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Supervision and Ethics

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Maca Cicak & Kristina Urbanc

■ **How to develop supervisors' ethical reasoning?**

Liisa Raudsepp & Helena Ehrenbusch

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Autumn 2020

■ Sijtze de Roos

Trust, it would appear, is no longer self-evident. In the past, so they say, people 'knew their place' and more or less blindly trusted and followed the leaders of their particular social group, class or political party. Nowadays trust seems to have turned into work. Trustworthiness must be demonstrated by, for example, transparency, authenticity, openness and integrity, all of which need guidance by codes of conduct and action protocols, and documentary proof by audits and visitation reports.

But how reliable are organisations if they conveniently park their responsibilities with a special Chief Integrity Officer? Would that not amount to sheer tokenism, as, for instance, the conduct of commercial banking often shows? And how trustworthy are social professionals if they have their moral dilemma's formally solved for them by referring to the code of conduct of their professional organisation? Morality by ticking off items on a checklist?

How about supervisors and coaches? Clearly, in the course of their dealings with supervisees they live their ethical standards, or at least should try their best to do so. Their ethics are not only vested in personal experience, they are also grounded in the profession they share with colleagues and which they together shape in their professional associations.

Hence the importance of shared ethics. So it came to be that, in Berlin, on the 22nd of September 2012, the 14th ANSE General Assembly adopted the ANSE Code of Ethics. According to the preamble, it is meant to serve as a guideline against which national organisations could

measure their own codes of conduct, ethical guidelines and general moral principles. Its main purpose is to challenge supervisors and their professional associations all over Europe to always act according to moral requirements arising from the **nature** of supervision.

Supervision is a communicative trade. Supervisors will radiate trust in their supervisees, in his or her potential, uniqueness and humanity. As trust implies the recognition of shared humanity, supervisees need to feel accepted, to feel at home with themselves, with others and the world around them, and to be free to be (or become) what they want to be. It should, therefore, come as no surprise that we open the thematic part of this issue with a long read by our Croatian colleagues Maca Cicak and Kristina Urbanc, titled **The role of ethics in creating supervision a safe space**.

Jean-Paul Munsch (Switzerland) goes on to show what is needed to achieve ethical competence by practicing theory. The path to mastery is a never ending learning process, in which theory and practice merge. In other words: ethical conduct presupposes ethical reasoning and ethical reasoning informs ethical practice, as Liisa Raudsepp and Helena Ehrenbusch from Estonia make very clear. They share their experience with the creation of a development process to enhance ethical reasoning among the members of the Estonian national organisation for supervisors (ESCA), on their way showing the importance of institutional guidance and support.

What kind of moral challenges may supervisors run into? In our second long read, Dr. Hans Bennink (The Nether-



lands) analyses how all of us are regularly confronted with dilemmas due to conflicting moral obligations. In order to help supervisees reflect on these, supervisors need to understand the complexity of loyalty issues and are challenged to find ways to discuss these in a learning manner. But what to do when supervisees themselves display an ethos that is totally contrary to the moral foundation of supervision? In his captivating article', Dr. Daniel Trepsdorf (Germany) explores ways to confront 'the language of hate' by empowering, democratic and non-violent means. Christof Arn (Switzerland) moves on with an overview of

thousands of years of ethical deliberation relevant to present day consultancy, and Attila Szarka (Hungary) presents us with a literary account of the moral effects of clothing. What should a supervisor wear? It is not as easy as it sounds.

We complete this issue with **The use of creative techniques in supervision** by Ineke Riezebos (The Netherlands), which may serve as the starting point of a regular column on this topic. We are working on that. Ideas are very welcome.

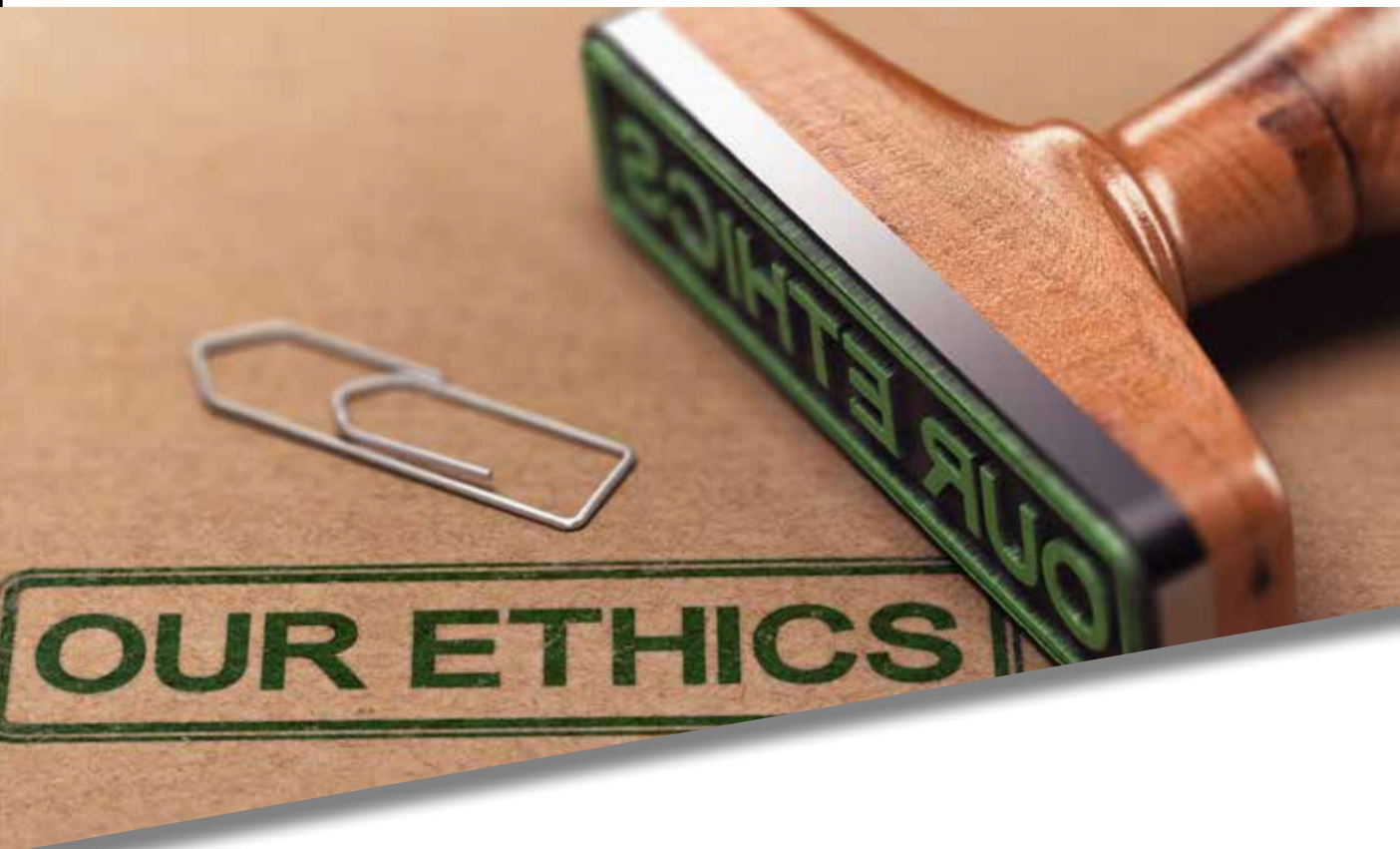
Finally, Ulrike Mathias Wiedemann (Germany) reviews the (very) critical study **Supervision auf dem Prüfstand** for us. She presents an overview of research outcomes which the community of supervisors is well advised to take proper notice of. Are we really as effective as we think? Reality testing is the groundwork of reflection.

And last but not least (but at the same time first of all), Gerian Dijkhuizen (The Netherlands) tops all this off with her regular column - right after this page - and her interview with our Spanish colleague Ioseba Guillermo. This interview is one in a long string which Gerian published in both the Dutch LVSC Newsletter and partly in our journal. They are now collected in a magazine that LVSC will make available free of charge to the visitors of the ANSE Summer University, next year in Riga (Latvia), and those of the 40th Anniversary Conference of the LVSC of 6 April 2021 in the Netherlands. For particulars and registration, please check the ANSE website and/or the website of your national organisation.

I hardly have to say that - due to corona (and some other worries) - we now live through barren times. That should, however, not deter us from enjoying our trade and the possibilities of professional exchange this journal offers. The topic of our next issue is 'digitalisation and supervision', which is, I think, a very timely theme. Please show us the (digital) loopholes you found to keep communicating, and let us have your visions and experiences.

Let me finish wishing you this: however sober, do enjoy Christmas and have a happy new year. Let peace prevail.■

Sijtze de Roos
Chief Editor ANSE Journal



Hers not mine

■ Gerian Dijkhuizen

I saw it coming.... there were signs of a dilemma in the reflection report and as it goes in the case of a dilemma...a decision must be made.

The decision that my supervisee Amy had to make was a big one: do I continue working as a therapist in my present organization or go into private practice?

Amy worked together with her colleague, and fellow therapist, Patricia. Patricia was not well 'accommodated' within the organization and was already involved in several conflicts—she was someone who wore her 'heart on the tongue', so she never hesitated to comment on whatever she felt was wrong...in her eyes. Amy had more of a flexible style and aimed toward harmony.

The two colleagues shared one room and that went fine. In our shared reflections and conversations regarding Patricia, Amy's only criticism was about the on-going conflicts; she felt she was sometimes being pulled into them herself. As Amy's supervisor I had a clear view of Patricia and I had my prejudices: this colleague was not good for Amy. I recognized that they worked well with each other, concerning their clients, but the developing conflicts within their work environment were not suitable for Amy.

For some time in the supervision sessions we worked on this theme: how do I not get involved into business that concerns Patricia and not me?

Amy was clearly stuck in a trap. She liked Patricia but realized she was slowly developing a critical feeling toward the organization. She wanted to cope with this, but wasn't sure how.

In her reflection Amy wrote she wanted to cut her ties in supervision with me. Patricia had suggested they start a private practice together and should both leave the organization. It was a tempting idea—they could develop their own independent working situation.

My preparation on this session also left me with a dilemma...I was certain that in suggesting this new proposal Patricia had also exerted more negative influence on Amy. That was clear to me from all I knew. What to do?

I entered into our session, neutral as required, and suggested that Amy should focus on the advantages and disadvantages of this next step. Amy did not succeed in this exercise.

Next, I asked Amy to rate her objectives: how much for **job satisfaction** (in the old and in the new situation), **professional satisfaction** (can I make use of my professional qualities?) and **meaning** (what can I add to the well-being of my clients?). She did this with enthusiasm and it eventually became clear to her that her first priority was for the job satisfaction she derived from her cooperation with Patricia. In fact, all three objectives were linked to working with Patricia.

And that was exactly where I had my worries....but the choice was made. She left the organization and started a new working alliance with Patricia.

And my dilemma? I didn't voice my doubts...

This time I have a question for you readers/colleagues.

What would you have done? When, as a supervisor, you have concerns with a decision your supervisee chooses to make, what would you do?

It was Amy's decision. She left with a big smile on her face. I hope that I am wrong about her future.. because it's hers, not mine... ■

(I appreciate reactions: geriandijkhuizen@gmail.com)



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is member of the LVSC in the Netherlands.

She is a senior supervisor/educator of supervisors and has her own practice.



Role of ethics in creating supervision a safe place

■ Maca Cicak & Kristina Urbanc

Abstract

Ethics in supervision deals with very delicate relationship between supervisor and supervisee based on confidentiality, openness, closeness and delicateness. Everything in supervision is an ethical issue and supervision is an ethical activity itself. This paper gives an overview of very few empirical studies on ethics in supervision, some theoretical notions of ethics in supervision and some ethical challenges in supervisory practice. It also stresses the role of clear value framework embedded in code of ethics in supervision. The increasingly encountered manners of using digital media in supervision require the consideration of new rules and methods, as well as supervisory agreements in an effort to creatively respond to new rules and ways, and supervisory contracts endeavouring to keep supervision "a safe place". Responding to new challenges of providing supervision in the times of

crisis, it is crucial not to lose sight of basic ethical principles and values, and to contemplate them in the context of each individual case, in accordance with all specific features and diversities it includes.

Introduction

Supervision began its development within social work and continued it relying on other close helping professions (psychology, psychotherapy, counselling and rehabilitation) that it shares theoretical concepts, aims, methods, principles of work and values with. Ethics in supervision has a similar development path, as it has its historical roots in ethical concepts of the aforementioned helping professions. Back in 1973, Charles Levy (Cohen 1987, as cited in Yeeles, 2004) published an article in which he listed basic value orientations for supervisors and recommended that ethical values of the helping professions should be applied in the supervisory practice connected to certain professions. Since supervision did not have

its own ethical framework at that time, the very same happened spontaneously. Therefore, in an early phase of its development, supervision took over ethical concepts from the ethics of close helping professions within which supervision was conducted. A later theoretical framework of supervision was more profoundly linked to psychosocial work with which it shares a connection and correspondence that is called isomorphism in professional literature (Davis, 1999; Johnsson, 1999; Ajdukovi, 2004a, Ajdukovi 2004b)

During the last several decades, a strengthening of supervision as an independent profession has been visible, as well as its theoretical independence, value definition and development of a specific ethical system (Milošević Arnold, 1999). The first phase of emancipation was carried out by connecting ethical concepts of related professions on a qualitatively higher level, so that ethics of supervision merely represented a new perspective of the existing professional ethics. In modern times, the second phase is in progress in which ethical values of related disciplines are being taken over and adapted to the context of the supervisory relationship. Thus ethics in supervision emerges as a new form of professional ethics, particularly where supervision has a long tradition. The most evident form of ethical maturity and strength of the profession is the code of ethics as a public announcement of professional values, a statement by professionals that they will responsibly, competently and properly perform their professional role (Banks, 1998). The main purpose of the code of ethics is to be a value guidebook on which professionals can base their ethical consideration and reflection, decision-making and action, as well as to offer criteria for ethical evaluation (Pope and Vasquez, 2007). Also, the code sets standards based on which ethical responsibility of professionals for breaching ethical rules can be determined (Yeeles, 2004; Vanlaere and Gastmans, 2007).

Formal regulation of ethics in supervision is still in its early phase of development. The existence of the code of ethics for supervisors is more of an exception than a rule. Therefore, the ethical regulation of supervision is conducted in several ways. One of them is the application of a code of ethics of related helping practices (e.g. social work, psychotherapy) which have numerous elements in common with supervision (Yeeles, 2004). Another way is respecting the specific nature of supervision, so some codes of ethics of helpers separately list ethical norms of the supervisory relationship, as for example in the USA (Suppes and Wells, 1996, as cited in Milošević Arnold, 1999). Likewise, some professional associations have special ethical guidebooks which analyse specific features of the supervisory relationship. Milošević Arnold (1999) states that so far only the countries with a long tradition of supervision in Europe, such as the Netherlands, the United Kingdom and Germany, have had codes of ethics for supervisors. However, this lack of ethical regulation has been changing during the decades. Thus in 2012 the Association of National Organisations for Supervision in Europe (ANSE) created a code of ethics for its members, national organisations for supervision in Europe (<http://www.anse.eu/ethics.html>). Neighbouring Slovenia adopted Ethical guidelines for supervisors in 2013, and the professional association of supervisors in Croatia also adopted the Code of ethics for supervisors in 2013 (<http://www.hdsor.hr>)

Ethical theories as a roots of ethics in supervision

Ethical practice is usually guided by a certain ethical theory that includes a set of theoretical concepts on ethical values. Banks (2001) classifies ethical theories in two categories. One of them comprises theories based on character and relationship (ethics of helping and ethics of virtue), and the other one comprises theories based on principles (ethics of justice).

The ethics of helping is an ethical theory that reflects the philosophy of supervision in the best manner because it emphasises the value of relationship as the central one, pointing out interdependence and desirable treatment of others (Farley, 1993 as cited in Urbanc, 2006; Barnes and Brannelly, 2008). Helping is characterised by the following qualities: respect, care, empathy, closeness, trust, commitment, responsibility, connection, sharing, coordination and provision of help and support (Cronqvist et al., 2004; Ferrie, 2006; Urbanc, 2006). Helping relationship includes a support which promotes empowerment and therefore facilitates learning, change and development (Banks, 1998; Urbanc, 2001). Johansson et al. (2006) similarly point out that the basic feature of the supervisory relationship is helping, and its characteristics are: participation, confirmation, trust, acceptance, respect, hope and consolation. Supervision is a form of a more permanent professional connection or networking of individuals. It is an environment in which a supervisor with other collaborators in the supervisory process establishes togetherness and becomes a system which provides support. The aim of this togetherness is to create an opportunity that at a certain point supervisees with their problems become the focus of the relationship in which the supervisor and the group can take care of their development and welfare. Support enables supervisees to recognise the solutions for their own professional dilemmas and difficulties, to better understand their position and to experience professional healing. Carlson and Erickson (2001) consider that the experience of loneliness and isolation, professional exhaustion and burnout is frequently directly associated with the lack of professional community that takes care of an individual and expresses respect for their experience. The ethics of helping is based on ethical rules which promote dignity and autonomy of person, contribute to welfare and equality, and emphasise the importance of self-determination, individual approach and trust (Irigaray, 1993, as cited in Hughes et al., 2005; Sevenhuijsen, 2000, as cited in Meagher and Parton, 2004).

Complementing the ethics of helping, the ethics of virtue points out that the focus is not only on the manner in which a professional is acting, but also on what kind of a person should a professional be, namely the focus is on ethical excellence and desirable character traits (May, 1984, as cited in Reynolds Welfel, 2005; Ferrie, 2006; Vanlaere and Gastmans, 2007). The dimension of virtue ethics is manifested in desirable personal qualities of a supervisor. They are the object of expectation of supervisees and the object of the supervisor's endeavour to achieve personal and professional excellence so that their personality could become a factor of good quality in the supervisory relationship.

The second category of theories comprises ethical theories focused on general ethical principles and their application. The best known one is the ethics of justice which stands for justice among people as a value. It includes objectivity and generalisation of the approach, formal character of the contract, exchange and justice, which means a rigid application of rules for all (Farley, 1993, as cited in Urbanc, 2001; Ferrie, 2006). Elements of the ethics of justice can partly be found in supervision, and they can be recognised in entering into collaborative supervisory agreement, its permanent monitoring and evaluation, as well as respecting the ethical rules of justice, equality and loyalty. Therefore, there is a strong connection between supervision and ethical theories which are based on the relationship and the manner of operation. Since the supervisory relationship is voluntary and internally motivated, it would be difficult to maintain if it is not ethical (Ferrie, 2006).

Ethical challenges in supervisory practice

In their effort to preserve the ethical requirements of the supervisory relationship, both the supervisor and supervisees are faced with different challenges. Ethical challenges encompass all that can jeopardise the quality of the supervisory relationship and is connected with the behaviour and position of the supervisor. That may include the conditions under which the relationship was established (for example: lack of supervisee's voluntariness), characteristics of the relationship (existence of a double relationship), supervisor's behaviour (unwanted way of using power), unexplored ethical dilemmas which influence the relationship or unsolved ethical conflicts, breaches and violations. The worst thing for a supervisory relationship is the failure to recognise or solve ethical challenges, because this usually leads into supervisees' experience of the supervisor's unethical behaviour. Approaches to solving ethical challenges can be diverse and can have different outcomes. However, they all have in common the efforts, particularly on the part of the supervisor, to comply with ethical rules, promote dignity and realise professional welfare of the supervisees in a proper relationship.

The most efficient manner of maintaining ethical requirements of the relationship is to prevent any breach of ethical values. Feltman and Dryden (1995, as cited in Ajdukovi , 2004b) consider that, due to their position, supervisors primarily have the responsibility to be ethically aware and sensitive to the value dimension of the relationship. Therefore, the first prerequisite for preserving ethics is the supervisor's effort to conduct supervision within a collaborative relationship in which key ethical and professional standards are followed. The second prerequisite is exemplary behaviour, ethical integration and desirable personal qualities of the supervisor. It is generally considered that an ethically competent supervisor can face ethical challenges better. He or she knows

ethical standards, is aware of possible ethical dilemmas, familiar with the process of ethical decision-making, committed to the search for ethical solution and willing to resolve ethical challenges (Thomas, 2010). In resolving ethical challenges, an ethically competent supervisor is able to recognise and openly analyse an ethical dilemma and risk, evaluate their own position, seek consultation or help from a meta-supervisor in case of an ethical risk and additionally document the case.

However skilled, experienced and ethical a supervisor may be, it is not possible to avoid ethical dilemmas in the supervisory relationship. A supervisor must necessarily anticipate potential ethical challenges and plan and develop strategies for overcoming risks (Corey et al., 1998, as cited in Bernard and Goodyear, 1992; Kols et al., 1999; a inovi Vogrin i , 2001; 2009). Additionally, in a supervisory relationship it is important to react in an early phase of the manifestation of an ethical dilemma. Entering into a strong supervisory contract is a powerful way of systemic management of ethical risks. In order to avoid the risk of potential damage, a supervisor should follow the prescribed professional procedure, create an environment of trust, provide accurate and complete information, call for an informed decision, be transparent, communicate openly and, together with supervisees, develop solutions for ambiguous situations. Some measures for the prevention of ethical breaches are an open critical discussion with supervisees and a consistent application of the informed consent standards (Riess and Fishel, 2000). Besides that, a supervisor may apply some specific measures to maintain an ethical relationship, such as: exclude oneself from the assessment of the supervisees' competences in case of a dual relationship in the supervision in education. As a last resort, he can terminate the supervisory relationship if there is no possibility of preserving ethical values (Thomas, 2010). In case of an ethical breach or violation, the

supervisor should, together with supervisees, seek an opportunity to correct unwanted outcomes.

Supervisees also have the responsibility to actively contribute to the safety of the supervisory relationship and their own welfare. Their task is to develop their own procedural competence for efficient participation in the supervisory relationship: raise awareness of their own system of ethical values, try to reduce their vulnerability, actively face the challenges in the supervisory relationship, timely react to risk and resist a breach of ethics (Worthington et al., 2002). In the context of supervision in education, when supervisees frequently encounter supervision for

Responding to new challenges in providing supervision during times of crisis, it is crucial not to lose sight of basic ethical principles and values, and to contemplate them in the context of each individual case, in accordance with all included specific features and diversities in order to keep supervision a safe place

the first time and still do not have a developed ethical awareness, sensitivity and competences, they cannot be expected to efficiently care for their own protection. Therefore, in dealing with ethical challenges students also depend on the guidance and activity of the supervisor.

Although, according to literature, ethical breaches are relatively rare in supervision, their effects can be severe and long-lasting. Exceptionally little has been said about the mechanisms of efficient coping with ethical challenges and risks, and about the manner of protection in case of an ethical breach. Consistently with the insufficient description of the concept of ethical breaches and violations in supervision, the procedure for their resolution is not clearly articulated either. Supervisees frequently do not know who to turn to and who is authorised to protect their rights in case of an ethical breach or violation in the relationship with the supervisor: meta-supervisor, institution which organises supervision or somebody else. It is very useful to have the procedure of ethical objection described in detail in some form of a written document (for example: instructions for supervisors or a code of ethics). An effective way is to share this information as an integral part of the supervisory contract. In general, the procedure for lodging objections on the supervisor's behaviour should be multistage. The first step may involve a direct conversation of supervisors with the supervisor. It is important that the supervisor enables supervisees to express and discuss a negative assessment of his behaviour or the experienced ethical breach. A periodical evaluation of supervisory work is an unobtrusive opportunity for the supervisor to check whether the supervisees are satisfied with his behaviour and whether their rights and welfare are violated in the supervisory relationship. The supervisor and supervisees can try to find a solution for the attitude of the supervisor that the supervisees object to together. Only then would it be correct for the

supervisees to seek help outside of supervision, if that is deemed necessary (Thomas, 2010). In professional communities which have a code of ethics for supervisors usually an ethics committee is appointed as a body which monitors and sanctions the behaviour of supervisors and to which supervisees may lodge their application for the protection of their ethical rights. The more the participants in the relationship, the more complex are their interactions and responsibilities, especially if there is a hierarchical relationship present among them. The difference in the power of the supervisor and supervisees can create a unique vulnerability of supervisees (Gottlieb et al., 2007, as cited in Thomas, 2010). Abuse of the position which includes more power and influence disrupts the clarity and objectivity of the professional relationship, and weakens the supervisor's responsibility (Koocher and Keith-Spiegel, 2006, as cited in Thomas, 2010). A supervisee may feel fear of negative consequences, be flattered by the supervisor's attention, wish to please the supervisor or facilitate his own professional development. Therefore, in this situation one could talk about the reduced consent and experience of coercion of a dual, especially sexual relation. A supervisee may often experience fear and ambivalence, and keep the sexual relationship with the supervisor in secret in fear of other supervisees' reaction or in fear of causing troubles to the supervisor (Thomas, 2010). The difference in power between the supervisor and the supervisee requires additional responsibility of the supervisor for his own actions taking into consideration the supervisee's vulnerability and his need for support. If this relationship does not include values that direct the supervisor's behaviour, the supervisee may be directly affected due to the supervisor's unethical behaviour, can end up in an unsafe relationship and be left to the arbitrariness of the supervisor who can cause him damage (Ladany et al., 1999). In order to understand ethical challenges in the context

of the supervisory relationship, it is important to mention the ratio between private and professional values of the supervisor and supervisees. Two systems of values govern the professional conduct: official or formal (code of ethics or rules of the profession) and unofficial or informal (private ethics or internalised rules) (Yeeles, 2004). At that, private values of a professional can strongly influence their professional conduct, so if they are not aligned with the professional ones, it can lead to a conflict of values (Johnner, 2006). Undesirable influence of the private sphere on the professional one can threaten professional responsibility or reduce public trust in the competences of professionals. This is particularly important in a numerically smaller professional or social community in which the supervisor has different roles, as is the case in Croatia. Therefore it is advisable for the supervisor to become aware of a simultaneous existence of two systems of values and the possibility that private values, moral norms, attitudes, feelings and unresolved prejudices affect ethical decisions in a supervisory situation (Coale, 1998, as cited in Herring, 2001; Urbanc, 2001, 2006). It is the supervisor's responsibility to permanently ponder, check and eliminate the risk of dominance of private values in a professional relationship. In that respect a regular analysis of their own work, thematic reflection, work evaluation, consultations with experienced colleagues and support in meta-supervision may be helpful (Kobolt and Žorga, 2000; Ajdukovi and Cajvert, 2001; 2004; Kantrowitz, 2009).

Empirical aspects on ethics in supervision

In the next part of the paper a survey of the results of some research to date is given in order to illustrate the complexity of application, as well as the instruction of supervisors on ethical contents. Ladany et al. (1999) analysed the representation and types of unethical behaviour of supervisors in the practice of supervision in psychotherapists' education. They deter-

mined that 51% of the 151 sampled supervisors confirmed that they committed at least one ethical violation. They also found out that supervisees irregularly openly discussed or reported ethical violations by supervisors. Only 33% of supervisees revealed and discussed the experienced violation with their supervisors. However, 54% of supervisees talked about the unethical behaviour of their supervisors to someone outside supervision. Out of that number, 84% talked with work colleagues that they feel safe with.

In her research about supervisor and supervisee objections on the process of supervision, DeTrude (2001) concluded that supervisees fear that the supervisor would be incompetent. This included the following questions: will the supervisor be sufficiently prepared for the meeting, overburdened with his own work related tasks, have enough time for the supervisory process, give the expected feedback, provide the desired support and ignore or neglect ethical issues from their work practice.

In a national study with the psychologists who are members of the American Psychological Association, Pope and Vetter (1992) recognised confidentiality as the most represented individual ethical dilemma – 18% of the respondents reported it. It was usually associated with potential risks to third parties, child abuse, health condition of the clients and violence. The main challenge was whether confidential information should be disclosed, when and to whom. Furthermore, 1% of the respondents' dilemmas were associated with record-keeping: what can be recorded, who will keep the records and how, who will the records be available to and can the client receive a copy. Analysing the issue of confidentiality, Pope et al. (1987) determined that 62% of respondents inadvertently disclosed confidential information. Also, 73% of respondents spoke of clients without using their names, and 8% discussed their clients with colleagues using their names. In the previously mentio-

ned study by Ladany et al. (1999), 18% of respondents mentioned that the issue of the limits of confidentiality was not clearly defined or fully respected. That fostered uncertainty and resistance of supervisees to share the data about themselves and their work, and thus adversely affected their professional development.

Malley et al. (1992 as cited in Pearson and Piazza, 1997) researched multiple relationships in supervision which, according to their results, represent the second most frequent ethical dilemma and which cause 23% of all ethical objections. Pope and Vetter (1992) revealed that 17% of respondents mentioned blurred, dual and conflictual relationships as an important ethical issue. In the study by Ladany et al. (1999), 6% of respondents recognised problems in non-sexual double standards, described their unwanted influence on the position of supervisees and the relationship between supervisors and supervisees. In her research on ethical issues and objections of supervisors and supervisees on the supervisory process, DeTrude (2001) found out that both groups expressed strong fear of the establishment of multiple roles.

Sexual relations are a frequent topic of research which analyses ethics of multiple relationships. Dickey et al. (1993 as cited in Ladany et al., 1999) established that supervisors of counsellors consider that sexual intimacy between supervision participants falls within unethical behaviour. Results of the study by Pope et al. (1987) have shown that 95% of respondents considered a bodily contact between a supervisor and a supervisee as unethical, and 85% deemed sexual attraction between a supervisor and a supervisee to be unethical. Apart from that, 63% of supervision participants felt guilt, anxiety or confusion because of experienced sexual attraction. Similarly, Thorpe (1986, as cited in Thoreson et al., 1995) found out that 80% of female psychologists considered a sexual rela-

tionship with a supervisor unethical. In general, depending on a research instrument and design, the findings indicated that 1-6% of supervisors established a sexual relationship with their supervisees. Brown (1993, as cited in Jacobs, 2000) found out that 19% of the members of the American Psychological Association confirmed establishing a sexual contact with some of supervision participants. Furthermore, 51% of them stated that they knew at least one person who had been included in a sexual relationship with a supervisor. Most respondents, 89% of them, considered the sexual relationship between a supervisor and a supervisee during supervision unethical, and 25% considered it to be unethical even after supervision.

Among rare research conducted in Croatia is a study by a domestic author Mati (2010). Her research including licensed supervisors has shown that the respondents believed that ethics is strongly connected with the supervision process. In their later practical work, supervisors considered ethics as an integral part of the supervisory relationship. They complied with ethical rules, but they did not specifically name them, but they used the terms that describe their content (for example: preservation of data, voluntariness and earlier acquaintance with supervisees). The following ethical topics were important to the supervisors: the issue of adherence to the supervisory contract, rules of group functioning, responsibility to the contracting entity, boundaries between supervision and psychotherapy, fair relationship with supervisees and the failure to cause harm to supervisees. In coping with ethical dilemmas, the supervisors primarily relied on own internalised ethics and ethics of the basic profession. With regard to codes of ethics in general, the supervisors expressed an opinion that awareness of them can facilitate ethical conduct, enhance safety of the participants in the relationship and reduce the possibility of violation

of ethical rules. As an important ethical challenge which represents one of the obstacles in establishing a quality supervisory relationship, surveyed supervisors stated a numerically small professional community and dual relationships. The respondents recognised meta-supervision as an important factor of the development of supervisors and their competences, and as an area to reflect upon ethical issues.

A research on ethics in supervision conducted in Croatia with three generations of students of the Postgraduate specialist study in supervision of psychosocial work in Zagreb (57 supervisors in education overall) dealt with experience with education on ethical values and ethical development of future supervisors (Cicak, 2008; 2015). The future supervisors stated that they have developed theoretical and practical ethical competencies and have acquired various types of knowledge and skills of ethical conduct which are very useful and applicable in supervisory work. Their ethical development was continuous, before, during and after the specialist study, and as a rule it followed their professional development and represented an integral part of overall professional competencies. In spite of that, most students estimated that during the research they have not wholly developed ethical competence or acquired ethical integrity. Ultimately, awareness of the non-completion of the professional and ethical development of the future supervisors during formal education led the participants to reflect upon the need for lifelong learning, regular practising of supervision, permanent support through meta-supervision and reliance on the code of ethics. The aforementioned results indicate the importance of ethical contents during, but also after the completion of formal supervisory education, at which the key role is played by the organisers of formal education in supervision (in case of Croatia that is the Postgraduate specialist study of supervision in psychosocial work)

and the national and umbrella association of supervisors (<https://hrcak.srce.hr/14433>)

The representation and promotion of ethical values in supervision is a permanent mission that the professional association should actively pursue. Its role is crucial in the maintenance of the quality of supervision and competence of supervisors. The association can promote professional development of supervisors in the period following the completion of basic education and promote ethical values in supervision. It is useful for the association to organise shorter educational activities, for example professional gatherings, thematic workshops and round tables. Also, it is the association's responsibility to promote the provision of professional support, meta-supervision and intervention to active licensed supervisors during their professional career and to create the area for the exchange of experiences and mutual empowerment of supervisors. The association indeed has the resources and authority which enables it to monitor and evaluate the quality of supervisory practice, ethics of the supervisors' conduct and compliance with the code of ethics.

Conclusion

In the context of the care about the quality of supervision and ethical competence of supervisory, the activities of the professional associations of supervisors in Europe indicate that during the last decade the events that signify turning points in this area took place. Thus in 2012 the Code of Ethics of the Association of National Organisations for Supervision in Europe (<http://www.anse.eu/ethics.html>), as an unavoidable ethical guidebook of supervisors will certainly be an incentive for passing national codes of ethics of the member states. All the changes that occurred during recent years in the context of supervision can be interpreted as factors in rising awareness of the fact that ethics has become and will permanently remain a mandatory component of supervision. COVID-19 has

caused some new challenges that the supervisors, supervisees and other clients they work with are daily faced with. The increasingly encountered manners of using digital media in supervision require the consideration of new rules and methods, as well as supervisory agreements in an effort to creatively respond to new rules and ways, and supervisory contracts endeavouring to keep supervision "a safe place". However, apart from the need of supervisors to creatively respond to new challenges of providing supervision in the times of crisis, it is crucial not to lose sight of basic ethical principles and values, and to contemplate them in the context of each individual case, in accordance with all specific features and diversities it includes. More than ever, professionals are expressing the need for professional support and are increasingly demanding professional excellence and ethical components of supervisors as the factors in the quality of supervision. Therefore, it is to be expected that the importance and visibility of ethics in supervision will be increasingly present in the future development of supervision and the education of supervisors. ■

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Towards Mastery

■ Jean-Paul Munsch

Abstract

Ethical competence is the ability to ethically act masterfully in a given situation. This capability is determined by a (never-ending) learning process that leads towards mastery. This article outlines the learning process as a step-by-step approach that includes breakthroughs as well as so-called plateaus where we feel like not progressing at all.

The applied theories are part of the process itself and the occurring hypotheses are always linked to a reality. In this regard the ethical learning process leads into an ability of disillusionment and includes frequent loops of accepting and letting go. This ideally will lead to compassionate action characterized by authentic affection.

Ethical competence means practicing theory

The practice of ethics is a process of human development that leads across different levels and never ends. This article provides an overview of this revealing and rewarding learning process that could occasionally include frustration, boredom or setbacks.

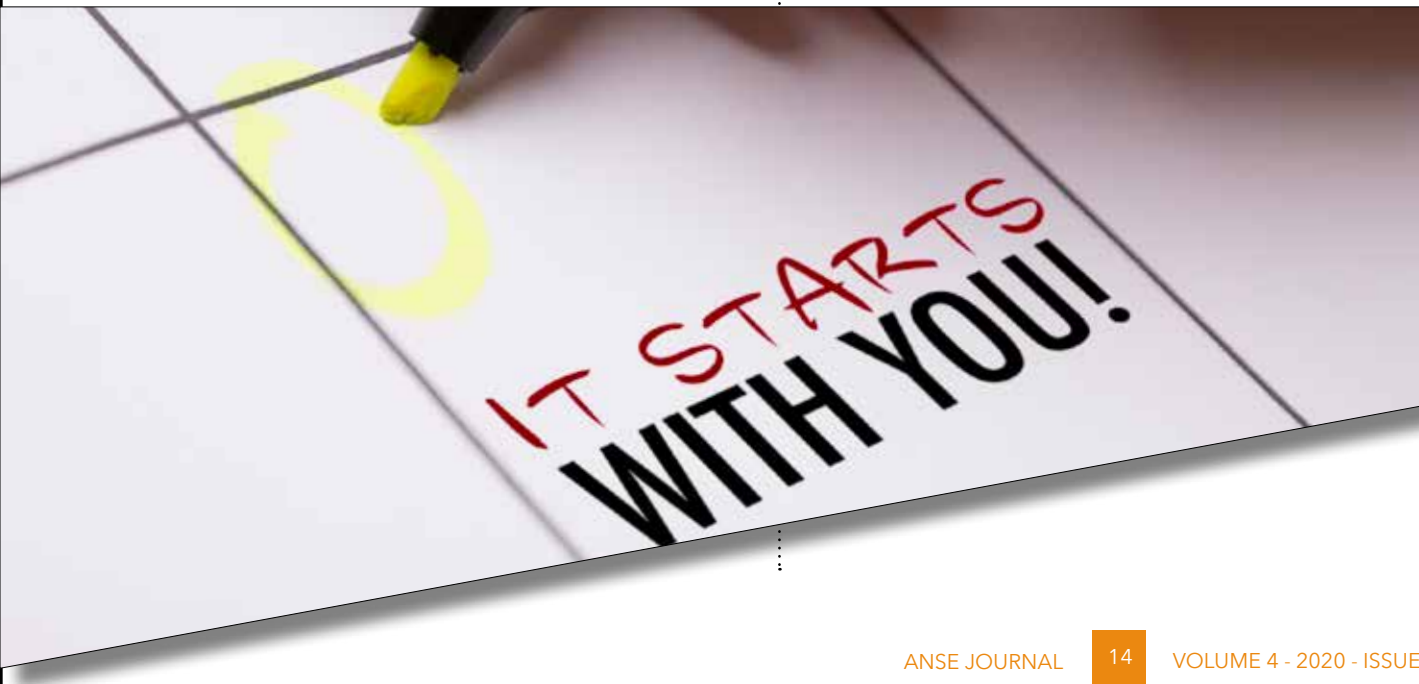
Ethics as a philosophical discipline fascinated me during my studies, although the academic debate ultimately felt too abstract to me and I was missing the relevance to everyday life. However, my interest in ethics continued beyond my time at the university, because I more and more realized that ethics is a human development process. It is a vivid process that manifests itself in ever new questions and new answers that can be decided in a new, humane way in dialogue and in awareness of the uniqueness of each situation. With this article I therefore plead for compassionate ethics that cultivate humanity. I am not primarily concerned with the acquisition of know-

ledge, but rather with gaining orientation in order to be able to cope with any specific situation immediately. Ethical competence is the ability to ethically act masterfully in a given situation. This capability is determined by a (never-ending) learning process that leads towards mastery. The learning process is a step-by-step approach that includes breakthroughs as well as so-called plateaus where we feel like not progressing at all. It is based on models and inspired by theories while the process itself and the occurring hypotheses should always be subject to a reality check (e.g. through reflection). The ethical learning process thus fosters a disillusioning ability including frequent loops of accepting and letting go. This ideally will lead to compassionate action characterized by authentic affection.

Understanding an ethical situation theoretically

It is quite clear that this is a learning process that first of all requires an understanding of human action in an (ethical) situation. The Chilean cognitive scientist Francisco Varela assumes that understanding a situation is always accompanied by "tiny breakdowns" (Varela, p. 16). These breakdowns create, so to speak, the interspace in which learning is possible. Once I have come to understand this, I can begin to observe myself in a situation.

In the course of our lives we are constantly exposed to new situations. The human cognitive apparatus would be overwhelmed by the reassessment of each individual situation, and orientation would be lost (cf. Monty Python's Flying Circus). Therefore, interconnected elements are formed which act as models and, once they have proven their usefulness, are transformed into theories. The English psychoanalyst Wilfred Bion writes: "Models are ephemeral and differ from theories in this respect; [and a] model has a valuable function provided always that it is recognized for what it is" (Bion, p. 80).



Our models and theories generate hypotheses. This is also the case in ethical situations when we say: "Don't do that!" or "That's okay!" or "This is more important to me than that!" Bion points out that hypotheses are statements in which certain elements are constantly connected (cf. Bion, p. 73). The hypotheses derived from models and theories in a given situation therefore coagulate into identities (cf. Varela, pp. 16f.). This increases the risk of confusing them with the reality of a situation. Thus, it is important to note that "I am not my hypothesis". (This may sound absurd in this phrasing, but identification, as we know, does not stop at our name to which we listen).

The path to mastery leads across stages

In his studies, the American psychologist Lawrence Kohlberg has shown that ethical skills evolve across stages. At each level the assessment of a situation obeys different values. The stages of development integrate the previous ones and move from the adoption of perspectives and rules to a more abstract universal ethics, and from there to universal compassion. Kohlberg's co-worker and student of Erik Erikson, Carol Gilligan, rightly pointed out the gender bias in Kohlberg's work and found out from her studies of developmental psychology that the path to ethical mastery is a maturing process that perceives opposing positions as complementary. Eventually the conflict between "integrity and care" (Gilligan, p. 120) can be integrated and thus is resolved.

Models that provide preliminary guidance

Moral development and the handling of ethical situations is neither a path of endless climaxes nor an ambitious goal achievement undertaking. To experience the above-mentioned immediacy of a situation requires devotion. The associated learning process also follows rather unpleasant learning steps, which can be accompanied by emotional rollercoaster and frustration (cf. Dreyfus &

Dreyfus). Devotion does not exhaust itself in a single act, but brings with it the fact that in the model of gradual development plateaus are reached and explored on which apparently "nothing happens". Some may find this boring. But: "Actually, the roots of boredom are to be found in the obsessive search for novelty" (Leonard, p. 69). Much rather, the point is to cultivate the beginner's spirit of Zen and the joy of regular practice in the imperfect everyday life. - Also the joy of the newly "climbed" plateau is put into perspective, because we realize that the new plateau is actually (just) a threshold: We temporarily fall below the previously acquired level of achievement and the corresponding consciousness. If this happens, it is important and helpful not to scourge ourselves based on the consciousness of previous plateaus for "having made a mistake" again, but compassionately take new attempts until we succeed.

Moral development is neither a path of endless climaxes nor an ambitious goal achievement undertaking

Creating favorable development structures

Being able to cope with a situation immediately should not be confused with "behavior which is spontaneously demonstrated out of personal interest" (Deci & Ryan, p. 225 [translated by the author]), because the motivation is very different. This follows the stages of development outlined above. Following rules is motivated at a particular stage of development by external rewards and threats

of punishment. This brings along emotional reassurance. Nevertheless, situations will arise which are accompanied by disappointment, because "each rule works on some occasions and fails on others" (Dreyfus & Dreyfus, p. 234). And this is a frustrating process, which, if we continue the learning process, is overcome by no longer identifying with the conscious planning of a situation, but by rather understanding oneself as connected to the situation and continuously refining one's intuition (cf. Dreyfus & Dreyfus, p. 247).

Thus, in positions of responsibility it is a matter of creating favorable development conditions through structures and processes, and combining forms of "extrinsic motivation with the highest degree of self-determination" (Deci & Ryan, p. 228) so that the individual integration process can succeed. And this is where attention comes back into play, which "supports the learner's autonomy efforts" (Deci & Ryan, p. 236).

It is a reciprocal process of social involvement in obstructive or supportive structures as well as the creation of structures that promote increasing degrees of freedom and support ethical competence as a result of reflective practice. The Swiss ethicist Christof Arn provides concrete suggestions on how ethics can influence organizational structures (cf. Arn).

Ethical action is authentic action

As we have mentioned, the path to mastery of ethical skills leads through breakthroughs and frustrations across plateaus in a never-ending learning process. This process is always based on models and theories that can be deepened and then let go. The constant accepting and letting go leads to increasing disillusionment and merges into compassionate action while inner freedom is the guiding principle for any ethical decision and action. For the French philosopher Jean-Paul Sartre, following ethical principles was a form of inauthenticity. Therefore,

for him, ethical situations are about “creation out of freedom”, directly, authentically. He writes: “There are [...] no mechanical means to judgement.” The content of a situation that requires an ethical decision “is always concrete and therefore unpredictable; there is always invention involved. What counts is to know whether the invention that is applied is applied in the name of freedom” (Sartre, p. 60 — translated by the author). And if this does not succeed, it is a matter of continuous practice, even if it seems to be impossible. ■

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How to develop supervisors' ethical reasoning?

■ Liisa Raudsepp & Helena Ehrenbusch

Abstract

Supervision, like any helping profession, needs clear agreements about ethical principles to assure the quality of service, safety of a client and the supervisor. In supervisory relationships we cannot always predict who the persons are whom we meet in our sessions and what the client brings along. Or how the information aligns with our personal and professional beliefs. Sometimes seemingly simple decisions can lead us to a trap. For those and similar reasons supervisors need to develop

ethical reasoning in order to prevent or notice ethical dilemmas, take time for reflection, and find an adequate way of action.

In this article, Liisa Raudsepp, Estonian Supervision and Coaching Association (ESCA), Board member and leader of the Ethical Guidelines Workgroup, and Helena Ehrenbusch, President of ESCA, member of the Ethical Guidelines Workgroup share the ESCA experience in creating the process to develop ethical reasoning among supervisors as part of our national Ethical Guidelines.

Introduction

In Estonia the topic of ethics in supervision emerged around 2017, when we started to create the national Ethics Guidelines. The draft was prepared by a workgroup on the basis of the ANSE Code of Ethics and similar professional associations' examples; discussed and developed among ESCA members; improved accordingly to the input; and last but not least, reviewed and approved at the meeting of the ESCA General Assembly.

The Guidelines were introduced to all of the ESCA members, uploaded to ESCA homepage, and spread to the teachers of supervisors as practical learning aid. We have also elected the Ethics Committee, whose job is to review all the complaints and practical cases, and keep ethics as a topic regularly in focus.

We have decided that our Ethical Guidelines are not a static document, but will be reviewed by the ethics workgroup every third year and amended, if needed, based on the actual needs and cases. We also suggested that the guidelines and ethics in general should be discussed at least once a year in every supervisors' co-vision group, which we call EST-vision.

An important part of our Guidelines are the practical examples/cases from real-life work situations, which serve the aim to illustrate the various faces of ethics. In order to add practical examples to the Guidelines, we asked our supervisors to share their cases of ethical dilemmas they had experienced. Based on the received cases we designed a workshop for ESCA members to create a process for raising supervisors' awareness and reasoning skills through discussions, and also to prepare the cases for including in the Guidelines.

Workshop design

By definition, ethical reasoning is the ability to reflect on moral issues, the ability to identify, assess, and develop ethical arguments from a variety of ethical positions.¹ Ethical reasoning involves respecting other individuals and their rights, and making informed choices that benefit other individuals, society as a whole, and the environment, in a manner that requires the individual to be aware of and process the principles of right and wrong as they relate to human conduct.²

Hawkins and Shohet (2012) emphasize that ethical maturity is more about **ethical reasoning** than any specific decision in a situation, because there may always happen situations where we've never been before and for which we do not have any guidelines. Therefore it is more important to develop **how we think** about situations, not to identify the one and only right answer.

The workshop design started with setting the goals. Our aim was to find illustrative cases for the Guidelines, to raise awareness of what themes could be linked to ethics, to introduce the real-life dilemmas, to develop ethical reasoning, to foster learning through discussions, and to create a shared information field. We asked people to submit practical descriptions of cases, where the supervisors had had to face ethical dilemmas. The requirement was to follow the confidentiality rules, while the owners of the cases were not revealed either.

Based on the four chosen cases we created instructions/questions for discussions with the aim to view the cases from different perspectives, find possible solutions, and share insights about the topic.

Instructions for discussion

- Read aloud the story and discuss: what did you hear? What ethical issues arise? What is the ethical dilemma about?
- Please describe the situation from the perspectives of different roles in the story.
- Divide the roles between the group members. Take some time to go into the role. Talk to each other from different roles. How do you feel in your role? What would sound like a fair solution from your point of view?
- If you were the supervisor in this situation, what would you do? What would be your next steps?

Participants of the workshop were divided into 4 groups. Each group (5-7 people) received the description of a case by random choice and instructions for discussion. Discussion time was set to 60 minutes. After discussions in the small groups we shared the insights in the big group.

Participants were allowed to make reasonable changes to the questions and instructions, to reach the main goal – to identify the dilemma and analyse it from different points of view.

Casuistry: Ethical dilemmas in supervisory practice

Case No 1. How to manage information flow?

"We have been discussing a lot how to inform the management about the supervision progress in the team, if the management does not participate in supervision.

I had a group of kindergarten teachers, whose motivation for participation was low. During the second session they developed some suggestions for improvements in the organization, but the group members said that they did not want to forward these ideas to the management board.

However, it was the board who ordered supervision, and was interested in finding solutions..."

Case No 2. How to stay neutral?

I was offering supervision to two people from a small organisation. One of them was the manager (A) and the other one (B) was supposed to take over her role. They had started talking about this change already 2 years ago (!).

Somehow, taking over the managerial function did not happen. Their question to the supervisors was how to speed up the managerial change, as manager A said that she did not want to lead the organization any more. She had been the manager of this organization for 10 years already.

We discussed the situation and discovered that manager A actually did not want to give away her role, fussed and contradicted herself, and was even blaming the government for the situation. B was a very soft and empathic person, and felt confused about taking over the role, and he felt even more confused in supervision! We agreed that they would make a plan for giving away and taking over the leadership role. At every step, the confusion got worse.

I happened to have an expert knowledge about the organization's field of activity. So I formed stronger and stronger opinions myself, because I could not stand the way manager A was distorting facts.

I made them write the plan individually. The two plans were almost identical! But I felt bad - I was like some strict teacher, pointing fingers at each of them. I was carried away by my emotions. I still feel bad about this case when I think about it."

¹<https://www.wesleyan.edu/ethics/reason.html>

²<http://open2.senecac.on.ca/sites/coreliteracies/ethical-reasoning-personal-and-social-responsibility/>

Case No 3. Where are the borders of double roles?

My colleague tries to get more supervision clients. She introduced supervision to her child's kindergarten management board. They are planning to order supervision from her. My colleague said that she would cooperate with another supervisor, so that she would not happen to supervise the group attended by her child's teachers. Is this OK?

- A junior supervisor offers supervision to her children's kindergarten's management board. Is it OK?
- Can you offer supervision in your own organization where you are working in another role? Can you offer supervision to the organization where you have worked in the past?
- Case No 4. How to manage the inner conflict?

Case No 4. How to manage the inner conflict?

I was supervising a group of support persons for handicap children. The participants were sharing stories about their clients (children with learning difficulties). In one story I recognized a child, with whom I had been working as a psychologist 4 years ago. I knew about the child's development, diagnosis, problems, family, needs and helpful activities, which were designed to support his learning process.

It became evident that the support person was also working as an assistant teacher (which usually is not the task of a support person). The child was studying together with her individually, because he was not able to learn together with others in the classroom.

The parents were convinced that the child was just slow (denial of the diagnosis) and based on that information, the support person used normal teaching methods to

teach the child. But based on my knowledge, the child would have needed a special pedagogical approach and simplified curriculum.

The supervisee (support person) was concerned about the child's learning difficulties and lack of results in her own work.

I decided to let them know that I had been working with this child 4 years ago, and gave a brief overview of the suggested activities that should have supported this child's learning.

The support person refused to accept this information. Although she did not argue with me, she just continued to repeat that the child was slow and nothing seemed to work, although rarely there was a moment of success.

For me it was very hard to not start arguing with the supervisee, although I told them my first reaction. I was shocked about where this case, initially so clear, had ended up. Fortunately, during my inner dialogue, the group was discussing with the supervisee other activities which she could try - all of them meant for an ordinary child. At the end we discussed the support person's needs in this situation.

After the supervision I made a suggestion to the support persons' coordinator to summon a support network to reconsider the child's needs and appropriate approaches in learning.

I still experience internal conflict when thinking about this case. A child receiving inappropriate teaching. A support person making it worse. My own inability to do something, and to accept that I could not save the world.

Insights and conclusion

This workshop showed that the dilemmas at present were mainly related to issues of **confidentiality** and role **conflicts** which is an important notion for long-term observations. Participants reported that the instructions were helpful in opening the theme and viewing complicated issues from different perspectives. I will discuss here some of the personal insights connected to the cases.

1. The supervision contract should be transparent for all parties. Supervisor should avoid the mediation of messages and foster direct communication between the parties of supervision (like management and team).
2. Supervisor should avoid double roles as much as possible. If the issue of double role occurs during the process, the supervisor should take "time out", to evaluate the situation. There is no pressure to make quick decisions.
3. When the supervisor experiences strong emotions during the supervision, then it may be that the theme is very important for him/her, which is a threat to neutrality. Supervisor may take "time out" and make a pause (e.g. leave the room for a moment), when the emotions start to influence the behaviour.
4. The supervisor should take supervision after complicated sessions to understand the situation, emerging feelings, client's situation and the dilemma itself.

The biggest value of the workshop was the creation of the process for ethical reasoning and the experiment confirmed that ethical maturity can be developed intentionally. Those discussions were professionally challenging and personally enlightening, as the participants said. Our future task is to repeat the workshops, until they become a tradition to support the quality of supervision.

We would find it valuable, if the readers decided to think along and share insights about the topic and cases. ■

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Multiple loyalties of professionals in organizations

■ Hans Bennis

Do I contradict myself?

Very well then I contradict myself,

(I am large, I contain multitudes).

Walt Whitman, Song of Myself, 51

Qui veut servir l'une à l'exclusion de l'autre
ne sert personne ni lui-même, et, finalement,
sert deux fois l'injustice.

(Whoever aims to serve one exclusive of the other
serves no one, not even himself,
and eventually serves injustice twice.)

Albert Camus, Retour à Tipasa 1959

The Road Not Taken

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!

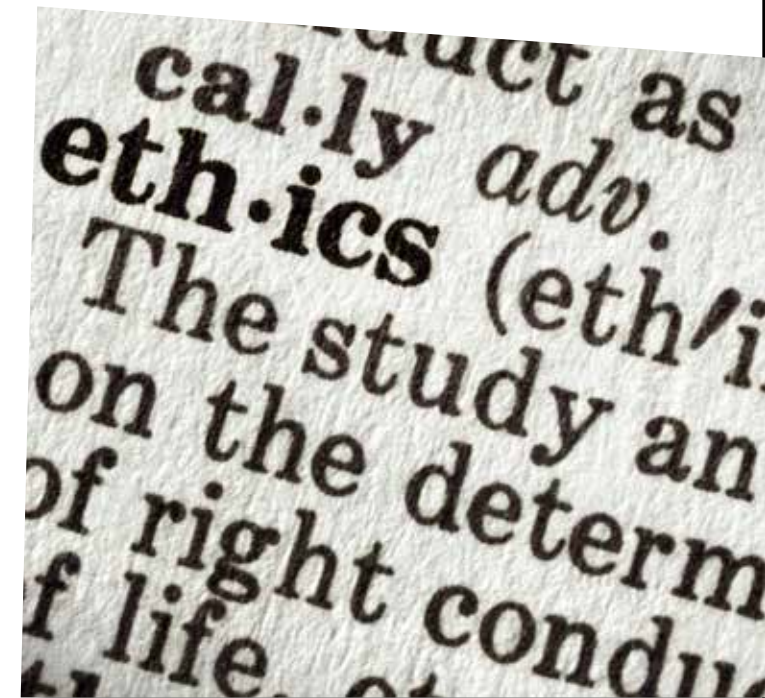
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.
Robert Frost, Mountain Interval 1916

Introduction and overview

In an ideal world, a perfect fit exists between a professional as a person, the profession, and the organizational context in which it is practiced. One could, based on humanistic psychology principles, imagine a double integration (Van Kessel & Haan, 1993), on the level of the person experiencing a unity of thinking, feeling, willing, daring, speaking, and doing (first level), as a condition for the integration of this integrated person in this profession in that organization (second level).

However, in the not so ideal world we are living and working in, this double integration may be under pressure, even prone to fragmentation, due to several circumstances. Think of professionals in organizations usually having to deal with at least two types of authority, each with implying a specific of loyalty. The first can be labelled as the vertical authority of employees to their employer and the policies to be effectuated, characterized by a vertical loyalty. The second is the horizontal authority of professionals, their professional association and the horizontal loyalty to often unknown fellow professionals and the



collective values and ideas about good practice (Van Es & Meijlink, 1995, 16-17). Other loyalties include family and religious loyalty.

Themes discussed in supervision often include conflicts between loyalties. Supervisees report, for instance, of a tension between two lines of policy within their organization, either giving each client/patient/pupil the amount of attention s/he needs or giving each the same amount of attention (each his own versus each the same). Here, a complicated loyalty issue may arise concerning loyalty to the organizational policy, loyalty to that particular client, and loyalty to what the profession promotes as good practice.

Because of the frequency of topic occurrence, it is important to reflect upon how loyalty issues can be discussed in supervision, as loyalty issues may lead to moral uncertainty, moral dilemmas, or even moral distress, with burn-out as an unwanted outcome (Corley, Elswick, Gorman & Clor, 2001; Hanna, 2004; Jameton, 2013), professionals losing their calling (Bloom, Colbert & Nielsen, 2020), their professional ideology, their 'religion' (Tetlock, 1998).

First, the concept of loyalty is explored (2), considered from a multilevel perspective including of commitment, (breaching of) psychological contract, conflicting institutional logics, and integrity (3). Next, the position of professionals in organizations can be explained in terms of multiple and evolving professional selves (4). In the final section, suggestions are given to reflect upon multiple loyalties of the conflicting kind in order to arrive at a new level of double integration (5).

A closer look at loyalty

Let us start with a vignette taken from supervision. Mary is a 45-year-old woman working as a HR officer in a major Dutch bank. In her job, she has to deal with massive layoffs to be carried out in ways that are contrary to professional norms she has adopted from her professional association and her education so far, and even contrary to the official HR policy the bank announced proudly on the bank's website. Employees having a substantial part of their lives working in the bank were treated in a callous and uncaring way. On the one hand, Mary feels obliged to be loyal to her employer. On the other hand she experiences loyalty to her unknown colleagues and their professional values and norms. She considers leaving the organization because of her conflict of conscience due to what she experiences as the hypocrisy of her employer. To complicate the situation, Mary reports of the loyalty to her father who taught her to be loyal to employers based on mutual obligations.

To prevent partners speaking past each other, an introductory definition of loyalty may be helpful. Dent (1995, 513) defines loyalty as:

"A disposition, normally regarded as admirable, by which a person remains faithful and committed to a person or a cause, despite danger and difficulty attendant on that allegiance, and often despite evidences that that person or cause may not be quite as meritorious or creditable as they seem. The fact that loyalty can be blind to or unmoved by such evidences gives rise to problems about its value, as the phrases misguided, misplaced, unquestioning loyalty suggest. None the less, we are apt to see the capacity for selfless commitment contained in loyalty as presumptively good (if it does not become fanaticism). Loyalty need not be to universal or impartial causes; it is often very limited and exclusive in its scope. In this way, too, it can give rise to injustice. Only rarely has it been seen as a cardinal virtue".

In a similar vein, Kleinig (2017) characterizes loyalty as "a practical disposition to persist in an intrinsically valued (though not necessarily valuable) associational attachment, where that involves a potentially costly commitment to secure or at least not to jeopardize the interests or well-being of the object of loyalty. For the most part, an association that we come to value for its own sake is also one with which we come to identify (as mine or ours)".

These definitions do not give a clear answer to the fundamental question, both theoretically and practically relevant, whether loyalty is really a moral category, a virtue among other moral virtues, or something else. Because of (strong) feelings and devotion, loyalty can also be considered as an attitude, a sentiment, a binding with affective, even irrational overtones. That is, one can be loyal to some cause that in itself is morally reprehensible. In terms of virtues, loyalty can at the same time both be an

intrinsically good moral virtue and an instrumental virtue characterized by a certain 'stickiness', perseverance, devotion, persistence, diligence, and courage, yet inflicting harm when unguided by intellectual virtue (truth-seeking, rationality and logical reasoning) and moral competence (Carr & Steutel, 2005).

Loyalty as an existential category

From an existential, anthropological perspective, loyalty basically is 'an instinct to sociability' (Ewin, 1990, 4), the capacity to engage and bind, 'the rawest expression of our social nature' (Ewin, 1992, 419), an 'essential element in any civilized and humane system of morals' (Ladd, 1967, 97), a 'genetically transmitted adaptive mechanism, a felt attachment to others that has survival value (Wilson, 1993, 23).

This capacity for loyalty has its roots in both genetics and (early) childhood. According to contextual family therapist Bösztörményi-Nagy, loyalty is neither a feeling of loyalty or disloyalty towards another, as in its conventional meaning, nor a 'rule' of the family system. Rather, this type of vertical loyalty is a component of relational ethics and basically an existential and intergenerational bond. Human beings have come into existence through their parents and for the parents, their children are born out of them. These facts underlie loyalty, defined as an attitude of fairness, including reliability, engagement in relationships, giving and receiving, solidarity and reciprocity, and also indebtedness. Children receiving their existence, care, skills, and knowledge from their parents and even from previous generations, are bound to their family by a seemingly indestructible tie of debt even in the event of death, abandonment, separation, estrangement (Bösztörményi-Nagy & Spark, 1973; Bösztörményi-Nagy & Krasner, 1986; Le Goff, 2001, 150-151). That is, people have learned to be loyal from the earliest moments and are expected to be able to transfer this attitude to other social situations,

including colleagues, organizations, professional associations, society at large, but also brands, ideals, political and religious ideologies. In this sense, the general concept of loyalty is translated into loyalties with a diversity of objects, some of which include a notion of mutuality, some don't (ideals and other noble causes, Royce, 1908, 16-17, 20, 166; Foust, 2012).

Mary indeed has to deal with several loyalties, including the indebtedness towards her father originating in an early stage of her life. However, situations of multiple loyalties may inevitably arise in all steps of life, due to maturation, development, and new circumstances. Loyalty issues can even be seen as a phase in developing a new personal and professional identity (Reay & Hinings, 2009, 633). Concerning this multiplicity, it is helpful to distinguish between **conflicting** loyalties and **split** loyalty. In split loyalty it is not possible for a child to be loyal towards one parent without feeling disloyal towards the other. The split loyalty occurs when a child is forced to choose one parent's love at the cost of seeming to betray the other parent. In this situation, the child is deprived of the acknowledgement of that parent and of his or her right to give to him or her. It is both impossible to give and to receive. In the same vein, split loyalty may happen to professionals in their organizations, when loyalty conflicts are unresolvable. However, is this indeed a digital either/or situation? We will return to this question in the next sections.

A multilevel perspective on loyalty

A deeper understanding of loyalty issues in organizational contexts arises by addressing them from multiple perspectives: the personal level, the organizational, and the institutional level, and the interaction between them. On the personal level, an important element of loyalty is **commitment**, both situated in the same conceptual field. Meyer and Allen (1991, 67; 1997) articulated three

distinct forms of commitment, **continuance**, **affective**, and **normative** dimensions. Continuance commitment refers to an awareness of the costs of leaving the organization. Affective commitment refers to the employee's emotional attachment to, identification with, and involvement in the organization. Normative commitment reflects a feeling of obligation towards the noble cause of the organization, its ultimate 'why'. These three forms of commitment are the constituents of a mostly implicit, unwritten, psychological contract between the employee and the employing organization about the content of loyalty and its accompanying felt obligations and responsibilities, yet residing in the perception of the individual but guiding thinking, feeling, and doing of that individual (Anderson & Schalk, 1998; Hart & Thompson, 2007, 302; Morrison & Robinson, 1997; Rousseau, 1989). In a slightly different vein, this also applies to the relationship between the professional and the professional association. Breaching a psychological contract can take place concerning all types of commitment, though in different ways and with different outcomes.

Hart and Thompson (2007, 302-308) distinguished psychological contracts according to the currency exchanged and use the triad of compliance, identification, and internalization of Kelman (1958) as auxiliary concepts. The psychological contract concerning continuance commitment can be labelled **transactional loyalty**, has as currency economic obligations employees comply with based on a perception of 'fair day's work for a fair day's wage'. Any perceived asymmetry (inequity) can lead to a breach of the psychological contract and motivate employees for exit when opportunities are available.

The currency in affective commitment is socio-emotional based trust, felt attachment, and even **identification**, going deeper than transactional loyalty, hence **relational loyalty**. Experienced asymmetry occurs when employees

We humans live by loyalties that confront us with dilemmas due to conflicting moral obligations. Multiple loyalties of professionals present themselves as supervision themes. For supervisors to help their supervisees reflecting upon these themes, insight in the complexity of loyalty issues and ways to discuss these are indispensable

feel neglected, not respected or taken seriously, not cared for, ostracized, betrayed, or hindered in their professional development.

Ideological loyalty, based on ideological currency, refers to normative commitment, not only concerning the organization and its policy, but to the underlying cause of that organization (for instance, multiple value creation, contributing to a better world). This type of loyalty goes even deeper and is based on **internalization** of the (noble) cause of the organization. Experienced asymmetry may occur when the ideology is watered down, or turns out to

be merely window-dressing, or when shifting goals and new policies do not longer align with employees' values and motives to work for an organization degenerated into perceived hypocrisy.

For the sake of completeness, these types of loyalty may also occur in the psychological contract between the professional and the professional association. When there is an asymmetry between costs and benefits, members may leave the association, when the professional cannot longer identify with the way the association treats its members, or when the guiding values of the professional association do not longer offer opportunities for internalization, and raising voice is not effective, members may turn their back to the association.

Breaching of all three loyalties, both in the employing organization and the professional association, may eventually lead to cynicism, a loss of professional call and 'religion', and eventually, burn-out.

The institutional logics perspective

The breach of ideological loyalty in particular can also be approached from a different corner, that of conflicting or even contradictory institutional logics as the context of professional activities (Besharov & Smith, 2014; Bévort & Suddaby, 2016; Greenwood, Raynard, Kodeih, Micelotta & Lounsbury, 2011; Lindberg, 2014; Olakivi & Niska, 2017; Reay & Hinings, 2009). As Greenwood et al (2011, 318) put it, organizations face institutional complexity whenever they confront incompatible prescriptions from multiple institutional logics, defined as an overarching set of principles prescribing how to interpret organizational reality, what constitutes appropriate behavior, and how to succeed. Thornton, Ocasio and Lounsbury (2012) propose six ideal types of institutional logics: the market, corporations, professionals, the state, the family, and religions, each offering value-laden prescriptions for action. The concept

of institutional logics refers to the belief systems and related practices that predominate in an organizational field, thus providing the rules of appropriateness making certain actions or solutions legitimate within a field (Lindberg, 2014, 485). Professionals may experience difficulties when carrying out their activities in a bureaucratic context, while experiencing a non-alignment between professional values suggesting autonomy allowing independent decisions based on expert power and bureaucratic policies often based on hierarchic control, economic premises (such as cost-effective treatment), market-orientated performance (including customer satisfaction), or governmental prescriptions (Thomas & Hewitt, 2011). No wonder, the tension between horizontal and vertical authority mentioned above may cause ideological loyalty issues. In professional associations, the dominant logic may shift from professional to market-oriented and hence damage ideological loyalty.

Integrity under pressure

Returning to the personal level, loyalty conflicts are driven by the wish to maintain integrity as a professional and as a person. A person with integrity has a **coherent series of principles of convictions** and when confronted with temptation upholds these principles or convictions because of what this person considers good (authentic) reasons. Integrity is characterized by **consistency** (over time and with regard to different persons), coherence (when in different roles and contexts), and **correspondence** (fit between thinking, feeling, saying and doing) (Musschenga, 2002). Upholding integrity means saving wholeness, be true to one's self, and avoid getting damaged with cuts and bruises. However, as we have seen, conflicting institutional logics may put integrity under pressure and lead to identity problems, especially when identity is seen as multiple, fragmented, processual and situational, rather than coherent, fixed and stable (Kärreman & Alvesson, 2001, 63).

Multiple selves

The variety of loyalties files a compelling claim to personal and professional integrity. How much of it can effectively be realized in professional practice? The 'internal supervisor of the professional' (Bennink, 2020) has the difficult task of concerting the several parts of the personal and professional self, or better, selves, personality taken as a multitude of I-positions (Hermans & Kempen, 1993; Hermans, 2018; Rowan & Cooper, 1999). In Mary's case, there is the self of HR employee, the self of member of a profession, the professional organization, and the group of (often unknown) fellow professionals, these self of being a student, the self of being a daughter, and probably more selves in the personal domain. Therefore, it is more realistic to adopt a view of the human person as a conference room with several actual and potential selves searching for wisdom, representing a person's ideas of s/he was (past self), may become (possible selves), would like to become (ideal self), should become (ought self), or is afraid of becoming (unwanted self), asking for comparison and choice (Ibarra, 1999; Markus & Nurius, 1986; Obodaru, 2012). From this perspective, loyalty issues are seldom an either/or matter (loyal/disloyal), but are rather a bunch of more or less strenuous misalignments between several 'objects' of loyalty approached with a variety in dispositional intention and strength, thus asking for a more fluid approach. From a developmental point, a new personal and professional identity expressed in a narrative needs to be constructed and reflected upon, with loyalties given their proper place and appropriate dispositions and behavior chosen to deal with them.

Suggestions for reflection in supervision

Supervision is an excellent medium for professional development, more in particular of the reflective competence of 'the internal supervisor' in order to arrive a higher

level of the double integration referred to above, that is, fostering the evolving professional and personal self in its multiplicity (Bennink, 2020). As supervision also has an ethical assignment, part of it is exploring moral issues and further development of professional morality (Heintel, 2003). As such, supervision can help Mary constructing a more appropriate personal and professional identity and narrative in general and a second, augmented identity scripts about her loyalty issues (Bévort & Suddaby, 2016). Supervision is about identity work, defined as 'the range of activities individuals engage in to create, present, and sustain personal identities that are congruent with and supportive of the self-concept' (Snow & Anderson, 1987, 1348). Analogous to Robert Frost's poem about 'the road not taken', Mary can be asked about her selves not taken in times of professional and personal turning points (Obodaru, 2012). In discussing loyalty issues, one of the contributions of the supervisor is explaining the supervisee distinctions concerning loyalty and explore the supervisee's psychological contract. Using proper conceptualizations, the loyalty issues can be discussed, as in Mary's case. She offered her multiple loyalties on a silver platter, in several ways, in need of making her psychological contract explicit.

Discussing loyalty issues

After having explored her exit intention (what exactly makes you want to leave?), we discussed the message of her father at that time and its present meaning. Mary decided to ask her father what he really meant with his statement and found out that he wanted all the best for his daughter, granting her to make her own decisions, including leaving the bank as a next step in her professional career and maintain her personal and professional integrity. However, this was only a partial answer to her loyalty conflict.

Another element to be explored could be the implementation of a new, possible disrupting HR policy in her organization causing Mary's **ideological** misalignment when observing the organization breach the **transactional** and **relation** loyalty to laid off employees. Next, personal growth, maturation, or even development to a new stage of being a professional (Bennink, 2008), could allow her a shifting view on both the underlying values of the profession and those of the organization. By implication, this may challenge her calling while inviting her to adapt the narrative of her professional identity.

In terms of commitment, what mainly kept her from leaving the bank, was **continuance** commitment as long as she had no new job, though she did not experience a breach of transactional loyalty. **Affective** commitment has disappeared because of the experienced breaching of the psychological contract, while **normative** commitment was also gone, because of non-alignment of her professional values and the bank's HR and other policies.

From an institutional perspective, the loyalty issue could be dealt with otherwise, at least discussed in supervision sessions. Both the objects of her conflicting loyalties and the relative strength of adherence could be further scrutinized, asking Mary to explore institutional logics and compare them, in particular professional and bureaucratic logics, and their ideological underpinnings). In fact, Mary was asked to empathize with each institutional logic involved (including the loyalty to her father).

Next, an attempt could be made to prioritize the several loyalties involved (Kleinig, 2017), expressed in accompanying scenario's for action. Perhaps the ideological loyalty to the final goals of Mary's bank could outweigh incidental breaches of the principles of good HR. In line with this, Mary was invited Mary to segment or even

compartmentalize the object of her loyalty by asking what part of the institutional logics involved caused her alleged split (all good versus all bad). As a result of the segmentation, Mary could arrive at a deeper and more differentiated understanding of her split loyalty and the strength of her adherence to its constitutive parts, thus accepting patchwork situations driven by the co-existence of multiple logics that challenge her to work towards a new stage of personal and professional integration (Lindberg, 2014, 495-496), also by exploring and evaluating selves not taken.

Mary was invited to adopt a meta-position and consider herself as a dialogical self. Her main learning task then, was learning to supervise her own internal dialogues and deliberations between her multiple selves entangled in a process of exploring alternative selves while accepting conflict-ridden elements. The ultimate goal was creating new meanings and evolving into higher levels of integration as part of an augmented personal and professional identity able to deal with complex moral (and other) issues.

In her daily professional practice, **compartmentalization** could help Mary make choices for tasks not feeding her loyalty conflict, to raise voice, alone or with colleagues, against those tasks undermining her/their professional integrity, with exit as the ultimate solution for not 'losing her religion' when other options turn out to be futile. The role of the supervisor is helping the supervisee develop a peripheral vision on the issue under discussion, in this case, the complexity of loyalty as both an existential moral point of departure for living and working together and as sentiment/disposition in need of careful self-supervision regarding the morality of the objects of this loyalty. Of course, supervisors need to be aware of their own loyalty conflicts and possible share with their

supervisees the way they handled them. Recognizing that loyalty is not a straightforward virtue, the assignment for professionals and their supervisors is combining the wisdom of both Walt Whitman and Albert Camus in the salutation of this contribution into a workable professional narrative. There is nothing wrong with cultivating a loyalty to loyalty. ■

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¹These three types of loyalty are considered from the professionals' perspective as employees. On their side, employers can fire employees who breach transactional loyalty when not meeting their obligations, when they are not relationally committed to the organization or do not share the ideological why of the organization. Indeed, a new generation of professionals may emerge who, for being unable to engage in relations of whatever kind, are not interested in any type loyalty (Bauman, 2000). Of course, this also applies to professional associations in its own way.



Supervision with 'far right-wing individuals in a group setting'

■ Daniel Trepsdorf

Abstract

Right-wing populist or – at least – far right-wing extremist positions and aggressive rhetorical patterns have increasingly seeped into public debates for years. This fact changes our communication routines seriously. It is important to recognize the linguistic figures, frames and rhetorical volts, to classify them and to make our clients aware of it. Supervision, coaching, systemic and psychological forms of counseling can do this. In addition,

consultants who have a reflected and well-founded repertoire of techniques and methods can expose the so-called "Black Rhetoric" and deal with it creatively. Deconstruction, containment, critical awareness and clear delimitation ("drawing red lines") along the process are the magic words here. Against this background we're not only strengthening the client, but also empowering democratic processes and a non-violent culture of discussion. This article gives a first glimpse into the challenging interrelationships with which we as consultants have to deal in the present and the close future.

What are the hypotheses and convictions that actually undergird terms such as 'far right-wing extremism' and 'right-wing populism'?

Let us begin with the compelling feature of the convictions of those on the far right and their right-wing populist confrères: the dogma of 'human inequality in terms of cultural or ethnic origin'. One truism for those versed in the thinking of an ultra-nationalist interpretation of the world — beyond the conservative-democratic spectrum — is that people cannot help but exhibit inequality based on their ethnic origins (racism), their gender (sexism or even the exaggerated male hatred of women known as 'misogyny'), their financial circumstances (classism), their religiosity (anti-Islamism/anti-Semitism) or their sexual preferences (homophobia). At the head of the pack, of course, are representatives of one's own group: the chronically, narcissistically ill white man who feels he has been placed at an ongoing disadvantage in the pluralistic society of the 21st century. Right-wing populist thinking is also characterised by pursuit of a 'bio-German ethnocentrism' or an 'ethno-nationalist community'. Other features include domination by the right of the stronger (social Darwinism), rhetorical latency and acceptance of violence – yet this also has a significant impact on the everyday communicative practices of stakeholders. – Just go incognito once and visit a series of lectures by the Institut für Staatspolitik, the neo-right-wing think tank in Schnellroda (Saxony-Anhalt, Germany), or a speech by Akif Pirinçci in connection with a Pegida demonstration in Dresden, or an event by the predominant 'Wing' faction of AfD led by Andreas Kalbitz and Stephan Protschka: At every turn, one hears preaching, in a minor key, of the downfall of the 'Christian, pure-white' West, and that 'the German people' must regain an awareness of their superiority and strength! What a dramatic beacon!

Racial superiority – powerful rituals of masculinity – the pursuit of dominance – exclusive access to the one, sole truth – appeal to violence and decree of violence? Haven't we heard all of this before?! – In fact, as Daniel Hornuff, Professor for the Theory and Practice of Design at Kunsthochschule Kassel, has correctly pointed out, at the end of the day it is only the superficial external appearance, the modern political design, that sets the New Right apart from the old Nazis. The magic hood of corny, fustiness forces the outstretched arm to remain at the seam of the trousers; the steel-toed boot has been swapped out for hip sneakers; the black and brown of the militant uniforms have yielded to fashionable accessories; the martial baseball bat has been replaced by the microphone in German parliaments and the talk shows that air every evening; and an army of preachers of hatred (e.g. in the fascistic troll network 'Reconquista Germanica') fans the flames of an insatiable addiction on the part of users of Web 2.0 for conspiracy theories, fashionable role models and scandals on image boards and in clandestine filter bubbles on WhatsApp. Standing at the provisional terminus of this trend are protagonists who turn the words of these raging preachers into brutal acts or aggressively prepare for 'Day X', the ethnic-national overthrow. Weapon-hoarding members of 'Nordkreuz', the right-wing prepper group in the German state of Mecklenburg-Western Pomerania, with funeral shrouds already ordered, slaked lime and death lists featuring the names of political opponents; the neo-Nazi terror cell 'Gruppe S.' under its leader 'Teutonico' (Baden-Württemberg), the murderers of the Kassel district government president Walter Lübcke, the Yom Kippur assassin of Halle, Stephan Balliet, or Tobias Rathjen, the Hanau-based racist and delinquent for murder.

Create a setting – Clarify the rules right at the outset ('My dance floor, your dance floor')

During contracting and the exploratory stages of the first supervision sessions, however, the question should be raised as to whether there have already been contemptuous or racist statements made by individual protagonists in the past within the organisation/the supervision team to be counselled ('stakeholder analysis'). Even the circulation of coarse jokes with a defamatory bias towards minorities within the firm can be a sign of widespread prejudice, recent resentment or specific 'cognitive distortions'. The latter is the collective term cognitive psychology uses to describe systematically errant tendencies in perceptions of other persons, in remembering and thinking, and in anti-cultural judgements. Cognitive distortions generally persist in the unconscious and are based on mental heuristics. It is also interesting to consider the organisation from homosocial points of view.

Homosociality describes the outlines of a phenomenon, in which one surrounds him- or herself mainly with people with an ethnicity and convictions similar to one's own. Intolerance and racist errors of attribution known as 'correspondence bias' are more widespread within enterprises and teams that have few points of contact or social experience with the multi-ethnic or inter-religious composition of their workforce than they are in groups with a diverse composition. In the context of supervisory hypothesising in a particular case, it is advisable to pay close attention to any prejudices and common stereotypes (e.g. gender bias) circulating in the supervision group, and to sensitise supervisees/coachees to these factors in an effort to work with these in the setting in question. In our complex counselling processes – which notably

involve members of the extreme right and, at times, even violent stakeholders – it is essential to draw clear 'red lines' right from the start. These points are clearly formulated vis-à-vis the clients involved in the contract – or in a corresponding stipulation of the counselling engagement and statement of objectives. These factors might include an approach for addressing emotions, outbursts of anger and verbal lapses or a consistent warning against any form of physical, psychological or sexualised violence or attempted intimidation. When counselling begins, we usually also articulate extreme right-wing 'trigger concepts' (e.g. 'all Jews are [...]', 'New World Order' (NWO), 'great substitution', 'remigration', 'ethnoculture', 'honour instead of dignity', 'ethnic community', 'lying press'), the use of which by clients will lead to interruption or even provisional termination of the supervision sessions. This is important for the supervisor in order to stay in charge of action in the setting during conflict counselling in emotionally charged grey areas. As Victor Klemperer (*Lingua Tertii Imperii, Leipzig 1947*) also impressively demonstrated, even in the Nazi era, the stereotypical repetition of identical concepts attached to racist/national-socialist ideas ultimately contaminated people's thinking and actions to such destructive effect that it made the collapse of civilisation seen in the Shoah possible to begin with. Violence begins with language, with devaluation, with the abasement and denigration of human beings. Once this has settled in our consciousness, it is almost inevitably followed by psychological violence, and then by physical threats that can even end in murder. We should also proactively draw attention to these relationships in supervision and coaching when dealing with right-wing populist or even right-wing extremist troublemakers in a team setting.

Supervision is not neutral! Exposing values

As the most elaborated form of professional counselling

¹Important note: The so-called 'Wing' of the AfD has been considered disbanded since April 2020, and yet: Its protagonists are still active and exert great sway within the AfD all throughout Germany. Even after Andreas Kalbitz was excluded from the national leadership of the right-wing populist group, the party's state association for the German state of Brandenburg immediately incorporated him as an independent member of the state parliament. Following the investigations of AfD in the German state of Thuringia, the Brandenburg state association is now also the focus of the German Federal Office for the Protection of the Constitutional and is hence under observation. Direct quote: 'In Potsdam and its surroundings, the right wing of the AfD is the whole bird.'

in the world of work, supervision is more important today than it has ever been. All the more so at a time in which the perilous 'pragmatism of quick, unreflected solutions' threatens to gain the upper hand. Supervision restores to our communication processes the things that are at risk of being lost in times of image boards, quick chats, superficial Instagram posts and 280-unicode tweets – the authors of which like to claim an ability to explain the world via Twitter: reflection and depth. Supervision is diametrically opposed to the destructive practice of argumentation waged by those whose true colours match those of right-wing populists and an outraged bourgeois. It assumes equivalence amongst supervisors, it always acts on an equal footing; the supervisory counsellor bears responsibility for the process — while the clients bear responsibility for the aims of counselling and the implementation of the intervention measures in operational practice. Counsellors and supervisees discuss their ideas, hypotheses, diagnoses and interventions together in what by all means is critical dialogue. The basic questioning approach of the supervising specialist working in the field of tension that exists between 'accepting unconscious ideas and their necessary logical examination' in line with Theodor Reik ('hearing with the third ear', also

known as 'equal attention', cf. S. Freud) is essential here. The methodological tools of the supervisor or coach consists of a profound repertoire of methods that deploys only such communicative tools as are needed to support the necessary processes of dialogical clarification amongst those receiving counselling. Under the psychodynamic approach, the supervisor offers the clients empathic containment. Associations are intended to afford the supervisee an awareness of unconscious material or unresolved scenes and role conflicts experienced in the career setting. In practice, however, constructive confrontation, or work with transference and counter-transference, can bring aggression and discomfort to the fore. If a group member turns out to be an outraged, right-wing populist, psychodynamic methods are unlikely to be the right response. After all, these methods presuppose a high degree of self-reflection, critical biographical review and a working-through of sources of resistance and internal defence mechanisms. — In a word: People with closely held, far-right worldviews are impervious to supervision. Supervision can certainly be of assistance, however, in unravelling that rhetorical sleight of hand and those linguistic figures of everyday right-wing nationalist demagogues that do not carry us forwards in the effort to

clarify professional roles, technical tasks, team development and social organisation in a contemporary work setting.

After all, democratic principles such as

- orientation according to the German Basic Law [Grundgesetz], the Universal Declaration of Human Rights (UN-Doc. 217/A-(III), 1948),
- rules of co-determination,
- making fearless decisions without pressure and coercion,
- gender equality,
- the protection of disabled people,
- freedom of religion,
- alignment with the principle of majority or consensus rule,
- protection of minorities, emphasis on acceptance of political opposition (also known as the 'works council') and
- of fairness, respect and collegiality in dealings with one another

have since become templates for many corporate mission statements. In this respect, the concepts of order and value on which the free and constitutional democracy in Germany is based are also a defining design for the counselling provided in supervision: protection of human dignity, renunciation of any resort to physical or psychological force or intimidation, or attempts to overpower individuals, the principle of democracy, constructive conflict management and fair play, equality of opportunity and individual protections against the abuse of power and, above all, breathing life into mutual respect!

Even the insistence on freedom of opinion – which right-wing provocateurs like to invoke as a documented fundamental right – has its limits. Those limits can be found



where one's own, aggressively expressed opinion violates the dignity and personal integrity of my interlocutor. After all, human rights apply universally. They cannot be played off against each other, nor can they be hierarchically ranked or instrumentalised: Our personal freedoms end where they constitute a threat to the freedoms of my interlocutor. Communication from a democratic point of view is always a dialogical wave movement that emphasises shared responsibility for the rights of others that is sustained through a normative process, and through which my rights are protected as well. That is democratic dialectics. — And this also applies, of course, to mutual interaction during supervision. In practice, it has proven useful to resolutely clarify the rules of the setting with the supervisees during the very first session.

Louis Van Kessel and David Kolb have closely linked supervision to the concept of active experiential learning. Both understand learning as a cognitive and emotional skill through which people adapt to and approach the tasks assigned to them. Experiential learning is thus a process in which knowledge is created through transformation of experience. Each and every learning process is characterised by two primary dimensions, each with two poles that are dialectically related to each other: people learn in the field of tension of **Concrete** <-- --> **Abstract**, **between Active** <-- --> **and Reflective**. It is active experimentation with new content and its introduction to a biographical experience that ultimately delivers access to fresh insights. This learning cycle is paced off in supervision as well: between 'active action' and 'perceptive viewing' — and in the inner space of 'specific concern' and 'analytical objectivity/distance' — supervisors and supervisees, together with the recipients of their counselling, develop new approaches to the task of interpreting and grappling with their professional reality. Through this learning movement, incidentally, supervision also offers a

formidable training field for the practice of moral courage! Populist right-wing or even extreme right-wing polemicists disrupt this learning process. They reject the integrative developmental model on which contemporary supervision is based. But a higher level of insight into professional and organisational relationships can only be achieved if supervisees are open to the interaction of action, experience, reflection and (self-) awareness.

Dealing with aggressors who assume the victim role

A popular communicative sleight of hand amongst (passive-aggressive) outraged citizens and right-wing populists is to emphasise one's own role as a victim. A classic tactic for so-called 'black rhetoric': one is by no means the verbal aggressor him- or herself, but merely the defender of 'common sense' or the 'accomplishments of the West'. All across Germany, through events, speeches and texts, think tanks such as the Institut für Staatspolitik (Götz Kubitschek, Ellen Kositzka), or apologists of the New Right such as Benedict Kaiser or Martin Lichtmesz, offer examples of this destructive form of mutual interaction. — It is not about learning from others and gaining a different perspective on the world; it is about manipulation, plain and simple. The interlocutor is there to be overwhelmed and subtly agitated. The supervisor's intuition and professionalism can reveal these subversive communicative characters in good time and make them available in the supervisory group setting before they manage to deploy their destructive potential.

This destructive approach, however, is diametrically opposed to the dialectical, systemic or psychodynamic techniques, on which supervision relies. Here, it is all about multiplicity of perspective, self-awareness and self-assurance and finding one's own role, about reflection and sound decision-making in the work context. Counselling in the supervision setting always underscores participants' willingness to reach a compromise. The aim

3-Lines

Far right-wing rhetoric is slowly poisoning our language and the way we communicate with one another. In actuality, our speaking will be charged with dark energy, accusations, forms of structural violence and defamation - up to pure hatred and violence. Supervision, coaching, reflective counseling and democratic discussions are effective antidotes here. It is time to leave the comfort zone to confront ourselves with the "language of hate" and disarm the destructive strategies of their protagonists

is to build bridges that span contradictions in an effort to facilitate a shared perspective for people and their positions.

'Explosion' – Venting can prevent paralysis

Clear boundaries are needed here. In preparation, we work in the Balint group, where we test and discuss approaches to handling stress situations. This is a good place, in which to clarify your own case history as well as the contours of our relationship with the supervisee. A basic phenomenon of group dynamics – that conflicts between the participants are resolved amongst themselves only later – applies as well in the context of a group setting featuring right-wing populists or supervisees with aggressive racist attitudes. The first conflicts openly addressed in the group are those that arise between coachees/supervisees and the counselling specialist. The potential for conflict arises when excessive tolerance is shown towards nationalist self-promoters at the expense of the other group members.

This makes it expedient to institute rules that will prevent conflicts in the group-supervision setting before warnings, boundaries and 'explosions' have a chance to occur. The benefit of agreeing on reliable rules is that the supervising specialist in this way essentially publicly insists on compliance with them on behalf of the group: 'We've agreed that extremist positions that constitute a blanket defamation of others, or harm their integrity and dignity, have no place in this group supervision.' – This warning thus also reminds the outraged bourgeois disrupter of the peace of the consent he/she him-/herself granted in advance. At the same time, the supervisor/coach demonstrates that he/she places a focus on the group's expectation to comply with the jointly issued rules. The latter also serves to strengthen the meeting chair's authority. In addition, as a counselling specialist, one takes the 'four levels of problem awareness'* into account by trying

to raise the situation to another level. An example from systemic practice is the circular questioning that hedges the hostile troublemaker in: 'What do you think the group thinks when you take up so much room to promote your political positions? Shouldn't we be fair to the other participants at this point by giving them a say?' The problem is not suppressed here and is instead actively addressed by the supervisor. In the event of repeated disruption, recognition of the problem (level 3) is followed by a one-on-one conversation (with the supervisor, if need be), in which it is made unambiguously clear: those who refuse to follow the rules and 'poison' the group dynamics instead lack the personal maturity required for supervision!

Another option we use when counselling young adults is known as the 'second-order solution'. Here, rather than try to trap the right-wing populist nag from the outset, we entrust him or her with a task with which he or she can demonstrate behaviours in the group other than those that have been learned (e.g. tasking to provide a 'structured summary at the conclusion of the session' or to serve as a 'time keeper'). It is also technically elegant for the supervisor to introduce chronic troublemakers to their own strengths and underestimated abilities in an effort to enlist this resource on the group's behalf. This conversational technique, however, calls for a high degree of counselling practice and authority, as the 'second-order solution' calls for 'content reframing'. Regardless of the context, issuing such an assignment constitutes a certain appraisal of the troublemaker's behaviour. Taking this path of 'limited tolerance' can be helpful in the event of milder forms of right-wing populist activity. First off, it usually succeeds in cancelling out the resistance and justification pressure usually encountered when people are repeatedly accused of alleged mistakes. If, on the other hand, 'a skill of the dedicated squabbler' is brought up, this individual can be expected to react open-mindedly in less-serious cases.

Nevertheless, as specialists in supervision, we face a dilemma, as the classic motivations for resistance behaviour by individual stakeholders in groups are

- to limit the room for manoeuvre,
- to restrict freedom of choice,
- to create a sense of lack of appreciation on the part of the 'nationalist troublemaker',
- his or her assumption that the supervisor disrespects him or her personally, and
- the view, not infrequently imputed, that, even in the group process, the counsellor him- or herself is gravitating towards manipulation and patronisation.



Trepdorph diagram

All of this can lead to destructive reactance on the part of the provocative disrupter, ultimately causing an 'explosion' of the group situation. This is what makes it important for the counselling specialist to deliberately and transparently point out the causes that underlie a particular course of conversation, and to bring sensitivity to the effort to interpret backgrounds. It is also important to refer the consultation back to team-relevant initial questions, to take group members' affects and emotional approaches seriously, and to refrain from judging or assigning blame. ■

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Fotograaf: Oliver Borchert

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Ethics of Consultancy

A Practical Overview

■ Christof Arn

Abstract

An “Ethics of Consultancy” is about the supervisor’s, coach’s or consultant’s dilemmas. Thus, it is primarily about their own values, not only about difficult situations and decisions they face in the work with clients. Being able to distinguish one’s own dilemmas from the clients’ is not only preventing the supervisor from taking too much responsibility but helps to take appropriate responsibility—mainly by: reflecting on own personal values at stake in an actual situation, and by clarifying which values conflict most and therefore represent the core dilemma. This specific value conflict is not only the core of the (my!) problem I face, but also the starting point to become creative and find a helpful next step to deliberately take my responsibility. This often will help clients more than we would think—and helps us to find ourselves at the end of the day having done what we really wanted to.

A practical overview

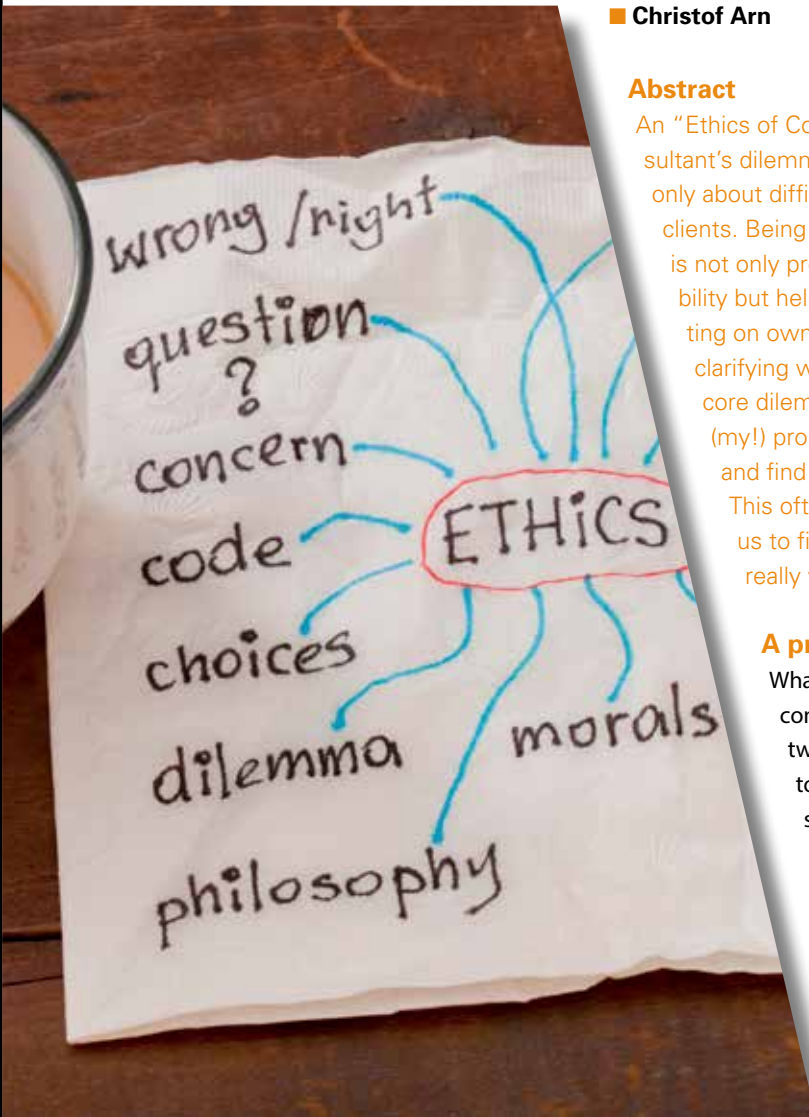
What are we talking about when we talk about ethics in consultancy? This article is exploring some treasures from two and a half thousand years of history of ethics relevant to consultancy. It’s not simply about values, but about the supervisor’s, coach’s and consultant’s values.

After laying out A) what the topic of “ethics of consultancy” is about, and B) what scientific ethics can contribute to it, under C) some overarching main topics will be discussed, all of which will lead to D) the practice of ethics in consultancy.

A) What are some questions at stake around ethics of consultancy? And: What are “ethical questions” at all?

- Clients have ethical questions: My client is considering whether she would rather tell her business colleague the “whole truth” about a situation or communicate carefully a summary of selected parts of it not to snub her colleague. However, might communicating “half of the truth” be more about protecting herself rather than considering the emotions of her colleague?
- Client systems have ethical issues: families, for example, typically look implicitly for values that make them up as a family: Adventurousness? Security and safety? Openness for other people? Willingness to deal with conflict?
- Organizations have ethical questions: How do we navigate within our feedback system between control, systematic support and self-directed development?
- Societies have ethical questions, e.g. about justice: Even if societies as such cannot be our clients, their ethical questions are often present.
- As counselors, we have ethical questions: How much and what responsibility, and what for, is up to me, and how much and which responsibility lies with my clients? Do I share the values behind a particular consultancy approach? Do I support a client in an undertaking that I find dubious?

Of all these questions, the focus in ethics of consultancy is clearly on the latter: **the ethical questions of the counselor.** However, all the other questions are also present in the consultancy setting, and to list them here is important at least for the purpose of differentiating the genuinely own ethical questions of the counselor from the others. To tackle openly and consciously one’s own ethical questions when working as a supervisor, coach or consultant



is often one of the keys to being able to deal effectively with clients' issues.

There is, however, a fundamental level of "ethics of consultancy" which goes beyond "consultancy ethics": Is consultancy as such good? When or in which situations or under which conditions is consultancy appropriate? Fundamentally challenged: **Is consultancy as such a good idea?** Even if we are inclined to answer this question with yes, the more openly and critically we can ask exactly that question, the deeper the self-reflection as well as the reflection on consultancy, finally the better the quality of our work will be.

What connects all these questions listed above is: They all are about values (Fenner 2020). Whenever we are really concerned with an ethical question—and whenever we realize responsibility in our own lives—it is not just about values in general, but about **our values**. When we get involved, we always think about a specific question—and at the same time about ourselves. This is what people often oversee or even suppress, also and especially counselors. Highly engaged and passionate as we are, we talk about the values (and value conflicts) of the clients, about the lack of values in organizations or society, and we do not realize that we are talking about ourselves: While characterizing others and judging their values, we may show more about our own values than we may be aware of. (A helpful theoretical discussion of this is connected to the term "moral communication", Luhmann 2011). If we face the fact that it is always about a specific situation **and** about our own values at the same time, we not only gain more clarity about the task at hand, but also access potential for additional benefit: I can find convincing answers to actual questions and solutions for upcoming decisions **as well as** I learn more about myself and receive impulses for my own personal development.

In particular, we gain immediate access to the core of an ethical question, the "ethical dilemma" (Brune 2011; Arn 2009) by trying to identify which two values are in a strong conflict with each other in a specific consultancy situation at hand. Clearly defined step-by-step procedures can facilitate the process of a systematic ethical reflection (find an example of a compact procedure in Arn 2011, other procedures in Hurst et. al. 2012).

The first question above under A) shows quite well how the main dilemma often does not lie where it seems to lie at first. Openness and depth in one's own reflection can lead to interesting discoveries: My dilemma may not be between telling the "unembellished truth" by following the value »honesty« or to protect my client against the "shock about the whole truth" by following the value »care« (for the client). It might just as well be between telling the unembellished truth or to protect myself by communicating only part of the truth. To »care« for myself is honorable, too! But is something else.

B) What can scientific ethics do?

I define ethics as the »reflection of moral« as it is defined within the European ethics tradition, while in the english speaking ethics community »ethics« and »moral« are terms used very similarly. When differentiating ethics and moral, understanding ethics as a "moral theory", ethics is so to say neutral in value. But neutral in value does not mean uncritical! Scientific ethics can much better point out logical errors from this neutral perspective, uncover overlooked points in argumentation and correct biased thinking and such.

In addition to this neutral support for clear and comprehensive thinking, ethics as a discipline is also positional in a certain sense—in fact "multi-positional": The discipline of ethics with its two and a half millennia of history has

developed something like a "core value horizon". This integrates different directions and streams of ethics (sometimes also called "ethics theories") such as Kantianism, Care-Ethics, Utilitarianism, Discourse Ethics and others. All these "schools of ethics" typically have a main concern, a core value (or two or three). Gathering these values of all those important directions and streams of ethics together, current forms of scientific ethics compose a horizon of orientation in a "coherent" way. It is worthwhile learning to focus at least briefly on each of these core values and to explore their relevance for any important upcoming decision. (Brief overview in Arn 2009, more precisely e.g. in Pauer-Studer 2011)

C) Focal points such as "guilt", "successful life", "consultancy values"

The main topic in ethics of consultancy are specific questions from the everyday business of supervision, coaching and consulting. Some examples are listed under A) at the last bullet point. In addition, ethics of consultancy may be about some rather general and therefore more fundamental ethical topics:

- Feelings of guilt are quite often a denial of responsibility: "feeling bad" takes the place of "taking responsibility". Suffering from being guilty could be a welcome alternative to taking responsibility.

Table 1. Attempt to give an overview of schools and directions of ethics

Direction/ School/ "Theory"	Examples of core values
Kantianism	Dignity; Generalizability; Self-determination
Care-Ethics	Connectedness; Care
Utilitarianism	Happiness (of all concerned)
Discourse Ethics	Participation; common reason; listening
...	...

Some core points about what the discipline of ethics can do for the daily job of counselors:

- sharpen the focus on ethical dilemmas
 - provide guidance by a broad but finite set of axiomatic values
 - raise awareness of some emotion or thought traps
-
- Seeing a “good life” as the core value seems to be a “warmer” approach to ethics than Kantianism or utilitarian ethics in their strictness, thus has received greater attention in the last two decades. Sometimes, though, such approaches struggle with the real “down sides of life”—and thus with an integration of the destructive. The neutrality of ethics could contribute to this by not devaluing destructiveness in oneself and others so quickly that it becomes a blind spot.
 - Every (!) consultancy approach has a value base. This base typically is not questioned—indeed, often not even seen openly—by most of its representatives. Ethics offer a methodology to deal with value bases and with the strengths as well as the weaknesses of different consultancy schools just a tick more consciously.

- Talking about the “image of mankind” in a counseling or educational approach quite often obscures more than it helps: it typically mixes descriptive and normative views on mankind—and thus comes close to the “is-ought fallacy” (Zuber in Arn 2009, 137-138).

D) Ethics in consultancy—levels and places

In order to prevent ethics from becoming moralistic—since moral has to be the object ethics are reflecting on—it is important to stand with one’s own values while maintaining an openness to their reflection and development. This applies to individual values of the counselor, especially in the face of demanding counseling situations; it also applies to the values of a professional group, such as those e.g. in the ethics code of a consultants’ or supervisors’ association (analogous to ethics codes of other professional associations). It therefore makes sense that specific places and times are dedicated and cultivated for the purpose of ethical reflection, informally as well as systematically. Intervention as well as supervision, for example, are helpful places to regularly practice ethical reflection on issues relevant to one’s own consultancy practice. Specific further education on methods of ethical reflection (which is different from education on ethically relevant topics in consultancy), joint research activities in the broad and narrow sense on ethical questions as well as any other defined settings that engage discourse on ethics of consultancy—they all contribute to the quality of supervision, coaching and consulting as a significant work with and for people in a world that gains more and more complexity.

E) PS

Specific ethical reflection, once learned, can also be shared with clients as—once more—a consulting method. ■

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Work clothes of a supervisor

■ Attila Szarka

Abstract

What makes us feel good or uncomfortable while wearing the very same clothes? How do our questions take shape during the supervisory sessions? What makes us ask particular questions? The article aims at shedding light on the relationship between the above-mentioned questions, while touching on the reality of arising opportunities for self-awareness with regards to how we dress. The writing also explains the connection between the effects of appearance and their consequences.

Are there any views or opinions about whether a supervisor has any work clothes? When and how do we decide what kind of clothes we wear to work? For instance, do we choose them the night before our workdays? Or do we make a decision about them in the morning? Is it possible that some of us get changed several times during the day? Do we take it into consideration that the colour, cut or style of our clothes may convey a message for the participants at a session? Do we consciously select the outfit in which we work with them? What is it that makes

us feel good or not so good in the same pieces of clothing? Is it familiarity with fashion or self-awareness or something totally different that is reflected in the way we dress? I recalled when my children were getting ready for their fancy-dress parties where they would be dressed up as a butterfly, a policeman, a doctor, a spiderman or as wind. For a moment I wondered what my grandson's parents would tell him to wear if he wanted to dress as a supervisor now.

Clothing in supervision: the message of rings or socks

Memories and realisations from my experiences are spinning in my head. I remember, on one occasion when I was being supervised how an unusual piece of jewellery or scarf worn by the supervisor caught my attention and how I enjoyed its sight and got immersed in its colours. On another occasion it was the socks of the supervisor with a pattern of a still life of fruits that delighted me. Later, working as a supervisor, I realised that I would take a close look at myself before meeting a group or a person involved in a one-on-one supervisory process. For example, this happened during a long process, which lasted for one and a half years; I realized that I would wear grey for every session with that particular team. I had not even noticed it until on one occasion – while getting ready at home – I became unusually and unreasonably tense because I could not find my grey shirt. This was how I realized that for some reason it had become extremely important for me to remain as average, colourless and most of all unnoticeable as possible at those sessions. I was working with a mobile hospice team at the time. After we finished the process, I required supervision for this experience of mine, and I came to yet another realization about myself and about how I operate.

Once I was taking part in a travelling supervisory programme and as part of that I had the chance to get acquainted with professionals from a one-to-one family care service.

They were working under very difficult circumstances in small villages with families living in extreme poverty. Supervisors were asked to travel to those villages, this being the only way the operator of the organization could make supervision available for its professionals, hence the name of the programme. The first meeting with the group, the first session was unforgettable for me. Members of the group arrived by a set time at the private room of the local community centre, that was where we were to work. The people were punctual and quiet. We arranged the room together and made a circle from the chairs. While we were doing this, I was watching them, trying to figure out where each of them might come from. Judging by the person's clothing I took one of them for an employee of the community centre, someone who was just there for the first occasion to help me out with arranging the furniture. The care workers whom I had worked with until then were somewhat carelessly and casually elegant, in a sense always unique, but not in a really special way, appearing rather neutral altogether.

Based on my previous experiences, clothing which was extremely colourful, glittering, with a cut that follows the shape of the body and makes one look very attractive, with almost every single detail carefully selected and designed, was not a typical asset of those involved in care work. However, when she, i.e. the person I assumed not to be a member of the group because her outfit was extremely different from those of the others, sat down on a chair I knew exactly that she was a professional care worker and she was watching what was about to happen. I started to think about myself, wondering what caused me to be so prejudiced and where this thought about her clothes came from and how it was going to influence me during the work process. Gaining more and more insight during the rounds of introductions I got an answer for why this colleague of mine dressed so decoratively. She

told us that she did not wish to call attention to herself with her unusual outfits, but she used them as a communication technique: this was how she earned respect and how she could make herself accepted, this was how she could visit every family without police escorts and this was how she could help a lot of children in extreme poverty, with this influence of hers she could ease tensions which a policeman could not. I still cherish the memory of her. This was how she worked on herself to build a bridge on which she could set off, and this way – clothed in the cloak of respect – providing care work for the good of the children, families and communities living in severe deprivation in the countryside.

Intermezzo

I have a strange feeling now that I am writing these lines, a picture of myself has flashed through my memory from a time when I was not yet working a supervisor. I was working in a penitentiary with juvenile perpetrators, in a closed section of the institute, in a part of it ensuring total separation. The lads there were the toughest within the institute, and this is not just the usual overstatement, they really were the toughest and the most wounded, solving one problem with another. I went to work with them wearing an ironed shirt, a tie and a coat every day. I supervised them in this type of clothes in the closed section and in the closed courtyard belonging to that section of the building too. At the time I was thinking this was the only way I could work with them, showing them respect even with my appearance. Later several colleagues of mine followed my example. I still keep in touch with the old inmates, they tell me about their lives and want to hear news about me too.

What I learned from my work with the professional care worker using the decorative work clothes later helped me to formulate the right question at the right time in

a shocking moment of a session during a one-on-one supervisory process.

In a coat without a coat

It was an average early spring day, rather cool, even though the weather was becoming warmer and warmer. It was a reasonable decision for anyone to wear an in between season coat given the time of year. My supervisee arrived in time. She knocked but did not open the door, waited until I opened it and we greeted each other. She did not take her coat off, walked through the hall then stopped at the door of the office and asked: "To here?" I said yes, then we entered the room and I asked her to take a seat. She sat down with her coat still on, although I had not turned off the heating during the day, so the temperature was pleasant in the room. I offered to turn up the heating in case she was cold, but she smiled and said it was just fine for her. We started the session. As the managing director of a large company she asked for the supervisory process because of regular blockages with her middle manager colleagues. She could not control two of her middle managers properly and as a consequence they could neither coordinate nor control teamwork. "What is it that I cannot see?" her question was. We were around the first third of our session when she opened her coat and folded its front to the two sides, over the arms of the armchair. That very moment I lost eye contact with her and my look drifted from her face to her body. I did not understand what was happening, what it was all about, whether I was wrong, although I clearly was not: I realised that the woman sitting opposite me was hardly covered with any clothes. I did not know whether what I saw was lingerie or some kind of a beach dress meant to be worn at the beach. I asked her if it was hot and at the same time, I managed to take my eyes off her body surface. She answered softly and quietly, no, it was not cold. The work at the session

What makes us feel good or uncomfortable while wearing the very same clothes? How do our questions take shape during the supervisory sessions? What makes us ask particular questions? The article aims at shedding light on the relationship between the above-mentioned questions

continued in a very different manner, it became slow and reserved and in fact almost stopped. I asked something about her colleagues again, she gave me some answer and that was when I felt that it was difficult to keep eye contact because it was impossible just to sit there as if no visible change had happened to the person opposite me. I posed my question when the curving lines of her top started to direct my eyes. "Is this communication?" I asked looking into her eyes. Her answer came immediately, she kept eye contact. "Yes, communication." My next question took me further. "Who do you communicate with this way?" Her immediate answer astonished me. "Everybody!" she said and looked at me with a penetrating cold glance. "What do you say this way, to everybody?" I continued and she gave me an even more

shocking answer than her previous one. "I say, see, this is what you cannot get." It was from here that we could move on and head in a direction which helped her come to a realisation; she sensed that she had a chance to encounter herself. In the last third of the session her coat completely covered the parts of her body which had been revealed earlier, right from her neck to her ankles, she even pulled her legs under herself so as not to show even those. It was a very burdensome beginning for me. I was left alone in my office, opened the windows and let some fresh air into the room for a long while.

In the following sessions her outfit was always showy, she either had an extra button undone on her blouse or sported an extremely short skirt or a dress with a deep neckline. At the end of the seven-session process I advised her to go on to therapy to help her cope with the traumas of sexual and physical abuse, and she accepted my suggestion. She phoned me four years later from abroad, while she was driving one early morning to thank me for the work I had done with her and tell me that she successfully completed her therapy, had left her previous job long ago and had been managing a large international company for a year and that she was at peace with herself and with the world. She also told me that she hoped she did not disturb me while having my morning coffee and then ended the call.

During my project with the family care worker an absolutely justified question about her clothing taught me that I should be aware of this, i.e. the way I dress, as a supervisor. This piece of knowledge helped me with my other case, when I was immediately able to pose a question about the clothes "presented" to me. In both cases the supervisees consciously planned what to wear and chose the particular pieces of clothing for a purpose and by doing so they took responsibility for their appearance

before the people they met. One of them was a professional care worker, the other a managing director. They consciously selected the "work clothes" for their fields respectively and they linked their use to goals and results. (In the company director's case the dynamics of post-traumatic stress resulting from abuse were not revealed in the supervisory process.)

Asking the question

What kind of clothes does a supervisor wear? We could ask the question, that is we should ask the question.

Can the way we dress convey a message for the supervisee? And can the clothes they wear mean something too? Can our current look be linked to the relationship we have with ourselves and to the support we want to provide for the supervisees to get in touch with themselves? The work clothes of the attractive care worker and the company director, who kept mobilizing everyone around her as well as herself all the time, helped them to function in a certain way. While in the first case they served vocational purposes, in the second they were the costumes of unprocessed traumas she was unable to take off.

As educators we ask supervisor candidates what they think about whether a supervisor has a gender and at the same time we also ask the questions "What should a supervisor wear? What is the message of our garments? When should we talk to supervisees about the message their clothing conveys?"

It was many years ago that I learned about a certain factor from my daughter, a factor that has since become important for me. We were getting ready for a programme and I could not make a decision about what to wear so I asked her what I should put on. She gave me the

most obvious answer: "Something you feel good in."

Sándor Márai wrote in his book *Füves könyv* (Herbario) that "One should not bother about what to wear at all", while Béla Hamvas refers to the sacral nature of dressing in his essay *Az indián mese* (The Indian tale). For me these two extremes set the frame for how I feel in my "feelgood-clothes" in the supervisory situation. ■

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Playful Professional

The use of a visual work form in supervision and coaching

■ Ineke Riezebos

Abstract

In this article Ineke Riezebos describes a visual work form to use in supervision and coaching. Her article is based on the Spiralled Motion, a structured boardgame developed by Adrienne van Doorn (<https://www.socialadvisors.nl>) in 2016. The spiral on the board creates the opportunity to discover, develop and reinforce professional actions. The game can be used individually as well as in a group, with a maximum of six. The case study input is a starting point to learn through one's own experience in practice. The question cards are about the professional and not about the client. The spiral is aimed to be introspective and is inspired by triple loop learning and focused on the long run, not the short term. By making use of the different phases on the board and the accompanying questions, participants gain insight and clarity on their experiences within their working field. It can also help the facilitator (supervisor, coach etc.) to leave the learning and development process in the hands of the introducer. Being able to see the reflection process visually stimulates you to take a closer look at both the learning process and its contents. It helps groups and participants to collaborate and interact on those two different levels.

Introduction

In my years working as a supervisor and coach, both in New Zealand and The Netherlands, I have used various



tools. Most supervisors and coaches will have their own well-known work forms, exercises, and methods. I am interested in knowing how these methods differ within the borders of Europe. In this article I want to take the first step in sharing our varying methods by sharing one of my own. I encourage and invite other Supervisors and Coaches all over Europe to come up with their specific work forms and tools.

In the human service, supervisors and coaches are used to improve the interaction between people, their work and the organisation. Tools can be used to structure the supervision or coaching process and to support achieving, agreed upon (contracted), goals. Visual work forms, skills, tools and other nuts and bolts of

Ineke Riezebos, former ANSE delegate for the Dutch LVSC, wants to start an European exchange of 'out of the box' tools for supervisors and coaches. She kicks off with a reflective board game called Spiralled Motion

supervision only make sense, in my opinion, when they are embedded in a relationship that is based on trust, fidelity, development and emotional connection. There's a saying: "A good picture says more than a thousand words". Emotions and visual information seem to be processed in the same part of the human brain. Visual stimuli and emotional response are linked in a simple way, these two together generate what we call memories. Hence, powerful images and visual metaphors create strong impressions. Visual work forms are often without a solid boundary and are focused on enhancing professional and reflective thinking, feelings and therefore the professional responses. Therefore, visual materials are useful in learning and often used in supervision and coaching processes.

Spiralled Motion, a structured boardgame

The work form I will start off with is a boardgame called Spiralled Motion. At this point I do not have a lot of experience in practice, due to the Covid-19 Pandemic, but because it is structured (instead of free flowing) and aimed at development it might not only be different but also interesting.

Spiralled Motion is a work form that endeavours to endorse and achieve ongoing personal and professional development. The approach encourages the professional to achieve concrete personal-, professional-, team- and organisational development goals. If professionals don't communicate effectively with one another or their organisation, a lack of commitment and reliability could confuse work relationships and work processes. Goals would be harder to achieve.

The boardgame is held in a handy aluminium attaché case. It includes the board itself, wood like pawns, a tiny billboard (on which you can attach your exploration

case question), the question cards and a comprehensive manual.

The idea behind Spiralled Motion is that if you teach professionals to use their experiences systematically, they will become accustomed to turning every experience into a learning experience. It is a way to develop and encourage lifelong learning for the professional as well as for organisations. It was Isaac Asimov that said: "The illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn, and relearn." Spiralled Motion is designed so that the user can achieve growth and development moving from one level to another.

In the Netherlands it is expected that the professionals take ownership of their own professional development, and preferably show inventive and innovative behaviour. In the past, management or a general consensus showed you what was expected. Now you are expected to be your own leader. Sometimes it is obvious what would be the "best practice", but often professionals find it difficult to find their way to the "next level".

The spiral on the board creates the opportunity to discover, develop and reinforce professional actions. The game can be used individually as well as in a group, with a maximum of six. The case study input is a starting point to learn through one's own experience in practice. The question cards are about the professional and not about the client. The spiral is aimed to be introspective and is inspired by triple loop learning (Argyris & Schon in Ruijters, 2006) and focused on the long run, not the short term. By making use of the different phases on the board and the accompanying questions, participants gain insight and clarity on their experiences within their working field. It can also help the facilitator (supervisor, coach etc.) to leave the learning and development process in the hands of the introducer. Being able to see the reflection process visual-

ly stimulates you to take a closer look at both the learning process and its contents. It helps groups and participants to collaborate and interact on those two different levels. As Alvin Toffler (1970) once said: "by instructing students how to learn, unlearn and relearn, a powerful new dimension can be added to education. Tomorrow's illiterate will not be the man who can't read; he will be the man who has not learned how to learn".

I would, therefore, encourage to use this visual work method regularly and in doing so automate a way of revealing one's own deeper hidden ideas, feelings, professional ability, biases and experience.

At first as the participant uses the small question cards they will not only get accustomed to working with stimulating questions but also learn which type of questions work the best in the different phases of the game. Every phase has its own adequate language so to speak. In the next level one focuses more and more on supporting the learning process of the player. By using the bigger cards with different questions you can choose from the specific helping questions.

The consumer can also take another step to broaden and deepen his insight by using the background material in the accompanying manual. You can also work with one general theme for all the players. Everyone is working on the theme in their own way. In this phase you learn from and with each other.

Starting with the different phases

The game starts with a concrete case question (from one of the group-members) to be placed in the middle of the board by the introducer (the game comes with a little billboard). Group-members start with the questions that come with the first phase. The introducer determines

when they are ready for the next phase. There may even be times when the introducer skips a phase based on the realisation of what needs to be done or a sudden epiphany. While working with the game one can also experience that the case question needs to change.

Reflectively exploring the following phases:

- What happened (**experiencing**);
- How can I put this in perspective (**analysing**);
- What does this say about me or what did I miss (**awareness** about my professional behaviour);
- How can I combine my experience, obtained information, reflection and knowledge and come to a conclusion and how can I balance between my personal and professional task and what is expected from me by my organisation. (What are the expectations personally and professionally, **contemplating**);
- How can I put all I learned from the different phases into practice (**constructing**).

All the above mentioned phases are accompanied by a set of questions belonging to that particular phase and are randomly picked by the other players. The introducer determines if they want to move to another phase or even maybe skip a level. If the introducer is the only player they can pick the cards themselves or ask the supervisor/coach. The questions are originated in different theories. An eclectic background that is aimed at the goal of the game. It helps the questioner to focus on the questions that will inspire the introducer to dive deeper in his or her own process rather than what the questioner curiously wants to know or already thinks to know. Of course we as supervisors, coaches etc. already follow (more or less unconsciously) these steps often in our practice. With spiralled motion the participant is encouraged to promote their own leadership skills.

Focus on the five phases

Experiencing: In this first phase, the focus is on the experience. At this point, the participant should consider as accurately as possible what were the specific professional actions and behaviours (for this article I personally choose three cards from every level).

1. Who were involved and who do they include?
2. If you survey the situation from an outside perspective, what do you see yourself doing?
3. What did the other persons involved do?

Analysing: In this phase, the analysis of the situation is the focus. The goal is to go deeper into the context and try to look at it as rated data. We will hover a magnifying glass over the case.

1. What made it difficult?
2. What did you intend to do?
3. Do you think you have achieved the objective?

Becoming Aware: When you reach this point you really need to be introspective to discover and acknowledge which hidden motives and experiences might have influenced your professional behaviour. When you are aware of initial actions, why you did so in that particular way and what might this say about you, then you can look at other options and possibilities. In other words you can develop your professional accomplishments.

1. Why is this issue so important to you??
2. Do you feel that you have been able to bring out the best in yourself?
3. Do you feel that this was the best scenario to reach the (contracted?) goal?

Contemplating: Now is the time to investigate what drives you, if there are any internal contradictions that hold you back or cloud your view. You also look at how these matters relate to the professional theory and methods. You use this and the previous information to come to a conclusion.

1. Is there a method or model that would be effective?
2. What do you observe colleagues doing in the same situation?
3. What is your organizational mission and have you represented this in a correct way?

Constructing: In this last phase, you can transform the conclusion or the objective from your contribution into a clear and transparent practical goal for the future. Together with the group-members the player now looks at what is necessary to ensure that the formulated concrete terms can be met.

1. What do I want to share at the next meeting in regard to this learning goal?
2. How will this affect the work culture or team environment if you do this differently?
3. Which book/article/website will have helpful and correct information?

Reflections from users

I have found it refreshing to work with the Spiralled Motion and found the following definite benefits of it:

- As a supervisor I found it helpful to leave the responsibility for the learning process more in hands of the supervisee, instead of being seduced to take over to clarify matters;
- To have the question (that sometimes changes in the course of action) literally in the middle of the board keeps you focused; what is the true question you need to ask?

- The different levels make it clear what work still has to be done;
- It made it possible to move from the shadow side of a dilemma into the sunlight; solution focused;
- It is easier to keep your eye on the price (=goal);
- It gives a sense of accomplishment;
- It trains groups and organisations in the steps they need to learn, For instance: how to talk, reflect and steer the learning process.

The boardgame was developed in 2016 by Adrienne van Doorn a Dutch supervisor and will soon be available in English). This translation is on my account and might be changed by the creator. At this moment when you want to work with the boardgame you have to attend a training in which the Spiralled Motion work tool is included. You cannot obtain the boardgame without training. The developer of the boardgame has started a guild for all the boardgame users through which it is possible to (re)train and have a return day to exchange information and develop the game and its further use. This will keep the boardgame alive and interactive. Spiralled Motion is in my opinion a high impact learning tool and very usable for Supervisors and Coaches.

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The boardgame cannot be obtained without training from its developer. For more information in English: www.spirallemotion.com



Ineke Riezebos has worked as a supervisor, (team) coach, and assessor for the past twenty five years in both New-Zealand and The Netherlands, and a long time as an educator at Amsterdam University of Applied Sciences. She loves to work with both young students and professionals, as well as the more experienced ones. Ineke wants to contribute to building strong, resilient and reflective professionals and is known for her focus on personal and professional development. Her touch of (reflective) humour and her sharp and perceptive questions. Her basic principle is an open and empathetic attitude, with an eye for and an understanding of all the qualities, strengths, insights, diversities and personal views of the supervisees, coachees and their clients.

Book review: supervision put to the test

The use of a visual work form in supervision and coaching



■ Ulrike Mathias-Wiedemann

B. Schigl, C. Höfner, N.A. Artner, K. Eichinger, C. B. Hoch, H. G. Petzold (2020). *Supervision auf dem Prüfstand. Wirksamkeit, Forschung, Anwendungsfelder, Innovation*. [Supervision on the test stand. Effectiveness,

research, **Introduction**

Introduction

"Supervision is a praxeological method of applied social sciences, which is interdisciplinarily founded and serves to optimize interpersonal cooperation in complex, interpersonal and organizational contexts".

This is one possible definition among many other - similar - ones that one can come to when reading the book "Supervision on the Test Stand, Effectiveness, Research, Fields of Application, Innovation", published in January 2020, which was initiated by a research group around the senior authors Prof. Dr. Brigitte Schigl (Danube University Krems) and Prof. Dr. Hilarion G. Petzold; (Danube University Krems & European Academy for Biopsychosocial Health).

Supervision scientifically scrutinized

Supervision research has a long tradition at these institutions under the aegis of the two senior authors. In 1999, the first comprehensive field analysis of the German-speaking field of supervision was presented (Petzold, Ebert, Sieper 1999). It provided the basis for the first international presentation of the state of supervision research (1980 to 2002) in a fundamental publication titled "Supervision on the Test Stand" (Petzold, Schigl et al. 2003). The current work - here under review - presents the international situation of supervision research since then, i.e. from 2003 to 2017 and further to 2019 in a very comprehensive manner.

The results of the earlier study were in 2003:

"Supervision as an overarching method does not exist!" There is only a variety of methods, some of them highly heterogeneous, which have "counselling of social situations" as a common denominator, without, however, any agreement on what this counselling is (Petzold, Schigl et al. 2003). Another overarching characteristic at that time was the practically complete "lack of empirical evidence of effectiveness" for individual, group, and team supervision.

Now, after almost 20 years of development and change, it is exciting to see what this new overview offers. A first answer is: **much and little!** Much, because the number of studies has risen exorbitantly and the areas or fields on which research reports are published have become broader. Little, because even today the research team has to conclude: **Supervision as such does not exist, but only a multitude of heterogeneous approaches** (cf. pp. 196 ff.) and therefore lacks an overarching proof of effects. And furthermore: there is still a profound difference in theoretical and practical terms and also in the degree of quality of the empirical studies between the Anglo-American and the European supervision communities' understanding of supervision and supervision research. In terms of number and empirical quality, the European studies fall considerably short in many areas and they hardly research effectiveness. In both communities there are hardly any studies that have researched the "multi-level structure of the system of supervision" (Petzold 1990o, Petzold et al. 2001) as a whole. However, this multi-level linkage, which was first focused on by the "Integrative Supervision" of Petzold (1990oa) and colleagues, is the basis for the two research reports, respectively from 2003 and the current one (2020) for theoretical and methodological reasons (see diagram).

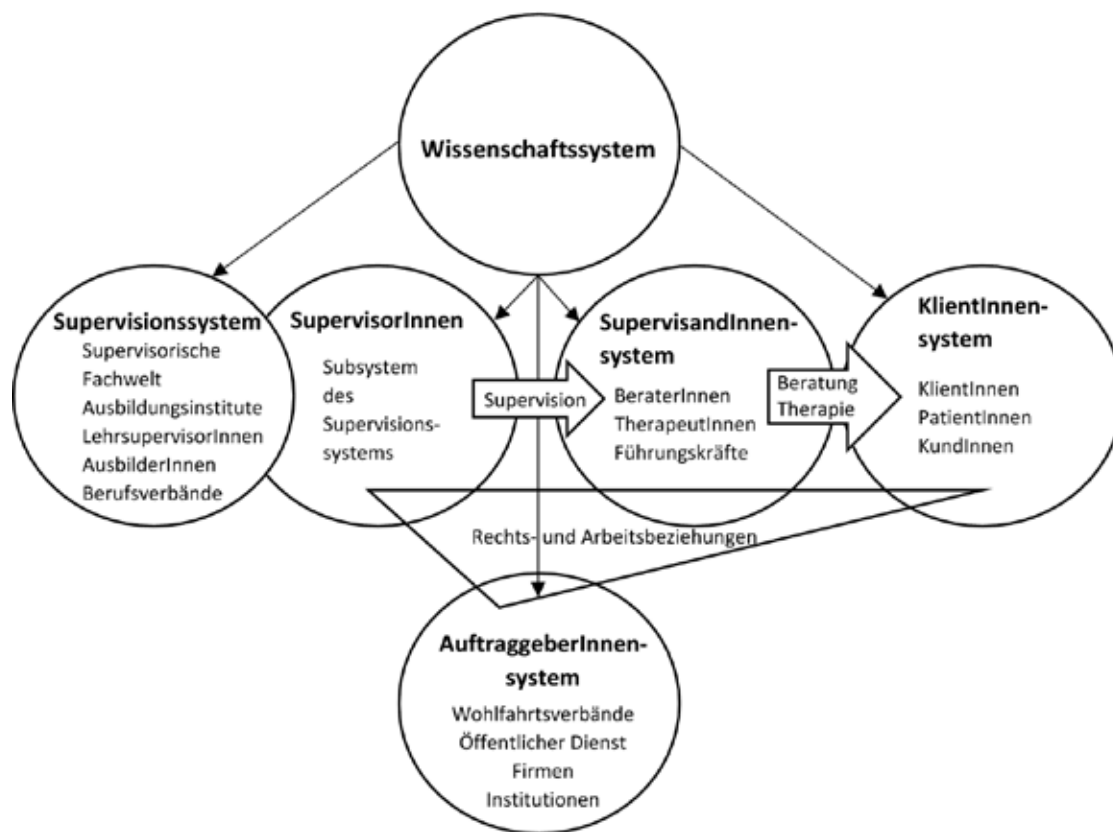


Diagram of Petzold's „System of Supervision as a Whole“, a „Multi-Level-System“ in a multi-perspective view (from Petzold, Oeltze, Ebert 2001, here taken from the study under review, p. 20).

In the 2003 study, 201 contributions could be targeted and processed, in the second edition there were 1629 that met the inclusion criteria for empirical scientific studies. The overwhelming majority of the studies concern the supervisor > < supervisee system (the latter are, for example, social profession practitioners, counsellors, therapists, nursing staff, teachers, etc.). The supervision system (concerning professional associations, advanced

education institutions, curricula, teaching supervision) has been little researched. So far, there is no evidence of the effects of „teaching supervision“ and no process research on it. There are only a few results about “field developments”, such as the study by Petzold, Ebert, Sieper (1999/2001/2011), which concludes in a new publication of 2011 **that nothing has been done for 10 years**. In the current study this is extended to 2019,

because here, too, the study states that the situation of proof of efficacy at the level of the client/patient system is practically absent from the German research literature. In the English research literature there is very little proof of efficacy either, and only very limited or specific proof of efficacy in terms of the general spectrum of efficacy. At the level of the commissioning system, there are also hardly any studies. This means that we do not know what the major clients of supervision, the public authorities, social services, youth welfare, care institutions etc. etc. expect from supervision. Do they want scientifically based and field-competent supervision or do they want just unspecific coaching? This is what one of the senior authors of this study is critically asking with a view to the recent waves of coaching in supervision associations? He skeptically discusses this new hype.

Supervision again put to the test

No studies on coaching were included in the current study, especially as the study situation for coaching is very poor and the of theoretical foundation in coaching. On the level of the “supervision system”, the study situation looks somewhat better, as the current study shows: Counselors, therapists and nursing staff can benefit from supervision, but it is not clear from which forms and in which settings of supervision they benefit. For it is clear that similar to what has been and is shown in the field of psychotherapy research: Not all forms of supervision work or work **equally well**, or without **negative side effects**.

“It is still true at present that the results of supervision research cannot simply be transferred from one field to another, and that the heterogeneity of views, goals, methods and settings requires a precise description of the supervision format under study (which was only partially the case in the studies examined”, p.200). It is therefore

unclear which forms of supervision are effective, and more general statements cannot be made, since there is no "general evidence base". In the 30 years between the three research reports of 1999/2001, 2003 and the current one from 2020, **nothing has been done** in this area. This is not a good state of affairs for a discipline which - like supervision - bears the suggestion "super" in its name.

This overall view and conclusion is drawn by a team of 6 researchers (including 3 university professors: Höfner, Petzold, Schigl). The authors are all proven supervision practitioners and researchers. Their intention is clearly stated: they want to contribute to proving and improving the quality and effectiveness of supervision, among other things because they consider supervision itself as a method of quality assurance and state without embellishment: **There is a lot to do, the research basis of possible effects is still quite insufficient.**

The researchers are not alone in this opinion. This is also made clear by the supervisees, because in a large part of studies - so-called multicenter studies in various fields relevant to supervision (work with the elderly, psychiatry, work with the disabled, hospital, p.67-84) - the recipients of supervision are by no means predominantly satisfied. These studies, covering quite large numbers of participants, make clear that the respondents initially allow their supervisors a high competence rating. But why? Is this due to the "suggestion of the name", the self-presentation of the supervisors as "excellent" experts? In sharp contrast to this, the studies show that only one third of the supervisors were considered to have satisfactory field and professional competence. Good and very good supervision work was only "delivered" by just under 30% of the supervisors. The majority of the evaluations only mention a medium level of effectiveness

(p. 246). In addition, between 4 and 18% of the respondents in these studies stated that they had been harmed by supervision. For supervision, this is no good at all.

Research-based knowledge about supervision is still patchwork

In many studies, however, it is also clear that supervised persons, practitioners in various fields, feel that supervision relieves and strengthens them. This can be regarded as certain, but should however be seen as "measurements of customer satisfaction", not as data collected by objective measuring instruments. Here, too, research is needed. Does supervision have a burn-out-prophylactic effect? An important question to which the answer is: we do not know! There are no solid, controlled and replicated studies available. Again, it remains open which form of the hardly manageable number of supervision methods is effective in which setting and for which population. The often generalized assertion that supervision prevents burnout has not been supported by research to date. It is possible to provide such evidence with specific supervision methods, but they are not available for "supervision as usual".

Prof. Dr. Brigitte Schigl: "The conclusion is therefore unchanged and confirms the postulate formulated in 2008, that our research-based knowledge about supervision is still patchwork, most investigations are small islands of knowledge in the sea of the unknown" (Schigl 2008, p.13). With results like these, it is not surprising that the research group has added another research focus to the 2003 study: "Needs for and risks of supervision" (p. 116 ff.). Eleven studies on risks and negative effects were found. Almost 1000 supervisees questioned, state that they had negative, even damaging experiences in and through supervision (p.117 ff.). Here we find a similar situation as in the field of psychotherapy, where "risks and

unwanted side effects" were only addressed relatively late. The senior author of the volume already presented the first international overview here in 2002 (Märtens, Petzold 2002). These results must of course have consequences for the training of supervisors and for training standards. So far, practically nothing has been done to fill this gap in the German-speaking countries. Although the situation was already apparent in the first research report of 2003 and was repeatedly pointed out in numerous publications of the researchers of the present study of 2020 (see Erhardt, Petzold 2011, Schigl 2016, etc. cf. Eberl 2018), nothing has happened so far.

Here we see yet another reason why the current study should have consequences, so that the **"myth of supervision"**, which has already been criticized on various occasions, may (finally) be footed on the ground of reality. Only in this way, the authors conclude, can the positive potential that supervision in psychosocial fields certainly has - namely, to promote reflexivity, discursivity and support in working with people - be underpinned on an "evidence-based" foundation by proving its effectiveness. The research report offers a wealth of material on this subject: on the understanding of supervision (pp. 27ff.), on "scientificity, effectiveness, efficiency and harmlessness of supervision" (pp. 32), on application modalities of supervision in specific fields (pp. 88), on thematic priorities "ethnicity, diversity, gender" etc. (p.94 ff.).

Needed: implementation of research findings and the courage to be modest

It also makes clear where there is an urgent need to invest in improving effectiveness. First and foremost, there is the complete lack of proof of impact on the patient or client system, i.e. on the people with whom the supervised counsellors, social workers, nursing staff,

teachers, etc. etc. work. Furthermore, the effectiveness of supervision methods must be specifically examined for strengths and weaknesses. Only then can quality improvements be achieved. The research report of 2003 already contains a variety of suggestions in this regard; suggestions that are still valid – if only because they have remained largely unprocessed - and which are confirmed by this new report.

It can be said that if the weaknesses so clearly identified by international supervision research are not eliminated and the strengths identified by research are not further implemented and developed, the future of quality supervision will not look good. This is also the conclusion of senior author Hilarion Petzold in his "Nachgedanken" (final considerations) on the present study (p.219-285).

These thoughts are critical. For almost 50 years as a supervisor and for 40 years as a supervision researcher in several European countries, he carried out a large number of research projects and contributed to research, theory and methodology. He does not spare "further criticism" - as he puts it - of the professional associations and institutes of advanced education, but especially of the supervision teachers. To date, there is no empirical evidence of the effectiveness of supervision teaching. Petzold already made this critical point in 1994 and issued a warning on the basis of the problems found: "In the field of supervision, one must beware of **hypertrophic claims to competence**" (Petzold 1998a, p.203). Today, he again admonishes the professional associations for often speaking of "excellent supervision" (DGSv). In contrast, he holds that this can never be achieved by forms of psychosocial intervention anyway, as psychotherapy research has made clear (Castonguay, Hill 2017). Even good supervision can only be achieved with effort. "Courage to be modest" is required. No approach can, on the

basis of the present state of research, claim any superiority over others. He finally notes: "I don't like writing all this, because I don't make friends with some of the field. But the study situation and the research deficits are what they are." [p.258].

Conclusion

The present work should be taken note of by all those involved in the field of supervision: teaching supervisors, supervisors, supervisees of all professions, not least clients whose counsellors or therapists are supervised. The present study documents how Klaus Grawe in his time researched psychotherapy and psychotherapy practices; an important "field" of psychosocial intervention "in development". Strengths and weaknesses were made visible. Both need to be worked on. It is not possible to continue ignoring these research outcomes. Supervision is still "a young field in development". The intertwining of practice, theory formation, research, method development and teaching, is the best way to achieve effective, research-based "good practice". No more and no less. In the field of supervision a "research-friendly culture" is apparently still lacking, as a recent representative study has shown (Mittler, Petzold, Blumberg 2019). Yet, such a culture to establish quality at all levels of the "multi-level system of supervision" is what this book aims to promote. Its findings should therefore be incorporated into the curricula of advanced supervisory training courses and implemented in the current practice of supervisors. It is to be hoped supervisors and their educators will take up this challenge. ■

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Interview Ioseba Guillermo



■ Gerian Dijkhuizen

Ioseba Guillermo is chairman of the Spanish Supervision Organisation (ISPA), 41 year old and was born in the North of Spain: Pamplona. To him that is one of the most beautiful cities of the world.

He graduated in pedagogy and psychopedagogy and has two masters in management.

Ioseba works in a development NGO on management issues.

Ten years ago he studied supervision and for him it was a discovery that changed his way of seeing the relationship between people.

Ioseba loves music, travelling and sports, especially crossfit. The latter has a therapeutic effect on him.

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

I am currently working as a manager in an organization for international cooperation, development, and protection of vulnerable children, and I have been making this work compatible with that of a supervisor for eleven years now.

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

If I had to point out just one thing, it would surely be the personal work process that accompanied my two-year theoretical training in supervision. I think self-awareness is key in avoiding projections and egos, working with other people.

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

I guess that most of us, who have a professional practice in Spain, move along these axes:

- Communicative models / theories that use processes based on "language" or on the ways in which we communicate; verbally and non-verbally.
- Classical systemic theories.
- Constructionist models, based on the evolution of systemic models. These are based -more than on communication - on relational and dialogical processes. Here the important thing is not the language but the relationship, the dialogue as a meeting and relational process.

To curl the curl, with coaching practices we are talking about an integrated model of Systemic Supervision and Coaching, which derives from different practices. We should identify the differences not from a dogmatic definition, but from the needs of the clients or the systems that consult us or request our services.

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

For us, knowing the glossary and the matrix has been key to having the feeling of being under an umbrella on the European level, and understanding that our way of working has a solid and consensual support beyond our country.

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

As in other professions, I think it is important for supervisors to be open to new knowledge or ways of doing things in our practices related to the topics that are es-

sential for people, groups, work teams and organizations: for example migratory movements, gender issues, new forms of work, social movements, online work, etc. I do not think these issues should be included as specializations, they should be included in the basic design of the new training programs, and in the necessary adaptation of our practices.

A second question that seems important to me is co-responsibility in the construction of the profession through reflexivity, through professional writing, participating in associations, researching or reporting innovative practices. I believe that ANSE and the member entities have an important role in stimulating this function.

In the present times we are living in, I think it is important for supervisors in Europe to see our profession as based on values. This implies a vision on connectivity and co-responsibility: being connected as a network of people who share a way of seeing relationships, rather than as a lobby or a corporate group. Perhaps we should share common actions, prototypical projects in our communities / societies, which reaffirm us at this level of belonging.

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

I hope and wish that the development of supervision at the European level will go on with the homogenization of training programs and professional exchange, very much in line with the work ANSE has been working on to develop for long time. ■

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She is a senior supervisor/educator of supervisors and has her own practice.