Post-Graduate Certificate in Psychosynthesis Leadership Coaching

Unit Three Course Study Guide

Coaching Psychology

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Psychosynthesis Coaching Limited

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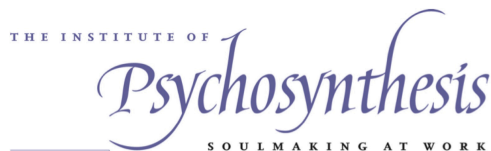Aubyn Howard: aubyn@psychosynthesiscoaching.co.uk
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Unit Three Course Study Guide: Coaching Psychology

Contents

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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 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, at three levels: preperpersonal, personal and transpersonal

3. Increased awareness, capacity and skills for **working with crisis** in leadership coaching

4. Increased awareness, capacity and skills for **working with will** in leadership coaching

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

6. 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 10:00 Day 1 09:00 Day 2/3	Check-in and reflection.	Check-in and reflection.	Check-in and reflection.
Session 1	The coaching psychology landscape and the evolution of coaching	Academic brief: PGCPLC requirements and procedures	Overview of psychospiritual and transpersonal psychologies
Break			
Session 2	Model of psychospiritual development; working at pre-personal, personal and transpersonal levels, in three psychospiritual spaces	Personal: Introduction to Humanistic Psychology: Gestalt, TA, NLP, Positive Psychology, etc.	Transpersonal: working with Self and crisis in coaching – pairs practical work
Lunch 13:30-14:30 Day 1 12:30-13:30 Day 2/3			
Session 3	Prepersonal: Listening with the Being exercise. Prepersonal dynamics. Transference and counter-transference.	Personal: Choice from: Gestalt / TA / Positive Psychology / Neuro-psychology	Working with Self in coaching – practical work plenary
Break			
Session 4	Session contracting skills. Prepersonal: – triads practical work	Personal: Integration within the psychosynthesis context	Transpersonal: The Will Working with Will in coaching; group fishbowl exercise and plenary
Break			
Session 5	Prepersonal: –practical work plenary	Coaching skills review	Homework
Check-out/ completion End 18:00 Day 1 End 17:00 Day 2 End 16:00 Day 3	Check-out	Check-out	Check-out

Key topics summary

Unit 3: Coaching psychology

3.1   The coaching psychology landscape

3.2   The model of psychospiritual development

3.3   Working with the prepersonal

3.4   Working with the personal

3.5   Working with the transpersonal

Additional material

Reflective questions

Reading

Additional downloads

Vaughan Smith (2015) What has trauma got to do with coaching

Introduction to Gestalt consulting

Transactional Analysis Notes

NLP overview

Transpersonal Inspiration and Psychological Mountain Climbing

The Will Stuart Miller Assagioli Interview

3.1 The coaching psychology landscape

The evolution of coaching

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

The coaching psychology landscape

- ❖ Coaching psychology and psychological coaching
- ❖ British Psychological Society – special interest group in coaching psychology
- ❖ Most prevalent coaching psychologies?
- ❖ Coaching psychology options?
- ❖ Conventional psychology *vs* psycho-spiritual psychology

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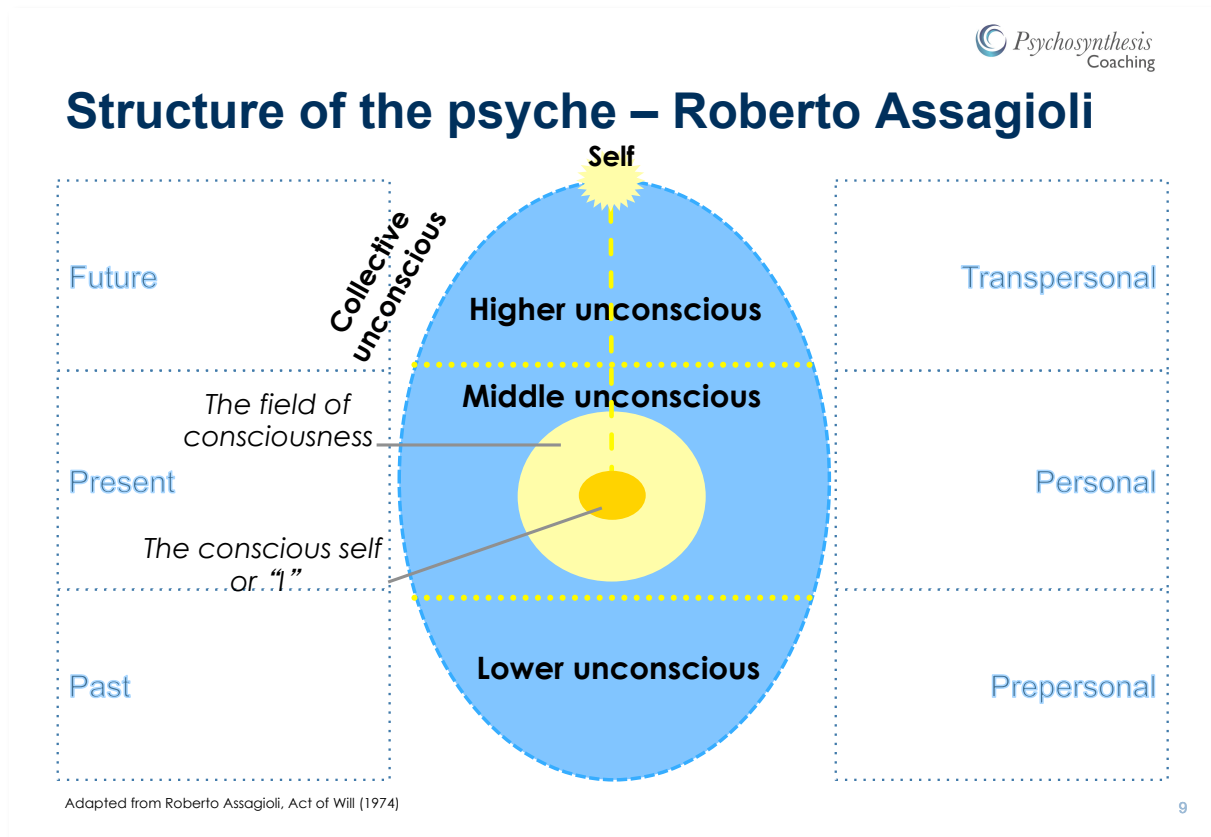
Professional coaches support their clients in walking a new path toward desired change. They do so by bringing *multiple perspectives* to their work and appreciating the unique gifts and strengths of each individual client. At the same time, they can see how the client's work fits within the context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

3.2 Model of psychospiritual development

Pre-personal, personal and transpersonal levels

Structure of the psyche – Roberto Assagioli

Self

Future

Collective unconscious

Higher unconscious

Transpersonal

The field of consciousness

Middle unconscious

Present

The conscious self or "I"

Personal

Past

Lower unconscious

Prepersonal

Adapted from Roberto Assagioli, Act of Will (1974)

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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)

3.3 Working with the prepersonal

Prepersonal psychology

Attachment theory

Self-Secure Leaders and the Role of Attachment: *Manfred Kets de Vries*

http://knowledge.insead.edu/leadership-management/self-secure-leaders-and-the-role-of-attachment-3143

Socially awkward leaders need to recognise and address dysfunctional attachment patterns that could be lurking obstacles to their top jobs.

For people with healthy attachment behaviour patterns maintaining close contact with colleagues or friends is natural: trust comes easily and expectation of mutual goodwill and exchange forms a strong basis for all professional (and personal) relationships.

But for others, life is not so simple.

Many people, even highly successful professionals, are encumbered with dysfunctional attachment patterns formed in early childhood, which in later life lead to repetitive patterns of unhealthy thoughts and conflictive relationships.

These attachment disorders can manifest through dysfunctional behaviour such as the constant seeking of approval from others, excessive irritation towards clingy or needy colleagues, or the temptation to pull away and create a distance in personal and professional exchanges.

Depending on the type and severity, attachment disorders can lead to problems with self-esteem; impulsiveness; discomfort with anger; jealousy; isolation; trust and intimacy issues; compulsive self-reliance; an inability to support others; lack of empathy; and difficulties creating and maintaining friendships.

If left untreated, dysfunctional behavioural patterns can intensify in times of stress and become more obvious as executives move up the career ladder.

We are all products of attachment behaviour

Attachment and separation are elemental forces that drive behaviour and influence relationships. In his seminal work on attachment, psychoanalyst John Bowlby noted that the ability to form attachments is biologically driven and part of our evolutionary heritage. Children's mental representations or working models of relationships, including their systems of thought, expectation, emotions and behaviour all act as a template for the way they engage and handle future relationships. How these attachment patterns resolve themselves influences our self-efficiency, self-confidence and self-esteem. The failure to form a secure attachment with a care- giver early on sets a pattern which stays with a person throughout life.

More recent works on attachment behaviour propose four attachment styles based on two dimensions; the *anxiety* dimension - which focuses on the anxiety we may feel about rejection and abandonment – and the *avoidance* dimension - which reflects the discomfort associated with closeness and dependency.

People with low anxiety and low avoidance issues are likely to have secure attachment patterns in adulthood, a relatively high sense of self-esteem and good social skills.

Those with low avoidance but high anxiety are likely to be very self-critical and insecure. The lives of these anxious-ambivalent, pre-occupied, often "clingy" adults are usually not balanced. These people are very high maintenance, constantly want to be heard and will often provoke conflict to test others.

Meanwhile, adults with high avoidance patterns, either dismissive avoidant (those with low anxiety) or fearful avoidant (those with high anxiety) find relating to others extremely difficult. Fearful avoidant people want human interaction and contact but are afraid of rejection while dismissive avoidant people seem to be completely unable to form personal relationships. They are uncomfortable being and interacting with others and prefer being by themselves.

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 transference 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 faciletate 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
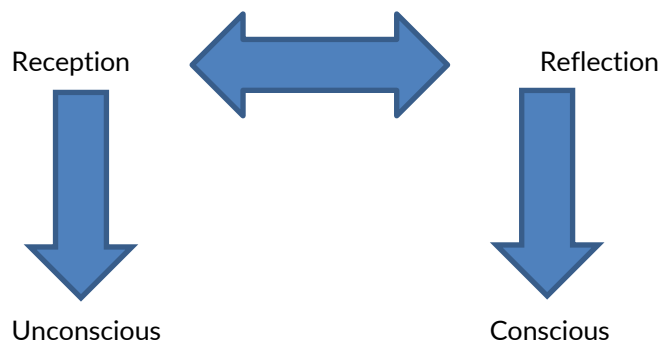
Our capacity to do this is dependent on our ego strength

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 can't 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 one's 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 everyone 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.

Trauma and splitting

Read:
What has trauma got to do with coaching? Or coaching got to do with trauma?
INTEGRATIVE EXECUTIVE COACHING: EXPLORING THE INTERPLAY BETWEEN PSYCHE, ROLE AND ENVIRONMENT Julia Vaughan Smith jvs@anaptys.co.uk or juliavaughansmith@gmail.com
www.juliavaughansmith.co.uk

Download Link:
http://www.juliavaughansmith.co.uk/uploads/9/7/1/9/97199636/trauma_and_coaching.pdf

3.4 Working with the personal

Personal psychology

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

Neuro-psychology

Summary of recent writing on Psychology, Neuroscience and Change

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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.

- "l-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

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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.

3.5 Working with the transpersonal

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 p*sychology 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.

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'

Bluckert, Peter (2006), 'Psychological dimensions of Executive Coaching'

Bly, Robert (1988), 'A little book on the human shadow'

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

Howard, Aubyn (2015) "Bringing a psycho-spiritual perspective to executive coaching", Paper for APECS Symposium 2015 (pdf)

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

Kets de Vries, Manfred (2006): 'The Leader on the Couch'

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"