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“Triplex Reflection”, an epistemological and praxeological  
model from Integrative Supervision for knowledge- and  
practice development, fostering Oikeiosis\*

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## 1. Introduction\*\*

The triplex reflection model was developed by *Hilarion Petzold* and is described in several of his books and articles (*Petzold*, 2003a; 2007a; 2008; 2018). In addition to this, the triplex reflection model is presented in articles that give more examples of how it can be applied in practice: *Bäcker* (2012) gives a comprehensive presentation of the model and sees it in the context of *Petzold's* multi-level model (professional-client, supervisor-professional, etc.) (*Petzold*, 2018), with the complexity and different perspectives this entails. She shows an example from use in supervision in a church kindergarten. *Aanesen & Vatnøy* show an example of use in e-mail therapy, and *Sjøberg* gives examples from meta-supervision in the child welfare field (2020), and later, he also wrote an article on use in a workshop setting with supervisors (2022). In this latter article, the application is based on non-verbal aspects of power communication. In *Sjøberg, Mattias-Wiedemann & Petzold* (2023), the triplex reflection model is shown and explained in another example, from supervision of environmental staff in the child welfare field. In addition to the presentation of the model, this article provides more of the background to the triplex reflection model within integrative therapy and integrative supervision, as well as more in-depth reflections on the benefits and practical use of the model for supervisors.

The article we are writing here is an extended version of *Sjøberg's* article from 2020. The examples are the same, but with various elaborations. In addition to presenting the triplex reflection model, we will address theoretical and philosophical considerations within the integrative approach, and with relevance to the understanding of triplex reflection. This is done more thoroughly than in the article we wrote in 2023 (*Sjøberg et al.*), and we bring in several of the perspectives that *Bäcker* (2012) also addresses, but with different angles of approach. In other words, what we bring in is primarily this elaboration of the theoretical and philosophical background, which is also relevant to the practical use of the triplex reflection model, since such theoretical and philosophical considerations (e.g. ethical and epistemological) are largely used within this reflection model.

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Reflecting, and even meditating, the highly complex realities of our present “*world in turmoil*” (Beck, 2012; Reichholf, 2020) is a task that every prudent and thoughtful person is currently facing. In particular, this affects supervisors and people working in the helping and psychosocial professions. The “**Integrative Approach**”, which comprises therapy (Petzold, 2003a), supervision (Petzold, 2007a), cultural work (Petzold, Orth & Sieper, 2014a) and eco care (Petzold, Ellerbrock & Hömberg, 2018a; Petzold, 2019p), has been developed over half a century in ever upcoming «new waves» of insights and elaboration. We now are operating within the «third wave» (Petzold, Orth & Sieper, 2002; Sieper, 2000) and we are still «on the way» of further development: work in progress. This is our «philosophy of the pathway» in the «Integrative Approach» (Petzold 2006u and 2020f; Petzold & Orth 2004b).

We have always attached great importance to the tasks of complex reflexivity and discursiveness, because they offer the basis of a “transversal reason” (Petzold, Orth & Sieper, 2013b; Petzold, Sieper & Orth, 2019b) and a humanitarian and ecological commitment, which more than ever is needed.

The current ultra-complex world conditions require a broad and transversal overview (supervisio), which tries not to exclude anything, but to include as much information as possible and to penetrate it hermeneutically resp. meta-hermetically. For this purpose, a concept of “transversal reason” was developed (Welsch, 1996; Petzold, Orth & Sieper, 2013b), which became the basis of our supervisory and therapeutic work and for which Petzold has elaborated basic epistemological and discursive models to mention here: the Correspondence Model (1978c), the Model of Complex Consciousness (1988m and 2003a), the Metahermeneutic Triplex Reflection (2005p and 2007a) and the Polylog Conception (2002c).

We understand transversality as follows:

»**Transversality** is a core concept that characterizes the essence of the “integrative approach” in a specific way: an open, non-linear, procedural, pluriform thinking, feeling, willing and acting, which in permanent transitions and transgressions traverses the perceptible reality and the worlds of thought and imagination, the areas of human knowledge and ability to connect states of insights and knowledge, methodologies and fields of practice, a “navigating” as “systematic searching” in knowledge complexity and practical areas in which the knowledge horizons and scope for action can be expanded. «(Petzold 1981, here from: Petzold, Sieper, Orth 2019c)

Transversality is the background principle on which all theoretical explorations and practical interventions in the «**Integrative Approach**» are based – and of course also in this article.

The practical and praxeological experiences on which this article is based are taken from the first author's professional work as a psychologist and meta-supervisor (supervision on supervision) in the state Child Welfare Services in Norway (Bufetat). He is supervising supervisors that provide "supervision for environmental therapists" working with youths in institution. Academic and theoretical points of view are based on the «Integrative approach» of Hilarion Petzold and his co-workers to psychotherapy, supervision (Petzold, 2003a, 2007a and 2008), cultural work (Petzold, Orth & Sieper, 2014), and ecological intervention (Brinker & Petzold, 2019; Petzold, Ellerbrock & Hömberg, 2018a). This approach incorporates the reflection model called 'Metahermeneutic Triplex Reflection' (Petzold, 2007a, p. 132, 2008, p. 112, and 2018, p. 266; Aanesen & Vatnøy, 2019). The authors will expound this model and how it can be used methodically on an example from Jan Sjøberg's meta-supervision practice with a supervisor (who supervise environmental therapists). The example is co-reflected here in co-correspondence with Ulrike Mathias-Wiedemann and Hilarion Petzold.

As the "Integrative Approach" has a strong theoretical and praxeological line with ecological perspectives in supervision (Brinker & Petzold, 2019; Hömberg, 2016; Petzold & Mathias-Wiedemann, 2020) and in the "new nature therapies" (Petzold, 2013g, Petzold, Orth & Sieper, 2014b; Mathias-Wiedemann & Petzold, 2019), but also with longitudinal developmental psychology (Petzold, 1992e; Sieper, 2007b) focusing also on youth problems (Petzold, 1971c, 1974b and 2007b), it is particularly apt for this supervisory task because it requires specific "field competence".

## **2. Theoretical and conceptual background – The concept of reflection, co-reflection and meta-reflection**

To *reflect* is a central ability that humans have acquired in the course of evolution through language development and *co-reflective discourse* (Petzold, 2005t, 2006j and 2010f; Welsch, 2012), that resulted in the ability of *meta-reflection* through meta-hermeneutic processes (Petzold, 2017f) contributing to see, to consider, and to interpret different phenomena, possibilities, and approaches from a proper distance with an *excentric* and *multiperspectivic* stance, a competence that has to be devoped and trained (Petzold, 1991o; Petzold, Mathias-Wiedemann 2025). This integrative and metacognitive concept of reflecting includes looking at phenomena from different angles, searching in depth for *causes behind causes* (*retrospective view*, Petzold, 1994c/2015), but also with a lateral view on actual situations (*aspective view*, *ibid.*) and furthermore with "anticipatory competence" for *consequences*

*beyond consequences* (prospective view: *Petzold, 1971j/2019; Stefan, 2020; Stefan & Petzold, 2019*) to a more advanced “transversal meaning” that includes creating entirely new understandings, eventually exceeding the determinations of the “Zeitgeist” (*Petzold, 2016l*). Reflection has been emphasized by many as important for the development of practice, for example in organizational development (*Schön, 1983*) and action research (*Bradbury, Roth & Gearty, 2015*), however without offering a theory of complexity, of metacognition, of transversal and complex hermeneutics resp. meta-hermeneutics and the neurobiology of learning which are necessary prerequisites for this task. The Integrative Approach is providing here solid theoretical underpinnings (*Petzold, 2003a, s. 1075, 2007a and 2017f; Sieper & Petzold, 2002*). The ability to reflect received an evolutionary explanation: To survive, humans have developed a highly differentiated brain with the potential for excentric reflexivity and transversality (*Petzold, 2006j; Welsch, 2012*). Observations from an “excentric position” (*Plessner, 1928*) means being able to see oneself and the personal “embeddedness” in the given surroundings (Mit-Welt) from a distance, and even try to see the world, nature, ecology not only from a human viewpoint, but from the “viewpoint of the world”, i.e. of nature, of ecology (*Petzold, 2015k; Welsch, 2015*) – an Alexander von Humboldt type of perspective (*Petzold & Mathias-Wiedemann, 2019*). This is providing the basis of true “excentric reflexivity” and “transversality”. Both involves an opening up to the subject's unconscious and preconscious archives, his once in a while emerging abilities of lucid hyperreflexivity (*Petzold, 1988m; Grund et al., 2004*) thus providing potentials of non-linear grasping and understanding of complex realities. It includes the ability to connect contradictions and reveal new understandings – which in turn is relevant to linking different perspectives in a connectivistic and integrative way (*Petzold, 1994a*). Where the reflection itself is transcended, the process can also involve more transformative and comprehensive understandings and facilitate the emergence of complex meaning (*Petzold & Orth, 2005a; Petzold, 2007a, p. 198*).

## **2.1 Co-respondence – a dialogic/polylogic action theory**

We want to focus on reflection and reflecting together, on co-reflecting, as a basis for common understanding and action. In this context, Petzold's idea of “co-respondence” is relevant – a core concept of the Integrative Approach because it can serve as a “theory of action”, of “dialogic/polylogic interaction”, as a “consensus theory of truth”, a “theory of constructive doubts and further criticism” (*Petzold, 1978c, 2004, 2006, 2007a and 2014e*) – all this is of outmost importance for sophisticated supervision. As supervision is mostly

operating in a ‘multilevel model’ (Oeltze, Ebert & Petzold, 2002; Schigl et al., 2020) – i.e. in dyadic or polyadic settings (two or more persons) and including relationships on many levels – Petzold’s concept of “polylog” is an adequate and precise term. Polylog signifies the intersubjective co-respondence, i.e. the discourse of many with many about a manifold of issues with many sides (Petzold, 2002c). However, polylog is not only communication between the participants involved in an actual process, it may also include internal reasoning between the many sides that one is (not has!), with one’s own imaginations and various inner voices, e.g. what others would or might have said or expressed (e.g. a colleague/youth etc.). This is a Bakhtinian view (Bakhtin, 1981, Petzold, 2002c) about communication and creating shared information and meaning, joint understanding and consensual agreement on perspectives, plans and action/cooperation between equal personal subjects going through consens-dissens-processes (Petzold, 2002, 2004, and 2006) and arriving at full consensus, “good enough consensuses” or at the minimum *consens* that *there is dissens*. Thus, the communication includes both verbal and nonverbal language - between embodied and embedded subjects (as body-soul/mind-subjects in a social and ecological context/continuum [time], Petzold, 2002j).

## 2.2 Multi-perspectivity

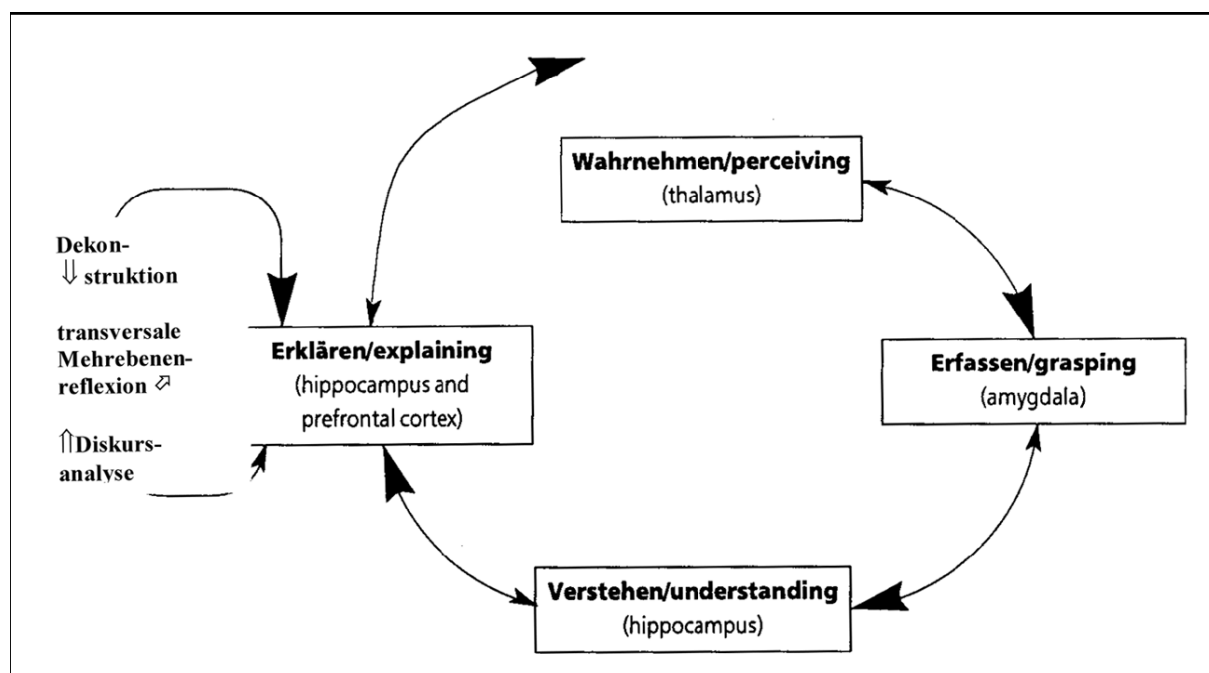
In reflecting, also “multi-perspective understanding” (Petzold, 1994a) will be applied as deliberately approaching a situation or phenomena from different points of view.

Furthermore, multi-perspectivity involves approaching an understanding from many theories – a “multi-theory approach” (Luhmann, 1992) as characteristic for integrative supervision and therapy (Petzold, 2007a; Sieper, 2006) – and a plurality of models of action, methods, modalities with a broad repertoire of intervention techniques and creative media (Petzold, Orth & Sieper, 2019b).

## 2.3 Experience-based knowledge development through reflection within the theory-practice cycle, the hermeneutic spiral and meta-hermeneutics

Triplex reflection is a practice-oriented method of reflecting and reflexive discourse that leads to experiential learning - i.e. cognitive, affective, motivational and volitional dimensions of learning, called “**complex learning**” by Sieper & Petzold (Sieper & Petzold, 2002; Petzold, 2003a) and with this the development of experience-based knowledge. Knowledge creation by this method is understood as a hermeneutic and meta-hermeneutic process (Petzold, 2005p, 2017f). Through sensing and *perceiving* a phenomenon, *grasping* it, *understanding* and *explaining* it in reasoning around the phenomenon, we gain knowledge in a spiral-like

process. From there we get the possibility to perceive new aspects of the phenomenon and we are gaining more and new knowledge and so on (Petzold, 2007a, p. 97). In the same manner, we create knowledge through a “theory-practice cycle” (Petzold, 2007a, p. 103, and 2018, p. 238). That is, we experience in practice, and through a process of the hermeneutic spiral, and by the help of reflection and theoretical knowledge, we gain understanding and reasoning - that in turn gives the possibility of new ways, forms and methods of practice.



**Fig. 1. The hermeneutic Spiral:** „Wahrnehmen/Perceiving ↔ Erfassen/Grasping ↔ Verstehen/understanding ↔ Erklären/explaining“ and the transgression of explaining by ↑ discours analyse (Foucault), ↓ Deconstruction (Derrida), ⇒ transversal multi-level reflection (Petzold): a metahermeneutics (from Petzold, 2005, p. 289).

When we critically reflect together around and on the hermeneutic process itself, with approaches of “deconstruction” (sensu Derrida), transversal multilevel reflection (sensu Petzold) and discourse analysis (sensu Foucault), we reach the complex reflective modality that is called in the Integrative Approach “metahermeneutic reflection” (Petzold, 2007a, p. 56) and “transversal reasoning” (Petzold, Orth & Sieper, 2013; Petzold, Sieper & Orth, 2019c) – which is included in triplex reflections.

### 3. Fostering OIKEIOSIS and Personal Sovereignty - Meta Goals of Integrative Supervision

In the context of supervision, the so far elucidated a *multiperspectivic* and *metahermeneutic* approach should contribute to an increased understanding *by supervisees and by their clients* what their processes of self-understanding, self-development, self-regulation and understanding of the realities of an ultra-complex and globalized world are concerned. Whether these goals are supported and realized by supervision or not, or how good and effective, is currently not known on evidence-based grounds, because there is practically a complete lack of “evidence based” data for effectivity/efficacy of supervision on the level of the “client system” as actual international research shows (Mathias-Wiedemann 2021, Petzold et al. 2003; Schigl et al., 2020) – a deplorable fact! Therefore, supervision has to contribute to change professional practice in order to reach evidence-based interventions on all levels. To me, Jan Sjøberg, working with meta-supervision (*supervision on supervision*), it means that my supervisee (who is a supervisor him- or herself) increases his or her supervisory competence/knowledge and performance/skills – encompassing subsequent goals, namely that the professional worker he or she supervises will increase his/her competence and performance in youth work, and even more: Through the metasupervisor’s and supervisor’s work not only the environmental therapists but the adolescents themselves have to be reached and supported in their personal learning processes and developmental tasks (Havighurst, 1948; Petzold, 2007b). Co-responsence processes and multilevel reflections are therefore equally relevant in working directly with young people. This mutual and intersubjective communication and polylogues might decrease the possibility of eventual unfortunate aspects created by differences in power relations.

It can furthermore help the youths to reflect more deeply on *themselves, their relevant others, the world* and their needs, wishes and goals in their life-situations, in order to foster growth of their “**personal sovereignty**” (Petzold & Orth, 2014) and of their “**self realization, self-regulation and world knowledge**”, i.e. their “**OIKEIOSIS**”. The stoics called that “**Oikeiosis**” (self owning, self appropriation, self preservation, cf. Forschner, 1993; Horn, 2004; Petzold, 2019d and 2020f; Petzold, Mathias-Wiedemann 2025). These concepts – **personal sovereignty** and **oikeiosis** – are “meta goals” in the Integrative Approach of supervision, counseling and therapy. The program of the old stoic philosophers (Epiktet, Hierocles, Marc Aurel, Seneca, cf. Reydams-Schils, 2005 and 2018) to achieve Oikeiosis (οἰκειώσις), i.e. knowledge of oneself, of others and of the world as basis for self-control resp.

self-regulation has been adapted by Integrative Therapy and Supervision in a modern way (Petzold, 2019d) including links to *4e-Cognition* (Newen et al., 2018, Stefan & Petzold, 2019) resp. to *4e-Perspectives* (Petzold, Orth & Sieper, 2020), and Ukhtomskij's concept of "Dominante", (Ukhtomski 2019; Petzold 2023e) expanding the cognitive concept with emotional and volitional dimensions. **Oikeiosis** is a lifelong task to be accomplished by every human being in order to realize self-ownership/sovereignty and affiliated connectedness with one's fellowmen (Petzold, 1995f) and with all living beings in the cosmos. These are the prerequisites of *self-preservation* and after all programs of *survival* and *sustainable living* with all co-beings in the global organism (cf. Gaia-Hypothesis, J. Lovelock, 2005; L. Margulis, 1998; Lovelock & Margulis 1974).

**Oikeiosis** (οἰκείωσις) denotes a sense of belonging opposed to a situation of alienation. The term invokes the sense of being "at home", becoming "familiarized" with something: with **people, nature, with the world, with yourself**. It is the appropriation of all of this, with the aim of creating belonging and connectedness. This appropriation of the self and the world through theoretical and personal **self-experience**<sup>1</sup> is supposed to counteract alienation, **allotriosis** (ἀλλοτριώσις), the lack of connection, and fight 'multiple alienation'<sup>2</sup>. **Oikeiosis** in our modern, integrative understanding is a **path of knowledge** that can expand and change the personal self-view, worldview and life practice, whereby therapy, counseling, meditation, educational and cultural work<sup>3</sup> can be helpful means of support. – For this, a bio-psycho-social-ecological understanding of **Oikeiosis** is indispensable, from which also a *fundamental ethical* consequence flows: We have to take care of all these areas included in this complex term and do justice to them.

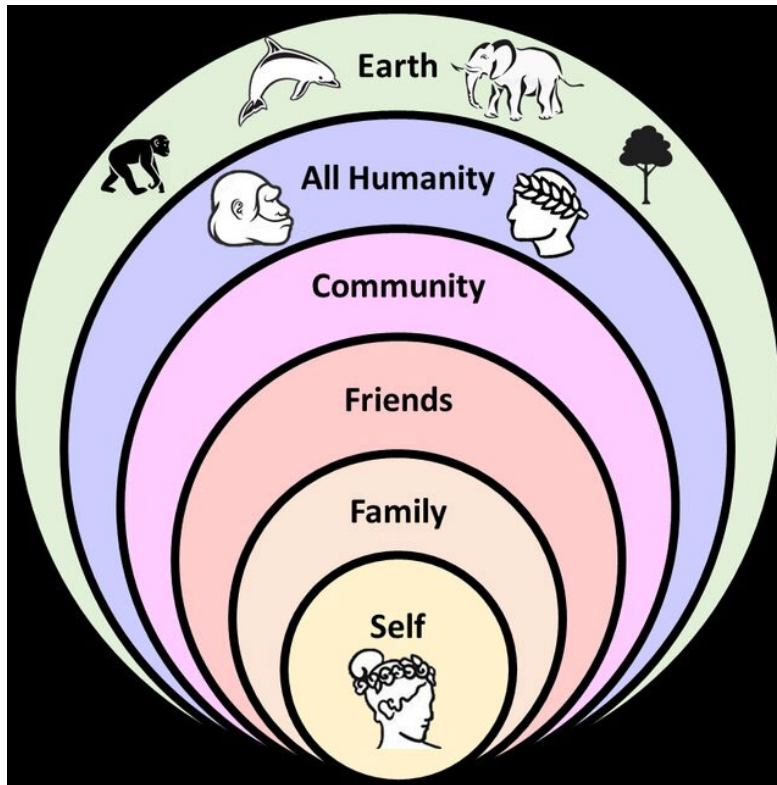
Hierocles saw self-preservation/Oikeiosis in a model of five concentric circles:

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<sup>1</sup> Cf. Petzold, Sieper & Orth 2005.

<sup>2</sup> Concerning our integrative concept of „multiple alienation“ cf. Petzold 1987d, 1994c, 1995f, Petzold, Orth-Petzold 2018/2019. Concerning belonging and connectedness cf. Petzold 1995f.

<sup>3</sup> E. g. Green Meditation (Petzold, Orth 2020); Integrative Cultural Work (Petzold, Orth, Sieper 2014a); Integrative Educational Work cf. Sieper 2007c.



**Fig. 2. Oikeiosis, five circle model of Hierocles from Whiting, Konstantakos 2021**

This *multiperspectivic* view received recently new attention in our problem ridden “Zeitgeist” of current and forthcoming ecological disaster (Petzold 2019d; Petzold, Mathias-Wiedemann 2025). Modern stoic philosophers, Kai Whiting, Konstantakos Leonidas (2021), have visualized (Fig.2) and explained the oikeiosis-model of the self according to Hierocles, noting: "It is worth stating that the 'self' need not be of the Homo sapiens species and could as easily be a Neanderthal or other Homo species. One can also argue that animals, such as wolves also have a sense of self, a family (pack) and a sense of the surrounding wildlife. The circles might differ but the concept equally applies" (Whiting, Leonidas, Sadler, Gill 2018). In a detailed paleontological study, the authors then show that Neanderthals had a culture of rational, sustainable interaction with nature comparable to today's sapiens humans. Apparently *excentricity* and *multiperspectivity* was developed in the early days of mankind becoming over thousands of years of hominisation more and more sophisticated up to our times of hyperexcentric insights and further developmental levels of knowledge in the anthropocene and the world of Artificial Intelligence and multiversum theories (Deutsch

1997; Tegmark 2003; which again requires critical views cf. Ellis 2011<sup>4</sup>). All this has consequences for a modern, contemporary conceptualization of supervision based on a renewed view of OIKEIOSIS as a permanent process to reconsider and eventually revise given positions (Petzold 2019d; Petzold, Mathias-Wiedemann 2025; Petzold, Stoewer, Lindermann 2023).

Hierocles argued that *oikeiōsis* is the basic impulse of self-preservation in any animals (the human animal included). The impulse is coming up, when an animal has received the first perception of itself. It then immediately starts to become familiar to itself, to its constitution, to its fellow beings, and its environment – a lifelong task of orientation and affiliation in which the human animal should include not only his immediate kin and neighbors but gradually and ideally the whole of mankind, so the ethics of Hierocles (Ramelli, 2009; Reydam-Schils, 2018). It is highly topical and significant for our time of anthropogenic, precarious ecology (Lesch, 2018, Lesch & Kamphausen, 2016) and manmade destruction in the anthropocene risking massive devolution (Steffen, Crutzen & McNeil, 2007; Petzold, 1986h/2016). We therefore have to emphasize with consequent excentricity and multiperspectivity (Petzold 1990o) that multidirectional affiliation and care must relate to the “world of the living”, the *living nature as a whole*, because each of us "is nature" (Petzold 2019e). In the “Integrative Approach” and its methods all interventions have a “**bio-psycho-socio-ecological**” orientation and quality. Consequently, they are aiming to reach and influence the dimensions of the body-subject and his/her relevant socioecological reality: his/her **organismic-biological** dimension, her/his **psychologic** reality (emotional, cognitive, motivational, volitional), her/his **social** connectedness, and his/her **ecological** embeddeness (Petzold, 2003a and 2020f). These dimensions are inextricably linked, which is why they have to be promoted and further developed for the meta goals of our approach, the fostering of Oikeiosis and personal sovereignty. This becomes a core issue for Integrative Supervision and its basis in an ecological ethics of conviviality (Moser, Petzold 2007; Schneider 2018).

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<sup>4</sup> Cf. <https://en.wikipedia.org/wiki/Multiverse>

#### 4. The model of triplex reflection

Triplex reflection within the framework of integrative supervision is a comprehensive, systemic and multi-perspective model. In the integrative approach to supervision fifteen different variables are emphasized (Petzold, 2007a, p. 34). As such it is based on the systemic understanding of supervision of Holloway (1995), compounded with procedural, contextual, societal, cultural and ecological factors in a time-perspective. These variables thus include multi-perspectivity and the entire spectrum from micro level to macro level as well as the chrono level (cf. Bronfenbrenner, 1994; Petzold, 1991o). These variables are in turn based on three different dimensions (Petzold, 2007a):

- 1) *Critical and practice-oriented social science discipline* - with theory from psychology and sociology, and praxeology (the doctrine of practice) from i.a. social work with emphasis on intersubjective basic attitudes.
- 2) *Systemic metadiscipline, including system supervision and meta-consulting* - with reflection on complex systems in co-responsibility processes (see below) with emphasis on multi-perspectivity and diversity.
- 3) *Philosophically grounded and politically engaged intervention discipline for shaping personal, interpersonal, social, and global ecological reality*. It is about gaining recognition, personal sovereignty and freedom through co-operative and ethically founded action (Moser & Petzold 2007). The goal is to contribute as an approach of “engaged cultural work” (Petzold, Orth & Sieper, 2013a and 2014a) to a commitment to a just democracy where fundamental human rights are safeguarded. In addition to developing competence, performance and professionalism at the roadside, supervision is thus also about contributing to the change of unhealthy systems (Neuenschwander, Sieper & Petzold, 2018; Petzold, 2007a, pp. 11-13 and 27).

This theoretical foundation for integrative supervision is largely in line with a community psychological understanding where, among other things, emphasis is placed on systemic and holistic understanding: understanding persons in their context, complexity and diversity, looking from different perspectives - including the perspective of power (Petzold, 2009d), critical reflection and humanity (Neuenschwander, Sieper & Petzold, 2019; Petzold, Orth & Sieper, 2014a). Further on, focus on well-being and self-determination for the target group in a liberating perspective that can lead to changing social conditions with an emphasis on integrity (Petzold & Orth, 2011), justice, empowerment and freedom from oppression (Nelson & Prilleltensky, 2010; Kagan, Burton, Duckett, Lawthom & Siddiquee, 2011).

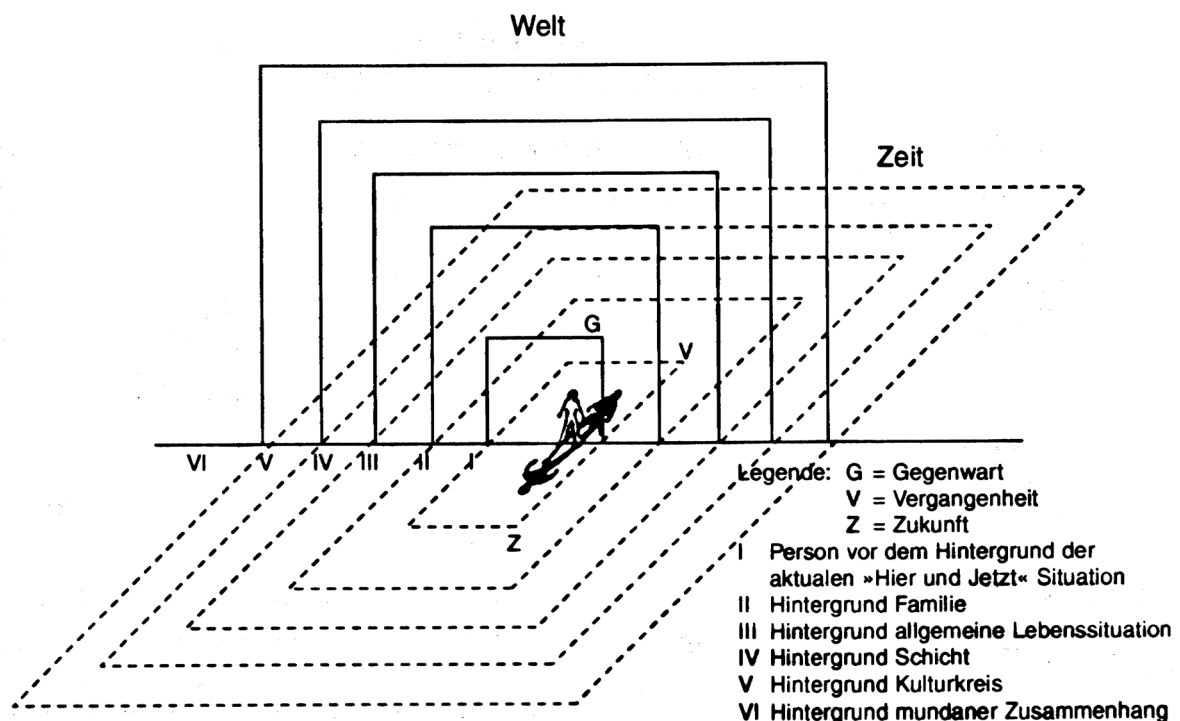
#### 4.1 “Triplex reflection” for the “bio-psycho-socio-ecological system” – the “four level approach”

Prior to all reflections is the given sensible reality (worldly, mundane reality, cf. Merleau-Ponty, 2002) that is phenomenologically perceived and observed and hermeneutically reflected resp. meta-reflected. A “four level approach” within the Triplex Reflection Model is used to encompass and understand this (Petzold, 2003a; 2007a; 2018):

- **Level 1** involves reflection on the perceived and observed - where the observed may be oneself and/or something/someone outside oneself. This reflection-process goes on inside me and may also include co-respondence with other persons (co-reflection).
- **Level 2** is about reflecting on oneself as an observer and one’s own level 1 perception and reflection, i.e. a double process of reflection. It's about becoming *aware* [perceiving] and *conscious* [grasping, understanding] of how many and what types of "glasses" (Schreyögg, 1994; Petzold 2007a, p. 115) I see the world through and how my ways of interpreting the world are influenced by my own viewpoint. This requires excentricity, i.e. the ability to see oneself from the outside, and multiperspectivity, i.e. from different angles (Petzold, 1990o). Co-respondence, discourse, and polylogues with others – that includes getting feedback, new information and new perspectives – might be fruitful and is also necessary to manage this level of reflection. I.e., such co-responding reflection together with others will be important in the process of developing awareness and consciousness of ambiguity and blind spots.
- **Level 3** is about reflecting on the societal, cultural conditions, the spirit of the time (Zeitgeist, in Petzold, 2016l), dominant discourses (Foucault, 1999), social representations, i.e. collective mental representations – these include in Petzold’s extended model cognitive, emotional, motivational, and volitional elements and traits (Petzold, 2003b). Moreover, in the concept of social representations, value systems, social rules and practices are included that makes it possible to orient and communicate within a larger group of people in a time context (cf. Moscovici, 2001). However environmental and ecological issues have to be tackled too, as well as the terms of the observations reflected upon in Level 1 and Level 2 (Brinker, Petzold 2019).

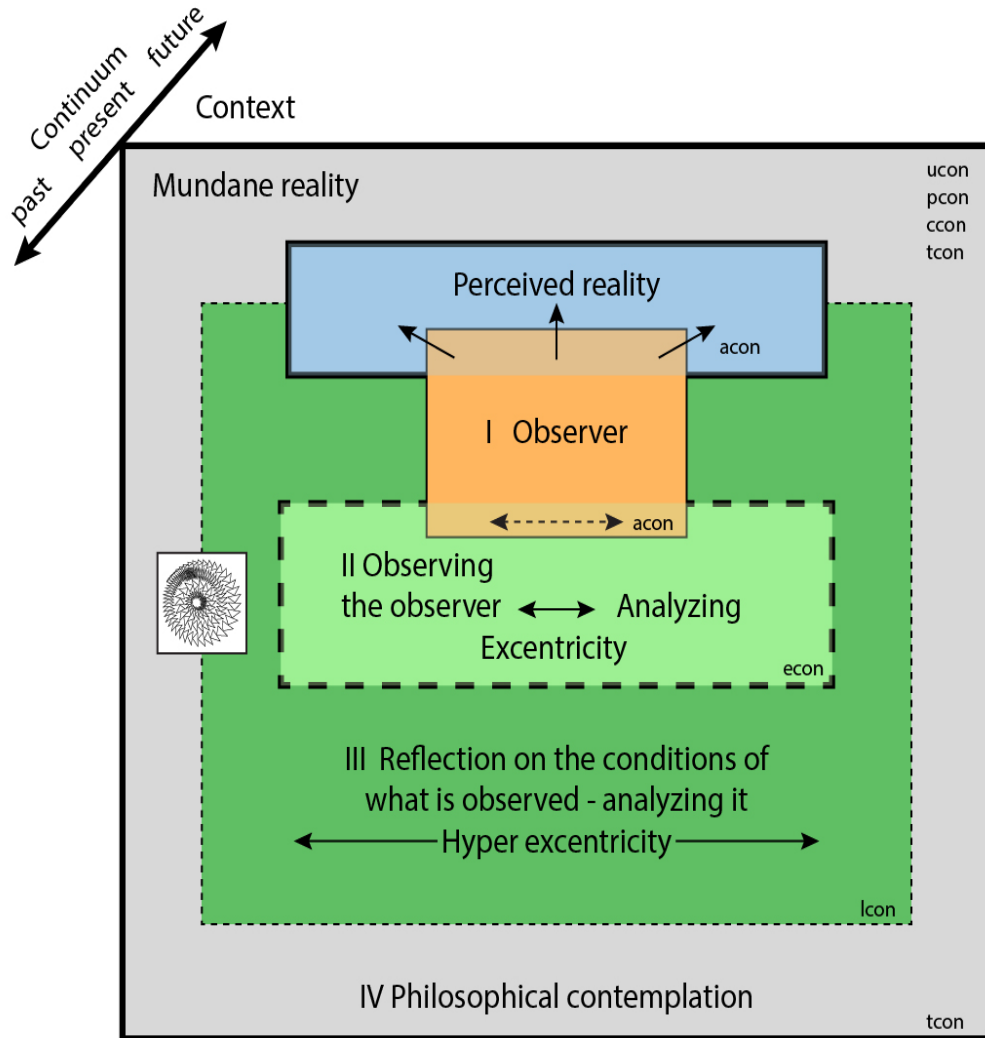
Bronfenbrenner stated in his ecological systemic model that in order to understand human development, the entire ecological system of growth needs to be taken into account, this means reflections on how *macro-level* can impact the *micro-level* (Bronfenbrenner, 1979 and

1994). In Petzold's (1974j, 2006p and 2020f) **bio-psycho-socio-ecological model of context/continuum** (independently conceived from Bronfenbrenner's model and earlier) from the beginning the viewpoint of biology and environmental ecology was included. Bronfenbrenner (2005) took biology and genetics up only later in the further development of his model (Bronfenbrenner & Morris, 2007). Developing a wide-ranging model as Bronfenbrenner did, makes it difficult to follow up with the latest elaborated version, and this can create problems (cf. Tudge et al., 2011). But this is the fate of complex conceptualizations, ours is not exempted. We accentuate differently than Bronfenbrenner that it must also be reflected how the *micro-level* (of the human beings) is influencing the *macro-level* (of the global world). In times of manmade ecological disaster, global warming, biocide etc. (Kolbert, 2014; Lesch, 2018; Wallace-Welsch, 2019) this dimension has to be included and eco-political consequences have to be drawn for the development of strategies that promote “**caring for nature and caring for people**” (cf. the Manifesto for Green Care Empowerment, Petzold 2015c and 2019p; Petzold, Orth & Sieper 2013b). This has to be a core issue for supervision, too, particularly when it is operating in environmental projects or with clients engaged with ecological issues.



**Fig. 3. Kontext/Kontinuum, World (Welt) and Time (Zeit), Chronotopos – the spatiotemporal and ecological view of INTEGRATIVE THERAPIE and SUPERVISION 1970 (from Petzold 1974j, p. 316, cf. 2020f)**

The perspective of **Level 3** reflection often requires hyperexcentricity, i.e. the ability to see oneself and the context / continuum (time) from a distance in order to reflect or co-reflect on a **meta level**. The reflections are made “*with a view to uncover overall, hidden, or at first sight unseen or unconscious aspects. This hyperexcentric position can usually only be reached through supervision or through a community of discourse*” (Ebert & Könnecke-Ebert, 2010, p. 28). The following figure 3 is a translation of Petzold’s Diagram of “**Metahermeneutic. Triplex Reflection**”:



“Metahermeneutic triplex reflection” from level I-III -reflection and analyzing from different perspectives in intersubjective co-respondence processes to level IV - philosophical contemplation

**Key:**

- multi-perspectivity  $\longleftrightarrow$  intersubjective co-respondence
- intrasubjective co-respondence
- interdisciplinary transversal co-respondence

ucon = unconscious, partly lack of ability to consciousness, *areflective*  
 pcon = preconscious, ability to get conscious, *pre-reflective*  
 ccon = co-conscious, *co-reflective*  
 acon = awareness, *reflective*  
 econ = ego-conscious, *fully reflective*  
 lcon = lucid consciousness, *hyper-reflective*  
 tcon = trans conscious, *transreflective* (cf. Petzold, 1988a)

“The Heraclitean spiral” as pathway for gaining knowledge (Petzold, Sieper 1988) without beginning and ending, continuously and discontinuously moving forward with changing density in the spiral (cf. Petzold 1988n, 565) as triangle plateaus symbolizing various perspectives.

- Triangles in the spiral as plateaus for multi-perspectivity
- The core of the spiral (“The eye of the cyclone”), place for “philosophical contemplation”

**Fig. 4. “Metahermeneutic Triplex Reflection”** of multiperspectively perceived, co-respondingly analyzed and philosophically contemplated reality (from Petzold, 2007a, p. 132). The model is translated into English by the authors and Arild Stensland (from the norwegian supervision-network: NOSCO).

- **Level 4** includes the information from all the previous reflection steps, but at the same time opens up to see the original situation - which was the starting point for the level 1 reflections - in new ways. Reflections on this stage are based on the fact that reality is complex and processually moving through time (fluent time, cf. Bauman, 2007) - and must be understood transversally (non-linearly) and in an overreaching / transcending way. At this level, reflexivity is exceeded, and “transgressions” are possible.

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

## 5. Triplex reflection as a method in supervision - example from practice

In the following, partially reworked, example, I (Jan Sjøberg) serve as meta-supervisor in this specific mentioned context<sup>5</sup>. The supervisee is supervisor to an “environmental therapist” (professional worker) who works with youths (the client level) in an institution. For this supervisory task I beforehand had to reflect my “**profile of competences and performance abilities**” as it is differentiated in the Integrative Approach to supervision. Five types of competence profiles are seen:

- I. **“General supervisory competence and performance”** (Allgemeinsupervisorische Kompetenz und Performanz). Supervisors take on a supervisory assignment on the grounds of their own professional training in supervision. E.g. my background: full training in Integrative Supervision at the “European Academy of Biopsychosocial Health” plus full training in Integrative Psychotherapy and being a psychologist. I dispose over many years of professional experience as a supervisor and therapist that has deepened and broadened my “general supervisory competence” and my performatoric skills.
- II. **“Field competence and performance”** (Feldkompetenz und -Performanz) includes solid knowledge of the respective field of work, its client systems, institutional settings and, if necessary, specific legal framework conditions (e.g. in work with the elderly, psychiatry, handicapped work, kindergarten or, as here, child welfare services). I have gained my

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<sup>5</sup> The authors have also written another article on the triplex reflection model, and with the help of another example they present various aspects and practical use of the model (Sjøberg et al., 2023)

field competence and professional experience through my work with young people - also in institutions.

- III. **“Expert competence”** (Fachkompetenz) includes specific technical and scientific information of a certain area and field of knowledge, e.g. gerontological, psychiatric, developmental psychological knowledge etc. for the fields mentioned. As a psychologist, I have good general psychological and developmental psychological expertise for this supervisory task.
- IV. **“Methodological-technical competence and performance** (Methoden- & Technik-Kompetenz/Performanz). Knowledge and abilities, skills in special methods like in environmental therapy, occupational therapy, creative therapy, garden therapy, animal-assisted practice etc. in concrete applications are requiring a sound knowledge on the supervisor’s side to use these methods in order to develop the quality of technical skills.
- V. **“Efficiency of the supervision method”** (Leistungsfähigkeit). Different methods of supervision have different strengths and weaknesses in terms of their theoretical and methodological elaboration and their specializations. The supervisor should know the theoretical, praxeological and practical efficiency performance of his/her supervision method, so he/she must have a certain eccentricity in relation to it. - Some aspects of the integrative supervision method have been expounded above. My foundation in developmental and adolescence psychology, and my ecological orientation with topics on environmental issues and education is relevant for this supervisory assignment.

Whenever a supervisor or meta-supervisor takes on an assignment, he/she should be clear about these **competence profiles** before taking on the contract. The better he/she can fill out the profiles, the more confident and successful he/she will be in providing good supervision work.

In our example the supervisee brings forward the following problem: *How do I work with an environmental therapist who is unmotivated and shows resistance towards supervision?*

### **5.1 Level 1 reflection**

As part of the Level 1 reflection, as a meta supervisor, I focused on:

1) awareness and consciousness of the supervisee about how it is for her to be in such a situation, i.e. of what kind of feelings, needs and body sensations she gets in this situation.

One approach to Level 1 reflection may deal with what is happening inside the supervisee. In this case it appeared that the emotions that were activated, were about frustration, powerlessness and tiredness. Upon further co-reflection, it emerged that she many times earlier in life had experiences of losing her dedication and belief in her own mastery when she lacked response from others, and that she then showed a tendency to withdraw and give up.

2) how the supervisee thinks about the problem and the chances/opportunities to understand the situation in other ways than she does now.

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

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

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

These reflections around new perspectives form the basis for and lead to the next Level of reflection:

## **5.2 Level 2 reflection**

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

I arrived at a "hypothesis" that what was going on between the supervisee and the environmental therapist, could be understood as a phenomenon that some of the literature describes as parallel processes (Knight, 2013; Cajvert, 2011 and 2013; Adjuovic et al., 2016,

p. 136), i.e. that which takes place on one level (here: the supervisee in her supervision with the environmental therapist) could be a mirror of what is happening at another level (here: the interaction between the environmental therapist and the youngster she/he deals with professionally). This of course is a hypothesis that has to be explored, not an explanation of given facts. Sometimes it fits, sometimes there are other factors relevant. Our further exploration consequently dealt with the question whether the environmental therapist possibly experiences similar frustration and powerlessness in his/her work with this youngster? This made sense for the supervisee. She opened up for new understanding of what she in the beginning had defined as resistance against supervision by the environmental therapist. She wanted to bring the corresponding reflection process to her next supervision with the environmental therapist, to explore this with him/her.

My supervisee later stated that the youngster, for whom the environmental therapist had the main responsibility, in the past withdrew a lot, getting angry when the environmental staff approached her/him. She further stated that this youth was described as disobedient and uncooperative to participate in the institution's daily life - which can also be understood as a reaction of resisting and being unmotivated. I therefore suggested the possibility that in the supervision with the environmental therapist she could explore whether the themes of frustration, powerlessness and resentment could just as well be relevant for this youth. The environmental therapist could perhaps speak with this youngster how he/she experiences his/her situation - with awareness and consciousness of not pushing her/his own understanding, so imposing it on this young person.

Level 2 reflection is also relevant to me as a meta-supervisor. With my background as a psychologist and psychotherapist, I looked at the problem that my supervisee brought forward, through one possible perspective of my "psychology glasses" – influenced by a phenomenological and psychodynamic way of thinking in which the concept of parallel process is commonly used (Cajvert, 2011). Other "glasses" would have given different suggestions for reflections. For example, I could alternatively have questioned whether the programs the environmental therapists of the institution are offering to the youth are appealing and fascinating or are eventually dull and frustrating thus creating a negative climate.

### 5.3 Level 3 reflection

To exemplify Level 3 reflection, I deepen the concept of 'resistance'. The term is used in everyday speech and is normally perceived as an easily understandable and concrete concept. If we look more closely at the term, particularly in the psychosocial and clinical field, it is very often perceived as something negative, something that is not very good, something that should not be there (Petzold, 1981b). This can be seen in the context of Freudian understanding, to which resistance is largely a dysfunctional defense mechanism. When the supervisee described the environmental therapist initially as showing "resistance", such a culturally induced understanding is probably due to the collectively used concept of resistance in that particular field (cf. social representations, Moscovici, 2001) without this having to be conscious whenever the term is used.

It could however be that the environmental therapist (in the role of supervisee) is in a state of 'reactance' (cf. 'reactance theory' from social psychology: Brehm, in Stroebe, 2012; Moser, 2011; Petzold & Müller, 2005/2007). Supervision is maybe not familiar to him/her or his/her peers may have had negative experiences with supervision - which is not so rare as supervision research indicates (Schigl et al., 2020). In that case, reactive behavior may have good reasons.

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

*As mentioned, specific field competence and expert knowledge are important to provide adequate supervisory support by the supervisor and / or the meta-supervisor*

Specific field competence in youth-work and expert knowledge in the developmental psychology of adolescence are important to provide adequate supervisory support by the supervisor/meta-supervisor (Petzold, 2007b). Knowledge about what may be behind the behavior and attitudes (*habitus* cf. Bourdieu (1995)) of young people in general, is also relevant. Field competence and relevant knowledge enables professional helpers to extend their metacognitive understanding of the ‘lifeworld’ of young people.

Level 3 reflection also encompasses critique of the concepts and discourses being used. There are a few (and not very sophisticated) studies that seem to support the existence of parallel processes (Tracey, Bludworth & Glidden-Tracey, 2012). However, this concept is not uncriticized; there are some difficulties in defining the phenomenon and to find the underlying mechanisms (Jacobsen, 2003). The understanding of parallel processes seems underpinned not just by psychodynamic assumption. Social psychology may offer other possibilities: e.g., ‘emotional contagion’ (Hatfield, Cacioppo & Rapson, 1994), differential ‘mental representations’ (Moscovici 2001, Petzold 2003b), ‘semiospheres’ (Lotman, 1990). Social neurosciences are pointing to ‘mirror neurons’ (Rizzolatti & Sinigaglia, 2008; Petzold 2002j) as an explanation although there are growing objections from neuroscientists concerning the validity of the popular mirror neuron theory (Hickok, 2009, 2014; Lamm & Majdandžić, 2015). Consequently, the hypothesis – it is just this, a hypothesis, not more – of “parallel processes” should be used with caution, not as an explanation of facts, excluding the quest for other relevant influences.

*The more transparency between the various levels of the multilevel system of supervision, and the opener the communication and flow of information, the better (Petzold, Orth-Petzold & Sieper, 2016)*

Level 3 reflection can hold many different perspectives. E.g., the spread of the coronavirus provides an example of a context relevant to our example. The concern and the tiredness of the environmental therapist could have been related to concern about this pandemic or also to her and/or the youth frustration over the manmade background and impact for this pandemic. The "Friday for Future Movement" shows that young people are well aware of the ecological destruction caused by adults. They also know that the pandemic is probably caused by the intrusion of humans into the habitats of wild animals. They are aware of the present risks of our situation as the evolutionary biologist Josef Reichholf (2020) has exposed them recently:

«We are at a turning point in human history. There is no way back ... Only idealists who are not realistic can derive the expectation from all the activities against climate change that have been started that this will be "saved" before the warming exceeds the critical threshold and gets out of control».

These or similar threat scenarios with a high level of reality are enough reason for frustrated young people who are entering this darker future and for depressed and demotivated environmental therapists who have no comprehensive answers and concrete options for solutions. These perspectives, also from integrative, natural therapeutic and supervisory expertise (Hömberg, 2016, Petzold, Ellerbrock & Hömberg, 2019) provide good reasons for explaining the phenomena described in this example and they can give a different understanding of the reactions.

Context and “Zeitgeist” do not just have impact on the individual level, but on the organizational level too: This corona situation can lead to sick leave and high work pressure on those who remain in the wards. This may include the need to focus on all the tasks that need to be done - and thus understandable if there is resistance to spending time on reflection that requires time and quiet space. Furthermore, this situation with the coronavirus could contribute to a changed and more negative view of the societal economy in the future and lead to more pessimism in the culture, which in turn can contribute to lack of motivation by individuals.

#### **5.4 Level 4 reflection**

Reflection on Level 4, “philosophical contemplation”, can result in meeting the youth in a new way, as a synthesis which includes more than is possible to consciously reflect on, at the same time all the knowledge resulting from reflection-work on previous levels is present. In this way there is a chance for growth and an increased emergence of “complex meaning” (komplexer Sinn) (Petzold & Orth 2005a) and “transversal”, horizon-opening understanding and knowledge (“transversale Vernunft”, Petzold, Orth & Sieper, 2013b and 2014a; Petzold, Sieper & Orth 2019). Methods of “nature intervention” (Petzold, Ellerbrock & Hömberg, 2019) and “Empowerment for Green Care activities” (Petzold, 2015c), “Green Meditation” as a pathway to meditate nature, also destroyed and devastated nature (!) to generate strength for outrage (Hessel, 2010) followed by concrete commitment for change activities (Petzold & Orth, 2020). This also can be encouraged by field competent supervision.

### **5.5 Reflections characterized by who reflects**

Another constellation of meta-supervisor, supervisee (supervisor), professional and client (youth) would probably give different reflections based on the personal, relational and societal/cultural differences between the people involved. Nevertheless, reflections from the various levels and the associated meta-reflections in triplex reflection, will open up to new and expanded perspectives and opportunities.

### **5.6 Reflection, co-respondence and spreading effect**

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

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

The aim is to create consensus through 'consense-dissense-discourses' to make plans for change for and with the supervisee - with the purpose of similar processes taking place in subsequent sessions the supervisee has in his/her supervision with the professional. In such a perspective, it is not only about awareness and consciousness as a goal in itself, and not only about reflection in action (Schön, 1983), but also about awareness and clear consciousness of one's own change and development. This complex awareness and consciousness (Grund et al.,

2004; Petzold, 1988m) can thus form the basis for action, empowerment and liberation - at various points in the supervision multilevel order (client -, environmental therapist- and supervisor level). All this serves not only actions aimed at individual targets, but also actions directed to changing and developing frameworks and systems that may be limiting.

## **6. Development of knowledge-based practice grounded in experiential learning by means of triplex reflection**

The topic of developing knowledge and skills leads to the old epistemological theory-practice problem and that of top-down and bottom-up dynamics. In the "Tree of Science Model" (Petzold 2003a, p. 65, pp. 383-519; 2007a, p. 85sq., and particularly p. 103sq.) we investigated these topics and found that there is a dialectical interaction in "applied sciences and praxeologies": Theory emerges from practical action and practical action is often initiated by theoretical reflection. The "interplay" of theory and practice or practice and theory must be constantly reflected upon and metareflected in supervision and has to be repeatedly examined by empirical research so that it can be assessed on solid grounds and the greatest possible security of action can arise. Metahermeneutic triplex reflection is here an excellent tool to accomplish these tasks.

### **6.1 Learning from the example**

In our example, the triplex reflection process has been applied as a method to create experience-based knowledge:

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

### **6.2 Knowledge-based practice**

Knowledge-based and evidence-based practice include research-based knowledge, experience-based knowledge and user-obtained knowledge (Norwegian Psychological Association, 2007). Triplex reflection in supervision is based on concrete observations and

themes from practice and at the same time incorporates professional understandings and research-based knowledge in a theory - practice cycle (Petzold, 2007a and 2018). Research-based knowledge contributes to practice and practice in turn contributes to experience based knowledge (Schigl et al., 2020).

The triplex reflection method can moreover provide user participation and user knowledge. It is the environmental therapists who have direct contact with the youths and who have the opportunity to co-reflect together with them. We want to look shortly into the understanding of what user-participation means. In child welfare, the “best interests of the child/the youth” are regarded as an important principle for action - which is supported internationally by the 1989 UN Convention on the Rights of the Child (CRC). With a perspective on learning and development via triplex reflection, this includes more than giving the youth the care and security based on the staff’s and the institution's opinions. In line with political signals in Norway, i.e. the child’s right to collaboration, from the Child Welfare Act §1-6 (Barne- og familiedepartementet, 1992/2019), the youth's voice and influence also have an important significance. We have therefore brought in the concepts of empowerment and liberation, which involves more emphasis on self-determination. As in our example, co-reflecting together with the youths might contribute to their own empowerment and liberation, and at the same time, this process also contributes to experience-based knowledge – that in turn can be used by the professionals.

To contribute to increased knowledge-based practice and to reach evidence-based best practice, experience-based knowledge needs to be tested by empirical research. In the field of supervision, research is still very much lacking according to new metanalytic surveys of the international research literature - especially when it comes to effect-research on client level. These findings are from the research groups around Hilarion Petzold and Brigitte Schigl who have just replicated their study from 1980 to 2003 with a new assessment of all relevant studies from 2003 to 2019 (Petzold, Schigl et al., 2003; Schigl et al., 2020).

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

**Summary: “Triplex Reflection”, an epistemological and praxeological model from Integrative Supervision for knowledge- and practice development, and fostering Oikeiosis**

The Integrative Triplex Reflection Model is used in supervision to increase shared understanding as a basis for action. The aim of this article is twofold: to elaborate the usefulness of the model in supervisory practice, and to explore the relevance of the triplex reflection model as a method for developing experience-based knowledge in the field of supervision. Through an example from meta-supervision practice, various practical and theoretical reflections, co-reflections and meta-reflections in line with the triplex reflection model will be demonstrated.

Through an application of triplex reflection, it is demonstrated how the model can be useful for supervisory practice, for developing supervisory practice and for developing experience-based knowledge from supervisory practice. We found that this way of reflecting not only benefits the supervisee and his/her understanding and well-being. It also contributes to changes on the different levels and primarily leads to action for the best for the client, in this example a youth at an institution. Through the reflections and co-reflections, extended excentricity, multiperspectivity and a manifold of approaches unfold, in which experience-based knowledge is created. The triplex reflection model proves useful for learning, knowledge creation and development of supervision practices by including relationships at various levels around the youth, as well as contextual / temporal societal and ecological understanding. The triplex reflection model gives a systematic contribution to enhance the reflection-ability relevant for supervisory learning. Therefore, it is also useful for education of supervisors. The developed experience-based knowledge needs to be tested by empirical research to enhance the scientific basis for the field of supervision.

**Keywords:** *Integrative Supervision*, Triplex Reflection, Knowledge Generation, Development of Practice, Supervisory Learning

**Zusammenfassung: "Triplex Reflection", ein epistemologisches und praxeologisches Modell aus der Integrativen Supervision zur Wissens- und Praxisentwicklung und Förderung der Oikeiose**

Das Integrative Modell der Triplex Reflexion wird in der Supervision eingesetzt, um gemeinsames Verstehen als Handlungsgrundlage zu steigern. Das Ziel dieses Artikels ist es, den Nutzen des Modells in der Supervision herauszuarbeiten und die Relevanz des Triplex-Reflexionsmodells als Methode zur Entwicklung von erfahrungsbasiertem Wissen im Bereich der Supervision zu untersuchen. Anhand eines Beispiels aus der Praxis von Meta-Supervision werden verschiedene praktische und theoretische Reflexionen, Co-Reflexionen und Meta-Reflexionen in Anlehnung an das Triplex-Modell der Reflexion vorgestellt. Durch die Anwendung der Triplex-Reflexion wird gezeigt, wie das Modell für die Supervisionspraxis und ihre Entwicklung und für die Entwicklung von erfahrungsbasiertem Wissen aus Supervision nützlich sein kann. Wir haben festgestellt, dass diese Art der Reflexion nicht nur dem Supervisanden und seinem Verständnis und Wohlbefinden zugute kommt. Es trägt auch zu Veränderungen auf den verschiedenen Ebenen bei und führt in erster Linie dazu, dass für den Klienten, in diesem Beispiel ein Jugendlicher in einer Institution, mit besten Praxis gearbeitet wird. Durch die Reflexionen und Co-Reflexionen erhöhen sich Exzentrizität, Multiperspektivität erhöhen sich und eine Vielfalt an Herangehensweisen, in denen erfahrungsbasiertes Wissen entsteht. Das Triplex-Reflexionsmodell erweist sich als nützlich für das Lernen, die Wissensgenerierung und die Entwicklung von Supervisionspraktiken, indem es Beziehungen auf verschiedenen Ebenen rund um die Jugendlichen sowie kontextuelles/temporales, gesellschaftliches und ökologisches Verständnis einbezieht. Das Modell der Triplex-Reflexion leistet einen systematischen Beitrag zur Verbesserung der für das supervisionäre Lernen relevanten Reflexionsfähigkeit. Daher ist es auch nützlich für die Weiterbildung von Vorgesetzten. Das erarbeitete erfahrungsbasierte Wissen muss durch empirische Forschung überprüft werden, um die wissenschaftliche Basis für das Feld der Supervision zu verbessern.

**Schlüsselwörter:** *Integrative Supervision*, Triplex-Reflexion, Wissensgenerierung, Praxisentwicklung, Supervisionäres Lernen

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