Post-Graduate Certificate in Psychosynthesis Leadership Coaching

Unit Three Course Study Guide

Coaching Psychology

Prepared by Aubyn Howard and Paul Elliott

Draft v1-3, 15th November 2015

Psychosynthesis Coaching Limited

Course Directors:
Aubyn Howard: aubyn@psychosynthesiscoaching.co.uk
Paul Elliott: paul@psychosynthesiscoaching.co.uk

The Institute of Psychosynthesis

Institute Director: Roger Evans
The Institute of Psychosynthesis, 65A Watford Way, Hendon, London, NW4 3AQ

Unit Three Course Study Guide: Coaching Psychology

Contents

Unit Three Study Guide: Coaching Psychology

Context

The overarching context for this unit is *self-reflection and disidentification*, as the basis for building psychological mindedness and developmental awareness. This unit places Psychosynthesis within the broader context of psychology and establishes why psychological mindedness is at the heart of exceptional leadership coaching. We provide an introduction to a range of psychologies and developmental perspectives, as a starting point that will allow students to continue their own study.

Our container for the unit is a simple three phase model of psychospiritual development, and the overall progression of the weekend is through phases of pre-personal, personal and transpersonal psychology.

In this unit we deepen the context of Self as the context of coaching, both for the client and the coach. We begin or reconfirm the journey to develop psychological mindedness and developmental awareness, as meta-skills that support this context of Self for the skilled professional coach.

We build towards the inner experiential work that this involves by first setting it within the context of the field of psychology, and by doing this include and integrate the student's previous learning and experience of different psychologies and related disciplines.

Finally, we place Psychosynthesis (and the difference it brings) within this context as an integrative and holistic psychology that supports the coach and client bringing their authentic self to the coaching relationship. We show how Psychosynthesis as a psychology of the Will is a uniquely valuable context and methodology for working at an inner level with coaching clients, to enable them to release or activate their Will in the world.

Outcomes and Deliverables

1. Increased **self-awareness** and **self-reflection** on your own **psychological processes**

2. Enhanced ability to **think psychologically** within a coaching relationship

3. Increased confidence in using **Trifocal Vision** as the core model of Psychosynthesis Leadership Coaching

4. Enhanced basic human skills of coaching, including **Impact and influence**

Weekend 3: Outline of Three Day Workshop

Session	Day One	Day Two	Day Three
Check-in/review 09:30 Day 1 09:15 Day 2 & 3	Check-in	Check-in and reflection.	Check-in and reflection.
Session 1	The coaching psychology landscape and the evolution of coaching	Academic upgrade: PGCPCL requirements and procedures	Overview of psychospiritual and transpersonal psychologies
Break			
Session 2	Model of psychospiritual development; pre-personal, personal and transpersonal levels	Personal: Introduction to Humanistic Psychology: Gestalt, TA, NLP, etc.	Transpersonal: working with the I-Self and Crisis in coaching – triads practical work
Lunch			
Session 3	Prepersonal: Anxiety and neurosis, transference and counter-transference, projection and introjection	Personal: Gestalt – group session practical work	Crisis in coaching – practical work plenary
Break			
Session 4	Prepersonal: – triads practical work	Personal: Positive Psychology and Neuro-psychology	Transpersonal: The Will Working with Will in coaching – group exercise
Break			
Session 5	Prepersonal: –practical work plenary	Personal: Integration within the psychosynthesis context of trifocal vision	Homework
Check-out/ completion End 15:30 Day 1 and 2 End 16:30 Day 3	Check-out	Check-out	Check-out

Unit Three: Coaching Psychology: Key Topics summary

Coaching psychology

The evolution of coaching
The coaching psychology landscape

Model of psychospiritual development

Pre-personal, personal and transpersonal levels
The pre-trans fallacy

Prepersonal psychology

Anxiety and neurosis
Transference and counter-transference, projection and introjection

Personal psychology

Introduction to Humanistic psychology
Gestalt Psychology
Transactional Analysis
Positive Psychology
Neuro-psychology

Psychospiritual/transpersonal psychology

Overview of psychospiritual and transpersonal psychologies
Working with the Self/self and Crisis in coaching
Act of Will
Working with Will in coaching

Coaching Competencies

Impact and influence

Unit Three: Coaching Psychology and Human Development: Key Topics

Coaching psychology

The evolution of coaching

- ❖ Origins
- ❖ Growth and change
- ❖ Establishment and professionalisation
- ❖ Maturing and developing market
- ❖ The wider context and marketplace
- ❖ Key issues and possible future evolution

The coaching psychology landscape

- ❖ Coaching psychology and psychological coaching
- ❖ Conventional/established/partial *vs* post-conventional/emerging/holistic
- ❖ British Psychological Society – special group in coaching psychology
- ❖ Most prevalent coaching psychologies
- ❖ Coaching psychology options

The Roots and Emergence of Coaching

VIKKI BROCK OCTOBER 27, 2011 0

Coaching is an emerging and evolving field, complex and dynamic, integrating the substance of many fields and the innovative thinking of great pioneers. Over the course of the study, the inquiry shifted from documenting the roots of coaching for the purpose of reducing confusion of what constitutes coaching to: identifying the influences each of the relevant root disciplines have on coaching; documenting the impact the backgrounds of influencers had on the discipline and its practices; looking at what coaching can learn from the evolution of root disciplines that may be relevant to the evolution of coaching; and what supporting factors contributed to the emergence of coaching as a distinct discipline in the late 20th century. Factors explored include: the distinction between practice/tools and theories/models, the multidisciplinary influences on coaching' root disciplines, the evolutionary nature of socioeconomic influences, the impact of connections between influencers, the concept of postmodernism as a backdrop to coaching's emergence, and what the future holds for coaching.

Five points summarize my observations about the emergence of coaching: 1) coaching sprang from several independent sources at the same time and spread through relationships; 2) coaching has a broad intellectual framework that draws on the synergy, cross-fertilization, and practices of many disciplines; 3) modern patterns and practices of coaching are dynamic and contextual; 4) coaching came into existence to fill an unmet need in an interactive, fluid world of rapid change and complexity; and 5) coaching came into being in an open integral social network from a perspective of diversity and inclusion.

Dr. Vikki has long been intrigued by history and genealogy, most recently that of the professional coaching field. Her Ph.D. dissertation, completed in June 2008, was titled "Grounded Theory of the Roots and Emergence of Coaching." Over 170 interviews of key influencers and an extensive literature search culminated in a 693 page document (this includes appendices and references). The main body of the document, and it's chapters, can be accessed via the download button below. View the Appendices A-J, and Appendices K-T and References here.

Download Article

Extract from: History of Coaching, Performance Coaching International
http://www.performancecoachinginternational.com/resources/articles/historyofcoaching.php

As the idea of coaching developed, organisations started employing psychologists to understand employee motivation and development needs, as well as for recruitment, selection and assessment. Sport also had a strong influence on the rise of coaching. Tim Gallwey's book "The Inner Game of Tennis" in 1974 related to a more psychological approach to peak performance. He stated that the opponent in one's head was greater than the one on the other side of the net.

In 1992, Sir John Whitmore, a motor racing champion, published "Coaching for Performance" where he developed the most influential model of coaching - the GROW model (goal, reality, options, will). For more on this model, go to the end of the article. Gurus such as Stephen Covey and Antony Robbins also fuelled the appetite for personal development and awareness.

In the 1990's the US went into recession and corporate downsizing became the rage. It may have seemed good in theory, but did not take account of human needs. This left managers and leaders in highly stressed environments without support, which in turn added to the need for individuals and organisations to continuously develop. This need for performance maximisation has also contributed to the upsurge in coaching.

The industry has also changed from one where coaches were brought in as often for poor performers as for high performers (often dealing with performance issues where the manager did not want to hassle or conflict) to today, where the vast majority of coaching is aimed at high level performers rather than remedial cases. Coaching today is for the high performer, top talent and those leading an organisation.

Many large private, public and voluntary sector organisations (as well as small and medium sized businesses) use executive coaching as a stand alone development solution or dovetail coaching with other organisational development programmes.

A Short History of the Coaching Profession for Therapists

By Patrick Williams, EdD, MCC, Founder, Institute for Life Coach Training

Excerpted from the book From Therapist to Coach by David Steele (Wiley, 2011)

A coach is a partner who is hired to assist the client in going for greatness in any and all domains of their life. People may not always need a coach, but I believe they do deserve a coach.

Coaching is an important new profession that developed from the fields of counseling, consulting, adult learning, and other helping strategies in human development. The coaching relationship is very distinct from just using coaching skills. Coaching is a co-created conversation to empower the receiver of the coaching in which an *expert/client paradigm* is intentionally absent. It is a unique professional relationship in which a client explores with the coach (over time) how to live life more fully and "on purpose."

Coaching has a unique paradigm, one focused on growth and empowerment, but much of the foundation of coach-ing goes back many decades and even centuries. The drive to pursue life improvement, personal development, and the exploration of meaning began with early Greek society (in the Western tradition). This is reflected in Socrates' famous quote, "The unexamined life is not worth living." Since then, people have developed many ways of examining their lives. In modern society we no longer need to focus on the pursuit of basic human needs–such as food and shelter–enabling us to pay attention to higher needs such as self-actualization, fulfillment, and spiritual connec-tion.

Coaching today is seen as a new phenomenon, but as a field it borrows from and builds on theories and research from related fields such as psychology and philosophy. So coaching is *a multidisciplinary, multi-theory* synthesis and application of applied behavioral change. As coaching evolved in the public arena it began to incorporate accepted theories of behavioral change as the evidence base for this new helping relationship. However, in recent years, more and more research has been done and evidence-based theories developed to begin creating a body of knowledge and evidence that coaching can call its own.

Contributions from Psychology

What has the field of psychology brought to coaching and what are the major influences?   I would propose that there have been four major forces in psychological theory since the emergence of psychology in 1879 as a social science. These four forces are Freudian, behavioral, humanistic, and transpersonal. Both the Freudian and behavioral models grew out of biology and were focused on pathology and how to "cure" it. The humanistic approaches of Carl Rogers and Abraham Maslow were a response to the pathological model; they attempted to make space in psychology for those elements of being human that create health and happiness. Finally, the transpersonal movement arose in the late 1960s in a further attempt to include more of what allows human beings to function at their best. Its focus was on mind, body, and spirit and included studies and experiences of states of consciousness, transcen-dence, and what Eastern traditions and practices had to teach Western theorists and practitioners. A more recent approach, the integral model of Ken Wilber and others, is emerging and may become a fifth force, integrating all that has come before and offering a holistic and even multilevel view of the various modalities for understanding human development and our desire to evolve mentally, physically, spiritually, and socially.

In recent years, several other approaches have arisen as adaptations of one or more of the original four and have been taken up by many coaches. Cognitive-behavioral psychology grew from a mix of the behavioral and humanistic schools. I say this because much of cogni-tive psychology embodied wisdom and learning from behaviorism and even operant conditioning. But when the humanistic aspect was included, it became a way to use those techniques and theories of change to increase *choice* for the individual. In coaching, then, you can utilize what we know about shifting the mindset and behaviors by using a process of inquiry and powerful questions that guide the client to understanding her or his ability to respond rather than react to personal situations. Responding comes from viewing the multiple choices available in cogni-tion and behavior rather than just reacting habitually.

Positive Psychol-ogy builds on two key principles from humanistic psychology: a non-mechanistic perspective and a view of possibility as opposed to pathology as the essential approach to the client. Humanistic psychology arose as a counterpoint to the view of Freudian psychology and behav-iorism that people could be viewed as products of unconscious and conditioned responses. Humanistic psychology arose to promote the emphasis on personal growth and the importance of *beingness* and the phenomenology of the human experience. Along with each revolution in psychology, a changing image of human nature has evolved along with greater insights into how to effectively work with people.

Looking back at the psychological theorists of the twentieth century who laid the groundwork for the emergence and evolution of personal and professional coaching is important for understanding the origins of our profession. It is important for professional coaches to know that quality coach training and education is based in a multi-dimensional model of human development and communication that has drawn from the best of humanistic psychology, positive psychology, integral psychology and others models in this field. Coaching also draws from fields such as organizational development, adult learning theory, and systems theory.

Many of the same techniques that originated in clinical psychology are useful in assisting clients to reframe their experience and to discover their strengths. These techniques include powerful questions, guided imagery (Psychosynthesis), empty chair technique (Gestalt therapy), time lines and future pacing (NLP), and even techniques and theory from Transactional Analysis (Eric Berne), client-centered counseling (Carl Rogers), and life-stage awareness (Carl Jung, Frederic Hudson, Carol Gilligan, and Robert Kegan, among others).

The Curse of the Medical Model

Somewhere along the way, the helping professions (spearheaded by clinical psychology) adopted, or were co-opted by, the medical model. It's important to understand how this view is in direct opposition to the coaching model. The medical model sees the client as being ill, as a patient with a diagnosis in need of treatment or symptom relief. While there clearly are some serious mental illnesses that benefit from clinical psychology or skillful psychotherapy, many people in the past were treated and labeled for what were really "problems in living"–situations or circumstances that did not need a diagnosis or assumption of pathology. In the past, people seeking personal growth typically had nowhere to turn but to therapists, seminars, or self-help books. Sadly, many of these seminars and books also were problem-focused rather than looking forward for the powerful strategies of healthy life design.

Today, many clinicians find themselves on a dead-end street blocked by a corporate managed health care

system where the main concern is financial profit, not mental health delivery. Unfortunately, most diagnoses pathologized people who weren't really mentally ill. These diagnoses became part of the clients' permanent medical records, leading to embarrassment, insurance rejection, and other unnecessary problems. I believe society is ready for a life coaching model in which a relationship is sought to create a future–not to get over a past–and certainly not to get labeled with a diagnosis for their effort.

I believe psychotherapy and counseling can treat diagnosable mental illnesses and are effective (although the research on this point is often inconclusive). However, these longer-term treatments (if you expect insurance to foot the bills) are often viewed as too expensive. Increasingly, the benefits of a relationship in which change and insight occur over time are not supported in the medical model. The counseling professions, in my opinion, fell into a trap after adopting the medical model and third-party payment for services. Now, in order to survive, counselors and therapists are reducing fees and psychologists are even trying to obtain prescription privileges for psychotropic drugs, moving further into the medical arena. G. W. Albee (1998) says that psychologists (and therefore other therapists) have "sold their souls to the Devil: the disease model of mental disorders" (p. 247-248).

Conclusion

The core of the coaching profession is grounded in sound academic and scholarly theories that preceded coaching, and it will be strengthened by the validation of theories and evidence-based research as the profession moves forward. All the amazing tools that have grown out of modern psychology support coaches in assisting clients to create change as desired by our clients. As the recent emergence of positive psychology demonstrates, new developments become available all the time.

The hallmarks of coaching are its synthesis of tools from other fields and its proclivity for innovation. With all of the research going on today, coaching is developing its own evidence-based theories. It has borrowed from what has gone before, much as psychologists borrowed from philosophers. As coaching grows as a profession, it is developing its own research base of effective strategies and tools within the unique relationship that is the coaching alliance. This short survey of the history of coaching is an attempt to glean the practical from the scientific. How does all the knowledge and theories inform your coaching business? How do you know what skills work best and also fit your style? Knowing that the skill sets and competencies of coaching are not invented out of thin air adds credibility to an emerging profession, and finding practical uses for the theories in coaching relationships makes a difference in people's lives.

Professional coaches support their clients in walking a new path toward desired change. They do so by bringing *multiple perspectives* to their work and appreciating the unique gifts and strengths of each individual client. At the same time, they can see how the client's work fits within the context of how human beings generally develop over the course of a lifespan.

I believe coaching has arisen as a profession because of the shortage of real listening in our society today and the lack of true connection that many people experience. These factors arise from the socioeconomic conditions of rapid change, technological advances, and the instant availability of information. Carl Rogers once said that counseling was like buying a friend; hiring a coach is similar. But, of course, it is much more than that. A coach is a partner who is hired to assist the client in going for greatness in any and all domains of their life. People may not always *need* a coach, but I believe they do *deserve* a coach.

Excerpted from the book From Therapist to Coach: How to Leverage Your Clinical Expertise to Build a Thriving Coaching Practice by David Steele (Wiley, 2011) available here

Model of psychospiritual development

Pre-personal, personal and transpersonal levels
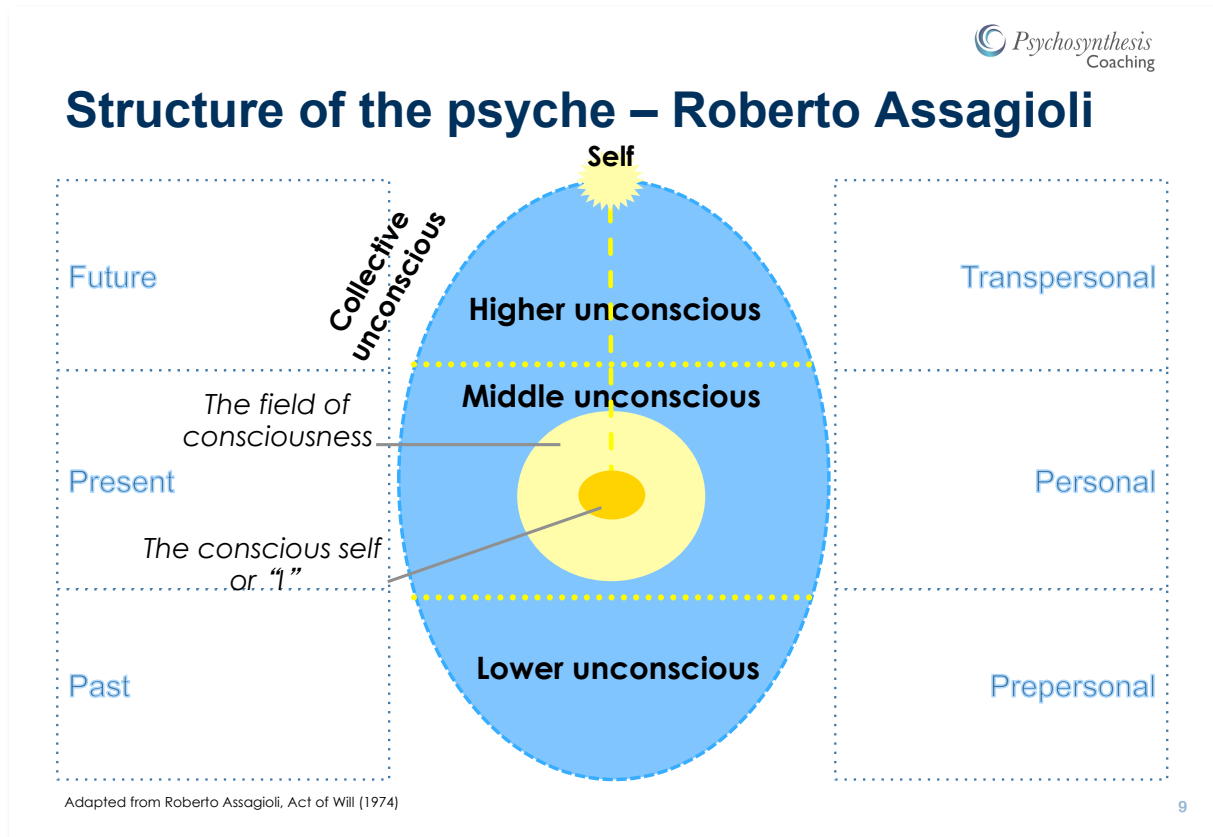
Psychosynthesis was developed by Roberto Assagioli (1888 – 1974). Some of the things he said about it:

"The basic purpose of psychosynthesis is to release, or let us say, help to release, the energies of the Self. Prior to this the purpose is to help integrate, to synthesize, the individual around the personal self, and then later to effect the synthesis between the personal ego and the Self"

"We pay far more attention to the higher unconscious and to the development of the transpersonal self. In one of his letters Freud said, "I am interested only in the basement of the human being." Psychosynthesis is interested in the whole building. We try to build an elevator which will allow a person access to every level of his personality. After all, a building with only a basement is very limited. We want to open up the terrace where you can sun-bathe or look at the stars. Our concern is the synthesis of all areas of the personality. That means psychosynthesis is holistic, global and inclusive"

The Pre-Trans Fallacy (Paul Elliott's notes)

The ground of the concept of the pre/trans fallacy is that all things in life are subject to constant change. The development philosophy epitomized by work of Hegel in the West and Aurobindo in the East was confirmed by developmental psychology posited by Piaget and others.

Emerging from this thinking is the realisation that as the world is in constant change and as change implies that there is some sort of difference from state to state, there is consequently a continual process of development.

Thus, all things in the world are things that have been developed. The development may be forward or backwards but is never entirely absent. In short all phenomena develop and therefore true phenomenology is evolutionary, dynamic or developmental

One of the best ways to grasp phenomenon's nature is to attempt to reconstruct its development and map out its evolution and to discover its context both in space and time.

The world itself appears to evolving in a definite direction towards higher levels of structural organisation –towards greater holism, integration, awareness and consciousness. If we consider Darwin's theory of evolution for example we can see a pronounced growth towards increasing complexity and awareness (E.G. matter to plant to lower animal to mammal to human)

In Unit 2 we looked at the evolution of organisations and the current emergence of what Laloux has termed evolutionary organisations based on the foundations of evolutionary purpose, wholeness and self management.

We may also look at this from the perspective of human development in three stages

1. The lower realm of nature, the realm of matter and simple bodily sensations and perceptions. This aligns to the **pre persona**l or self unconscious to itself
2. Self becomes conscious to itself and moves to the **persona**l
3. Development culminates in moving to a spiritual superconscious or **transpersonal** level

The overall sequence of development is from nature to humanity to divinity, from sub-conscious to self-conscious to super-conscious, or, in our language, from prepersonal to personal to transpersonal.

If we consider the movement from prepersonal to personal to transpersonal as evolution then we can consider the reverse process from transpersonal to personal to prepersonal as involution or regression

Since development moves from prepersonal to personal to transpersonal and since prepersonal and transpersonal are non personal then prepersonal and transpersonal can be seen to be identical to the untutored eye. People therefore confuse the two and this is the basis of the pre/trans fallacy.

Ptf 1 is the reduction of the transpersonal to the prepersonal
Ptf 2 is the elevation of the prepersonal to the transpersonal

Since the personal stance is the point of conscious consideration the ptf falls into two errors of interpretation or two world views ptf1 and ptf2

World view 1(ptf1) sees the developmental journey from the prepersonal to the personal and only that. There is no higher point of human evolution other than rationality. Man is a rational being and rationality is all that is needed to understand the cosmos. This is current world view of orthodox science

World view 2(ptf2) sees development moving from a spiritual source to a culmination in a low point of alienation, that of sinful humanity or of the individual and personal ego. History is thus the history of a falling down, not a moving up. This has been the world view of orthodox religion.

World view 1 is correct in maintaining that we possess a prepersonal irrational and subconscious component that did precede the rational and personal in evolution. It is wrong when it denies the existence of a transpersonal component and therefore denies that there can be moving down from the Self/Universal Self and the higher unconscious.

World view 2 is correct in maintaining that there is a transpersonal component to the cosmos and that there is in some sense that we are living alienated and separated from a supreme identity with Spirit. It is wrong in thinking that the individual ego or rational thinking personhood is the height of alienation from Spirit and wrong in maintaining that a true Eden preceded the ego in evolution(or that personal ego created original sin). Furthermore it misses the prepersonal completely as being furthest from the transpersonal as it has mindset of development from transpersonal to personal.
World view 2 confuses prepersonal ignorance for transpersonal bliss.

In world view 2 The Eden story is interpreted as a literal story describing part of Earth's recent evolution rather than an allegory of a previous involution.

Wilber's definition:

> *The pre/trans fallacy simply says: in any recognised developmental sequence, where development proceeds from pre-x to x to trans-x, the pre states and the trans states, because they are both non-x states, tend to be confused and equated, simply because they appear, at first glance, to be so similar. Prerational and transrational are both non-rational; pre-conventional and post-conventional are both non-conventional; pre-personal and transpersonal are both non-personal, and so on. And once we confuse pre and trans, then one of two unfortunate things tends to happen: we either reduce transrational, spiritual, superconscious states to prerational, infantile, oceanic fusion (as did Freud); or we elevate infantile, childish, prerational states to transcendental, transrational, transpersonal glory (as the Romantics often did). We reduce trans to pre, or we elevate pre to trans. Reductionism is well-understood; elevationism was the great province of the Romantics.*

> (from the Introduction to the Third Volume of The Collected Works of Ken Wilber)

Prepersonal psychology

Anxiety and neurosis

Anxiety is derived from the Latin word angere – to choke or strangle. It is probably the most important unpleasant feeling that human beings experience. Anxiety is a response to a perceived external danger and produces physiological effects such as pounding of the heart, sweating palms, butterflies in the stomach, rapid breathing etc. Primitive man successfully dealt with anxiety by utilising fight-flight responses.

Anxiety can also derive from internal sources within the psyche in the form of subjective, frequently unconscious feelings, fantasies and memories. This 'neurotic' anxiety requires more than fight-flight responses so consequently the individual ego develops additional ways to protect itself from these internal threats. The most important of these ego-defences are repression, regression, sublimation and projection.

Transference and counter-transference, projection and introjection

Transference and the Therapeutic Relationship

Psychodynamic therapy begins with the premise that client and counsellor need to build a 'Working Alliance' in order to work together on the client's issues.

This requires an 'alliance' between **two adults** that is strong enough to contain the un-conscious dynamics that exist in the room and will develop during the course of the therapy.

This is the **Equal Relationship.**

As the work proceeds, **transference** will develop, as both counsellor and client make **unconscious projections** onto each other. The client may develop a **positive transference** seeing the counsellor as a good parent figure or mentor. In this case, the counsellor will know that the therapy is proceeding well and the transference may be left alone.

Very often, however, a **negative transference** may develop. The counsellor is seen as a neglectful or abandoning parent or one that simply won't meet the client's needs.

The client may be resistant or defensive. Then the counsellor must work **to bring the transference dynamics into consciousness by the use of interpretation.**

In this way the counsellor has consciousness of the **Transference Relationship** and if the client is motivated to work like this, the counsellor and clent can develop the **Working Relationship.** When this happens, the client knows she is allowing the counsellor to work **reparatively** with the young or unconscious parts of her to help her to gain consciousness and '**work through the transference'**.

	Equal Relationship	Working Relationship	Transference Relationship
Nature of the Relationship	Adult to Adult	Reparative/ cooperative	Reparative resistant
Client	Client conscious	Client seeks consciousness	Client unconscious
Counsellor Task	Genuine with counsellor abstinence	Resolution: working through: dissolving the transference	Interpretation of the transference – Positive or Negative

Transference and Countertransference

Projection was identified by Freud as one of the **ego defences**. He believed that this indicated the presence of **transference** in a relationship.

When a client reacted to him in an unexpected way. this projection indicated a trans-ference reaction in which the client was seeing him and consequently behaving towards
 him as if he were in reality a figure from their own earlier history.

From this experience Freud developed the theory of transference. The presence of transference in the form of projection means that the client does not see the counsellor as he
is but rather someone that the counsellor reminds them of, most commonly someone from childhood. This dynamic is initially unconscious and the counsellor's task will be to facile-tate consciousness by **interpreting the transference.**

Countertransference

Countertransference includes all the experiences that the counsellor has in the room with the client. The counsellor is also liable to develop projections and transference reactions.

The difference, however, is that he/she must aim to be conscious of these.

Some countertransference experience will belong to the counsellor. This may be called **obstructive countertransference.** The counsellor must examine these reactions and discover where they are coming from and take them to supervision or personal therapy.

Other countertransference experience, however, can be a useful indicator to the therapist of the unconscious dynamics of the client. This is often termed **useful countertransference**.

For example, if the client has developed a **bad parent** transference with the therapist, the therapist may feel no good or useless or perhaps that he can't do anything right for the client. Someone who sees her counsellor as the **critical parent** may induce feelings

in the counsellor that could be described as harsh, cruel, judgemental or perhaps over-demanding.

These counter-transferences can prove to be very valuable indicators to the therapist and may inform not only the way she works, but also may be used to guide her in the interpretation of the transference.

Paul Stevens 2010 FD Integrative Counselling

Additional Notes on Transference and Countertransference, Projection and Introjection (Paul Elliott)

In a coaching conversation there are always unconscious dynamics present between the coach and the client.

Freud says "He, the therapist must tune his own unconscious like a receptive organ to the transmitting unconscious of the patient"

The unconscious of one person resonates with the unconscious of another. As a coach , our job is to develop skills to understand our own unconscious so we can have insight into the unconscious of the other. We therefore develop conscious skills to pick up unconscious signals.

Reception ↔ Reflection

Unconscious   Conscious
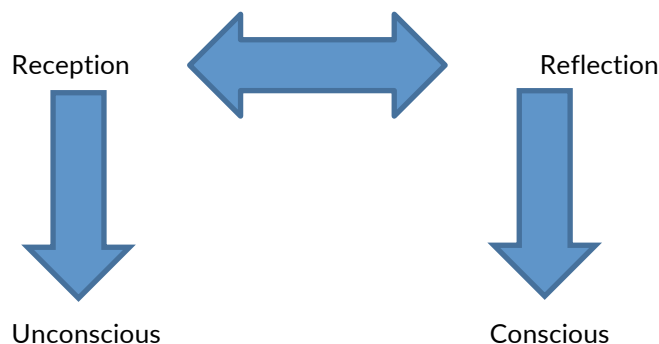
Our capacity to do this is dependent on our ego strength

We can help people to have an experience and reflect on it

E.g. repetition of experience -acting out. People will put themselves in distressing situations again and again and again. Trauma and the memory of trauma is repeated without consciousness –it seems in the here and now but people in the grip of this trauma can't make a connection between the present and the past.

More on acting out

What we can't speak about or remember is acted out. The coach can become the catalyst for the acting out. When we can speak it becomes "experience "and we can "re-experience " what was not experienced before -dissolving the transference

As a coach we help people to have experience and then to reflect on it

Transference - we listen for stories "out there" which act out "in here"

Things to look out for:

- Inappropriateness –out of context – over the top

- Repetition – hypersensitivity is repeated and increasing regressing into old regressive patterns

- Tenacity –its adhesive –when we draw attention to it , it sticks

- Intensity –builds over time

- Ambivalence –blows hot and cold

Transference splits

To make sense clients split transference into good and bad

Hostile transference: Can be experienced by talking angrily about someone out there but really the anger is with the coach but they cant say
Good Transference: e.g. good father/mother

Ways of uncovering Transference

Demonstration: Drawing attention to what is going on. Silence can be allowed to heighten the experience of the transference
Present them with a pattern of behaviour or communication you believe to be transference

Clarification: Teasing it out. Looking for transference triggers. What is it about me that evokes or triggers this transference (not using the word directly). Work from surface to depth. Is this familiar? What does this make you think of ....work slowly from 'here and now' backwards?

Interpretation: interventions that can ,make the unconscious conscious

Avoid authoritative interpretation

 Working through: Only when they own it can the transference be taken back.

Typical counter transference signs

- Boredom: out of contact with ones feelings -maybe they are frightening. Apathy can be a sign of unconscious anger with the client. If you are bored something is being denied
- Sleepiness. If sleepy then something is killed in the coach. Sleep is a death. Client is killing the coach
- Devaluing: Rubbishing the client, feeling contempt, a judging feeling of superiority , in grip of grandiose projection leaves them small and we feel big
- Therapeutic zeal: Really enthusiastic, extend the session, give extra sessions -signs of our own grandiosity and hopelessness. Can make the client feel hopeless - they have projected it anyway
- Guilt. We get angry with client and so feel guilty .We split off the rage is repressed and we are left with surface feelings of guilt

- Erotic feelings: If they feel hot for you then only natural you will be attracted to them. But eroticism can be a way of keeping from real intimacy

Our reactions to a client must never be disregarded. Our 'selves' are the most sensitive piece of radar that we have. There cant be **CT** without **T**. You have to monitor your own feelings to find the **CT** in order to find the **T**

Projection and Introjection

Projection and introjection are psychological terms developed by Freud and his successors that describe the interaction between peoples' inner and outer worlds. They are important concepts to understand for a coach not only because the process could be going on between coach and coachee, but also because it may well be something going on unconsciously within the coachee's personal life or organisational life that the coach and recognises and brings to their awareness.

Projection and Projective identification

Projection is an unconscious process that takes aspects of an individual's inner world that are uncomfortable or not acceptable (such as particular thoughts and feelings) and externalising them into the outside world by assigning or projecting them on to external subjects. It's essentially a defense mechanism.

Projective identification involves projecting into another person and then identifying them with that other person. This keeps the bad parts at a safe distance without losing them. For example, I may dislike someone, but have a values system that says that I should like every one so I project on to them that they don't like me. This allows me to avoid them and not own my feelings of dislike of them.

Projection can be used to justify bad behaviour. For example if a person is part of a group of aggressive people they may justify their behaviour by saying they are merely sticking up for themselves.

Complimentary projection occurs (as opposed to neurotic projection) when I assume another person thinks, feels and acts just like me.

An explanation of projection is that the ego perceives dysfunction from 'somewhere' and then seeks to locate it somewhere. The super ego warns of punishment if that somewhere is internal so the ego places it in a more acceptable external place – convenient other people.

Introjection

Introjection is the unconscious 'input' from the outer world in to the inner world. It is the unconscious psychic process by which a person incorporates into his own psychic apparatus the characteristics of another person.

Introjection will often go hand in hand with projection. It's often said that projection can only take place when there is a 'hook'. That hook could be another person's valency to accept the projection (good or bad) that's coming their way.

There are many examples of this. An abusive husband blames his wife for his behaviour, safely convincing himself that her behaviour is the cause of the abuse. The wife may accept the projection and in turn blame herself. This can set up a co-dependency which partly explains why the relationship can continue despite the physically or emotional violence of the perpetrator.

In organisations people in authority can get their needs met by projecting their incapability and low self-esteem on to those who work for them. Those who have a valency to feel inadequate or have low self-esteem themselves will unconsciously introject the badness. This sets up a bullying relationship and a manager will inwardly justify his inhuman behaviour on the other's incapability. Those who do not accept the projection may be left alone and even may perceive the manager in a totally different way. Or, those who are strong enough will confront and or report the abusive behaviour.

Personal psychology

An introduction to Gestalt consulting

The theory and practice of Gestalt therapy was first developed in the 1940s by Fritz Perls and others in an attempt to integrate the findings of Gestalt studies of perception, the related work of Kurt Lewin and work by other phenomenological and existential thinkers. Nevis' Gestalt approach to organisational consulting stems from the theory and practice of Gestalt therapy as it has developed since those early days.

Basic concepts of Gestalt psychology and therapy

Gestalt

The German word Gestalt has no direct equivalent in the English language and embraces a wide variety of concepts: "the shape, the pattern, the whole form, the configuration. It connotes the structural entity which is both different from and much more than the sum of its parts" (Clarkson, 1989). According to the Gestalt psychologists, "the true data of experience are organised wholes" (Nevis, p5). They called the perceived patterns or wholes *Gestalts* or *Gestalten*. They showed how perception of form is an inherent human quality and that people work actively to impose order on what they see. We can all identify with this quality when we find ourselves seeing shapes or faces in trees, rocks and other natural formations, or when we automatically fill in the blanks in our mind when presented with this on a page:

to form an S.

Figure and ground

One of the most basic principles to emerge out of these early studies was the figure-ground relationship, in which "each Gestalt is seen as a figure that stands out against a vaguer background. The figure is more interesting, has more meaning attributed to it, and remains in the memory better than the ground" (Nevis, p6). A figure develops through the focusing of attention, a process which is called figure formation. As we move through our daily lives, different figures emerge and recede in our awareness.

Homeostasis

"The homeostatic process is one of reaching out into the environment to satisfy a dominant need, aroused from within or by the environment… When the need is met, the gestalt is closed and the individual temporarily satisfied can now move on to forming and closing other gestalts" (Merry and Brown, 1987, p75).

Unfinished business

"Unclosed gestalts, in the form of 'unfinished business', are one of the major causes of tension in the individual and between the individual and the social environment, because homeostasis is not achieved and the process of living and satisfying emerging needs is interrupted" (Merry and Brown, 1987, p76).

The field

Perls drew upon the notion of the field, "in which the person and the social environment mutually interact. Organism and environment equals field." (Merry and Brown, 1987, p76). Gestalt is "holistic in vision" and strives towards "an appreciation of the whole energetic field of relationship" (Barber, 1999).

The primacy of awareness

"With awareness, the individual can mobilise energy so that the environment can be contacted to meet a need" (Merry and Brown, 1987, p75). "Awareness is the starting point from which all the work proceeds" (Nevis, 1987, p42).

Boundary disturbances

Much of the theoretical and practical work of Gestalt therapy is concerned with the neurotic behaviours of individuals which are described as dysfunctional boundary mechanisms or disturbances. Examples of these are: "projection, or doing to others what one imagines they are doing to oneself; introjection, or doing what we imagine others would like one to do; retroflection, or doing to oneself what one would like to do to others; and confluence, or not knowing who is doing what to whom" (Merry and Brown, 1987, p76). Clarkson (1989) defines three other boundary disturbances: desensitisation, or armouring oneself against incoming stimuli; deflection, or avoiding facing what is happening now; and egotism, or seeing only oneself. Each disturbance occurs at a different stage of the Gestalt cycle of experience.

The Gestalt Cycle of Experience

The guiding process for Gestalt-oriented organisation consulting, as developed by Nevis, is the Gestalt 'Cycle of Experience' of awareness, energy mobilisation, action, contact, resolution and withdrawal. The cycle assumes that when a disequilibrium in the state of being or functioning of a person(s) comes into awareness, "the natural human tendency is to want to do something to achieve a new state of equilibrium (Nevis, 1987, p2)". The cycle therefore describes the natural and healthy process of forming complete 'Gestalten', which can be found in all areas of human activity.

Nevis highlights two main aims as guiding the Gestalt perspective for organisational intervention; (i) "the role of the consultant is to *teach the client system* those skills necessary for understanding the 'cycle of experience' and for functioning better in carrying out the processes of awareness, contact, etc" and (ii) "in the process of helping the client system to improve its functioning, the consultant is to *provide a presence* that is otherwise lacking" (Nevis, 1987, p53).

Nevis elaborates on what he means by presence; "the consultant models a way of approaching problems and, through interest in the attractiveness of this way of being, hopes to mobilise the energy of the client system" (Nevis, 1987, p54). This Gestalt methodology can be seen as a development of process consultation, however it goes "beyond a classical process consultation model in that the use of the full self and active presence of the consultant is a key component (Nevis, 1987, p66)".
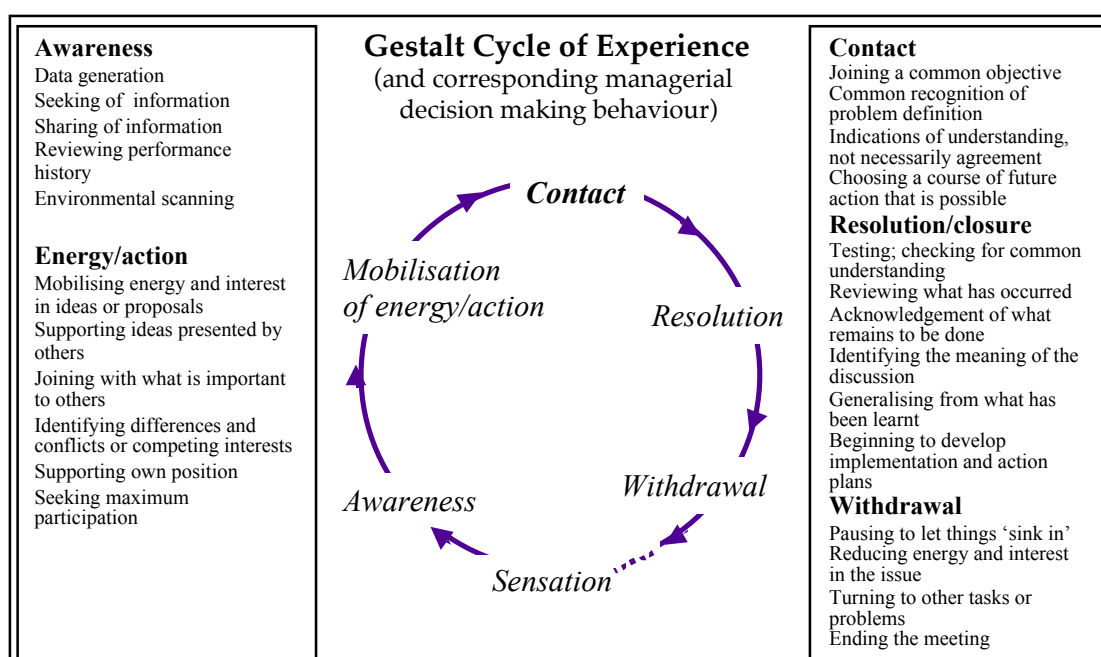
He goes on to suggest how the cycle might be used in relation to the consulting process: "at first look the phases of the cycle may appear to correspond roughly to stages of organisational consulting.

Certainly the entry and assessment stages of consultation place a heavy emphasis on awareness development. …however it would be a mistake to see the Cycle in such a limited or fragmented relationship to the consulting process. The Cycle of Experience defines a basic process of awareness that the consultant deals with in self and others while carrying out the work at each stage of the consulting process" (Nevis, 1987, p42).

"Within this the consultant models a way of approaching problems, and through interest in the attractiveness of this way of being, hopes to mobilise the energy of the client system (Nevis, 1987)".

From my own experience the Gestalt cycle can be used as a micro process that is repeated many times within a consulting assignment. Each meeting a consultant has with a client is guided by a process of sorts, even if not explicitly recognised. It is this phenomenon that I wanted to explore in my research.

I have summarised the Gestalt cycle of experience and how it relates to behaviour and activity within management consultancy situations in the following diagram:

Awareness
Data generation
Seeking of information
Sharing of information
Reviewing performance history
Environmental scanning

Energy/action
Mobilising energy and interest in ideas or proposals
Supporting ideas presented by others
Joining with what is important to others
Identifying differences and conflicts or competing interests
Supporting own position
Seeking maximum participation

Gestalt Cycle of Experience
(and corresponding managerial decision making behaviour)

Contact
Mobilisation of energy/action
Resolution
Awareness
Withdrawal
Sensation

Contact
Joining a common objective
Common recognition of problem definition
Indications of understanding, not necessarily agreement
Choosing a course of future action that is possible

Resolution/closure
Testing; checking for common understanding
Reviewing what has occurred
Acknowledgement of what remains to be done
Identifying the meaning of the discussion
Generalising from what has been learnt
Beginning to develop implementation and action plans

Withdrawal
Pausing to let things 'sink in'
Reducing energy and interest in the issue
Turning to other tasks or problems
Ending the meeting

Adapted from Nevis, Organisational Consulting (1995)

Complete units of experience

A consultant should orientate themselves to view each interaction with the client system in terms of beginnings and endings. Each and every sessions with a client requires a completed unit of work or useful experience.

Whether engaged in individual counselling, two-person planning or a group meeting, the objective is to see that each phase of the cycle is carried out well and that there is an appreciation of an entire cycle. The consultant bases interventions on what is missing in the system and what is needed to improve the process.

At the end of a cycle, there should be a clear idea of what has been done, of what has not been done or what the system is not ready to deal with at this time. The client should be able to make some statements at the end of a session (a one hour meeting or a three day workshop) that summarises the meaning that has been gained from the experience.

Intervention behaviours drawing upon a Gestalt perspective

Nevis lists five major activities that relate to the phases of the cycle of experience:

1   To attend, observe, and selectively share observations of what you see, hear, feel, etc, and thus establish your presence in doing so.

2   To attend to one's own experience (feelings, sensations, thoughts) and to selectively share these, thus establishing your presence in doing so.

3   To focus on energy in the client system and the emergence or lack of themes or issues (common figures) for which there is energy; to act to support mobilisation of client energy (joining) so that something happens.

4   To facilitate clear, meaningful, heightened contacts between members of the client system (including their contact with you).

5   To help the group achieve heightened awareness of its overall process in completing units of work, and to learn to complete units of work so as to achieve closure around problem areas of unfinished business.

Gestalt psychotherapy (notes from Metanoia introductory weekend)

The main features of a gestalt approach to psychotherapy:

*   Experimentation
*   Awareness, working in the present
*   Field theory?

Other key features of a gestalt approach:

1   Figure and ground
2   The cycle of experience
3   Interruptions to the cycle of experience
4   Unfinished business
5   Full use of self (the therapist)
6   Psychodrama
7   Dream analysis

Gestalt coaching – fundamental propositions

❖   That awareness leads to change
❖   That the aim of the coach is to help clients to become more aware of their own process
❖   That this heightened awareness will produce a greater understanding of what is needed, what choice are open, and will ultimately produce more effective decision making and action
❖   That the awareness raising process produces greater personal ownership and responsibility
❖   That our emerging dominant needs organise our field of perception
❖   That we perceive in whole and seek to gain closure around issues
❖   That we need to give meaning to our perceptions and experiences
❖   That learning occurs through the examination of here and now experiences

Peter Bluckert – Psychological Dimensions of Executive Coaching
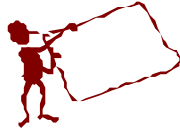
NLP overview

What is NLP?

It is a behaviour model and set of explicit skills and techniques, founded by Richard Bandler and John Grinder in 1975. Defined as *the study of the structure of subjective experience*, NLP studies the patterns or 'programming' created by the interaction between the brain ('neuro'), language ('linguistic') and the body. From the NLP perspective, it is this interaction that produces both effective and ineffective behaviour and is responsible for the processes behind both human excellence and pathology.

NLP is a *behavioural science* that provides:

1   An **Epistemology** – A system of knowledge and values

2   A **Methodology** – Processes and procedures for applying knowledge and values

3   A **Technology** – Tools to aide in the application of knowledge and values

---

The 'anatomy' of NLP (Judy DeLozier)

The Spirit of NLP – Modelling

The Heart – Presuppositions and principles

The Skills – Technology

The basic change model

According to NLP, the basic process of change involves

1   Finding out what the present state of the person is,
2   adding the appropriate resources to lead that person to
3   the desired state

| **Present state** | **+** | **Appropriate resources** | **→** | **Desired state** |

An NLP technique enriches or adds to one of the three properties of effective behaviour:
• Having an explicit representation of the outcome
• Having sensory experience
• Having flexibility of internal response and external behaviour

---

You can't solve a problem with the same thinking that's creating it – Albert Einstein

---

Elements of the change intervention process
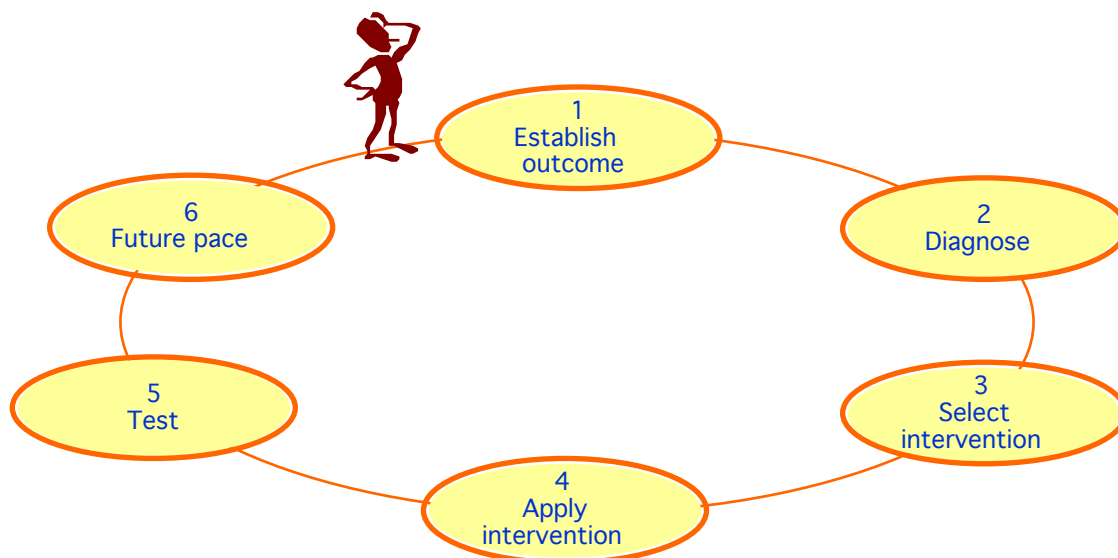
1	Establish a well-formed outcome
a	positively oriented
b	within your direct control or influence
c	testable in sensory experience
d	preserves the positive intentions of current behaviour
e	is appropriately contextualised and ecologically sound
2	**Diagnose the present state**
a	Old anchors?
b	Physiology?
c	Rep systems and sub modalities?
d	Conflicts or polarities?
e	Meta model violations or belief systems?
3	**Select an appropriate Intervention**
a	State change
b	Therapeutic change
c	Visionary change
4	**Apply the intervention**
a	Flexibility
b	Congruency
c	Ecology
5	**Test for success**
a	Behavioural demonstration
b	Calibration of relevant cues
6	**Future pace**
a	Ecology
b	Contextualisation

Principles of NLP

NLP is a pragmatic school of though - an 'epistemology' - that addresses the many levels involved in being human. NLP is a multi-dimensional process that involves the development of behavioural competence and flexibility, but also involves strategic thinking and an understanding of the mental and cognitive processes behind behaviour. NLP provides tools and skills for the development of states of individual excellence, but it also establishes a system of empowering beliefs and presuppositions about what human beings are, what communication is, and what the process of change is all about. At another level, NLP is about self-discovery, exploring identity and mission. It also provides a framework for understanding and relating to the 'spiritual' part of human experience that reaches beyond us as individuals to our family, groups, communities and global systems. NLP is not only about competence and excellence, it is about wisdom and vision.

In essence, all of NLP is founded on two fundamental premises:

1. *The Map is Not the Territory*. As human beings, we can never know reality. We can only know our perceptions of reality. We experience and respond to the world around us primarily through our sensory representational systems. It is our 'neuro-linguistic' maps of reality that determine how we behave and that give those behaviours meaning, not reality itself. It is generally not reality that limits us or empowers us, but rather our map of reality.

2. *Life and 'Mind' are Systemic Processes.* The processes that take place within a human being and between human beings and their environment are systemic. Our bodies, our societies, and our universe form an ecology of complex systems and sub-systems all of which interact with and mutually influence each other. It is not possible to completely isolate any part of the system from the rest of the system. Such systems are based on certain 'self-organising' principles and naturally seek optimal states of balance or homeostasis.

All of the models and techniques of NLP are based on the combination of these two principles (see Presuppositions of NLP). In the belief system of NLP, it is not possible for human beings to know objective reality. Wisdom, ethics and ecology do not derive from having the one 'right' or correct' map of the world, because human beings would not be capable of making one. Rather, the goal is to create the richest map possible that respects the systemic nature and ecology of ourselves and the world we live in. The people who are most effective are the ones who have a map of the world that allows them to perceive the greatest number of available choices and perspectives. NLP is a way of enriching the choices that you have and perceive as available in the world around you. Excellence comes from having many choices. Wisdom comes from having multiple perspectives.

> The goal of NLP is to enrich your map of the world; to add choices into your map
>
> Everything can be a metaphor for something else – Bateson

Types of NLP Technique

The many explicit techniques and procedures that make up the behavioural technology of NLP will generally be one of the following;

1. Identifying and matching the most commonly used sensory-based words and predicates of another person for the purposes of creating rapport and insuring understanding.

2. Pacing, through the matching and mirroring of postural, gestural, and facial positions and movements, and of voice tone and tempo qualities of another person, in order to contribute to attaining rapport with that person.

3. Translating experiences expressed through one representational modality to another, to help increase understanding between individuals or groups having difficulty communicating with one another.

4. Observation and utilisation of sensory accessing cues and micro-behavioural cues, to help understand and pace another person's typical processing strategies for organising and making sense of his or her experiences, and communications received from others.

5. Helping to build new representational possibilities and capabilities in others, through the use of sensory-specific language and systematic use of accessing cues.

6. Helping to increase sensory awareness in order to more accurately and immediately perceive and evaluate the effects of people's behaviours on one another.

7. Identifying and sorting out multiple (incongruent) communications in others in order to help reduce misunderstanding and confusion.

8. Establishing anchors and triggers for positive experiences and resources that occur in one context, and re-triggering or re-sequencing them in other situations where they are not yet available to a particular individual or group. As a result, those behaviours and responses may serve as resources in other contexts as well.

9. Identifying and breaking un-useful "calibrated loops" between individuals and groups in order to add more flexibility and choice in responses and communication.

10. Breaking down unspecified verbal maps into higher quality verbal descriptions and, more importantly, behavioural demonstrations and examples, in order to create easily shared and observable representations of a person's experiences and outcomes.

11. Framing and re-framing problematic behaviours and responses by making the positive intentions and positive by-products underlying them more explicit. The purpose of this is to create a shift in the perceptions of people, with respect to the behaviour, so that it may be handled more resourcefully. The shift in perception functions to:

a. Separating "self' from "behaviour" through the reinforcement and validation of the individual as a person by associating the 'self' with the positive intent. Any negative responses may, then, be directed toward the behavioural manifestation rather than the person himself or herself.

b. Preserving the positive intent of the problematic behaviour even though the behavioural means used to secure the positive intention are altered.

c. Preserving and validating the positive by-product of the behaviour or response, which serves to help preserve the ecology of the system as well as validating the "self' while changing the unwanted behaviour.

12. Creating and reinforcing flexibility in the members of a system through role playing and other forms of behavioural modelling, in order to help the members of the system more consistently and systematically elicit desired behaviours and responses from other members.

13. Eliciting and detailing a high quality description and demonstration of a group's or individual's outcome(s) or desired state(s) that will be well-formed, practical, and ecological for the particular system to which they belong.

Roles in NLP Exercises

- Explorer
- Guide
- Observer
- Meta person

Contracting takes place before an exercise.

Learning strategies

I	Coaching/feedback	*Imitate me*
II	Find a personal reference experience	*Think of a time when*
III	Modelling	*2nd position, as it*
IV	State of mastery	*Spontaneity*

Logical Levels of Learning and Change

The concept of logical levels of learning and change was initially formulated as a mechanism in the behavioural sciences by Gregory Bateson, based on the work of Bertrand Russell in logic and mathematics (see Logical Types). The term *logical levels*, as it is used in NLP, was adapted from Bateson's work by Robert Dilts in the mid 1980's, and refers to a hierarchy of levels of processes within an individual or group. The function of each level is to synthesise, organise and direct the interactions on the level below it. Changing something on an upper level would necessarily 'radiate' downward, precipitating change on the lower levels. Changing something on a lower level could, but would not necessarily, affect the upper levels. These levels include (in order from highest to lowest): (1) identity, (2) beliefs and values, (3) capabilities, (4) behaviour and (5) environment. A sixth level, referred to as "spiritual," can be defined as a type of "relational field" encompassing multiple identities forming a sense of being a member of a larger system than a particular individual identity.

Levels of Processing and Organization

Any system of activity is a subsystem embedded inside of another system which is embedded inside of another system, and so on. This kind of relationship between systems produces different levels of processes, relative to the system in which one is operating. Our brain structure, language, and social systems form natural hierarchies or levels of processes.

In fact, people often talk about responding to things on different *'levels'*. For instance, someone might say that some experience was negative on one level but positive on another level. In our brain structure, language, and perceptual systems there are natural hierarchies or levels of experience. Anthropologist Gregory Bateson identified four basic levels of learning and change-each level encompassing and organising elements from the level below it, and each having a greater degree Of impact on the individual, organism or system in which it is operating. These levels roughly correspond to:

Spiritual		Vision & Purpose	For Whom?
A.	Who I Am - *Identity*	Mission	Who?
B.	My Belief system - *Values and Meanings*	Permission & Motivation	Why?
C.	My Capabilities - *Strategies and States*	Maps & Plans	How?
D.	What I Do or have Done - *Specific Behaviours*	Actions & Reactions	What?
E.	My Environment - *External Constraints*	Constraints & Opportunities	Where? When?

Transactional analysis

From Wikipedia, the free encyclopedia

Transactional analysis' is a psychoanalytic therapy wherein social transactions are analyzed to determine the ego state of the patient (whether parent-like, childlike, or adult-like) as a basis for understanding behavior.[1] In transactional analysis, the patient is taught to alter the ego state as a way to solve emotional problems. The method deviates from Freudian psychoanalysis which focuses on increasing awareness of the contents of unconsciously held ideas. Eric Berne developed the concept and paradigm of transactional analysis in the late 1950s.[2]

The Ego-State (or Parent–Adult–Child, PAC) models[edit]

Many of the core TA models and concepts can be categorised into

- Structural analysis - analysis of the individual psyche

- Transactional analysis proper - analysis of interpersonal transactions based on structural analysis of the individuals involved in the transaction

- Game analysis - repeating sequences of transactions that lead to a result subconsciously agreed to by the parties involved in the game

- Script analysis - a life plan that may involve long-term involvement in particular games in order to reach the life pay-off of the individual

At any given time, a person experiences and manifests his or her personality through a mixture of behaviours, thoughts, and feelings. Typically, according to TA, there are three ego-states that people consistently use:

- 'Parent ("exteropsyche"):' a state in which people behave, feel, and think in response to an unconscious mimicking of how their parents (or other parental figures) acted, or how they interpreted their parent's actions. For example, a person may shout at someone out of frustration because they learned from an influential figure in childhood the lesson that this seemed to be a way of relating that worked.

- 'Adult ("neopsyche"):' a state of the ego which is most like an artificially intelligent system processing information and making predictions about major emotions that could affect its operation. Learning to strengthen the Adult is a goal of TA. While a person is in the Adult ego state, he/she is directed towards an objective appraisal of reality.

- 'Child ("archaeopsyche"):' a state in which people behave, feel, and think similarly to how they did in childhood. For example, a person who receives a poor evaluation at work may respond by looking at the floor and crying or pouting, as when scolded as a child. Conversely, a person who receives a good evaluation may respond with a broad smile and a joyful gesture of thanks. The Child is the source of emotions, creation, recreation, spontaneity, and intimacy.

Berne differentiated his Parent, Adult, and Child ego states from actual adults, parents, and children, by using capital letters when describing them. These ego states may or may not represent the relationships that they act out. For example, in the workplace, an adult supervisor may take on the Parent role, and scold an adult employee as though he were a Child. Or a child, using the Parent ego-state, could scold her actual parent as though the parent were a Child.

Within each of these ego states are subdivisions. Thus Parental figures are often either more *nurturing* (permission-giving, security-giving) or more *criticising* (comparing to family traditions and

ideals in generally negative ways); Childhood behaviours are either more natural (*free*) or more *adapted* to others. These subdivisions categorize individuals' patterns of behaviour, feelings, and ways of thinking, which can be functional (beneficial or *positive*) or dysfunctional/counterproductive (*negative*).

Berne states that there are four types of diagnosis of ego states. They are: "behavioural" diagnosis, "social" diagnosis, "historical" diagnosis, and "phenomenological" diagnosis. A complete diagnosis would include all four types. It has subsequently been demonstrated that there is a fifth type of diagnosis, namely "contextual", because the same behaviour will be diagnosed differently according to the context of the behaviour.[11]

Ego states do not correspond directly to Sigmund Freud's Ego, Superego, and Id, although there are obvious parallels: Superego/Parent; Ego/Adult; Id/Child. Ego states are consistent for each person, and (argue TA practitioners) are more observable than the components of Freud's model. In other words, the ego state from which someone is communicating is evident in his or her behaviour, manner. and expression.

From: http://www.businessballs.com/transactionalanalysis.htm

transactional analysis

Eric Berne's Transactional Analysis - early TA history and theory

Transactional Analysis is one of the most accessible theories of modern psychology. Transactional Analysis was founded by Eric Berne, and the famous 'parent adult child' theory is still being developed today. Transactional Analysis has wide applications in clinical, therapeutic, organizational and personal development, encompassing communications, management, personality, relationships and behaviour. Whether you're in business, a parent, a social worker or interested in personal development, Eric Berne's Transactional Analysis theories, and those of his followers, will enrich your dealings with people, and your understanding of yourself. This section covers the background to Transactional Analysis, and Transactional Analysis underpinning theory. See also the modern Transactional Analysis theory article.

roots of transactional analysis

Throughout history, and from all standpoints: philosophy, medical science, religion; people have believed that each man and woman has a multiple nature.

In the early 20th century, Sigmund Freud first established that the human psyche is multi-faceted, and that each of us has warring factions in our subconscious. Since then, new theories continue to be put forward, all concentrating on the essential conviction that each one of us has parts of our personality which surface and affect our behaviour according to different circumstances.

In 1951 Dr Wilder Penfield began a series of scientific experiments. Penfield proved, using conscious human subjects, by touching a part of the brain (the temporal cortex) with a weak electrical probe, that the brain could be caused to 'play back' certain past experiences, and the feelings associated with them. The patients 'replayed' these events and their feelings despite not normally being able to recall them using their conventional memories.

Penfield's experiments went on over several years, and resulted in wide acceptance of the following conclusions:

> The human brain acts like a tape recorder, and whilst we may 'forget' experiences, the brain still has them recorded.

> Along with events the brain also records the associated feelings, and both feelings and events stay locked together.

> It is possible for a person to exist in two states simultaneously (because patients replaying hidden

events and feelings could talk about them objectively at the same time).

Hidden experiences when replayed are vivid, and affect how we feel at the time of replaying.

There is a certain connection between mind and body, i.e. the link between the biological and the psychological, eg a psychological fear of spiders and a biological feeling of nausea.

early transactional analysis theory and model

In the 1950's Eric Berne began to develop his theories of Transactional Analysis. He said that verbal communication, particularly face to face, is at the centre of human social relationships and psychoanalysis.

His starting-point was that when two people encounter each other, one of them will speak to the other. This he called the Transaction Stimulus. The reaction from the other person he called the Transaction Response.

The person sending the Stimulus is called the Agent. The person who responds is called the Respondent.

Transactional Analysis became the method of examining the transaction wherein: 'I do something to you, and you do something back'.

Berne also said that each person is made up of three alter ego states:

Parent / Adult / Child

These terms have different definitions than in normal language.

Parent

This is our ingrained voice of authority, absorbed conditioning, learning and attitudes from when we were young. We were conditioned by our real parents, teachers, older people, next door neighbours, aunts and uncles, Father Christmas and Jack Frost. Our Parent is made up of a huge number of hidden and overt recorded playbacks. Typically embodied by phrases and attitudes starting with 'how to', 'under no circumstances', 'always' and 'never forget', 'don't lie, cheat, steal', etc, etc. Our parent is formed by external events and influences upon us as we grow through early childhood. We can change it, but this is easier said than done.

Child

Our internal reaction and feelings to external events form the 'Child'. This is the seeing, hearing, feeling, and emotional body of data within each of us. When anger or despair dominates reason, the Child is in control. Like our Parent we can change it, but it is no easier.

Adult

Our 'Adult' is our ability to think and determine action for ourselves, based on received data. The adult in us begins to form at around ten months old, and is the means by which we keep our Parent and Child under control. If we are to change our Parent or Child we must do so through our adult.

In other words:

- Parent is our 'Taught' concept of life

- Adult is our 'Thought' concept of life

- Child is our 'Felt' concept of life

When we communicate we are doing so from one of our own alter ego states, our Parent, Adult or Child. Our feelings at the time determine which one we use, and at any time something can trigger a shift from one state to another. When we respond, we are also doing this from one of the three states, and it is in the analysis of these stimuli and responses that the essence of Transactional Analysis lies. See the poem by Philip Larkin about how parental conditioning affects children and their behaviour into adulthood. And for an uplifting antidote see the lovely Thich Nhat Hanh quote. These are all excellent illustrations of the effect and implications of parental conditioning in the context of Transactional Analysis.

At the core of Berne's theory is the rule that effective transactions (ie successful communications) must be complementary. They must go back from the receiving ego state to the sending ego state. For example, if the

stimulus is Parent to Child, the response must be Child to Parent, or the transaction is 'crossed', and there will be a problem between sender and receiver.

If a crossed transaction occurs, there is an ineffective communication. Worse still either or both parties will be upset. In order for the relationship to continue smoothly the agent or the respondent must rescue the situation with a complementary transaction.

In serious break-downs, there is no chance of immediately resuming a discussion about the original subject matter. Attention is focused on the relationship. The discussion can only continue constructively when and if the relationship is mended.

Here are some simple clues as to the ego state sending the signal. You will be able to see these clearly in others, and in yourself:

Parent

Physical - angry or impatient body-language and expressions, finger-pointing, patronising gestures,

Verbal - always, never, for once and for all, judgmental words, critical words, patronising language, posturing language.

N.B. beware of cultural differences in body-language or emphases that appear 'Parental'.

Child

Physical - emotionally sad expressions, despair, temper tantrums, whining voice, rolling eyes, shrugging shoulders, teasing, delight, laughter, speaking behind hand, raising hand to speak, squirming and giggling.

Verbal - baby talk, I wish, I dunno, I want, I'm gonna, I don't care, oh no, not again, things never go right for me, worst day of my life, bigger, biggest, best, many superlatives, words to impress.

Adult

Physical - attentive, interested, straight-forward, tilted head, non-threatening and non-threatened.

Verbal - why, what, how, who, where and when, how much, in what way, comparative expressions, reasoned statements, true, false, probably, possibly, I think, I realise, I see, I believe, in my opinion.

And remember, when you are trying to identify ego states: words are only part of the story.

To analyse a transaction you need to see and feel what is being said as well.

- Only 7% of meaning is in the words spoken.

- 38% of meaning is paralinguistic (the way that the words are said).

- 55% is in facial expression. (source: Albert Mehrabian - more info)

There is no general rule as to the effectiveness of any ego state in any given situation (some people get results by being dictatorial (Parent to Child), or by having temper tantrums, (Child to Parent), but for a balanced approach to life, Adult to Adult is generally recommended.

Transactional Analysis is effectively a language within a language; a language of true meaning, feeling and motive. It can help you in every situation, firstly through being able to understand more clearly what is going on, and secondly, by virtue of this knowledge, we give ourselves choices of what ego states to adopt, which signals to send, and where to send them. This enables us to make the most of all our communications and therefore create, develop and maintain better relationships.

modern transactional analysis theory

Transactional Analysis is a theory which operates as each of the following:

- a theory of personality

- a model of communication

- a study of repetitive patterns of behaviour

Transactional Analysis developed significantly beyond these Berne's early theories, by Berne himself until his death in 1970, and since then by his followers and many current writers and experts. Transactional Analysis has been explored and enhanced in many different ways by these people, including: Ian Stewart and Vann Joines (their book 'TA Today' is widely regarded as a definitive modern interpretation); John Dusay, Aaron and Jacqui Schiff, Robert and Mary Goulding, Pat Crossman, Taibi Kahler, Abe Wagner, Ken Mellor and Eric Sigmund, Richard Erskine and Marityn Zalcman, Muriel James, Pam Levin, Anita Mountain and Julie Hay (specialists in organizational applications), Susannah Temple, Claude Steiner, Franklin Ernst, S Woollams and M Brown, Fanita English, P Clarkson, M M Holloway, Stephen Karpman and others.

Significantly, the original three Parent Adult Child components were sub-divided to form a new seven element model, principally during the 1980's by Wagner, Joines and Mountain. This established Controlling and Nurturing aspects of the Parent mode, each with positive and negative aspects, and the Adapted and Free aspects of the Child mode, again each with positive an negative aspects, which essentially gives us the model to which most TA practitioners refer today:

parent

Parent is now commonly represented as a circle with four quadrants:

Nurturing - Nurturing (positive) and Spoiling (negative).

Controlling - Structuring (positive) and Critical (negative).

adult

Adult remains as a single entity, representing an 'accounting' function or mode, which can draw on the resources of both Parent and Child.

child

Child is now commonly represented as circle with four quadrants:

Adapted - Co-operative (positive) and Compliant/Resistant (negative).

Free - Spontaneous (positive) and Immature (negative).

Where previously Transactional Analysis suggested that effective communications were complementary (response echoing the path of the stimulus), and better still complementary adult to adult, the modern interpretation suggests that effective communications and relationships are based on complementary transactions to and from positive quadrants, and also, still, adult to adult. Stimulii and responses can come from any (or some) of these seven ego states, to any or some of the respondent's seven ego states.

Positive psychology

From Wikipedia, the free encyclopedia

Positive psychology is the branch of psychology that uses scientific understanding and effective intervention to aid in the achievement of a satisfactory life,[1][2][3] rather than treating mental illness. The focus of positive psychology is on personal growth rather than on pathology, as is common among other frameworks within the field of psychology.

Overview[edit]

The "positive" branch complements, without intention to replace or ignore, the traditional areas of psychology. By adding an important emphasis to use the scientific method to study and determine positive human development, this area of psychology fits well with the investigation of how human development can falter. This field brings attention to the possibility that focusing only on disorder could result in a partial, and limited, understanding of a person's condition.[4]

The words, "the good life" are derived from speculation about what holds the greatest value in life – the factors that contribute the most to a well-lived and fulfilling life. While there is not a strict definition of the good life, positive psychologists agree that one must live a happy, engaged, and meaningful life in order to experience "the good life." Martin Seligman referred to the good life as "using your signature strengths every day to produce authentic happiness and abundant gratification."[5]

Topics of interest to researchers in the field are: states of pleasure or flow, values, strengths, virtues, talents, as well as the ways that these can be promoted by social systems and institutions.[6] Positive psychologists are concerned with four topics: (1) positive experiences, (2) enduring psychological traits, (3) positive relationships and (4) positive institutions.[7] Some thinkers and researchers, like Seligman, have collected data to support the development of guiding theories (e.g. *"P.E.R.M.A.",* or *The Handbook on Character Strengths and Virtues).*

Research from this branch of psychology has seen various practical applications. The basic premise of positive psychology is that human beings are often, perhaps more often, drawn by the future than they are driven by the past. Seligman and Csikszentmihalyi define positive psychology as "the scientific study of positive human functioning and flourishing on multiple levels that include the biological, personal, relational, institutional, cultural, and global dimensions of life."[8] L.M. Keyes and Shane Lopez illustrate the four typologies of mental health functioning: flourishing, struggling, floundering and languishing. However, complete mental health is a combination of high emotional well-being, high psychological well-being, and high social well-being, along with low mental illness.[9]

Most psychologists focus on a person's most basic emotions. There are thought to be between seven and fifteen basic emotions. The emotions can be combined in many ways to create more subtle variations of emotional experience. This suggests that any attempt to wholly eliminate negative emotions from our life would have the unintended consequence of losing the variety and subtlety of our most profound emotional experiences. Efforts to increase positive emotions will not automatically result in decreased negative emotions, nor will decreased negative emotions necessarily result in increased positive emotions.[10] Russell and Feldman Barrett (1992) described emotional reactions as core affects, which are primitive emotional reactions that are consistently experienced but often not acknowledged; they blend pleasant and unpleasant as well as activated and deactivated dimensions that we carry with us at an almost unconscious level.[11]

From the time it originated in 1998, this field invested tens of millions of dollars in research, published

numerous scientific papers, established several masters and Ph. D programs, and has been involved in many major news outlets. The International Positive Psychology Association (IPPA) is a recently established association that has expanded to thousands of members from 80 different countries. The IPPA's missions include: (1) "further the science of positive psychology across the globe and to ensure that the field continues to rest on this science" (2) "work for the effective and responsible application of positive psychology in diverse areas such as organizational psychology, counselling and clinical psychology, business, health, education, and coaching",(3) "foster education and training in the field."[12]

The goal[edit]

In cognitive therapy, the goal is to help people change negative styles of thinking as a way to change how they feel. This approach has been very successful, and changing how we think about other people, our future, and ourselves is partially responsible for this success. The thinking processes that impact our emotional states vary considerably from person to person. An ability to pull attention away from the chronic inner chatter of our thoughts can be quite advantageous to well-being. A change in our orientation to time can dramatically impact how we think about the nature of happiness. Seligman identified other possible goals: families and schools that allow children to grow, workplaces that aim for satisfaction and high productivity, and teaching others about positive psychology.[13]

Background

Several humanistic psychologists—such as Abraham Maslow, Carl Rogers, and Erich Fromm—developed theories and practices pertaining to human happiness and flourishing. More recently, *positive* psychologists have found empirical support for the humanistic theories of flourishing. In addition, positive psychology has moved ahead in a variety of new directions.

Positive psychology began as a new area of psychology in 1998 when Martin Seligman chose it as the theme for his term as president of the American Psychological Association,[14] though the term originates with Maslow, in his 1954 book *Motivation and Personality,*[15] and there have been indications that psychologists since the 1950s have been increasingly focused on the promotion of mental health rather than merely treating illness.[16][17] In the first sentence of his book *Authentic Happiness*, Seligman claimed: "for the last half century psychology has been consumed with a single topic only – mental illness",[18]:xi expanding on Maslow's comments.[19] He urged psychologists to continue the earlier missions of psychology of nurturing talent and improving normal life.[3

Summary of recent writing on Psychology, Neuroscience and Change

Author: Daniel **Kahneman**   Title: **Thinking Fast and Slow**
Source: Getabstract.com
• When you think, your mind uses two cognitive systems; System 1 "works easily and automatically and doesn't take much effort; it makes quick judgments based on familiar patters", System 2 "takes more effort; it requires intense focus and operates methodically These two systems interact continually, but not always smoothly.
• People prefer to make simple stories out of complex reality. They seek causes in random events, consider rare occurrences likely and overweight the import of their experiences.
• "I-hindsight bias" causes you to distort reality by realigning your memories of events to jibe with new information.
• Your "two selves" appraise your life experiences differently. Your "experiencing self` lives your life; Your "remembering self' evaluates your experiences, draws lessons from them and decides your future.
• These two contrasting systems and selves disprove economic theories that say that people act rationally
Author: Daniel **Goleman**   Title: **Social intelligence**
Source: Getabstract.com
• People are naturally sociable. They read each other's signals all the time.
• Interconnection is the natural human state, but contemporary technological society is disrupting that interconnection.
• People respond to the world via two systems that are not always in synch: the low road of immediate emotional response and the high road of rational thought.
Author: Bruce **Hood**   Title: **The Self-illusion**
Source: Amazon review
• Rather than a single entity, the self is really a constellation of mechanisms and experiences that create the illusion of the internal you. We only emerge as a product of those around us as part of the different storylines we inhabit from the cot to the grave. It is an ever changing character, created by the brain to provide a coherent interface between the multitude of internal processes and the external world demands that require different selves.
• Citing Daniel Kahneman he explains that we have about 600,000 experiencing moments a month, each of which lasts about 2 or 3 seconds, but most are lost. That is why our memory is always fragmented, and why we often believe so strongly that our recollection is correct when it is not.
Author: **Thaler and Sunstein**   Title: **Nudge**
Source: Getabstract.com
• People don't choose freely, even when they think they do.
• The context in which you make a decision always shapes your choices.
• People often make mistakes, especially in complex or emotional situations.
• Because people make mistakes, organizations need flexible, forgiving systems.
Author: Michael **Shermer**   Title: **The Mind of the Market**
Source: Getabstract.com
• The classic economic model depicting human behaviour as purely rational is faulty
• Better models of economic action and reaction incorporate emotion, values and humankind's evolutionary roots
• Most people misjudge what would make them happy. Happiness stems from love, meaningful work, community participation and spiritual practice
• To be happy, engage in these things and support a society that allows others to do the same.

Author: Mark **Earls**	Title: **Herd**

Source: Amazon review

- Since the Enlightenment there has been a very simple but widely held assumption that we are a species of thinking individuals and human behaviour is best understood by examining the psychology of individuals.
- It appears, however, that this insight is plain wrong. The evidence from a number of leading behavioural and neuroscientists suggests that our species is designed as a herd or group animal.
- Mass behaviour is the result of interaction between individuals within a given context, and follows the principles of complex adaptive systems

Author: **Duhigg**	Title: **The Power of Habit**

Source: Getabstract.com

- Habits are actions people first decide to do deliberately and keep doing subconsciously.
- The "habit loop" has three stages: a "cue" propels a person into a "routine" to reach the goal of a "reward."
- Understanding how your habits fit these habit loop stages can help you change them.

Author: **Rosenzweig**	Title: **The Halo Effect**

Source: Getabstract.com

- The "Halo Effect" occurs when people ascribe positive attributes to a person or company, even without evidence that the positive traits, in fact, really exist.
- Some famous business books were based on delusions about company performance. The authors were victims of the halo effect, snowed by fleeting success and shallow data.
- The halo effect is rooted in cognitive dissonance theory: people want a cohesive picture of the world, and so they disregard facts that don't fit that framework.
- Long-term success is comprised of a series of short-term successes. Companies that adapt have a greater chance of sustained success.

Author: David **Rock**	Title: **Your Brain at Work**

Source: Amazon review

- Every time the brain works on an idea consciously, it uses a measurable and limited resource
- Peak mental performance requires just the right level of stress, not minimal stress
- The brain has an overarching organizing principle to minimize danger and maximize reward
- The away response can reduce cognitive resources, making it harder to think about your thinking, make you more defensive, and mistakenly class certain situations as threats
- Giving feedback often creates an intense threat response that doesn't help people improve performance
- While human change appears hard, change in the brain is constant. Focused attention changes the brain

Author: Tim **Harford**	Title: **Adapt**

Source: Getabstract.com

- Greatness doesn't last. The only constant is change, so survival requires adjusting to evolving circumstances.
- Businesses walk a tightrope between being able to enact change rapidly, and trying to digest and consider deviations from normal routines.
- For an organization to learn and adapt, all levels must respond to change.
- To lower the risk of failure, trust your people. Let them take initiative and give them time to work.

Psychospiritual and transpersonal psychology

Overview of psychospiritual and transpersonal psychologies

Transpersonal psychology

From Wikipedia, the free encyclopedia

Transpersonal psychology is a sub-field or "school" of psychology that integrates the spiritual and transcendent aspects of the human experience with the framework of modern psychology. It is also possible to define it as a "spiritual psychology". The *transpersonal* is defined as "experiences in which the sense of identity or self extends beyond (trans) the individual or personal to encompass wider aspects of humankind, life, psyche or cosmos".[1] It has also been defined as "development beyond conventional, personal or individual levels".[2]

Issues considered in transpersonal psychology include spiritual self-development, self beyond the ego, peak experiences, mystical experiences, systemic trance, spiritual crises, spiritual evolution, religious conversion, altered states of consciousness, spiritual practices, and other sublime and/or unusually expanded experiences of living. The discipline attempts to describe and integrate spiritual experience within modern psychological theory and to formulate new theory to encompass such experience. Transpersonal psychology has made several contributions to the academic field, and the studies of human development, consciousness and spirituality.[3][4] Transpersonal psychology has also made contributions to the fields of psychotherapy[5] and psychiatry.[6][7]

Definition[edit]

Lajoie and Shapiro[8] reviewed forty definitions of transpersonal psychology that had appeared in academic literature over the period from 1968 to 1991. They found that five key themes in particular featured prominently in these definitions: *states of consciousness*; *higher or ultimate potential*; *beyond the ego or personal self*; *transcendence*; and *the spiritual*. Based upon this study the authors proposed the following definition of Transpersonal Psychology: *Transpersonal Psychology is concerned with the study of humanity's highest potential, and with the recognition, understanding, and realization of unitive, spiritual, and transcendent states of consciousness*.

In a review of previous definitions Walsh and Vaughan[1] suggested that Transpersonal psychology is an *area of psychology that focuses on the study of transpersonal experiences and related phenomena. These phenomena include the causes, effects and correlates of transpersonal experiences and development, as well as the disciplines and practices inspired by them*. They have also criticised many definitions of transpersonal psychology for carrying implicit assumptions, or presuppositons, that may not necessarily define the field as a whole. [Note a]

Hartelius, Caplan and Rardin[9] conducted a retrospective analysis of definitions of Transpersonal Psychology. They found three dominant themes that define the field: *beyond-ego psychology*, *integrative/holistic psychology*, and *psychology of transformation*. Analysis suggested that the field has moved from an early emphasis on alternative states of consciousness to a more expanded view of human wholeness and transformation. This development has, according to the authors, moved the field closer to the integral approaches of Ken Wilber and Post-Aurobindonian theorists.

Caplan (2009: p. 231) conveys the genesis of the discipline, states its mandate and ventures a definition:

Although transpersonal psychology is relatively new as a formal discipline, beginning with the publication of *The Journal of Transpersonal Psychology* in 1969 and the founding of the Association for Transpersonal Psychology in 1971, it draws upon ancient mystical knowledge that comes from multiple traditions. Transpersonal psychologists attempt to integrate timeless wisdom with modern Western psychology and translate spiritual principles into scientifically grounded, contemporary

language. Transpersonal psychology addresses the full spectrum of human psychospiritual development – from our deepest wounds and needs, to the existential crisis of the human being, to the most transcendent capacities of our consciousness.[10]

The perspectives of holism and unity are central to the worldview of Transpersonal psychology.[11]

Origins[edit]

Amongst the thinkers who are held to have set the stage for transpersonal studies are William James, Carl Jung, Roberto Assagioli and Abraham Maslow.[3][11][12][13][14] More recent attention has brought to light transpersonal aspects of *Jean Piaget*'s untranslated French works, and argued that Piaget's transpersonal experiences and theoretical interests were a major motivation for Piaget's psychological research.[15] A review by Vich[16] suggests that the earliest usage of the term "transpersonal" can be found in lecture notes which William James had prepared for a semester at Harvard University in 1905-6. The meaning then, different from today's usage, was in the context of James' radical empiricism, in which there exists an intimate relation between a perceiving subject and a perceived object, recognizing that all objects are dependent on being perceived by someone.[17] Commentators[18] also mention the psychedelic movement, the psychological study of religion, parapsychology, and the interest in Eastern spiritual systems and practices, as influences that shaped the early field of transpersonal psychology.

Another important figure in the establishment of transpersonal psychology was Abraham Maslow, who had already published work regarding human peak experiences. Maslow is credited for having presented the outline of a fourth-force psychology, named transhumanistic psychology, in a lecture entitled "The Farther Reaches of Human Nature" in 1967.[19] In 1968 Maslow was among the people who announced Transpersonal psychology as a "fourth force" in psychology,[20] in order to distinguish it from the three other forces of psychology: psychoanalysis, behaviorism and humanistic psychology. Early use of the term "transpersonal" can also be credited to Stanislav Grof and Anthony Sutich. At this time, in 1967-68, Maslow was also in close dialogue with Grof and Sutich regarding the name and orientation of the new field.[16] According to Powers[21] the term "transpersonal" starts to show up in academic journals from 1970 and onwards.

Both Humanistic and Transpersonal Psychology have been associated with the Human Potential Movement. A growth center for alternative therapies and philosophies that grew out of the counter-culture of the 1960s at places like Esalen, California.[22][23][24][25][26]

Transpersonal theory of Jorge Ferrer[edit]

The scholarship of Jorge Ferrer introduces a more pluralistic and participatory perspective on spiritual and ontological dimensions. In his revision of transpersonal theory Ferrer questions three major presuppositions, or frameworks for interpretation, that have been dominant in transpersonal studies. These are the frameworks of Experientalism (the transpersonal understood as an individual inner experience); Inner empiricism (the study of transpersonal phenomena according to the standards of empiricist science); and perennialism (the legacy of the perennial philosophy in transpersonal studies).[24][30][48][62][87][88] Although representing important frames of reference for the initial study of transpersonal phenomena, Ferrer believes that these assumptions have become limiting and problematic for the development of the field.[88]

As an alternative to these major epistemological and philosophical trends Ferrer focuses upon the great variety, or pluralism, of spiritual insights and spiritual worlds that can be disclosed by transpersonal inquiry. In contrast to the transpersonal models that are informed by the "perennial

philosophy" he introduces the idea of a "dynamic and indeterminate spiritual power."[48][88] Along these lines he also introduces the metaphor of the "ocean of emancipation". According to Ferrer "the ocean of emancipation has many shores". That is, different spiritual truths can reached by arriving at different spiritual shores.[48]

The second aspect of his revision, "the participatory turn", introduces the idea that transpersonal phenomena are participatory and co-creative events. He defines these events as "emergences of transpersonal being that can occur not only in the locus of an individual, but also in a relationship, a community, a collective identity or a place." This participatory knowing is multidimensional, and includes all the powers of the human being (body/heart/soul), as understood from a transpersonal framework.[48][62][79][87] According to Jaenke[88] Ferrers vision includes a spiritual reality that is plural and multiple, and a spiritual power that may produce a wide range of revelations and insights, which in turn may be overlapping, or even incompatible.

Working with the Self in coaching

Transpersonal Inspiration and Psychological Mountain Climbing

Transpersonal Inspiration

If we were to look about us at the 'signs of the times', the present state of humanity, the direction of its interests and the nature of its behaviour, we should doubtless be struck by a growing polarisation between two opposing tendencies. On the one hand there is an immoderate desire for and frantic pursuit of material possessions, sensuous enjoyment, mastery of nature and authority over other human beings, coupled with the inevitable accompaniments in every field of license and self-assertiveness, individual and collective aggressiveness, and violence. On the other hand we find, displayed in a more or less overt form, a degree of dissatisfaction with that materialism, aggression and self-centeredness which, among many of the young, becomes open rebellion. This opposition is characterised by a conscious or unconscious search for different and higher values and gratifications, a longing for what is by and large termed spiritual or religious.

But the path of this search is strewn with uncertainty, confusion and misunderstanding. One notices a strange paradox in the fact that, while there is an abundance of evidence pointing to the existence of this higher sphere obtained by men and women of every age and place, it has been the object of little and largely unsatisfactory scientific research. A number of reasons account for this situation. In the first place, an erroneous conception of the scientific method is widely held, which would limit its use to the quantitative and statistical techniques suited to the natural sciences. Furthermore, the mind is reluctant to admit the existence of non-rational reality and values; it confuses the super-rational with the irrational or even anti-rational. There is also the fact that the descriptions of experiences in this higher sphere are generally couched in terms associated with religious doctrines, and employ pictures, symbols and forms no longer accepted or recognised as valid by the modern mentality. As Keyserling has said in his irreverent way, "they have been exhibited in the frames constructed out of their own prejudices."

Another difficulty stems from the inadequacies inherent in language, the incapacity of verbal expression to communicate the true nature of transpersonal experience. All who have attempted description of such experiences have affirmed that they are ineffable. This is one of the characteristics attributed to mystical experience by William James in his Varieties of Religious Experience.

Finally, the fear of adventuring into a different world from the common, everyday one must be reckoned with, a world that is unknown and apt to be baffling. This fear is strengthened by the frequent presentation of this 'adventuring' in a negative way, usually calling for the denunciation of all that man is generally attached to, while insufficient stress is laid on its positive and joyous aspects. All this builds strong resistance and reluctance as well as what has been called

the 'refusal of the sublime'. And yet, despite all, the dissatisfaction and search for 'something other', the fascination in exploring and conquering the inner worlds, whose vivid light many have glimpsed, have had the effect of drawing large numbers to those who present themselves as 'messengers' and coaches in this sphere, and who collect around themselves enthusiastic and often fanatical adherents and disciples.

But wide variation in value distinguishes the messages and the competence of these coaches, or 'masters'. Side by side with lofty and genuine teaching is proffered what is either totally spurious or contains an admixture of truth and illusion in varying proportions. Flanking the truly wise coaches are to be found the false prophets who employ and teach methods that are not only worthless, but sometimes dangerous as well. Herein lie the necessity and urgency of scientific study and experimental investigation in this field: scientific in the sense of being independent of every doctrine, system and personal authority.

Studies and investigation along these lines have been initiated and are undergoing rapid development. They constitute a new branch of psychology, which has been given the name 'transpersonal' and which could be termed 'Height Psychology'; but this is only a beginning: a great deal remains to be done. Speaking for myself, this field has occupied my attention for many years, and I am now (June 1974) engaged on the task of co-ordinating and systematising my personal contribution to the field in a book to be called Height Psychology and the Self. (Unfortunately, Dr. Assagioli died in August 1974 before he completed his proposed book.) Its proposed index will convey an idea of the vastness and complexity of this field:

Introduction – The Dimensions of Psychology:
1   Two-dimensional (superficial) psychology
2   Depth psychology
3   Height (transpersonal) psychology
4   Towards a three-dimensional, synthetic psychology

Contents:

1   Levels of the inner world
2   The superconscious level
3   Experience and realisation
4   Distinctive features of the 'heights'
5   The Self (summary – existential experiences and transcendental realities)
6   The seven different paths:
   ▮   The religious, devotional, mystic
   ▮   The ethical, regenerative
   ▮   The aesthetic
   ▮   The path of social-humanitarian service and the heroic
   ▮   The scientific-philosophical
   ▮   The ritualistic or ceremonial
   ▮   The path of the Will

7   Means and techniques for transpersonal realisation: Descent and Ascent One of the principal subjects covered by this Height Psychology is the relationship between superconscious, transpersonal activities and the conscious life, or, to put it more precisely, the various modalities employed in the passage of superconscious contents and energies into the field of the ordinary waking consciousness. There are several of these modalities and they can be indicated thus:
   ▮   Intuition
   ▮   Imagination
   ▮   Illumination
   ▮   Revelation
   ▮   Inspiration

- Creation
- Understanding and interpretation

They do not operate separately, but tend to act more or less contemporaneously and in combinations of varying proportions. This makes it easy to confuse one with another; which is why their scientific study requires that the distinctions and differences existing between each of them be clearly established. Differentiation of this nature is essential if their relationships and interactions are to be recognised and properly understood. This study has in its turn its various aspects and stages, which also must be kept distinct:

- The phenomenology, i.e. the assemblage of spontaneously acquired experiences and observed facts, such as have been described and presented by a large number of witnesses of every time and place
- The modality of the processes by which the passage from the superconscious to the conscious is effected
- The techniques which have served, and still serve, to create and promote that passage. These include the various external and inner practices associated with the different religions, as well as those exercises which, though known by a variety of names, may be grouped under the generic title of Yoga
- The immediate results and the subsequent effects proceeding from them
- The methods of averting dangers and redressing potential damage caused by the 'descent' or by the irruption of transpersonal energies
- The ways of making better and more fruitful use of these realisations and energies

Let us first of all consider the various modalities referred to above, by which the superconscious elements and activities effect passage into the field of consciousness.

Intuition

Here a distinction must be made between the intuition as a psychic function and the results of its action, that is, the intuitions which have different characteristics. The commonly given definition of the word is etymologically derived from 'in-tueri', meaning 'to see into'. It is the sight, the immediate perception of an object apprehended in its individual reality. As a specific, autonomous, cognitive function, the intuition is widely known and has been recognised in both the East and the West.

Self-styled scientific psychology, on the contrary, has not acknowledged its validity as a medium of consciousness, owing to its restricted and unilateral conception of the field and methods of science, or has identified it with direct sensuous perception of external stimuli. But a reaction against this unjustified exclusivism has materialised and is continuing. The two major champions of the validity and value of intuition have been Bergson and Keyserling. Though regarded and classed as philosophers, they both possessed an exceptionally discriminating psychic sense based on the intuition, and in Keyserling's case, on a profound capacity for empathy and self-identification with others. They thus made invaluable contributions to the knowledge of the human mind, contributions which the new scientific psychology will have to take duly into account.

In the strictly psychological field, credit is due to Jung for affirming the existence and validity of the intuition as a specific and autonomous psychic function. He says this about it: "I regard intuition as a basic psychological function. It is the function that mediates perceptions in an unconscious way. Everything, whether outer or inner objects or their relationships, can be the focus of this perception. The peculiarity of intuition is that it is neither sense perception, nor feeling, nor intellectual inference, although it may also appear in these forms. In intuition a content presents itself whole and complete, without our being able to explain or discover how this content came into existence. Intuition is a kind of instinctive apprehension, no matter of what contents. Like sensation, it is an irrational function of perception. As with sensation, its contents have the character of being 'given', in contrast to the 'derived' and 'produced' character of thinking and feeling contents. Intuitive knowledge possesses an intrinsic certainty and conviction, which enabled Spinoza (and Bergson) to uphold the scientia intuitiva as the highest form of knowledge. Intuition shares this quality with sensation, whose certainty rests on its physical foundation. The certainty of intuition rests equally on a

definite state of psychic 'alertness' of whose original the subject is conscious." (CG Jung, Psychological Types, Bollinger Series XX, Princeton University Press, 1971, p 453).

He terms it irrational, a designation that lends itself to misunderstanding, since it could be interpreted as contrary to reason, whereas in reality it is simply different, but not in opposition. It might well be called para-rational, or, better, trans-rational.

The types of intuition are three in number. There are first of all the sensory intuitions associated with the conscious perception of visual, auditory, tactile, etc., impressions produced by stimuli originating in the environment. This class need not detain us, as it is limited to personal psychic levels and does not concern the superconscious.

Then we have intuitions of ideas, in the Platonic sense, and since these come from a higher region than that in which the ordinary mind functions, they may be considered to be transpersonal. The same can be said of the third kind of higher intuition, that is to say, the aesthetic, the religious, the mystical and even the scientific (for instance, those of higher mathematics). This denotes the difference between the personal psychological and the transpersonal life.

Intuitions present themselves to the consciousness, or are perceived by it, in two ways. The first, which adheres more closely to the etymological meaning, can be described as the opening of an 'inner eye', thus permitting the 'sight' or perception of some reality inaccessible to normal mental vision. The other way is characterised by a brilliant, lightning-like flash of light, which, 'descending' into the field of consciousness, is perceived by the 'I', the centre of consciousness at its normal level or 'seat'. A common and specific characteristic of intuitions is their 'authenticity'. They convey the perception of their object in its totality, like an organic whole, and thereby differ from the mental consciousness, which is analytical. Keyserling points this out clearly in the following passage from De La Pens_e aux Sources: "Man, like all animals, is intimately linked to the total mass of beings and things, and if instinct is lacking in him or is so atrophied that he cannot depend upon his elementary impulses, then the human equivalent of instinct must intervene in order that man may freely orient himself in the cosmos. In this sense only the intuitives are free: and that is why they alone provide all the great revealers, the leaders and the innovators."

As Keyserling says, the intuition displays another specific characteristic, its orientation towards becoming, towards the future: "The intuition penetrates the veils of the future and, therefore, of the possible. But reality is in perpetual transformation, and therefore only he is able to see it who grasps directly what from time to time is possible, and this in a double sense. Firstly, because above all the facts some 'possibilities' exist; and in the second place, because he perceives directly, among the possibilities, those which at times and in determined conditions, can be realised. Both can be derived only from a primordial interior experience of the all (totality)."

This points to the intuition's capacity to pass beyond the acquisition of knowledge about an object's every quality to capture its very essence, i.e. what it is. Thus the intuition qualifies as one of the fields of investigation of the new psychology of Being, in which Maslow was the pioneer.

Imagination

That the imagination has a close relationship with the intuition is evidenced by the fact that intuitions often do not present themselves to the consciousness in an abstract, simple and 'pure' way, but rather in the guise of images. This entails a primary task of distinguishing the content, the essence, the idea inherent in an intuition from the form, the vestments, so to speak, which it assumes. The character of the form being symbolic, the complex and important question of symbolism arises. As I have dealt with this elsewhere (see 'Symbols of Transpersonal Experiences', Journal of Transpersonal Psychology, Spring, 1969, also reprinted in Fundamentals of Psychosynthesis, Institute of Psychosynthesis, 2003) I shall limit myself here to emphasising the twofold and, in a certain sense, contrasting nature and function of the symbol. It can both veil and reveal. When mistaken for the reality that it expresses, it veils it and is thus a source of illusion. When recognised for what it is, a means of expression, it constitutes a useful and at times indispensable aid to 'catching' and then illuminating a transcendental reality.

Independently of its cognitive function as a means and vehicle of the intuition, the imagination displays several other and different aspects. There is first of all simple reproductive imagination, that is, the vehicle of memory-pictures of sensations and impressions already experienced (mnemonic images). While the visual is the most frequent of these, memory-images of other sense-mediated impressions abound, the most important being the aural. Latent and stored in what may be termed the 'records of the unconscious', they can surface spontaneously into consciousness, or be re-evoked by the will. The capacity to store and recall images is immense, one might say practically unlimited. Under certain conditions (hypnotic and feverish states) detailed memories of events occurring in early childhood can rise to the surface of consciousness. There are, again, the prodigies of memory exhibited by some great orchestral conductors (notably Toscanini) whose ability to remember entire symphonies and operas enabled them to conduct a work without reference to the score. Equally surprising is the way some advanced chess players can visualise the positions and moves of the pieces and play a number of simultaneous games without seeing the boards.

Then there is creative imagination: its great importance is insufficiently recognised and its power little utilised, especially in education. As I shall be enlarging on this later when dealing with creativity, I wish at this point simply to make a passing reference to dreams, which are a mixed product of the two types of imagination: reproductive and creative.

Illumination

One of the ways in which the superconscious manifests most frequently in the consciousness is illumination, which follows the opening of the 'inner eye'. Although intuition and illumination have a close affinity, each presents points of difference. In a general way an intuition can be said to be an illuminative flash concerning some particular aspect or manifestation of Reality. But illumination is something more expansive and enduring; it is a vision that reveals the essential nature and synthetic unity of the whole of Reality, or of some of its major aspects. It is the perception of a 'light' which, emanating from Reality itself, is different from physical light. Much evidential testimony relating to this experience is contained in William James' Varieties of Religious Experience and Winslow Hall's Observed Illuminates. This type of illumination may be regarded as the revelation of divine immanence, of the unity of the Universal Life as it manifests through myriads of forms. Its most pertinent description is that contained in Book X of the Bhagavad Gita, in which it is termed the 'Revelation of the Universal Form'.

A number of poets have had and tried to express this experience of illumination, the greatest of them being Dante, who fills the 'Paradise' of his Divine Comedy with expressions of light. At the beginning of the Canto he clearly claims to have undergone the ineffable experience of the loftiest Light, the light that pervades the highest level, the 'heaven' closest to the Supreme Reality which is God.

In the consciousness of its percipients, manifestation of the light assumes different aspects; or rather, different aspects of light dominate according to the individual, since they are not separate but interpenetrate and fuse in varying proportions. Sometimes, as in the case of Tagore, the cognitive aspect is overriding. In the Christian as well as the Eastern mystics it is associated with feelings of love and adoration. In others it arouses a sense of joy, which may reach ecstatic bliss. But, I repeat, it is a matter of the prevalence of one or other of these aspects. In general all are present to a certain extent.

Revelation

A type of illuminative experience different from those mentioned so far is the 'flash' of consciousness, often a sudden perception, of what a human being is, in which an individual experiences a revelation of himself. This revelation can have various, sometimes opposite, features and effects. The first, of a strongly positive nature, is the vision of the wonderful potentialities latent or active on the superconscious levels. They can yield a dazzling revelatory flash of the spiritual Self. This is accompanied by a new understanding, a true comprehension, of the self and of others. The consciousness, while experiencing a sense of enlargement and expansion, is suffused by feelings of joy, goodness, love and gratitude. Even this revelation, however, if unexpected, sudden and overintense, can produce undesirable and

even unhealthy reactions. It can generate a sensation of excitation and exaltation. In cases where awareness of the difference between the spiritual Self and the personal 'I' is lacking, the latter may attribute to itself the qualities and power of the former, with megalomania as the possible end product.

The other, reverse, aspect of inner illumination is the revelation of the inferior, dark features of the personality, hitherto ignored or unrecognised, or more or less negated and repressed in the subconscious. They constitute what Jung calls the 'shadow'. When experienced without warning, this revelation can prove emotionally unbalancing, being often exacerbated by depressive states, fear and even despair. The prevention, or at least abatement, of such effects is responsive to a prior psychological preparation. The key to this preparation is a knowledge of depth psychology, which cushions the shock of surprise and assists the acceptance of the revelation by exposing the truth that the dark features of the personality form part of the general human condition.

Other reactions, less extreme but still damaging, can be experienced at the emotional as well as the physical level, should the nervous system not tolerate the intensity, or 'voltage', of the irruptive psychospiritual energies. I have written of this in my monograph, 'Self-Realisation and Psychological Disturbances', incorporated in Psychosynthesis: a Manual of Principles and Techniques (Hobbs, Dorman & Co., 1965). Here I shall confine myself to saying that in this case also, a preventative awareness of the different levels of human nature, as afforded by 'three-dimensional psychology', can lessen and help tolerate the reactions in question, as well as indicate the methods of eliminating them.

Inspiration

Creation

Inspiration and psychospiritual creation represent other types of relationship and interaction between the superconscious and consciousness. It is of importance to reach a realisation of the differences existing between illumination, inspiration, and creation, and keep them clearly defined, as they are often confused. Illumination can confer inspirations and often does so, but not always. With some mystics illumination remains subjective and may create a contemplative state. It often unleashes a rush of love and aspiration to become united with God, to fuse oneself with the Supreme Reality; but it does not necessarily inspire external expression or instigate action.

On the other hand there is the type of inspiration which takes place without illumination, elevations and expansion of consciousness. Most composers experience it at one time or another, but Mozart testified to the frequency with which it virtually 'dictated' his works from early childhood on. A distinct difference is to be noted between inspiration and creation. In its deeper sense inspiration denotes the process whereby more or less elaborated contents pass or descend from transpersonal levels, from the superconscious, into the field of consciousness. Creation is, rather, a process whereby these contents are elaborated prior to their descent or appearance in consciousness. Creation is thus analogous to the conception and gestation of an new organism in the maternal uterus, inspiration being analogous to the birth or emergence of the creature.

The 'birth' can occur at various stages of the elaboration. In some cases the product enters the consciousness clearly formulated and complete, equipped to pursue an autonomous existence, as occurs biologically in the case of many animals. In others, it 'surfaces' in a crude, unfinished state needing to be worked on, sometimes extensively, by the conscious 'I' until it acquires an adequate form. Analogously to physical parturition, the birth is sometimes spontaneous, rapid and easy, and accompanied by a feeling of joy. Yet it can be difficult, protracted and painful.

Understanding and Interpretation

In a certain sense this is the most important stage, for it gives significance to all that precedes it. Intuitions, illuminations and the revelations they produce must be properly understood if erroneous interpretations, faulty applications, and inappropriate and even harmful actions are to be avoided. These types of error are so frequently encountered that quotable examples of them abound. I shall, however, refer only to two extremely common classes,

one consisting of misinterpretations of impulses or inner 'commands' to act; the other of mental failure to grasp truths which appear in the field of consciousness. An outstanding example of the first type is a well-known episode in the life of St. Francis. Shortly after his conversion, while engaged in prayer, he heard an inner voice telling him to 'go and restore my Church'. Aware that there was nearby a small abandoned church, he interpreted the message as a divine command to repair it, which he proceeded to do. Only later did he understand that the words carried another and far wider meaning: the revelation concerned a mission to restore the Catholic Church, then passing through a phase of conspicuous decadence. How admirably he fulfilled this mission is common knowledge.

An example of the second type, totally dissimilar in character, has to do with a very different sort of man. It concerns the flashing revelation that Friedrich Nietzsche had of the great cycles which unfold in the eternity of the cosmic becoming. He interpreted and expressed this revelation in his theory of the 'eternal return'. He argued that, time being without limit, while the number of existing material atoms, however vast, is finite, and their possible combinations are necessarily finite, it follows that sooner or later these combinations must recur and reappear as they were before, repeating the process ad infinitum. This discouraging doctrine was the natural outcome of an erroneous premise which held that the number of atoms was finite and invariable. Leaving aside the inherent absurdity of this hypothesis, it has been confuted by the demonstration by modern physics that the atoms of matter are continually disintegrating, to form new ones with different properties. What Nietzsche had intuited was the cyclic nature of cosmic manifestation, of the evolutionary process. This corresponds to the Eastern conception of the great cycles governing the appearance and disappearance of the worlds – in other words, of the periodic emergence of matter, its evolution in innumerable forms (Manvantara), and finally its re-absorption into the spirit, the unmanifest (Pralaya). Recent discoveries in astronomy of the formation and dissolution of stars and galaxies fully confirm this conception. Applying it to the human scale, Eastern beliefs interpret it in terms of the cyclic manifestation of the soul in a series of bodies (reincarnation). But none of that implies an identical return, but rather points to a reappearance in progressively finer forms, an evolution following an ascending spiral. This misconception on the part of Nietzsche affords a striking example of how an originally correct intuition can be misinterpreted.

The psychological field is the scene of a never-ending series of problems associated with symbol interpretation, and one in which confusion and error are continually cropping up. A particularly fertile ground for misunderstanding is the symbolism employed in dreams and myths, as well as that appearing in artistic and literary works. While these errors often derive from the preconceptions and private theories of those who interpret, a further difficulty stems from the proneness of symbols to carry different meanings at different levels of reality, without their coming into conflict or being mutually exclusive. This should always be borne in mind.

Psychological Mountain Climbing

Our subject, Psychological Mountain-Climbing – that is, the exploration and conquest of the superconscious – offers a vast field for research. Two different, and in a certain sense opposite, ways of exploring the superconscious offer themselves. The more usual is the one that may be described as descending. It consists in the inflow, the irruption of higher elements into the field of consciousness. It might be considered a form of vertical telepathy; telepathy, since a considerable 'distance' separates the conscious 'I' from the Self. These inflows manifest themselves in the form of intuitions, inspirations, creations of genius, and impulses to humanitarian and heroic action. In addition, specifically para-psychological phenomena appear, some of which oblige one to admit that influences and impulses of extra-individual original arrive through the medium of all three levels of the unconscious. This subject was dealt with in my preceding paper, 'Transpersonal Inspiration'.

The other type of relationship and contact which we can establish with the superconscious is the ascendant. It consists in raising the conscious 'I' to higher levels, and with it the area of consciousness, to the point where a zone is penetrated whose location above the ordinary level of our consciousness normally prevents our knowledge of its existence. The diagram below indicates this clearly.

The zone in the centre represents the level and normal area of awareness with the conscious 'I' in the middle. In the process of the inner ascent this shifts its position by rising to the level of the superconscious. Thus the area of consciousness comes to include the content of the superconscious and to approach more and more closely to the spiritual Self.

To this ascent I have given the name 'psychological mountain-climbing', a designation which is not merely a more or less suggestive comparison; it also indicates a substantial analogy and a close symbolic relationship. In illustrating it, I shall avail myself, among other things, of some notes of Prof. Carruccio, as proficient a mountain climber as he is a mathematician.
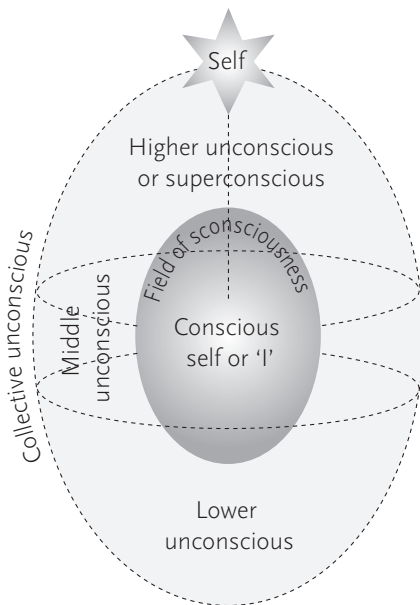
The first analogy concerns the different motives which can stimulate and prompt us to undertake ascents, be they physical or inner. 'Sometimes', as Prof. Carruccio rightly says, 'the passion for climbing assumes a form which, in its fierce affirmation of individual power in overcoming extreme difficulties in the face of grave danger, is associated with the conception of the Superman, in Nietzsche's sense.' Analogically, the urge to leave the habitual levels of the psychic life stems from the quest for, or assertion of superiority – from a desire to develop faculties by means of which to dominate others. The Nietzschian 'will to power', and the hankering after supernormal, magical powers are essentially egotistical motives, even if at times they are masked by pseudo-spiritual expressions.

Another motive common to both types of climbing is escape from routine life, i.e. from humdrum reality felt to be wretched, boring and burdensome, or in varying ways unsatisfying. It is a frequently encountered reaction to the limitations and prosaic nature of modern life, particularly as lived in the big cities.

A third motive is associated with the fascination exercised by the unknown, the extraordinary and the mysterious, and which has always spurred man towards the conquest, exploration and knowledge of the new, or what lies 'beyond', and lured him on to undergo experiences different from the commonplace. This motive, or impulse, so imperious sometimes as to be irresistible, has been personified by Homer in the figure of Ulysses. The whole of the Odyssey is an elaboration of this theme, whose modern manifestation takes the form of a search for out-of-the-way experiences, which is prepared to employ any and all means for the purpose, including drugs. Many of today's happenings become comprehensible if this motive is taken into account.

A fourth motive is the attraction and fascination of adventure, of overcoming difficulties and risks for their own sake and independently of the results and compensations inherent in an undertaking. Good examples of this motive in action are provided by the number of sailors who in recent years have embarked on long sea-voyages single-handed. It

is this same spirit that pervades 'academic' mountain-climbing, in which the search for and attempts to follow new and more difficult routes to the summit, engage the climber's interest and skill to the exclusion of the known and less dangerous ones.

The association of this motive with the preceding one serves to explain why many young people disregard warnings and the demonstrations of the risks they expose themselves to, still more the prohibitory efforts of others and attempts to impose external restraints. This fact is important because it shows that in the prevention of drug addiction and treatment it is necessary to turn to other methods and appeal to other psychological incentives. We need delude ourselves no further that pointing out the risks they are running suffices to dissuade drug-oriented young people from what they are doing. But this issue, though urgent, is incidental to our subject and cannot be enlarged upon here.

There is a fifth, often powerful, motive which must not be confused with those preceding, even if it is frequently to be found associated with them in varying proportions. This is the attraction, or fascination, exerted by what is truly higher, in that it possesses a value of a genuinely spiritual character. From this point of view, mountain climbing, writes Prof. Carruccio, "is understood as a branch of asceticism…of religious feeling in its various forms, from antiquity to the present day." In poetic vein, Guido Rey is thinking of a monastery of climbers when he writes in Acrobatic Mountaineering, "The peaks roundabout are altars where they go to perform mysterious rites far from the sight of other men…sometimes terrible." This statement is very significant. It points to the reason for the pronounced attraction and fascination that mountains hold for so many people, and for the sacred character attributed to them by all peoples, as well as for the states of enthusiasm and inner uplift experienced by climbers.

There is an eloquent expression quoted in a fine study by Edoard Monot-Herzen on this subject, entitled 'Ad Summum Per Quadratum', published in the review, Action et Pens_e, December 1956, "The coach, Joseph Pession, said to me as we came to the upper refuge on the Cervino, 'All earthly troubles are left behind when one enters here: we shall find ourselves in an entirely new world.' And on reaching the summit, one of the porters said that 'he heard angels' voices and now could die happy."

For seventy years the painter Alberto Gros – his son, Carlo, reports – cherished a passionate love for the Cervino, a love transfigured by a kind of mystic feeling. "This," writes Monot-Herzen, "applies to Carlo Gros himself and to Guido Rey, who together wrote a book about the Cervino, and to me, myself, who during a span of fifty years made nineteen ascents of this mountain, each time bringing back some new revelation of its enchantment."

As is well known, the Indians believed the peaks of the Himalayas to be the home of the gods, while the Greeks regarded Mount Olympus as the habitation of their divine beings. The eminent Japanese painter, Hokusai, painted more than one hundred times the sacred Fujiyama – the mountain recognised as the temple of the divinity called 'The Princess of the Blossoming Flower', an allusion to the rose in bloom. In one of his works Hokusai depicts the summit of Fujiyama sparkling in the sun, while halfway down a storm is breaking. As further evidence of the spiritual milieu associated with high places, we find shrines erected near the summits of mountains; we have also the revelation to Moses on Mt. Sinai, the transfiguration of the Christ on the Mount of Tabor, and His Sermon on the Mount.

Let us take a closer look at the more exact analogies that exist between the various stages of the external and inner ascents. In both cases the ascent must be preceded by adequate preparation. For the climber, the preparation entails physical training on the flat, in order to strengthen the muscles. It would be folly to attempt an arduous climb as long as walking and physical exertions on level ground are still fatiguing. Before commencing an ascent one must have built up one's muscular stamina.

However obvious it may be in its particular field, this need for preparation is neither recognised nor catered for in psycho-spiritual climbing, an enterprise usually attempted without any previous selftraining. In psychosynthesis we always insist upon an adequate personal psychosynthesis – i.e. the control and utilisation of man's normal energies and functions, before the development of higher energies is undertaken, or the attempt made to ascend and explore the superconscious. Where this is neglected, psychic imbalance, often of a serious nature, may result.

But such physical preparation in the one case and harnessing of the psychic energies in the other are not sufficient. A further pre-requisite is a knowledge, theoretical at least, of the region into which it is proposed to venture. Except in the case of peaks yet unscaled, mountains have been mapped and relevant knowledge and information assembled from the descriptions of those who have climbed them. In the psychological field, the analogous knowledge is that about the superconscious made available by the writings of those who have had experience of these higher levels. Even more valuable are personal relations with someone who has himself explored those heights. In this category are the genuine spiritual teachers: the false claims of many to be spiritual teachers necessitate the emphasis on the word genuine.

Thus doubly prepared, we can now tackle the ascent itself. Being an ascent and not a flight, it has a number of stages and halting-places. There exist two very instructive and illuminating descriptions of this gradual ascent; one is that of Dante's ascent of the Mount of Purgatory, the subject of the second part of The Divine Comedy. Studied from a psychosynthetic and anagogic point of view, it is even today a source of much relevant instruction, since the obstacles and difficulties to be overcome are largely the same in both cases. The other is the Ascent of Mount Carmel, described by St. John of the Cross. Despite its specifically ascetic and mystical character, it contains real treasures of psychological knowledge and some direction which expressed in modern language and abstracted from its period frame, could prove very instructive. For example: St. John gives a detailed account of the states of aridity and frigidity, including that of 'the dark night of the soul', which follows the first joyous experiences, with their warmth and riches of feeling. These periods of suffering have their correspondence in the icy conditions and thick mist encountered by the climber at a certain stage of the ascent before he reaches the sunlit summit.

Various psychotherapeutic methods have made use of the symbolism of mountain and ascent. Carl Happich, a professor of clinical medicine at Darnstadt active in the use of psychotherapy, introduced three symbolic situations which he called Meditation on the Meadow, Meditation on the Mountain and Meditation on the Chapel. This method of inner ascent by means of the imagined ascent of a mountain has been adopted by Desoille, among others, in formulating his technique of the R_ve Éveillé (Waking Dream). It has since been developed and modified under such titles as 'mental imagery' and 'Oneiro Therapy' by Dr. Virel, who is active in psychosynthesis in Paris. The spontaneous drawing method often brings to light pictures of mountains to be climbed or those already scaled. The
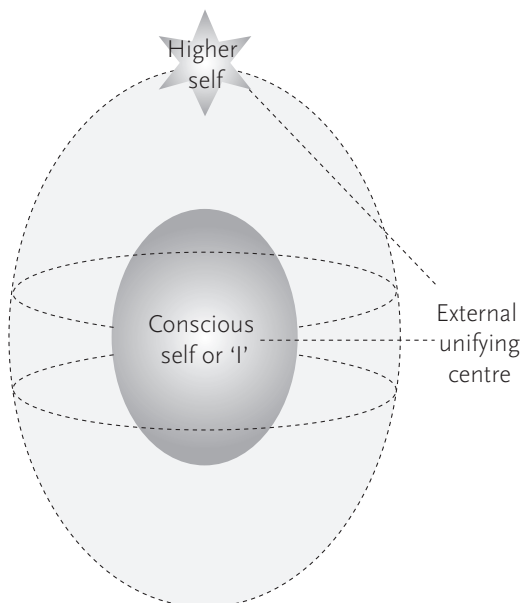
importance of symbols as a mirror of spiritual realities is indicated in the diagram below.

The diagram shows an external centre which can act as a mirror of the spiritual Self. Sometimes, indeed, it is easier to catch a reflection of the spiritual Self when mirrored in an external centre than by direct ascent thereto. The latter may be constituted by the therapist himself, in the role of ideal model; also by a symbol such as that of a mountain. There are various categories of symbols and a number of anagogic symbols of ascent available for use.

Psychosynthesis makes use of some exercises of this kind, one of them being that of the Mount of Purgatory already mentioned. The Divine Comedy can be regarded as the poem of psychosynthesis, whose three principal stages it describes: first, the descent into the Inferno, which represents the psychoanalytic phase of the descent into the abyss of the lower unconscious; then the ascent to Purgatory, picturing the inner ascent; and finally, the ascension to Paradise, which stands for the increasingly lofty stages of spiritual realisation.

Another group of symbols is employed in the exercise of the Legend of the Grail. This is described in my book, Psychosynthesis: a Manual of Principles and Techniques. These symbols are not only therapeutically effective; they are no less competent, if not more so, in conquering the luminous heights of the superconscious and there discovering its marvels and utilising its treasures. Just as there are various routes up a mountain, so there are various 'inner routes' suited to different temperaments, to different psychological types, leading to the peaks of the superconscious and coming into contact with the spiritual Self. There is a mystical way, the way of love, the aesthetic way as expressed by Plato in his famous scale of beauty, the meditative way, etc. It is the last, meditative way, that is more directly associated with the field of psychosynthesis, and for this reason, the remainder of this discussion will be limited to it.

The first phase, which in a sense corresponds to the preparation mentioned above, is one of recollection, of concentration from the periphery to the centre; that is to say, the liberation of the field of consciousness from its ordinary contents by means of disidentification. Our consciousness is generally dispersed at various points in the field of consciousness, meanwhile continually receiving messages, or 'information' as the language of cybernetics customarily has it, from different levels of the unconscious and from the external world. Thus the first thing to be done is to 're-enter into oneself', i.e. to withdraw the consciousness into the conscious 'I' in the centre of the field of consciousness (see the first diagram).

Silence must be observed; not only external, but also inner silence. In this connection, here is a penetrating reply given by a Teacher to one of his disciples who said: "I close my eyes and am blind to the external world, I close my ears to every word and noise, and yet I achieve no realisation." Said the Teacher, "Try also to keep your mouth closed and maintain silence, inner as well as external." In fact, if we are observant, we become aware that something within us is constantly speaking: our subpersonalities with their incessant chatter, or our unconscious with its ceaseless inner clamour. Thus external silence is not sufficient in itself, whereas recollection can be acquired even in the midst of external noise.

The second phase is that of true meditation – meditation, that is, upon an idea formulated from a phrase or elaborated from a single word. Its first stage is intellectual reflection, but this is followed by something deeper and more vital, which is a state of perceiving, of consciously realising, the quality, the meaning, the function, the value of what is being meditated upon, so that it is felt to be almost living and acting within. In place of words one can use images and symbols, adopted from the external world or inwardly visualised.

Higher still is the stage of contemplation, the nature of which it is well nigh impossible to describe in words. One can but hint at so intimate a state of identification with what is contemplated that all sense of duality disappears. It is a state wherein subject and object become fused in a living unity. In the absence of any formulated idea, therefore, contemplation ensues as a state of perfect calm and inner silence, a 'subsisting' in the pure consciousness of being.

It is then that the normally superconscious region, or sphere, is reached in full consciousness. At this stage one may experience the various psychospiritual qualities and activities which have play in the superconscious. They are not something abstract, vague and evanescent, as those unfamiliar with them might claim. They are rather something living, intense, varied and dynamic, which are perceived as more real than ordinary experiences, both inner and external. The principal characteristics of this stage are as follows:

- A perception of light, an illumination, both in a general sense and as light on problems and situations which are thereby rendered comprehensible and whose significance is revealed
- A feeling of peace, a peace independent of any external circumstance or inner state
- A feeling of joy, of happiness, the state of happiness so well expressed by Dante in the words: "O Joy, ineffable gladness, O Inner life of love and peace, Full of richness untainted by avidity."
- A feeling of harmony and beauty
- A feeling of power, of the power of the spirit
- A sense of magnitude, of boundlessness, of universality, of the eternal

All these qualities interpenetrate one another. Their inseparability Dante also pictures in his admirable tercet: "Intellectual light full of love, Love of truth overflowing with joy, Joy which transcends every sweetness."

Naturally, there can be no permanence in such a lofty contemplative experience; but even in departure it leaves behind effects and changes, often profound, in the ordinary personality. Among other things, it fosters a gradual stabilisation of the centre of personal consciousness and little by little raises the area of normal consciousness to higher levels. It can succeed in almost reaching the line of demarcation (not of division but of distinction) between the middle unconscious and the superconscious in such a way that the waking consciousness stays always illuminated in some degree.

This, then, facilitates the other method, i.e. the descent of intuitions and inspirations, and makes their occurrence more frequent. The culmination, the symbolic arrival at the summit of the mountain, is the union of the centre of personal consciousness with the spiritual Self. It is to be noted that the 'star' in Diagram I representing the spiritual Self is traced partly within and partly outside the oval. This indicates that the Self, partaking of both individuality and universality, is in contact with the transcendent Reality.

Another result of this experience takes the form of inspired action. A powerful impulse is felt to give liberal expression to the treasures discovered and won, to radiate them and make others participants in them; then to collaborate with all men of goodwill, with all who have enjoyed similar experiences, in dispersing the darkness of ignorance which envelops humanity, in eliminating the conflicts which harass it, in preparing the advent of a new civilisation in which men, happy and like-minded, actualise the wonderful latent potentialities with which they are gifted.

Roberto Assagioli (reprinted from the Psychosynthesis Research Foundation, 1976)

Act of Will

The Will, interview with Roberto Assagioli by Stuart Miller

The will is the dynamic part of the self and has the role of directing all the other energies in man. In order for it to be efficient it must be skillful, strong and good.

By Roberto Assagioli and Stuart Miller, Source: Intellectual Digest, October 1972

A pioneer psychotherapist probes the will and discovers a liberating force

For some 50 years, Roberto Assagioli, M.D., an Italian psychotherapist, has quietly elaborated a notion of the will, which he fully describes in his forthcoming book, The Act of Will. Until very recently, the will has not been fashionable. Disgusted by the Victorian notion of the will as "will power", many intellectuals joined the revolt against the will that in many ways characterizes our century. Permissiveness, spontaneity, release became the watchwords of art, psychotherapy and education. With bitter abandon, many thinking people embraced their sufferings as the inevitable price of having their joys. Emotions, impulses and desires were to be embraced because the truth was in them, The Victorians had repressed their impulses and the Victorians had suffered the twin punishments of psychological disease and social hypocrisy.

In recent years there have been signs that people are looking anew at the will. Not the least of these signs has been the stream of foreign, especially American, visitors to see Dr. Assagioli, whom Michael Murphy, president of Esalen Institute, has called, quite simply, "a sage."

In 1910, Roberto Assagioli participated in the beginnings of psychoanalysis in Italy. Simultaneously, he began to elaborate a larger system of psychology, "psychosynthesis," which included analysis but put it in a broader human context. That context includes not only the will, but also the notion of a "higher unconscious." While Freudians have tended to emphasize man's latent biological drives and urges, they have largely neglected man's other hidden resources: the unconscious sources of creativity, ethical and religious inspiration and scientific discovery. Assagioli argues that we need a "height psychology" as well as a "depth psychology."

For 60 years he worked as a doctor, psychotherapist and teacher. Now he lives in an old stone house on the outskirts of Florence, where, at age 84 he still works about ten hours a day. His office is cluttered with books and piles of notes representing decades of activity. He reads and speaks half a dozen languages in the course of his work, keeping himself conversant with the latest developments in psychology and education. In addition, he conducts a vast correspondence with psychosynthesis centres around the world.

He speaks very slowly and very simply. Too simply, some of his students feel. People who have worked with him have learned to listen and to read his writings with great attention, to mull over what may seem, at first, to be fairly obvious points. Far from being obvious, they are often profound and even revolutionary in their implications and applications.

Psychosynthesis is becoming an increasingly more important part of the work at Esalen Institute. Here is what Assagioli said recently to Stuart Miller, a director of Esalen and editor of the Esalen Book series published by The Viking Press.

On the cultural and scientific level, the return of the will is due to the development of humanistic psychology. That is, a scientific psychology that is truly human, including what Abraham Maslow has called the "higher reaches" of the human. Previously, scientific psychology ignored many basic human subjects: love, joy, inspiration, intuition and will. Maslow and Michael Polanyi, among others, have enlarged the notion of what is science and the scientific method, and I applaud this. On the general human level, the return of the will can be attributed to our growing realization of the results of the uncontrolled manifestation of drives, urges and emotions. People are now becoming aware of the need for some regulation and control, some order and harmony, instead of chaos in human life.

By way of an aside, it is important that I make clear that in no way do I advocate repression, a quality frequently and wrongly associated with will. Freud has taught us the dangers of repression, and there is no room for it in proper psychosynthesis or in the will. The will must be skilful, not harsh and heavy handed.

Another reason for renewed interest in the will is connected with the wide interest in self-analysis, introspection and psycho-analysis. In these activities one is naturally driven to analyze and become aware of *all* the aspects of one's inner psychological nature. Through this process, people have found a direct, existential experience of themselves, not only as a central reality but also as a dynamic element. This is a very positive result of the analytic process, I believe. The Freudians themselves have called this reality the "ego"; it is the knowledge that is contained in the statement "I am." It is the central point of the person. Introspection has shown us that the changing contents of our consciousness (the sensations, thoughts, feelings and so forth) are one thing, while the "I," the self, the center, is another thing. This is an important awareness.

Now, this center is also experienced as having a dynamic aspect. It has, to use an analogy, force or energy.

When we experience ourselves as "selves," as subjects, we frequently have an experience that can be summed up in this sentence: "I am a force, a cause." This is an experience of the human will.
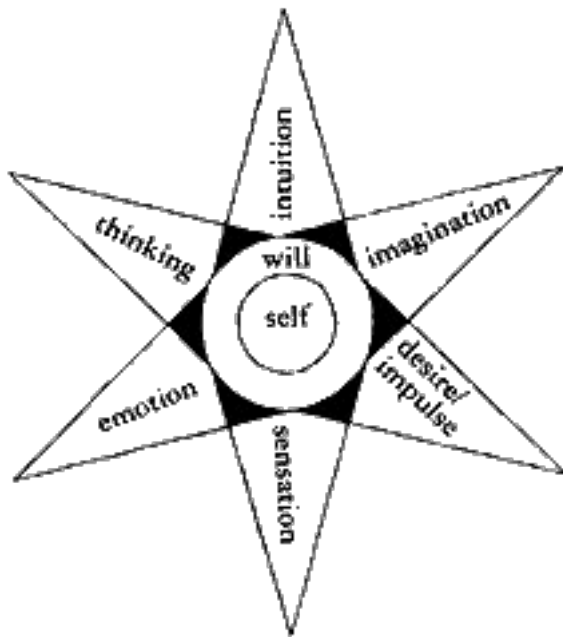
The star diagram [right] (1.) helps to show the central position of the self and the relation of the will to it. *The will serves, quite simply, as the directing energy for all other psychological functions.* We find that the discovery of the self is frequently connected with the discovery that the self has a will - *is* even, in a certain sense, a will.

As with other important experiences, like the aesthetic one or the religious one, the discovery of the will must be lived. How, for example, can one communicate to others what the aesthetic sense is and how it is awakened? It can be a sudden revelation: contemplating a particular sunset, the iridescence of the sea, the panorama from a mountaintop. It can come from looking at a child's eyes, or from looking at the *Mona Lisa,* or reading *The Divine Comedy* or listening to Vivaldi, or Bach or Wagner.

So with the will. It can come to awareness when one is confronted with a danger, when the instinct of self-preservation tells you to flee or fear paralyzes the body; then, at such moments, from the bottom of our beings, a force, unexpected, can make us take the dangerous step forward or confront an aggressor courageously. Before the threats of a superior, when our self-interest tries to wheedle surrender from us, this force can make us say, resolutely, "No." Even before seemingly sweet temptations that creep upon us, the same force can erupt, shake us, above all, liberate us. Will is freedom. That is the important thing.

In most cases, the discovery of the will is not so dramatic, but we do discover it in action. When we are making a physical or mental effort, when we are working against some obstacle, we can feel a power, a special energy in us, and we experience the sense of will or willing. In these cases, however, it is often mixed with a welter of impulses, desires, hopes.

As I said, one keynote of the will is freedom - freedom to choose and to act the way we want to. During the war, for example, I was imprisoned by the Fascists for about a month. For many reasons, I was placed in solitary. I was free to choose an attitude: rebellion, or sour submission, or indifference or cheerful acceptance. Nobody could interfere with my *inner* reaction. I chose acceptance and asked myself what use to make of the opportunity. The best use was a retreat. The conditions were ideal! No noise. No interruptions. Regular meals, I meditated, read. Quite happily. And I had good results from my

meditations. The central experience can be summed up: *freedom in acceptance.*

Choice is one of the stages of the act of will, one of the most important. And this is an illustration that often an act of will is effortless. I had to use *no strength* of will at all to make that decision. It was completely spontaneous, authentic; it was just an application of my general attitude toward life. So it was an act of will because it was a choice, a conscious choice, but without the slightest effort.

Generally, will is thought of as associated with strength and effort, and very often it is, but not necessarily. To repeat, the will is not something hard, rigid, imperative and excluding. Rather, it has basically a *regulating* function. It is the psychological function that directs and regulates the play of all the others. An analogy is the conductor of an orchestra, who does not play himself but directs the players of various instruments.

This helps distinguish the will from what the Victorians called "will power." Another analogy may help: the automobile. The Victorian will, which gave such a bad press, so to speak, to the concept, was like a man who wanted to go somewhere placing himself behind his car and trying to push it toward a destination. The *skillful* will, the properly trained will, is analogous to the more efficient and rational procedure of the man getting into the car, seating himself comfortably, turning on the ignition and operating the controls so as to use the energy of the gas to get him where he wants to go!

Naturally, the will can have a central function in all the various human enterprises - education, business, daily living and so forth. In therapy, one can first explain to the client the true nature and functioning of the will, and second, arouse in him his own will to get well. This is very important. Due to the multiplicity of human nature and to the ambivalence in all of us, a client may *wish* or want to get well but not *will* it. The client may cling to the advantages of being ill. Or he may want to be healed by external means, by the doctor or by medicines, and not do his share in getting well. Third, the therapist can assist the client to train his will himself and to use it and not to lean on the therapist.

The therapist, you see, has two major roles: *the motherly role and the fatherly role.* The motherly role of the therapist is in order in the first part of the treatment, especially in the more serious cases. It consists in giving a sense of protection, understanding, sympathy and encouragement. What a wise mother does. It is a direct *helping* by the therapist of the client.

The fatherly role, on the other hand, can be summed up as the *training to independence.* The true fatherly role, as I see it, is to encourage, to arouse the inner energies of the child and to show him the way to independence. Therefore, the fatherly function is to awaken the will of the client.

Some people feel that the concept of will conflicts with much current teaching, such as that of psychoanalysis, encounter groups, Zen, primal therapy and so on. The notion behind such methods, they claim, is that through the freeing of the self from resistances, complexes, body armor, blocks, the real self will be brought to light. This is the path of letting go, of allowing, of release. It has been called a left-hand path, as opposed to the right-hand path of discipline. These people ask me whether the return to the will, and psychosynthesis in general, is a move to the psychological right.

First, let me say that these two ways are not opposite. They can integrate each other and have their respective purposes and functions. In the past, particularly in Victorian times, the right-hand path, the path of discipline, was abused. Active techniques for personal development, so important to psychosynthesis and in the training of the will, were imposed on people by others. But these techniques, these purposive techniques, must rather be used *freely* by each individual and group. The techniques

ought merely to be taught, not imposed: this is the correction to the Victorian view. There is the free decision of the individual to use these techniques or not, how to use them, which to use, to what extent to use them. Then there is the problem of combining them with what is called the left-hand way.

The great usefulness and necessity of the left-hand way, the path of release, is to relieve people of all shackles and inhibitions and prepare the way to the *realization* of the Self (with a capital S), the experience of the Transpersonal Self. This, I believe, is its purpose and a most important one. The peak experiences, experiences of great joy, ecstasy and illumination that people frequently report in encounter groups, for example, have to do with getting in touch, however briefly, with their Transpersonal Selves. This Transpersonal Self differs from the personal self or ego we spoke of before. It can be called a "Higher Self," though the new word Transpersonal is better because less apparently judgmental. In older times the Transpersonal realm used to be called the spiritual realm, but I mean not only the realm of specific religious experience but all experience possessing values higher the average: ethical, aesthetic, heroic, humanitarian and altruistic.

Now, the experience of the Self, frequently realized through a left-hand path, is not an end in itself. After having had the release and the experience of the Transpersonal, people face the matter-of-fact practical problem of how to harmonize their whole existence, their whole being, including the body, with that level. And this explains the fact that people who two or three years ago were urging total release now feel it is not enough. They feel the need to add to their techniques of release, active techniques to develop a fully synthesized human being. By fully synthesized, I mean the central aim of psychosynthesis: the development of all the psychological functions (see the star diagram) in harmony, of a full, actualized and realized personality, a human being, including the body.

In many fields, especially in interpersonal relationships, there are urgent tasks for the will. The first is to control and *utilize* the aggressive and combative urges - the will to dominate, which is so prevalent in our society either openly or in disguise. Here one has to take into account various and even contrasting aspects of the will. It is *good will,* or the will-to-good, which must regulate the selfish or egocentric will.

The will bears directly on the great problem of war and peace. I have little faith that treaties, pacts, armies, power balances and other external manipulations will achieve any solution to this problem. War, from the psychological standpoint, can be called the letting loose of aggressive and combative energies. The will must be found first to dominate, then regulate, then utilize those energies in many constructive ways. Knowing the methods of arousing and training the will gives one the clearest realization that war is the most primitive, stupid, wasteful way of attempting to solve problems. I believe that we shall see and end to war only when men will learn to dominate and transform their inner energies. The methods for these transformations have proved to be effective both in individuals and small groups. They can well be applied on a larger scale for the peaceful solution of collective human conflicts. This means working toward, and eventually achieving, the psychosynthesis of humanity.

(1.) WILL, THE CENTER OF CONSCIOUSNESS AND THE PSYCHOLOGICAL FUNCTIONS
The triangles starting from the central circle represent the psychological functions: 1. Sensation; 2. Emotion - Feeling; 3. Imagination; 4. Impulse - Desire; 5. Thought; 6. Intuition. Will (7) occupies a position indicated by the circular area surrounding the point of self-consciousness (8), the "I" or Ego.

Reflective and challenging questions

- *Which of the three levels of psychology – prepersonal, personal and transpersonal – are you most comfortable with? Which are you less comfortable with? How does this influence your work as a coach?*

- *Which coaching psychologies are you most familiar with? Which do you draw from in your coaching work? Which would you like to learn more about?*

- *Can you recognise the role that transference plays in relationships in your life? Can you also think of examples of projection and introjection operating in your relationships?*

- *To what extent are you aware of countertransference when working as a coach with clients? Can you think of some examples? How have you experienced this?*

- *What does the Transpersonal mean to you? In what ways do you experience it? Have you had peak experiences that you can recall? How have these affected you?*

- *What does crisis mean to you? What types of crisis have you experienced in your life? What sense can you now make of these crises? Have you worked with clients who are in crisis? How have you helped your clients deal with crisis? How might you approach working with crisis in the future?*

- *Are you aware of working with the Will in your work as a coach? What have you noticed works in helping clients find and release available will? How does this inform your understanding of Trifocal Vision?*

Recommended Reading

Core texts

Assagioli, Roberto (1974), 'The Act of Will' - *all of Part 1, p3-131, if you haven't read this before*

Whitmore, John (2009, 4th Ed), 'Coaching For Performance: Growing People, Performance and Purpose – *Now is a good time to read or re-read Part IV – Transformation through Transpersonal Coaching. Please note this only exists in the Fourth Edition*

Further reading

Palmer, Stephen and Whybrow, Alison et al (2008), 'Handbook of Coaching Psychology'

A useful reference book, if rather dry and academic, that covers coaching psychologies from a conventional British Psychological Society type perspective. Chapters 1 and 2 provide a useful overview of coaching as a profession.

Peltier, Bruce (2010), 'The Psychology of Executive Coaching'

A US centric equivalent of the above. Some say easier to read.

Passmore, Jonathan (Editor, 2014), 'Mastery in Coaching: A Complete Psychological Toolkit for Advanced Coaching'

Dip into according to your interests, e.g. chapters on psychodynamic, gestalt, positive psychology, neuro-scientific, cognitive-behavioural and mindful coaching.

Further references

Assagioli, Roberto (1991), 'Transpersonal Development'

Brooks, David (2011) "The Social Animal"

Ferrucci, Piero (1982), "What We May Be: The Vision and Techniques of Psychosynthesis"

Kahneman, Daniel (2012) "Thinking Fast and Slow"

Knight, S. (1996) "NLP at Work: The difference that makes the difference"

Maslow, Abraham (1971), 'The Farther Reaches of Human Nature'

Nevis, E.C. (1991) "A Gestalt Approach to Organisational Consulting"

Stewart, I and Joines, V. (1987) "TA Today"

Wilber, K. (2000) "A Theory of Everything"