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The *ICPR* is an international publication with a focus on the theory, practice and research in the field of coaching psychology. Submission of academic articles, systematic reviews and other research reports which support evidence-based practice are welcomed. The *ICPR* may also publish conference reports and papers given at the British Psychological Society Special Group in Coaching Psychology (BPS SGCP) and Australian Psychological Society Interest Group in Coaching Psychology (APS IGCP) conferences, notices and items of news relevant to the International Coaching Psychology Community.

Case studies and book reviews will be considered. The *ICPR* is published by the BPS SGCP in association with the APS IGCP.

1. Circulation

The circulation of the *ICPR* is worldwide. It is available in hardcopy and PDF format. Papers are invited and encouraged from authors throughout the world. It is available free in paper and PDF format to members of the BPS SGCP, and free in PDF format to APS IGCP members as a part of their annual membership.

2. Length

Papers should normally be no more than 6000 words, although the Co-Editors retain discretion to publish papers beyond this length in cases where the clear and concise expression of the scientific content requires greater length.

3. Reviewing

The publication operates a policy of anonymous peer review. Papers will normally be scrutinised and commented on by at least two independent expert referees (in addition to the relevant Co-Editor) although the Co-Editor may process a paper at his or her discretion. The referees will not be aware of the identity of the author. All information about authorship including personal acknowledgements and institutional affiliations should be confined to the title page (and the text should be free of such clues as identifiable self-citations, e.g. 'In our earlier work…').

Continued on inside back cover.

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Editorial: Changes

Michael Cavanagh & Stephen Palmer

IT IS A PLEASURE to introduce the first issue of our ninth year of publication – our 20th issue! It is an important issue for me (MC) personally, as it is the last in which I will be acting as the Australian Co-ordinating Editor. I am proud to have been the Australian half of the Lead Editor team. I would like to thank the other half of that team, Professor Stephen Palmer, for sharing the journey over the past eight+ years. I like to think that establishing and growing the *ICPR*, we have together made a useful and important contribution to world of coaching psychology. I would also like to thank the Australian Editorial Team, Dr Tony Grant, Dr Travis Kemp and Professor Sandy Gordon, for their work in this undertaking. The *ICPR* would not be the publication it is today without their efforts and the efforts of all the reviewers who have given of their time and thought over the years.

It is my pleasure to be handing over the editorial reigns to, one of the Australian team – Dr Alexander (Sandy) Gordon. Sandy is both an academic and practitioner. As an academic, Sandy is Professor of Sport and Exercise Psychology at the University of Western Australia. A Fellow of the Australian Psychological Society. Sandy is a leading executive coach in this country and internationally.

Executive coaching is not Sandy's only skillset. He understands driving elite performance from a range of perspectives. As a Sport and Exercise Psychologist, Sandy has coached elite sportspeople at the state and national levels, including nine years working with national cricket teams across the globe (including the Australian, Indian and Sri Lankan cricket teams). These achievements are made all the more impressive by the fact that he is of Scottish heritage – not a country known for its cricketing prowess. Aside from all this Sandy is a genuinely nice person, and I can think of none better to take over the Australian lead editorship. Welcome Sandy!

In this issue we have a range of articles for your reading pleasure. Starting the issue is the second paper in a programme of research put forward by Lesley Martin and her colleagues. This paper, led by Jonathan Allan, explores the plasticity of personality – what we can change through coaching. As such, this paper is part of a growing literature that challenges the idea that personality, once formed, is impervious to change.

The second paper contains an important contribution to coaching and clinical psychology in the translation of the Depression, Anxiety and Stress Scale (Lovibond & Lovibond, 1995) into Brazilian Portuguese. The reliable and replicable measurement of psychological experience is a professional necessity, as so often significant decisions and interventions hinge on such measures. Periera and her colleagues have provided us with a translation that is a thoughtful rendering of meaning across cultures, and which represents a significant first step in the establishment of a psychometrically valid Brazilian version of this important scale.

The third contribution is made by David Drake. David considers coaching supervision from three perspectives – Artistry, Identity and Mastery. As always, David's contribution is insightful and stimulating.

The next paper is by Reinhard Stelter on third generation coaching which focuses on the coach and the coachee in their narrative collaborative partnership. According to Stelter, third generation coaching integrates the experiential and subjective-existential dimension with the relational and discursive. He believes that the term 'third generation coaching' may be understood as a kind of

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TOWER BRIDGE, LONDON

manifesto; not in a normative sense but as an invitation to reconsider the main objective of coaching in late- or post-modern society.

The fifth paper is by Corrie and Palmer who explore the role of perfectionism in shaping outcomes in the workplace. In a stimulating article, they ask us to consider perfectionism more broadly – as containing both positive and negative impacts on behaviour, relationships and outcomes at both individual and group levels. Following a thoughtful unpacking of the concept of perfectionism in a variety of subtypes, they present us with recommendations for coaching perfectionistic individual. Their paper represents a useful combination of both theory and practice.

The next paper is by Erik de Haan and is entitled, *Back to basics III: On inquiry, the groundwork of coaching and consulting*. In two earlier articles published in the *ICPR* he introduced two basic ingredients in terms of their historical understanding: transference and reflective-self function. In this paper he hopes to demonstrate how basic inquiry underpins these important dynamic ingredients of executive coaching.

In our last paper, Laura Kinsler focuses on the development of Authentic Leadership using Evidence-Based Leadership Coaching and Mindfulness. Instead of the 'carrot and stick' ways of motivating people she recommends an approach to leadership that provides the opportunity for individuals to flourish while achieving improved individual performance. We finish with reports from the BPS SGCP Chair and APS IGCP Convenor.

This year the IGCP and SGCP are both holding International Congresses of Coaching Psychology. The IGCP Congress will be held in Melbourne on 13–15 November with the aspirational theme, Excellence in Coaching. At the International Congress in London, 11–12 December, the SGCP is celebrating its 10th year so the event promises to be historic and memorable. Both congresses will provide excellent continuing professional development and networking opportunities.

As Michael steps down from his role as the Australian Co-ordinating Editor, I (SP) recall our meetings and discussions a decade ago about the setting up on an international peer-reviewed journal focusing on the newly-developing field of coaching psychology. We and our colleagues believed that it was important to establish such a journal to encourage the publication of high quality research. Michael's contribution to the development of the journal and the field of coaching psychology has been immense. I can't thank him enough for his dedication to the *ICPR*. I now look forward to working with Sandy Gordon.

I (MC) would like to end this editorial by saying thank you to the readership of the *ICPR*. It has been a privilege fulfilling the role of the Australian Co-ordinating Editor and I look forward to continuing a contribution as a member of the Australian Editorial Team.

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Lovibond, S.H. & Lovibond, P.F. (1995). *Manual for the depression anxiety stress scales* (2nd ed.). Sydney: Psychology Foundation.

International Congress of Coaching Psychology Information website:
http://www.coachingpsychologycongress.org

MELBOURNE SKYLINE, OVER FLINDERS STREET STATION

Paper

Who wants to change their personality and what do they want to change?

Jonathan Ash Allan, Peter Leeson & Lesley S. Martin

Recent findings suggest that personality is amenable to change via interventions and that such change may be beneficial. However, there is a gap in the literature concerning what aspects of their personality individuals in non-clinical populations wish to change, and if the personality of individuals who choose to change their personality differs from the normal population. Clarification of these questions may help inform the development of personality change resources and interventions. The current study explored the personality profiles (as measured by the NEO PI-R) of 54 volunteers for an intentional personality change coaching study, and describes the personality facets they chose to target for change. The results of this study indicated that participants had significantly higher openness and emotionality. Targeted personality facets primarily fell within the domains of emotionality (48.17 per cent) and conscientiousness (28.04 per cent). Anxiety (N=28), self-discipline (N=19), angry/hostility (N=17), depression (N=11) and self-consciousness (N=11) were the most commonly targeted facets. These results inform the literature regarding which individuals may be motivated to change their personalities and for what purpose. There may also be wider implications regarding how the personality of volunteers for intervention research may differ from the general population.

Keywords: *Personality; coaching; change; participant facets; emotionality; neuroticism; conscientiousness openness; five-factor model.*

PERSONALITY is predictive of both positive and negative life outcomes (Ozer & Benet-Martinez, 2006). This relationship spans across several life domains, including job performance, social functioning, happiness and health (Ozer & Benet-Martinez, 2006). For example, the personality domain emotionality is associated with relationship conflict, poor work performance, low levels of happiness and negative mental and physical health outcomes (Barrick, Mount & Judge, 2001; Hudek-Knezevic & Kardum, 2009; Karney & Bradbury, 1995; Malouff, Thorsteinsson & Schutte, 2004; Steel, Schmidt & Shultz, 2008). In contrast, personality factors are also related to positive outcomes. For example, the personality domain conscientiousness is related to superior job performance and greater subjective well-being (SWB) (Barrick & Mount, 1991; Deneve & cooper, 1998). Consequently, there is the possibility that changing certain aspects of an individual's personality may increase positive life outcomes, and reduce negative ones. However, it is possible that certain individuals may have maladaptive personality characteristics but no desire to change them. Consequently, in discussing intentional personality change, it is useful to determine the personality characteristics of those who choose to change their personality, and what aspects of their personality they wish to change.

This paper will approach these questions within the framework of the Five-Factor Model of Personality (Goldberg, 1983). This model is the dominant paradigm in current personality research (McCrae, 2009). The Five-Factor Model was developed through extensive research involving both factor analytic and rational methods (Costa & McCrae, 1996; Digman, 1990; John, 1990; John & Srivastava, 1999). The results of this research indicated that personality can be described using five key factors (or domains). These are conscientiousness, agreeableness, emotionality (or neuroti-

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cism), openness and extraversion (Costa & McCrae, 1992). People high in conscientiousness will tend to display high levels of organisation, discipline and the need for achievement. Agreeableness is reflected in being co-operative and sympathetic toward other people. Individuals high in emotionality are prone to negative affects such as stress, anxiety, sadness and anger. Openness is reflected in a strong preference for novelty, ideas and culture, while extroverted people will tend to show a high degree of sociability, energy and assertiveness (Costa & McCrae, 1992). In a study across 51 cultures, McCrae and Terracciano (2005) found that the Five-Factor Model is valid across multiple cultural contexts.

The current study used the NEO PI-R which is one of the most well researched measures of the Five-Factor Model of Personality (Costa & McCrae, 1992). In addition to measuring the five factors (domains) of personality the NEO PI-R divides each domain into six facets. For example, extraversion is divided into the six facets of warmth, gregariousness, assertiveness, activity, excitement seeking and positive emotions.

This paper will discuss personality change within a coaching context. Martin, Oades and Caputi (2012) proposed that client motivated intentional personality change interventions could be beneficial. They proposed that intentional personality change also appeared feasible given that individuals were capable of changing their personality as they moved from one social context to another (Donahue & Harary, 1998; Robinson, 2009; Wood & Roberts, 2006). Furthermore a range of interventions had been associated with incidental personality change, even though such change was not directly targeted (e.g. medication, therapy, coaching, and emotional competence training) (De Fruyt et al., 2006; Nelis et al., 2011; Piedmont, 2001; Spence & Grant, 2005; Tang et al., 2009). Consequently, Martin, Oades and Caputi (2013a) developed a model and step wise process of intentional personality change coaching, and related coach training material (Martin, Oades & Caputi, 2010). A randomised, wait-list controlled coaching study found that application of these resources over 10 one-hour coaching sessions achieved significant change on client selected personality facets, and that such change was maintained at a 12-week follow-up (Martin, Oades & Caputi, 2013b). Semi-structured interviews with participants in this study found that personality change coaching was a positive experience which translated into real life tangible benefits, greater self-awareness and a more authentic, values consistent way of living (Martin, Oades & Caputi, 2013c).

Who wants to change their personality?

We theorise that there may be two factors that would differentiate individuals who would volunteer for intentional personality change coaching from the general population. Firstly, they may have personality characteristics that would make them more likely to sign up to coaching interventions in general, and secondly, they may have aspects of their personality that they find undesirable and thus wish to change.

While there has been some research into the personality characteristics that facilitate coaching success (Stewart et al., 2008), there has been little research into the types of individuals who volunteer for coaching interventions. Thus while the current study is specifically focussing on a personality change coaching intervention the results may have wider implications for coaching in general.

Several aspects of the openness to experience factor of personality suggest that those who would seek coaching interventions may be higher on this factor. One facet of openness, ‘ideas’ may be particularly relevant to coaching. ‘Ideas’ refers to ones’ level of intellectual curiosity (Costa & McCrae, 1992). Individuals high on this facet will tend to actively pursue intellectual interests and be more willing to consider new ideas (Costa & McCrae). Arteche et al. (2009)

indicated that openness was correlated with measures of intellectual engagement. That is, it was correlated with enjoying intellectual pursuits such as solving complex problems, examining difficult issues and abstract thinking. Consequently, intellectual engagement and willingness to consider new ideas appears to be an important aspect of the openness to experience factor. These aspects may also be important for the coaching, given that the coaching process often involves the consideration of new ideas (Auerback, 2006; Ives, 2008; Kemp, 2006). Consequently this suggests that openness is likely to be higher in those who choose to undergo personality change coaching interventions than NEO PI-R norms.

Individuals high in openness will tend to actively seek new experiences (Costa & McCrae, 1992). This aspect of openness is captured in the facet 'actions'. Individuals who score high on 'actions' will tend to enjoy and seek out new activities (Costa & McCrae, 1992). They prefer variety and embrace change. These tendencies relate to coaching in several ways. The coaching process involves experimenting with new behaviours (Ives, 2008; Peterson, 2006). Furthermore, the very act of volunteering for coaching and attending a first session may constitute a new behaviour, and many of the techniques and methods used in the coaching process involve experimenting with new behaviours (Cox, Bachkirova & Clutterbuck, 2010). Consequently given that experimenting with new behaviours is an important aspect of coaching, and the personality factor openness is related to engaging in new behaviours, this would suggest that that individuals who are high in openness may be more likely to volunteer for a coaching programme.

There is evidence to suggest that openness to experience is associated with risk taking behaviour. Nicholson et al. (2005) found that openness to experience was correlated with overall risk taking. Nicholson et al. (2005) also looked at risk taking in different life domains. Their findings suggested that openness was correlated with risk taking across multiple domains, including recreation, health, career, finance and social domains. Engaging in a coaching programme involves elements of risk (Kemp, 2006). Coachees are investing their time and energy to try to improve their lives. As with any pursuit of this nature there is a risk of failure. Risk taking is also an important part of the coaching process. That is, implementing new behaviours and strategies involves risk. Consequently, this suggests that openness is related with risk taking, and the willingness to take risks may be an important variable in beginning coaching and successful engagement in the coaching process. There is also the possibility that the aforementioned variables may interact. That is engaging in coaching may require an openness to ideas, a willingness to engage in new behaviours and the ability to take risks. Thus it is likely that openness may be higher in those individuals who volunteer to undergo coaching.

It would also seem likely that individuals who choose to engage in intentional personality change coaching may have certain personality characteristics that they consider undesirable. The personality factor that is most strongly related to negative outcomes is emotionality. Emotionality has been found to be a strong negative predictor of happiness and related constructs (Deneve & Cooper, 1998). A meta-analysis by Steel et al. (2008) found that emotionality negatively predicted happiness, positive affect, life satisfaction, quality of life and overall affect. Emotionality has also been found to be associated with negative social outcomes. Emotionality negatively predicts marriage satisfaction and stability (Karney & Bradbury, 1995). It is a positive predictor of conflict and abuse in romantic relationships (Robins, Caspi & Moffitt, 2002). Emotionality has been found to be negative predictor of job satisfaction and performance (Hurtz & Donovan, 2000; Thoreson et al., 2003) and mental and physical health outcomes (Malouff, Thorsteinsson & Schutte 2005; Ploubidis & Grundy, 2009; Shipley et al., 2007; Stamatakis et al., 2004). Consequently there is strong evidence that emotionality is associated with negative personal outcomes across several life domains.

It has been argued that the negative health outcomes associated with emotionality are sufficient to be considered significant from a public health perspective (Lahey, 2009). Cuijpers et al. (2010) gathered data from 5504 participants via a Netherlands mental health survey. These findings indicated that the incremental cost (per one million people) of participants who were in the top 25 per cent of emotionality was 1.393 billion (USD) in health costs. This was two-and-a-half times the cost incurred as the result of mental health disorders. Cuijpers et al. (2010) speculated that overall costs may be much higher as his study only measured health care costs. The authors indicated that for individuals who scored in the top five per cent for emotionality, employment rates were 48 per cent. This was compared to employment rates of 70 per cent for the general population. Consequently there is evidence to suggest that emotionality is related to negative outcomes to both individuals and society.

Consequently the literature suggests that emotionality is predictive of an array of negative life outcomes. Thus, if we assume that individuals who are high in emotionality are aware of the negative impact of this aspect of their personality, and wish to experience less negative life outcomes, then they may be motivated to change their personality.

What do they want to change?

An important component of the personality change process outlined in Martin, Oades and Caputi (2013a) is asking participants to reflect on what aspects of their personality they find unhelpful and then selecting the facets that they wish to change. We take the view that participants will tend to select to increase those personality domains that they believe are associated with positive life outcomes, and will choose to decrease personality domains they believe are associated with negative outcomes. Furthermore it is proposed that those personality domains that are not strongly associated with either positive or negative life outcomes would be less frequently targeted.

The negative outcomes associated with emotionality have already been discussed above. Furthermore it was hypothesised that participants who engage in intentional personality change may be particular high on emotionality and its facets. If they are high on this domain it is likely that they may also be experiencing related negative life outcomes. Thus it would seem likely that those who would seek intentional personality change may target the facets of emotionality during the coaching process.

While we have discussed the negative outcomes associated with personality, it should also be noted that certain personality factors are associated with positive outcomes. Conscientiousness appears to be the strongest personality domain in predicting work performance (Barrick & Mount, 1991; Hurtz & Donovan, 2000; Mount & Barrick, 1995). Furthermore Judge and Mount (2002) indicated that conscientious individuals are more likely to find satisfaction in their work. Conscientiousness has also been positively related to happiness and related constructs. Steel, Schmidt and Shultz (2008) found that conscientiousness positively predicted happiness, life satisfaction, positive affect, overall affect and quality of life. Conscientiousness has also been found to positively predict relationship satisfaction with intimate partners (Mallouff et al., 2010) and to negatively predict symptoms of mental health problems (Malouff et al., 2004). Consequently conscientiousness appears to be related to positive outcomes across multiple life domains. Thus individuals engaging in personality change interventions may be expected to frequently target conscientiousness facets.

The personality factors of extraversion and agreeableness are related to positive outcomes across some life domains, however, they appear to have little influence on others

(Ozer & Benet-Martinez, 2006). Extraversion is positively related to happiness constructs, positive mental health outcomes and relationship satisfaction (Malouff et al., 2004, 2010; Steel et al., 2008). However, the evidence suggests that extraversion is unrelated to overall job performance (Hurtz & Donovan, 2000).

Agreeableness has been found to positively predict happiness and related constructs, relationship satisfaction and job satisfaction (Judge & Mount, 2002; Malouff et al., 2010; Steel et al., 2008). It also negatively predicts psychopathology (Malouff et al., 2004). However, there is little evidence to suggest that agreeableness predicts job performance or physical health outcomes (Hurtz & Donovan, 2000; Knezevic & Kardum, 2009). Consequently extraversion and agreeableness appear to be related to positive outcomes across some life domains but not others. Thus we would expect the corresponding facets to be targeted somewhat, but less frequently than facets within the conscientiousness and emotionality factors of personality.

Openness is the weakest of the five factors in predicting happiness and related constructs (Steel et al., 2008). Furthermore it appears to be unrelated to job performance, relationship satisfaction and mental and physical health outcomes (Hurtz & Donovan, 2000; Knezevic & Kardum, 2009; Malouff et al., 2004, 2010). Given that it is expected that individuals who undergo personality coaching will be likely to be high on openness already, and that openness is the weakest personality factor in terms of predicting life outcomes, it is likely that openness facets will be infrequently chosen for change by clients engaging in intentional personality change coaching.

Hypotheses

Consequently we offer the following hypotheses…

1. Participants that volunteer to participate in intentional personality change coaching will be significantly higher in the personality factor of openness to experience as compared to normative scores.
2. Participants that volunteer to participate in intentional personality change coaching will be significantly higher in the personality factor of emotionality as compared to normative scores.
3. The distribution of chosen facets will reflect the consequential outcome literature with the majority of facets chosen falling within the emotionality and conscientiousness domains of personality.

Method

Data collection

The data used in the current study was archival data collected during a randomised wait list controlled trial of intentional personality change coaching conducted by Martin et al. (2013b). Participants completed a NEO PI-R before the beginning of the intervention, or, if in the waitlist group, before the beginning of the waitlist period. Participants chose which facets they wished to target during session two of the intervention programme.

Participants

The participants consisted of 54 adults whose ages ranged between 18 and 64 (*M*=42.18, *SD*=12.44). There were nine males and 45 females. Three individuals were excluded from the study because they had major psychopathology.

Participants were randomly allocated to either the waitlist (*N*=27) or personality coaching group (*N*=27) after being matched for sex (male/female) and age category (18–30, 31–50, 51+ years). Six participants, all from the waitlist group, withdrew. These participants were replaced with new participants who matched their age category and gender.

Measures

NEO PI-R

The NEO PI-R (Costa & McCrae, 1992) consists of 240 items and employs a five-point scale (0=strongly disagree, 4=strongly agree). Examples of items are 'When I do things I do them vigorously' and 'I'm not known for my generosity'. The NEO PI-R is based on the Five-Factor Model of Personality and assesses five domains which are emotionality, extroversion, agreeableness, openness and conscientiousness. Within each domain are six facets which provide further detail. The NEO PI-R is well validated in the literature and has high levels of internal consistency (ranging from .86 to .95) (Costa & McCrae, 1992).

Procedure

Participants were recruited via a press release in a local paper, an advertisement on a university website and word of mouth. Participants were required to be 18 years or older. Participants who scored in the very high range for one or more of the emotionality facets were asked to complete a Millon MCMI-III, in order to assess for psychopathology. Participants who had AXIS II disorders, active psychosis, bipolar disorder or significant current alcohol and drug abuse were excluded from the study. Participants were then either placed in the coaching group or the waitlist group via the process described in the participants section.

Results

Participants scores on the five personality domains were compared to NEO PI-R norms. It should be noted that the normative sample was American. However, McCrae and Terraciano (2005) indicated that there are minimal differences in personality norms for the two countries. Consequently these norms may be valid for an Australian sample. The participants were predominately female (83.33 per cent). Females score significantly higher in the domains of agreeableness and emotionality (Costa & McCrae, 1992). Consequently for these domains and their corresponding facets additional analyses were performed compar-ing the female participants to female norms. In order to limit the number of analyses, and reduce the possibility of type one errors, only those domains in which significant differences were found were then further analysed at the facet level. Descriptive statistics indicating frequency of facets targeted for the coaching intervention and their associated higher order domains are presented.

Domain level analyses of personality differences

Five one sample *t*-tests were performed to test the hypothesis that there would be significant differences in personality domains between participants and NEO PI-R norms (Costa & McCrae, 1992). The results of the analyses are summarised in Table 1 below.

Table 1: Output from one sample *t*-tests comparing the personality of coaching participants to NEO PI-R norms at the domain level.

	Participants		Norms				
Trait	*M*	*SD*	*M*	*SD*	*T*(53)	*p*	*d*
Emotionality	90.2	27.9	79.1	21.2	2.92	.005*	.40
Extraversion	112.8	24.1	109.4	18.4	1.05	.299	.14
Openness	127.2	17.6	110.6	17.3	6.93	.000*	.94
Agreeableness	131.8	18.7	124.3	15.8	2.93	.005*	.40
Conscientiousness	121.4	21.0	123.1	17.6	–.61	.548	–.08

Note: *p<.01

The results of the analysis supported the hypothesis that openness would be significantly higher in personality coaching volunteers as compared to NEO PI-R norms. This result was associated with a large effect size (Cohen, 1988). The results of the analysis supported the hypothesis that emotionality would be significantly higher in participants as compared to NEO PI-R norms. This result was associated with a small to medium effect size (Cohen). Participants in the coaching programme were also found to be significantly higher in agreeableness as compared to NEO PI-R norms. However, further analyses indicated that this result could be accounted for by gender differences.

Facet level analyses of personality differences

Analysis revealed significant differences between participants and NEO PI-R norms for the domains of openness and emotionality. Consequently 12 one sample *t*-tests, with a Bonferonni adjusted significance level of .004 were performed in order to determine whether there were significant facet level differences between participants and NEO PI-R norms.

Emotionality facets

The results of the facet level analysis for emotionality indicated that anxiety was significantly higher for participants when compared to NEO PI-R norms. However, further analyses indicated that this result was attributable to gender differences. No significant differences were found in the facets of anger, depression, self-consciousness, impulsiveness and vulnerability. A summary of these results is presented in Table 2 below.

Openness facets

The result of the facet level analysis for the domain of openness indicated that the facet fantasy was significantly higher for the personality change coaching volunteers as compared to NEO PI-R norms. This result was associated with a medium effect size (Cohen, 1988). The facet feelings was also significantly higher for participants as compared to NEO PI-R norms. This result was associated with a large effect size (Cohen). Similarly the facet ideas was significantly higher for the participants as compared to NEO PI-R norms. This result was associated with a medium effect size

Table 2: Output from one sample *t*-tests comparing scores on emotionality facets of coaching participants to NEO PI-R norms.

	Participants		Norms				
Trait	*M*	*SD*	*M*	*SD*	*T*(53)	*p*	*d*
Anxiety	17.2	6.7	14.3	5.3	3.13	.003*	.43
Angry hostility	14.4	6.2	12.4	4.6	2.36	.022	.32
Depression	14.7	6.9	12.3	5.4	2.61	.012	.35
Self-consciousness	15.1	6.0	14.3	4.4	.93	.36	.13
Impulsiveness	17.1	5.5	15.8	4.4	1.76	.08	.24
Vulnerability	11.7	5.8	10.0	3.9	2.21	.03	.29

Note: *$p<.004$

(Cohen). Finally the facet values was significantly higher for participants as compared to NEO PI-R norms. This result was associated with a large effect size (Cohen). A summary of the results is presented in Table 3 below.

Personality facets targeted

Descriptive statistics were used to explore the frequency that personality facets were targeted for change during the intentional personality change intervention. A summary of the results is presented in Table 4 below.

Personality domains targeted

The data indicated that 79 of the 164 (48.17 per cent) facets chosen belonged to the domain of emotionality, 21 (12.80 per cent) belonged to the domain of extroversion, four (2.4 per cent) belonged to the domain of openness, 14 (9 per cent) belonged to the domain of agreeableness and 46 (28.04 per cent) belonged to the domain of conscientiousness. A visual summary of these results is presented in Figure 1 below.

Discussion

The results of the current study indicated that, in keeping with our hypotheses, participants who volunteered for the personality change intervention programme had significantly higher emotionality and openness. Facets that fell within the emotionality and conscientiousness domains of personality were the most likely to be targeted. Overall these results suggest that individuals who volunteer for personality coaching have different personalities to NEO PI-R norms, and that, in keeping with the consequential outcome literature, they are more likely to choose to change aspects of their personality related to emotionality and conscientiousness.

The finding that openness was significantly higher for participants in the personality coaching programme may be indicative of the nature of the construct (Costa & McCrae, 1992). It makes sense that those who have a propensity to seek out new ideas, try new behaviours and take risks would be

Table 3: Output from one sample *t*-tests comparing scores on openness facets of coaching participants to NEO PI-R norms.

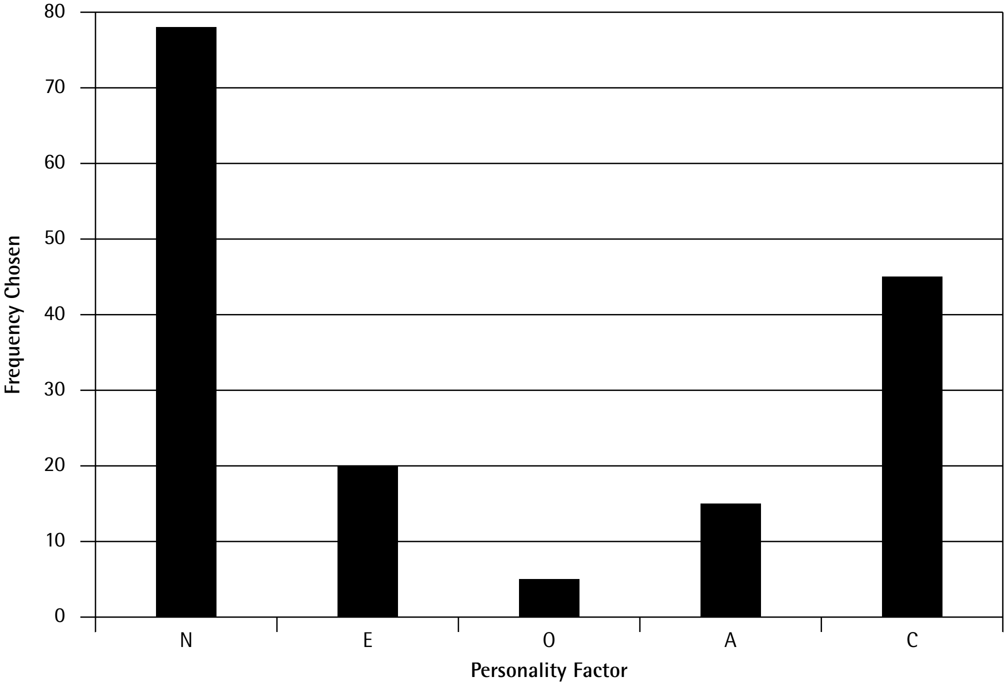
	Participants		Norms				
Trait	*M*	*SD*	*M*	*SD*	*T*(53)	*p*	*d*
Fantasy	19.39	5.6	16.6	4.9	3.66	.001*	.50
Aesthetics	20.1	6.0	17.6	5.3	3.04	.004	.42
Feelings	23.5	4.0	20.3	4.0	5.9	.001*	.80
Actions	18.1	4.5	16.4	3.7	2.77	.008	.38
Ideas	21.8	4.9	19.0	5.0	4.02	.001*	.57
Values	24.3	3.7	20.7	4.1	7.21	.000*	.97

Note: *p<.004

Table 4: Frequency of facets targeted in personality coaching intervention.

Trait	Frequency chosen	Rank	Trait
Anxiety	28	1	Emotionality
Self-discipline	19	2	Conscientiousness
Angry hostility	17	3	Emotionality
Depression	11	4	Emotionality
Self-consciousness	11	4	Emotionality
Assertiveness	10	6	Extraversion
Achievement striving	8	7	Conscientiousness
Impulsiveness	7	8	Emotionality
Competence	7	8	Conscientiousness
Order	7	8	Conscientiousness
Positive emotions	6	11	Extraversion
Compliance	6	11	Agreeableness
Vulnerability	5	13	Emotionality
Trust	4	14	Agreeableness
Deliberation	4	14	Conscientiousness
Straightforwardness	3	16	Agreeableness
Warmth	2	17	Extraversion
Feelings	2	17	Openness
Gregariousness	1	19	Extraversion
Activity	1	19	Extraversion
Excitement seeking	1	19	Extraversion
Fantasy	1	19	Openness
Actions	1	19	Openness
Modesty	1	19	Agreeableness
Dutifulness	1	19	Conscientiousness
Aesthetics	0	26	Openness
Ideas	0	26	Openness
Values	0	26	Openness
Tendermindedness	0	26	Agreeableness
Altruism	0	26	Agreeableness

Figure 1: A graphical representation of the personality domains that targeted facets belonged to.



Note: N=neuroticism/emotionality; E=extraversion; O=openness; A=agreeableness; C=conscientiousness.

more likely to choose to engage in the coaching process. This is likely because the aforementioned aspects of the openness construct lend themselves to coaching. That is, coaching is a process which involves thinking in new ways, trying new behaviours and taking risks in order to better oneself and achieve one's goals (Auerback, 2006; Cox et al., 2010; Ives, 2008; Kemp, 2006). A person who does not possess higher than average levels of openness may be unlikely to choose to be coached and may also struggle with the requirement to alter their thinking and behaviours. Indeed, Stewart et al. (2010) indicated that openness was predictive of coaching success. Stewart et al.'s findings in combination with the findings of the current study suggests that those who choose to be coached may be those who would most benefit from coaching. In some ways this is encouraging as it suggests that those who choose to be coached are likely to be successful. However, it also brings into question the applicability of coaching to the general population. That is, if coaching participants tend to be higher on openness, and openness is predictive of successful outcomes, than it is difficult to determine how effective personality coaching would be for those individuals who are average or below average in this construct.

The finding that emotionality was significantly higher for those who chose to participate in personality coaching, as compared to a normative sample, could be explained by the fact that individuals high in this domain experience associated negative outcomes (Ozer & Benet-Martinez, 2006). Having higher levels of negative emotions is likely unpleasant and is also predictive of lower levels of happiness, job satisfaction, relationship quality and physical and mental health (Barrick et al., 2001; Hudek-Knezevic & Kardum, 2009; Karney & Bradbury, 1995; Malouff et al., 2004; Steel et al., 2008). What is encouraging is that these results suggest that those individuals whose personalities are likely causing problems in their lives are more likely to choose to change their personalities. Cuijpers et al. (2010) indicated that emotionality may be associated with enormous cost and suggested the need to start developing interventions to target emotionality rather than its consequences. However, it should be noted that we cannot force individuals to seek help (as long as they are not a danger to themselves or others), they must choose to do so. The findings of Martin, Oades and Caputi (2013) combined with the findings of the current study suggest that those high in emotionality can change their personality and that they are more likely to choose to do so than the general population. Thus these findings suggest that those high emotionality, who may be incurring costs upon society, are more likely to be receptive to personality change interventions. Consequently these findings suggest that it may be possible to create, as Cuijpers et al. stated, 'interventions that focus not on each of the specific negative outcomes of neuroticism, but rather on the starting point itself'.

However, it should be noted that in the context of the other findings these conclusions may not apply to all those high in emotionality. That is it may be that those individuals with high emotionality who have higher than average personal resources (e.g. adaptive personality characteristics such as higher openness) that are more likely to choose to change their personality via coaching.

The results indicated that participants in the current study predominately choose to change aspects of their personality which were facets of emotionality. This suggests that individuals are most motivated to change those aspects of their personality that are associated with negative outcomes. That is individuals appear to recognise those aspects of their personality which are causing problems and consequently wish to change these aspects. If the personality change coaching is successful, this in turn may lead to fewer negative outcomes stemming from there emotionality. However the benefits of reducing ones emotionality may extend beyond the individual. The cost of emotionality are sufficient that some have argued that they may be of public health significance (Cuijpers et al., 2010; Lahey, 2009). Furthermore it has been suggested that the costs of emotionality extend beyond health outcomes and may also have further economic impacts relating to employment and productivity (Cuijpers et al., 2010). Consequently the finding that individuals in the current study predominately targeted emotionality for change is encouraging. Furthermore when we combine these findings with the findings that personality change coachees were higher on emotionality, and that those in the highest bracket of emotionality create significant costs upon society (Cuijpers et al., 2010), than this suggests that personality change coaching has the potential to produce wider benefits for society.

It should be noted that there are several limitations to this research. Firstly, this was a study of individuals who volunteered for personality change coaching. Consequently, it is possible that our conclusion that individuals higher in openness may be more likely to choose to engage in coaching may only apply to personality coaching. Furthermore the importance of this paper is largely dependent on the premise that personality change coaching is possible. As yet there has only been one study on personality change coaching. While the results from this study are encouraging it should be considered that a single study does not constitute irrefutable evidence of the efficacy of a coaching method.

In conclusion the results of this study suggest that the personality of individuals who choose to change their personality via coaching is different to NEO PI-R norms. We suggest that the higher openness found is related to the need to be open to the process of coaching. The findings that emotionality is higher for individuals who wish to change their personality and that they are more likely to target emotionality facets is important. These findings, combined with the research outlining the personal and societal costs of emotionality, suggest that individuals high in this domain may be more likely to choose to change these aspects of their personality and that this may be of benefit to themselves and society.

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Paper

Cross-cultural adaptation of the Brazilian version of the Depression, Anxiety and Stress Scale (DASS)

Tamara Cristine Pereira, Amanda Ayres, Tamires Marinho Pessoa, Gisele Pereira Dias, Stephen Palmer, Adriana Cardoso Silva & Antonio Egidio Nardi

Objective: *This study aims to develop the Brazilian Portuguese version of the Depression, Anxiety and Stress Scale (DASS), a tool that is designed to measure levels of depression, stress and anxiety and has been extensively used for coaching psychology research.*

Design: *Transversal study of the cross-cultural adaptation of a scale originally established in the English language to Brazilian Portuguese.*

Methods: *Translations and back-translations of the original scale were made by mental health professionals, bilingual and not knowing the particularities of the scale. The synthetic version was later developed by a group of professionals also bilingual and with expertise in the constructs. Experimental application of the instrument made it possible to assess the adequacy of the items to the target population.*

Results: *The translations and back-translations played an important role in creating the synthetic version, thus fostering a debate that provided better semantic adaptation of the items, preserving their original sense. The experimental application showed the adequacy of the items, which were fully understood by respondents of the target language.*

Conclusion: *The semantic adaptation of the DASS to Brazilian Portuguese was accomplished, opening an important avenue for the development of coaching psychology in Brazil.*

Keywords: *Coaching psychology; scale; DASS; semantic adaptation; Brazilian Portuguese.*

ELEVATED LEVELS of psychological distress can bring unprecedented obstacles to the coaching process, with increased risk of withdrawal or ineffective outcomes. In this sense, the assessment of anxious, depressive and stressed states is of high relevance in the field of coaching psychology.

Anxiety and depression have been studied by diverse research groups aiming at elaborating instruments capable of providing precise measures of these conditions, thus generating specific scales and questionnaires. In conceptual terms, the demand for instruments that evaluate specific levels of anxiety and depression emerges from the need to provide robust distinction between anxious and depressive states, considering the high rate of comorbidity between anxiety and mood disorders (Brown et al., 1997).

Given that, to the moment, there are no specific biomarkers for the appropriate diagnosis of psychiatric disorders, psychometric instruments, with good validity and reliability parameters, are found to be essential for evidence-based psychological assessment (Bilsker et al., 1995; Geddes et al., 2001). Besides their effectiveness in the evaluation context, these tools present the advantage of being of fast and self application, as well as being of low cost.

In this context, the Depression, Anxiety and Stress Scale (DASS and DASS-21) was

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elaborated by Lovibond and Lovibond, as a psychometric tool to assess states of depression, anxiety and stress, allowing the practitioner to effectively distinguish between the three constructs (Lovibond & Lovibond, 1995). The scale is composed of 42 items, in a tripartite model that considers the three factors in their particular characteristics (Clark & Watson, 1991). The DASS-21 is a short version of the DASS, with seven items comprising each particular measurement, whereas each of the three conditions is assessed by 14 items in the complete version.

The scale was originally designed to differentiate depression from anxiety, with each state being separately evaluated by items related to its own particularities. Ambiguous items were not included, but were taken as control data (Crawford & Henry, 2003). Subsequently, a third group of items was added, characterised by unspecific chronic arousal and, with the inclusion of additional items, the stress scale was developed.

In the full-length DASS, the items that assess depression are associated to symptoms typically related to dysphoric mood, such as sadness and feeling of uselessness (Iman, 2008). The items that measure anxiety include factors like physical arousal, panic and fear attacks (tremor and fainting). Finally, stress is measured by items that comprise symptoms such as tension, irritability and tendency to over-react to stressful events. With regard to its efficacy as a psychometric scale, the literature has been consistently showing that the DASS, as well as its short version DASS-21, present reliability and validity in the assessment of depression, anxiety and stress both in adult clinical and non-clinical samples (Szabó, 2010).

The translation of the DASS-21 was performed through the selection of items with highest load in the original DASS, with the objective of preserving the full comprehension of the contents of each of the three affective states (Lovibond & Lovibond, 1995). The factorial structure of the DASS-21 is stable; the scale presents good convergence and discriminant validity, as well as high internal consistency both in adult clinical and non-clinical samples (Antony et al., 1998; Brown et al., 1997; Clara et al., 2001; Crawford & Henry, 2003; Henry & Crawford, 2005; Lovibond & Lovibond, 1995; Lovibond, 1998; Taylor et al., 2005), and among different adult ethnic groups (de Beurs et al., 2001; Daza et al., 2002; Norton, 2007). Furthermore, it has been shown to present high reliability, with a factorial structure that is consistent with the allocation of the items in sub-scales. Additionally, it also presents high convergent validity with other measures of anxiety and depression (Henry & Crawford, 2005).

Considering the demand for instruments that appropriately assess anxiety (Byrne, 2002) and other psychological states, the use of the DASS has the advantage of presenting a tripartite model capable of effectively evaluating anxiety, depression and stress. Besides the psychometric results that ensure the reliability of the instrument, the differentiation offered by the scale between these three emotional states may contribute for a more precise direction in the evaluation, and later treatment, of psychiatric patients.

Several studies have been reinforcing the reliability of the psychometric properties of the DASS. According to Brown et al. (1997), in one of them, the three factors comprised by the scale were shown to excel in internal consistency and temporal stability; in the second, the latent conceptual and empirical structure of the DASS was confirmed by factorial analysis. The correlation between the DASS and other measures of clinical anxiety, depression and negative affect showed the convergent and discriminant validity of the scale. Besides supporting the psychometric properties of the DASS for the clinical practice with regards to anxiety and mood disorders, the results are discussed in the context of the current concepts of the distinctive and overlapping characteristics of anxiety and depression.

The psychometric properties of the DASS were assessed in a normal sample (Lovibond & Lovibond, 1995), to which the Beck Depression Inventory (BDI) (Beck et al., 1961) and the Beck Anxiety Inventory (BAI) (Beck et al., 1988) were also applied. The DASS was shown to present satisfactory psychometric properties, and its factor structure was proven to be robust, both through exploratory and confirmatory factorial analysis. Moreover, in comparison with the BDI and BAI, the DASS presented higher distinction of factorial loads.

In the original scale, composed of 42 items, the correction of the DASS is made by the sum of the items in each of the three subscales, with each marked item receiving a value between 0 and 3. It is possible, afterwards, to classify the intensity of depression, anxiety and stress as: normal, mild, moderate, severe and highly severe. The average application time of this instrument is 10 minutes.

The DASS was developed to be used with both clinical and non-clinical populations and has been widely used as an assessment tool for coaching psychology research (e.g. Grant, 2003, 2008; Grant, Green & Rynsaardt, 2010; Green, Oades & Grant, 2006; Gyllensten & Palmer, 2005a,b). It has been translated and adapted to several languages, including to European Portuguese (Pais-Ribeiro, Honrado & Leal, 2004). However, the cultural differences found in the use of the Portuguese language between Portugal and Brazil made it necessary the semantic adaptation of the DASS to Brazilian Portuguese, for the appropriate understanding and use by this population. The lack of an appropriate instrument for the psychological assessment of coachees that is highly accepted and used by other coaching psychology researchers across the world (Green, Oades & Grant, 2006) is an important obstacle for the development of coaching psychology in Brazil. In this sense, a Brazilian version of the DASS will make it possible that future studies on coaching psychology within the Brazilian population are compared with reports from other parts of the world, so that more reliable and consistent conclusions on the findings can be obtained.

This study aims to present the semantic adaptation of the DASS to Brazilian Portuguese, allowing future studies of its psychometric parameters to be generated for use of this tool within the Brazilian population, by practitioners in the field of coaching psychology and psychiatry.

Method

The cross-cultural adaptation of the 42-item DASS was performed in four phases. The first two were composed of two translations and two back-translations; the two final phases encompassed a synthetic composition of the translated items and the application of the scale as a pre-test to the subjects to whom the adapted scale is directed. The purpose of the pre-test phase was to verify if items are well understood by applicants, both with regards to the actual knowledge of the terms and meaning of the words chosen to compose the translated version of the scale. In case of difficulties in the comprehension of any items, the researchers responsible for elaborating the synthetic version are able to revise the item and propose a modified version of it that still encapsulates the core idea conveyed by the translators. A new pre-test of the modified items is subsequently performed with subjects that not those to whom the first version was applied.

The first stage was made from two translations (T1 and T2) to Brazilian Portuguese of the original scale in English. It was made by two bilingual mental health professionals, who did not have previous knowledge of the scale's items. In the second stage, the reverse translations (R1 and R2) were made, also by mental health bilingual professionals blinded to the original instrument.

In order to keep consistency with the original versions developed by the Brazilian translators, the back-translation columns in Table 1 refer to the precise transcription of the content elaborated by them. As such, some misspellings are expected considering that the translators are non-native English speakers. These misspellings were then kept in Table 1 in compliance with the rigorous method applied in the present study.

The third stage comprised the development of the synthetic version by four mental health professionals with expertise in the field of the construct measured by the instrument. In this process, the translations and back-translations were evaluated in comparison with the original scale, so that some structures could be combined or modified for better linguistic adequacy.

Following the development of the synthetic version, the experimental application was performed. Fifteen individuals (age range: 18 to 68 years, mean=40; standard deviation=15) participated in this, from which six were females and nine were males, with educational levels comprising the completion of Elementary School, High-School or University (Elementary school=two males/ three females, age 18 to 60; High-school=four males/one female, age 20 to 51; University-level=three males/two females, age 31 to 68). As will be described in the 'Results', a reformulation of item 12 was made necessary due to difficulties of applicants in understanding the core idea of the item. After revision, the item was re-tested by nine other participants, and no further doubts were raised.

Results

The original items, as well as those in the translations (T1 and T2), back-translations (R1 and R2), and in the synthetic version are described in Table 1.

Elaboration of the synthetic version

The versions developed by the translators (in T1 and T2) for the items 2, 4, 6, 8, 13, 15, 20, 21, 23, 32, 33, 34, 36, 38 and 39 were the same or very similar. In item 22, although the term 'relaxar' (relax) was present in T1, the word 'acalmar' (calm down) was chosen, given the better understanding of its meaning. In some items, like 11 and 17, the versions in T1 and T2 were simply combined for the synthetic, and, in others, one version was preferred to the other. The T1 version of items 16, 19, 24, 28 and 29 were kept for better representing the context of the original version. On the other hand, the synthetic forms of items 26 and 35 were composed by their respective T2 versions.

For items 10, 31, 40 and 42 the versions presented in T1 were chosen, since their meanings referred more adequately to those conveyed by the original in English.

Some items demanded further analysis before the development of their synthetic versions. In item 5, the expression 'to get going' generated doubts regarding its actual meaning in the context of the statement. The item refers to starting a particular activity, rather than keeping it once started. The issue is conveyed in general terms, and can be interpreted as referring to something concrete, such as leaving the bed, or as something abstract, like starting a project. This item is similar in meaning to item 42: 'Eu achei difícil tomar a iniciativa para fazer as coisas'. After debates among the authors, it was decided that the best version would be T1, utilising the expression 'get going' in the sense of 'going ahead'.

In item 7, the word 'tremor' was chosen for clearly expressing the content of the statement. In the exemplification between parentheses, the expression 'pernas bambas' was preferred for its proximity with the target population. In item 9, despite the expression 'me vi' be closer to the language used by the audience, the term 'me encontrei' was chosen for its higher reliability to the original version.

Item 12 generated several doubts. After analysing the possibilities offered by T1 and T2, the term 'energia dos meus nervos' was considered to better respect and express the idea of the original sentence than the counterpart 'energia nervosa'.

For item 14, after the analysis of content and meaning, it was interpreted that it is something external to the subject which is causing him to be delayed. Thus, the expres-

Table 1: Original items of the DASS, translations (T1 and T2), back-translations (R1 and R2), and items in the synthetic version.

Original	Translation	Back-translation	Synthetic version
1. I found myself getting upset by quite trivial things.	T1. Eu me vi (encontrei) ficando chateado por coisas bastante triviais. T2. Eu percebi que fiquei irritado por coisas muito banais.	R1. I saw (found) myself getting upset by quite trivial things. R2. I realised I got irritated because of trivial things.	Eu me percebi ficando chateado por coisas bastante banais.
2. I was aware of dryness of my mouth.	T1. Eu estava ciente da secura da minha boca. T2. Eu estava ciente da secura em minha boca.	R1. I was aware of dryness of my mouth. R2. I was aware of my dry mouth.	Eu estava ciente da secura em minha boca.
3. I couldn't seem to experience any positive feeling at all.	T1. Eu não conseguia sentir qualquer sentimento positivo. T2. Eu não parecia experimentar nenhum sentimento positivo.	R1. I could not experience any positive feeling. R2. I didn't seem to experience positive emotions.	Eu não conseguia experimentar nenhum sentimento positivo.
4. I experienced breathing difficulty (e.g. excessively rapid breathing, breathlessness in the absence of physical exertion).	T1. Eu experimentei dificuldade em respirar (por exemplo, respiração excessivamente rápida, falta de ar na ausência de esforço físico). T2. Eu experimentei dificuldade em respirar (p.ex. respiração excessivamente rápida, ou falta de ar na ausência de esforço físico).	R1. I experienced breathing difficulty (e.g. excessively rapid breathing, breathlessness in the absence of physical exertion). R2. I experienced dificulties in breething (ex. excessively rapid breething, or short breath without physical effort).	Eu experimentei dificuldade em respirar (por exemplo, respiração excessivamente rápida, falta de ar na ausência de esforço físico).
5. I just couldn't seem to get going.	T1. Eu simplesmente não parecia conseguir ir adiante. T2. Eu simplesmente não conseguia me imaginar continuando a viver.	R1. I just could not seem to go ahead. R2. I simply couldn't imagine me continuing to live.	Eu simplesmente parecia não conseguir ir adiante.

Continued

Original	Translation	Back-translation	Synthetic version
6. I tended to over-react to situations.	T1. Eu tendia a reagir exageradamente às situações. T2. Eu tive a tendência a reagir exageradamente às situações.	R1. I tended to overreact to situations. R2. I tended to over-react to situations.	Tive tendência a reagir exageramente às situações.
7. I had a feeling of shakiness (e.g. legs going to give way).	T1. Eu tive uma sensação de tremor (tremedeira) (por exemplo, as pernas parecendo ceder). T2. Eu tive uma sensação de tremedeira (p.ex. pernas bambas).	R1. I had a feeling of tremor (shaking) (for example, seems to give the legs). R2. I had the feeling of being shaking.	Eu tive uma sensação de tremor (por exemplo, as pernas bambas).
8. I found it difficult to relax.	T1. Eu achei difícil relaxar. T2. Eu achei difícil relaxar.	R1. I found it difficult to relax. R2. I found it hard to relax.	Eu achei difícil relaxar.
9. I found myself in situations that made me so anxious I was most relieved when they ended.	T1. Eu me vi (encontrei) em situações que me deixaram tão ansioso que eu fiquei muito aliviado quando terminaram. T2. Eu me vi em situações que me fizeram tão ansioso, que fiquei quase aliviado quando elas acabaram.	R1. I saw (found) in situations that made me so anxious that I was very relieved when finished. R2. I saw myself in situations that got me so anxious that I felt relieved as they ended.	Eu me encontrei em situações que me deixaram tão ansioso que eu fiquei muito aliviado quando terminaram.
10. I felt that I had nothing to look forward to.	T1. Eu senti que não tinha nada a esperar (a buscar). T2. Eu senti que não tinha nada a almejar.	R1. I felt I had nothing to expect (to look). R2. I felt I had nothing to look up for.	Eu senti que não tinha nada a esperar.
11. I found myself getting upset rather easily.	T1. Eu me vi (encontrei) ficando chateado com bastante facilidade. T2. Eu me percebi ficando chateado facilmente.	R1. I saw (found) myself getting upset rather easily. R2. I got myself getting upset easily.	Eu me percebi ficando chateado com bastante facilidade.

Continued

Original	Translation	Back-translation	Synthetic version
12. I felt that I was using a lot of nervous energy.	T1. Eu senti que eu estava usando muita 'energia nervosa'. T2. Eu me percebi usando muita energia nervosa.	R1. I felt that I was using a lot of 'nervous energy'. R2. I got myself using too much nervous energy.	Senti que estava usando muita tensão nervosa.
13. I felt sad and depressed.	T1. Eu me senti triste e deprimido. T2. Eu me senti triste e deprimido.	R1. I felt sad and depressed. R2. I felt sad and depressed.	Eu me senti triste e deprimido.
14. I found myself getting impatient when I was delayed in any way (e.g. lifts, traffic lights, being kept waiting).	T1. Eu me vi (encontrei) ficando impaciente quando eu era atrasado de alguma forma (por exemplo, elevadores, semáforos, sendo mantido em espera). T2. Eu me percebi ficando impaciente quando estava atrasado de qualquer forma (p.ex. elevadores, sinais de trânsito, ser mantido na espera).	R1. I saw (found) myself getting impatient when I was late in some way (e.g. elevators, traffic lights, being kept waiting). R2. I got myself getting impatient when I was late in any sense (ex. elevators, traffic lights, been kept on hold).	Percebi que fico impaciente quando sou atrasado de alguma maneira (por exemplo, elevadores, semáforos, sendo mantido em espera).
15. I had a feeling of faintness.	T1. Eu tive uma sensação de desmaio. T2. Eu tive uma sensação de desmaio.	R1. I had a feeling of faintness. R2. I felt like fainting.	Eu tive uma sensação de desmaio.
16. I felt that I had lost interest in just about everything.	T1. Eu senti que perdi o interesse em praticamente tudo. T2. Eu senti que eu tinha perdido interesse em quase tudo.	R1. I felt I lost interest in almost everything. R2. I felt I had lost interest in almost everything.	Eu senti que eu tinha perdido interesse em quase tudo.

Continued

Original	Translation	Back-translation	Synthetic version
17. I felt I wasn't worth much as a person.	T1. Senti que não valia tanto enquanto pessoa. T2. Eu me senti que eu não tinha muito valor como pessoa.	R1. Felt it was not worth much as a person. R2. I felt like I was worthless as a person.	Eu senti que eu não tinha muito valor como pessoa.
18. I felt that I was rather touchy.	T1. Eu senti que era bastante sensível. T2. Eu me senti muito sensível.	R1. I felt it was very sensitive. R2. I felt very sensitive.	Eu senti que estava muito sensível.
19. I perspired noticeably (e.g. hands sweaty) in the absence of high temperatures or physical exertion.	T1. Eu transpirei visivelmente (por exemplo, mãos suadas) na ausência de altas temperaturas ou esforço físico. T2. Eu transpirei muito (p.ex. mãos suadas) na ausência de altas temperaturas ou esforço físico.	R1. I sweated visibly (e.g. hands sweaty) in the absence of high temperatures or physical exertion. R2. I sweated a lot (ex. sweated hands) in the absence of high temperatures or physical effort.	Eu transpirei visivelmente (por exemplo, mãos suadas) na ausência de altas temperaturas ou esforço físico.
20. I felt scared without any good reason.	T1. Eu senti medo sem nenhuma boa razão. T2. Eu senti medo sem nenhuma boa razão.	R1. I felt scared without any good reason. R2. I felt scared without any good reason.	Eu senti medo sem nenhuma boa razão.
21. I felt that life wasn't worthwhile.	T1. Eu senti que a vida não valia a pena. T2. Eu achei que a vida não valia a pena.	R1. I felt that life was not worth it. R2. I felt life wasn't worth living.	Eu senti que a vida não valia a pena.
22. I found it hard to wind down.	T1. Eu achei difícil me acalmar (relaxar). T2. Eu achei difícil relaxar.	R1. I found it hard to calm me down (relax). R2. I found it hard to relax .	Tive dificuldades em me acalmar.

Continued

Original	Translation	Back-translation	Synthetic version
23. I had difficulty in swallowing.	T1. Eu tive dificuldade em engolir. T2. Eu tive dificuldade em engolir.	R1. I had difficulty swallowing. R2. I found it hard to swallow.	Eu tive dificuldade em engolir.
24. I couldn't seem to get any enjoyment out of the things I did.	T1. Eu não parecia conseguir obter qualquer prazer com as coisas que fiz. T2. Eu não parecia tirar nenhum proveito das coisas que fiz.	R1. I did not seem to get any pleasure from the things I did. R2. I didn't seem to be taking any profit of the things I've done.	Eu não parecia conseguir obter qualquer prazer com as coisas que fiz.
25. I was aware of the action of my heart in the absence of physical exertion (e.g. sense of heart rate increase, heart missing a beat).	T1. Eu estava ciente da ação de meu coração na ausência de esforço físico (por exemplo, sensação de aumentar a freqüência cardíaca, o coração perdendo uma batida). T2. Eu estava ciente do meu ritmo cardíaco na ausência de esforço físico (p.ex. senso de aumento do batimento cardíaco, coração perdendo o ritmo).	R1. I was aware of the action of my heart in the absence of physical exertion (e.g. sense of heart rate increase, heart missing a beat). R2. I was aware of my heart rate in the absense of physical effort.	Eu estava ciente do meu batimento cardíaco na ausência de esforço físico (p.ex. sensação de aumento do batimento cardíaco, coração perdendo o batimento).
26. I felt down-hearted and blue.	T1. Senti-me desanimado e depressivo. T2. Eu me senti pra desanimado e triste.	R1. I felt discouraged and depressed. R2. I felt down and sad.	Eu me senti desanimado e triste.
27- I found that I was very irritable.	T1. Eu achei que estava muito irritado. T2. Eu me vi muito irritado.	R1. I thought I was very angry. R2. I saw myself very irritated.	Eu percebi que estava muito irritado.

Continued

Original	Translation	Back-translation	Synthetic version
28. I felt I was close to panic.	T1. Eu senti que estava perto de entrar em pânico. T2. Eu me percebi próximo do pânico.	R1. I felt I was close to panic. R2. I saw myself near to panic.	Eu senti que estava perto de entrar em pânico.
29. I found it hard to calm down after something upset me.	T1. Eu achei difícil me acalmar depois de alguma coisa me chatear. T2. Eu achei difícil de me acalmar depois de alguém me chatear.	R1. I found it hard to calm me down after something upset me. R2. I found it hard to calm down after someone upset me.	Eu achei difícil me acalmar depois de alguma coisa me chatear.
30. I feared that I would be 'thrown' by some trivial but unfamiliar task.	T1. Eu temi que eu seria 'superado' por alguma tarefa trivial mas desconhecida (não familiar). T2. Eu tive medo de ser obrigado a fazer alguma tarefa simples mas que não tenho familiaridade.	R1. I feared I would be 'overcome' by some trivial but unfamiliar (unfamiliar). R2. I was afraid of being obligated to do some simple task that I was not familiar with.	Tive medo de não conseguir fazer uma tarefa simples, porém nova, por não estar familiarizado com ela.
31. I was unable to become enthusiastic about anything.	T1. Eu era incapaz de ficar entusiasmado com qualquer coisa. T2. Eu não fui capaz de ficar entusiasmado com nada.	R1. I was unable to get excited about anything. R2. I wasn't able to feel enthusiastic about nothing.	Eu era incapaz de ficar entusiasmado com qualquer coisa.
32. I found it difficult to tolerate interruptions to what I was doing.	T1. Eu achei difícil tolerar interrupções no que eu estava fazendo. T2. Eu achei difícil tolerar interrupções no que eu estava fazendo.	R1. I found it difficult to tolerate interruptions to what I was doing. R2. I found it hard to tolerate being interupted in what I was doing.	Eu achei difícil tolerar interrupções no que eu estava fazendo.

Continued

Original	Translation	Back-translation	Synthetic version
33. I was in a state of nervous tension.	T1. Eu estava em um estado de tensão nervosa. T2. Eu estava em estado de tensão nervosa.	R1. I was in a state of nervous tension. R2. I was tense and nervous.	Eu estava em um estado de tensão nervosa.
34. I felt I was pretty worthless.	T1. Eu senti que era muito inútil. T2. Eu me senti muito inútil.	R1. I felt it was pretty useless. R2. I felt very useless.	Eu me senti sem valor.
35. I was intolerant of anything that kept me from getting on with what I was doing.	T1. Eu era intolerante com qualquer coisa que me impedia de entrar em contato com o que eu estava fazendo. T2. Eu estava intolerante com qualquer coisa que me desviasse de continuar com o que estava fazendo.	R1. I was intolerant of anything that kept me from contact with what I was doing. R2. I was intolerant with anything that deviated me from what I was doing.	Eu estava intolerante com qualquer coisa que me desviasse de continuar com o que estava fazendo.
36. I felt terrified.	T1. Eu me senti apavorada. T2. Eu me senti apavorado.	R1. I felt scared. R2. I felt scared.	Eu me senti apavorado.
37. I could see nothing in the future to be hopeful about.	T1. Eu não podia ver nada no futuro que eu pudesse ter esperança. T2. Eu não consegui ver nada no futuro para me sentir esperançoso.	R1. I could not see anything in the future I would hope. R2. I couldn't see anything in the future to be hopeful.	Eu não consegui ver nada no futuro que me trouxesse esperança.
38. I felt that life was meaningless.	T1. Eu senti que a vida não tinha sentido. T2. Eu senti que a vida não tinha sentido.	R1. I felt that life was meaningless. R2. I felt like life did not make sense.	Eu senti que a vida não tinha sentido.

Continued

Original	Translation	Back-translation	Synthetic version
39. I found myself getting agitated.	T1. Eu me vi (encontrei) ficando agitado. T2. Eu me percebi ficando agitado.	R1. I saw (found) myself getting agitated. R2. I got myself getting agitated.	Eu me percebi ficando agitado.
40. I was worried about situations in which I might panic and make a fool of myself.	T1. Eu estava preocupado com situações nas quais eu poderia entrar em pânico e me sentir um tolo. T2. Eu fiquei preocupado com situações em que poderia ter pânico e me fazer de ridículo.	R1. I was worried about situations in which I might panic and feel a fool. R2. I was worried about situations in which I could panic and make a fool of myself.	Eu estava preocupado com situações nas quais eu poderia entrar em pânico e me sentir um tolo.
41. I experienced trembling (e.g. in the hands).	T1. Eu experimentei tremor (por exemplo, nas mãos). T2. Eu experienciei tremores (p.ex., nas mãos).	R1. I experienced trembling (e.g. hands). R2. I experienced tremors.	Eu tive tremores (p.ex. nas mãos).
42. I found it difficult to work up the initiative to do things.	T1. Eu achei difícil desenvolver (trabalhar) a iniciativa de fazer as coisas. T2. Eu achei difícil tomar a iniciativa para fazer as coisas.	R1. I found it difficult to develop (working) the initiative to do things. R2. I found it hard to initiate things.	Eu achei difícil tomar a iniciativa para fazer as coisas.

sion 'de alguma maneira' was used for a better understanding of the item.

In item 18, the form 'estava' was chosen as the translation for 'was', since it more adequately conveyed the meaning of the original sentence of the individual's state in a given moment.

In item 25, the T2 version prevailed; however, the word 'batimento' was kept in the two examples between parentheses. In item 27, although both versions are correct, the word 'percebi' was chosen as an analogous translation of the term 'found'.

In item 30, the expression 'thrown by' was considered to correspond to the expression 'confused'. With the purpose of suiting the sentence for its maximum understanding by the target population, the version 'Tive medo de não conseguir fazer uma tarefa simples, porém nova, por não estar familiarizado com ela' was chosen.

In item 37, version T2 was preferred but with an alteration in the end of the statement. Thus, in order to facilitate the understanding and proximity with the target population, the expression 'trouxesse esperança' was selected.

In item 41, it was chosen the simplified form 'eu tive' instead of the T1 and T2 'experimentei' or 'experienciei', which are more academic- and jargon-related expressions. Also, although on item 34 translators chose the word 'inútil' (useless) for 'worthless', the term 'sem valor' was chosen to compose the final version of this item, as it more accurately describes the original sense in English.

With regard to the instructions of the scale, it was considered that the direction 'Não gaste muito tempo em nenhuma afirmação' could sound imposing to individuals. In order to prevent any discomfort during the use of the scale, and to ensure a good rapport with the participants, it was preferred the less aggressive direction 'Evite gastar muito tempo em qualquer afirmativa' instead.

Experimental application

Adult subjects with educational levels at elementary school, high-school and college were invited for the application of the preliminary Brazilian version of the full-length DASS. A total of 15 individuals composed our sample, as described in the Method section.

The experimental application was well accepted by the participants, who displayed a very collaborative attitude. After an overview about the instrument and the purposes of improving the scale for its future use in Brazil, the application proceeded and items that raised doubts were pointed for later discussion. The application time was around 10 minutes, and participants reported not having major difficulties to understand and respond the scale.

Issues raised by the participants were related to items 2, 12 and 23: 'Eu estava ciente da secura em minha boca', 'Eu percebi que estava usando muita energia dos meus nervos' and 'Eu tive dificuldade em engolir'.

The issue on item 2 regarded whether the person was experiencing a sensation of dry mouth at that specific moment or in any other moment in the past. With regard to item 12, the doubt was originated by unfamiliarity with the meaning of the sentence, and, as for to item 23, there has been some difficulty in understanding if the verb 'engolir' (swallow) referred to food or to situations, as it can also be idiomatically used in every day Brazilian Portuguese. After discussions, it has been decided that items 2 and 23 would not suffer modifications, so that their original sense could be preserved. It is noteworthy that for the overall purpose of keeping the original meaning of items, it has to be clear to applicants that sentences refer to experiences lived in the latest week.

In order to solve the issue of item 12, the author of the original scale was contacted. According to him, the term 'nervous energy' in the item conveys the idea of non-specific arousal/activation, or emotional strain. Considering this and the particularities of the Portuguese language, the term 'tensão nervosa' was used, and the final version of the item was: 'Senti que estava usando muita tensão nervosa'.

After the reformulation of the item, it was applied to four participants. The results of this new application, in other five respondents, pointed to a wide and clear understanding of all items, and no additional comments were raised. In this way, the adaptation of the DASS to the Brazilian population was accomplished.

Discussion

A detailed study of translation and adaptation of a scale is fundamental for ensuring the reliability of an instrument originally designed in another country (Gjersing et al., 2010). The method of two translations and two back-translations offered a wide discussion on the terms used by the translators, and on how the options provided could constitute the synthetic version of the items.

The experimental application showed how important the pre-test is as a method of investigation and study of the items, contributing for a more detailed view of the assertions and making it possible to adjust some items for a better correlation with the linguistic particularities present in the Portuguese spoken in Brazil. This phase allowed for the review of some expressions, contributing for the identification of possible terms that may not have been quickly understood. The discussion that followed the experimental application showed that this pre-test reached its main objective of translating and adapting the DASS to Brazilian Portuguese, making it a clear and objective instrument for the Brazilian population.

The cross-cultural translation of the DASS for the Brazilian population widens the spectrum of possibilities of psychometric tools for mental health assessment in Brazil. The European Portuguese version of the DASS (Pais-Ribeiro, Honrado & Leal, 2004), although highly valuable for use in Portugal, contains expressions that would sound unusual in Brazil and make it difficult for the items to be fully understood by the Brazilian population. For instance, the terms 'Dei por mim a ficar aborrecido' and 'estava a fazer' reflect a very different use of the Portuguese Language in the two countries. Thus, the adaptation of the DASS for specific use by Brazilian practitioners was considered of vital importance. This becomes even more pronounced in the context of the emerging growth and development of Coaching Psychology in Brazil; the extensive use of the DASS by a number of research reports in this field resulted in the need for a Brazilian version of it, so that studies performed in Brazil can find consistent comparison references with the already well-established literature worldwide.

The original DASS has already been shown to have high convergence, validity and reliability, with the advantage of being a tripartite model. In this, three different elements can be assessed: depression, anxiety and stress. The DASS, thus, provides the practitioner with a clear differentiation of these conditions, which in turn can more effectively direct both the evaluation and treatment of clients.

It should be highlighted, nevertheless, that although the present work is of special relevance for the coaching psychology field in Brazil and for Brazilian health practitioners in general, the psychometric properties of the Brazilian DASS should be thoroughly evaluated in the target-population before use. In this way, its complete adequacy for the assessment of respondents will be assured. Therefore, it is suggested that future studies perform a factorial analysis of the scale presented herein, for the confirmation of its number of factors and their composition, as well as for the verification of its correlation with measures already established for their high consistency and quality in the assessment of similar constructs, such as the BDI and the BAI.

In addition, it is important to highlight the need for analysing its psychometric properties in terms of validity and reliability within adolescent samples, since the three emotional states measured by the scale may not be clearly apparent in this population (Szabó & Lovibond, 2006). Furthermore, this population might not be able to identify these states from the items of the adult scale.

Conclusion

As a whole, the DASS constitutes a broad working tool, since its two versions make it possible to work with groups under different characteristics. DASS-21 corresponds to a short version of the 42-item DASS, and has been shown to be an alternative for use with patients with concentration difficulties (Crawford et al., 2011). The semantic adaptation of both versions to Brazilian Portuguese represents an important first step for its validation in the country, providing Brazilian mental health professionals, clinical and coaching psychologists with a robust, user friendly and versatile psychometric instrument to be used within research and practice.

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Paper

Three windows of development: A postprofessional perspective on supervision

David B. Drake

This paper offers three new perspectives on supervision that reflect the embodied practices of the guilds of old yet address the increased complexities of our postprofessional era. The suite of three frameworks in this paper bridge those worlds through a focus on mastery, and they provide an underlying architecture for the development of supervisors and their craft even as they allow for a variety of definitions and uses of supervision. The Artistry Window represents the gateways through which choices are made in supervising, the Identity Window represents the roles and functions provided in supervision, and the Mastery Window represents the domains of knowledge and evidence needed by supervisors. An overview of each framework is provided and examples are given to illustrate them in action. Particular attention is paid to the addition of the integrative element to the supervision literature as a means to more fully incorporate coaching approaches in supervision and to increase its efficacy across the growing diversity of how and where it is practiced.

Keywords: *Artistry; identity; integrative; knowledge; mastery; role; supervision; supervisor.*

KEY ELEMENTS of what we now know as supervision have been around for centuries as elders and communities guided people through rites of passage and the acquisition of essential skills. In doing so, apprentices spent time looking over the shoulders of master practitioners, presented their work for review and learned how to do it better (e.g. from craftsmen of the Renaissance to today's medical residents on rounds). As formal supervision emerged, largely in the US in the early 20th century, it added a managerial focus to the mix. Another major shift appears to be underway as supervisors grapple with expanded bodies of knowledge *and* compressed time frames, complicated social needs *and* institutions in flux, and increased needs for professional development *and* a widening range of identities and expectations.

This paper is based, in part, from observations and interviews gained while delivering workshops on coaching skills to supervisors in various countries, and it offers a view of contemporary supervision that reflects the embodied practices of the guilds of old and also addresses the increased complexities of our time. Three central themes emerged from these forums: (1) the wide spectrum of what constitutes 'supervision', for example, from centred, discipline-centric, directive and authority-based approaches to more decentered, multidisciplinary, narrative and coaching-based approaches; (2) the various forms of how supervision is done: from individual to group, private to public, managerial to consultative, and mentoring to intervision; and (3) the differentiation between more formal supervision in vertical systems like institutional hierarchies or professional accreditation systems and less formal supervision in horizontal systems like social networks and distributed communities.

However, regardless of how it was practiced, practitioners providing supervision described many of the same issues they were facing. Many of these issues can be seen as creative tensions between the forces at play in our postprofessional era (Drake, 2008) in which 'the advent of evidence-based practice in medicine and psychology [meant that]

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the internal, localised knowledge as championed in the professional era made way for a greater emphasis on external, institutional knowledge' (p.18) and the emergence of an *artisan* era in which practitioners are increasingly seen as 'skilled in an applied art and master craftspeople who can adapt, as necessary, the mediums through which they deliver their work' (p.16). The issues include how to: (1) ensure duty of care for supervisees in an era of diminishing institutional support; (2) properly induct novices into rapidly changing professions and knowledge sets; (3) provide continuous development for practitioners who often work across disciplines and networks; and (4) determine ethics and standards in light of multiple stakeholders and increasing interconnectedness.

In this light, it seems useful to move beyond the traditional frames for supervision as derived from its historical and linguistic roots in social work – for example, the Latin words *super* (over) and *videre* (to watch, to see) – and the subsequent definition of a supervisor as 'an overseer, one who watches over the work of another with responsibility for its quality' (Kadushin & Harkness, 2002, pp.18–19). The three frameworks presented here balance the hierarchical and managerial functions of supervision with more generative and integrative possibilities. They are designed to increase the ability of practitioners to work across a broadening range of personal, interpersonal, professional and institutional/organisational expectations as well as the ability of supervisees to make informed choices about and gain optimal value from the process. The frameworks and their four quadrants are based in a view of supervision as an informal or formal relationship in which professionals or professionals-in-the making work with a mentor or peer to increase their awareness of themselves as a practitioner, their ability to astutely attend to what unfolds in their practice, their ability to adapt their knowledge to meet their supervisee's needs, and their accountability to the profession and their communities.

Because supervision has developed along different, generally independent, lines there does not exist a shared definition or singular theory base for supervision (see Salonen, 2004). This can be seen in the fact that the term 'supervisor' may refer to someone inside or outside of an organisation or institution, who may or may not have any authority or control over the supervisee, who may or may not be required for supervisees' ongoing progression, and who may belong to a number of related professional associations. Salonen (2004) goes on to summarise this well in saying, 'Perhaps it is not essential to find a fully covering and exhaustive definition for supervision and it might be that it is not even possible to create one. The form and content of supervision depends on what kind of needs it is supposed to fill, what is tried to achieve with it, where it is applied, what kind of input the client is ready to make, what kind of a frame of reference and working method the supervisor has and along what paths the process proceeds' (p.73). As such, the focus of this paper is on approaching supervision more holistically in terms of how practitioners develop themselves, define their roles and deliver their practices.

Supervisors can use these frameworks to better understand and adapt their stories about who they are, what is going on and what they do as a result. They can be applied within any paradigm of or approach to supervision because the domains of development remain the same even if the emphases differ depending on the audience and their needs. All three Windows are based in the proposition that Mastery=Artistry+Knowledge+Evidence ('MAKE') (Drake, 2011c) and, therefore, reflect the lived, dynamic and recursive processes of exemplary supervisors rather than an idealised, linear and static list of standard competencies to be checked off. They fill an important gap in the literature on supervision by moving beyond the dyadic supervisory relationship to incorporate the integrative function (the upper right quadrant in each framework) in order to reflect the need of both parties to address contextual issues. Evidence gleaned from interviews with participants in programmes on three continents in the past several years would suggest that seasoned coaches and supervisors are increasingly seeking to integrate what they know and how they work (rather than acquire more) – and to help their clients do the same.

These frameworks are described as 'windows' because they provide a frame through which supervisors can view the ever-changing internal and external landscapes in sessions, reflect on their needs for development, and explore what the supervisee would most benefit from at any given point. Supervisors can use the four gateways in the *Artistry Window* (Figure 1) (Drake, 2011a) to increase their awareness of what is happening in and around them as they are supervising in order to achieve the desired results. Supervisors can use the functions in the *Identity Window* (Figure 2) (Drake, 2011b) to assess and adapt the roles they play in supervision in order to better meet supervisees' needs. Supervisors can use the *Mastery Window* (Figure 3) (Drake, 2011c) to deepen their knowledge- and evidence-based resources in order to continue developing as a supervisor. The first window represents the art in supervising; the second window represents the craft of supervision, and the third window represents the science behind being a supervisor. Taken together, they provide a way for supervisors to increase their level of professional maturity and capability – and thereby improve their AIM as an artisan of their practice.

Table 1: AIM: An overview of the Three Windows.

Figure	Window	Element	Focus
1	Artistry	Gateways	Results
2	Identity	Functions	Roles
3	Mastery	Domains	Resources

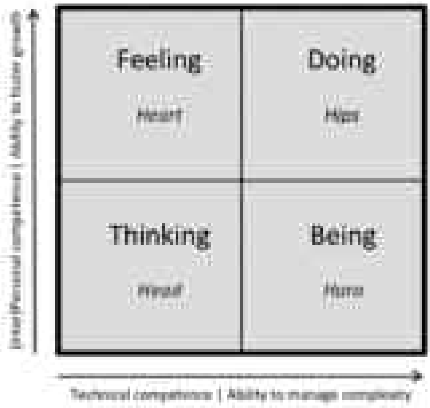
Each framework is based on the same two axes, the vertical representing (inter)-personal competence (i.e. levels of consciousness) and the ability to foster growth in self and others and the horizontal representing levels of technical competence (i.e. levels of expertise) and the ability to manage complexity. The aim is to develop supervisors who can operate with increasing competence at higher levels along both axes as represented in the framework. The four quadrants in each of these frameworks mirror Smith's (2005) four purposes for supervision as 'a space for the supervisee to explore their practice, to build theory, to attend to feelings and values, and to examine how they may act' (p.12). Taking together, they enable supervisors to continuously adapt how they: relate to their clients (and themselves); function in the process; and use their knowledge and evidential resources.

The Three Windows provide an avenue to think in new ways about how to develop supervisors and provide supervision, and they offer a provocative invitation for supervisors to more fully undertake the same types of development journeys they ask of their supervisees. Doing so can help supervisors to perform better and adapt to a market where the requirements of their commerce and their craft, their institutions and their experience, often clash. As such, the frameworks offer a holistic way for supervisors to concurrently grow themselves, their work and their professional communities. Let us turn now to the first of the three frameworks and its focus on how practitioners who supervise can enhance their awareness and their work as artists.

The Artistry Window: The four gateways in supervising

This framework was developed (Drake, 2011a) to teach coaches and supervisors how to be more aware of and effectively use their own somatic experience to discern what is occurring in sessions and how best to respond. Building on the system of chakras found in a number of Eastern philosophical traditions, each gateway offers supervisors a different channel for accessing what they 'know' in order to be at their best more often. These gateways represent the literal and symbolic flow (or lack thereof) of energy in and out of the body. Since the body is a core source of evidence about what is happening (and how we are processing it) as we engage with others, it makes sense to start here in conceptualising how to develop supervisors and do supervision. In addition, the use of energy as a construct finds support in the neuroscience of self-regulation and the value of secure attachment in healthy functioning and decision-making (see Drake, 2009b). This framework can be used by practitioners for their self-development as an instrument and as a guided process for supervisees to increase their capabilities in making more informed choices about how they work.

Figure 1: The Artistry Window: The four gateways in supervising.


Feeling
Heart
Doing
Hips
Thinking
Head
Being
Hara
Interpersonal competence | Ability to foster growth
Technical competence | Ability to manage complexity

The framework is most commonly used by placing a hand on each of the four spots on the body while focused on a decision or issue at hand. What often transpires is an emerging awareness of energy and/or information that is blocked either at one gateway or between gateways. For example, a supervisor can learn to relax his narrative grip (head gateway) in order to pay closer attention to his values (heart gateway) or to explore a fear that blocks the knowledge of what is most true to him (hara gateway) from manifesting in what he is doing (hips gateway). Supervisors can then move up and down these four gateways in the course of their sessions to assess what is happening and emerging in the conversation, how this could help the supervisee move toward the desired result, and how supervisees might use the process to do the same. The fine tuning of one's body as an instrument is the hallmark of any artisan and the doorway to developing mastery.

- The Thinking gateway (head) supports supervisors' ability to theorise about what is happening as they work. Novice supervisors will often start here as they try to put their new qualifications to use. In time, though, they can use this gateway to quiet the cognitive overload and noise (e.g. notice when they are overanalysing), see the situation more fully and be more present in sessions.
- The Feeling gateway (heart) supports supervisors' ability to humanise their work so they can more deeply connect with themselves and others. As supervisors gain more experience, they start to develop the capacity to observe themselves even as they are working. As such, they can use this gateway to align more fully with their values (e.g. notice when they are being inauthentic), act with a deeper compassion in holding space for others, and be more engaged in sessions.
- The Being gateway (hara) supports supervisors' ability to prioritise their work through accessing their ontological base to get to the crux of matters. As their confidence grows, supervisors start to trust their 'gut instincts' more often to guide them in the work. As such, they can use this gateway to improve their self-regulation (e.g. notice when they are becoming enmeshed with a supervisee), be more able to shift their energy or focus as needed, and be more grounded in sessions.
- The Doing gateway (hips) supports supervisors' ability to actualise their work

> in a fluid and effective manner. As supervisors master the essential elements of their craft they can work with supervisees more spontaneously and directly. As such, they can use this gateway to continuously adjust their stance or actions (e.g. notice when they need to switch from listening to probing, from decentering to centering), take appropriate action, and be more genuinely powerful in sessions.

For example, in using this process a supervisor might notice that she is often unable to give voice to her concerns but instead talks abstractly about difficult issues with supervisees. As a result, she might choose to reconnect her *Feeling* (heart) with her *Thinking* (head) in order to become more aware of her full experience and what it is like for her in those moments. She might then check in with her *Being* (hara) to get clearer about what she really wants to say and what it would be like to say it clearly and powerfully. Lastly, she can access her *Doing* (hips) through practicing it out loud until she finds her authentic voice.

Like other body-based practices, the Artistry Window provides a simple yet useful way to open up more generative conversations and support the somatic anchoring of a new schema, voice, stance or movement in our bodies and our narratives (see Drake, 2009b). Working with their body enables supervisors to access broader and more complete ways of knowing within themselves and in their sessions to create more sustainable change and results with their supervisees. When supervisors work this way, it also opens up greater possibilities for supervisees to do the same. This is important because a supervisee is often not able to travel farther in sessions than his supervisor is willing to go. One of the benefits of starting from an embodied position as a supervisor is that it enables you to be more attuned and equipped to move between various roles in working with supervisees.

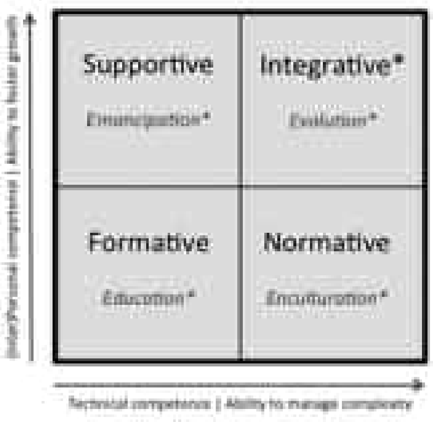
The Identity Window: The four functions of supervision

Vygotsky's (1978) notion of 'zones of proximal development' provides a useful way to look at supervision as a structured and reflective space in which professionals can develop. While the theory was developed through the study of children's development, the notion of 'zones' has relevance for adult development as well. The contention is that what a supervisee does in collaboration with the supervisor today he will be more able to do more independently and capably tomorrow (see Vygotsky, 1934/1987). In his view, the contours of a given collaboration are often defined by a contradiction between a person's current capabilities, his needs and desires, and the environment's demands and possibilities. Therefore, how a supervisor engages with supervisees is influenced not only by her implicit and explicit formulations, but also by the role she takes up relative to their stories about their contradictions.

In looking at roles – and the identities that inform supervision – it would be helpful to move beyond the supervisor-supervisee and supervisee-organisation systems (Hawkins, 2006) to include the supervisor-self and supervisor-profession systems as they too shape behaviours. The result is four elements related to the functions of supervision: (1) supervisor; (2) supervisee; (3) profession; and (4) context. O'Dell (2010) writes about them in terms of: (1) best interests; (2) growth and development; (3) sound and ethical practice; and (4) agency policies, state/federal laws. Kaiser (1996) writes about them in terms of: (1) goals (competent service); (2) environment (supervisory relationship); (3) process (accountability); and (4) greater context (agency, funding sources, politics). The identity work that supervisors engage in as they move through their career and the functional roles they take in a given supervisory session are in large part the result of how they negotiate and prioritise these four systems. They also make role choices based on their real-time assessment of what would enable the supervisee to do the same. Each of the four functions of supervision is particularly relevant for addressing issues related to one of the four elements.

The prominent terms for these functions in the literature are cited in Table 2. In developing the Identity Window, terms were chosen that seemed most well-suited for a postprofessional environment, were applicable in any mode of supervision, and incorporated the philosophy and practices of coaching. Three of the chosen terms came from the existing literature (Inskipp & Proctor, 1993, 1995; Kadushin, 1976; Proctor, 1986); the fourth term was added by the author to address current expectations of supervisors. In addition, for each of the four functions, a primary outcome for supervisees in terms of their movement toward mastery has been proposed as an addition to the literature. The relative demand for each function in any given moment and across a supervisory relationship will depend on the unique constellation of capabilities, aims and demands on the people involved. Supervisors can use the framework to assess and adjust their approaches in order to better meet the developmental and situational needs of their supervisees.

**Figure 2: Identity Window:
The four functions of supervision.**



The Four Functions

1. Formative: This term was chosen because it incorporates the practice-focused *educational* aspects of supervision (Kadushin, 1976) and the practitioner-focused *developmental* aspects of supervision (Hawkins, 2006; Morrison 2001). The term reflects the pivotal role that supervisors play, particularly at developmental thresholds for supervisees (like as a student teacher or a coaching graduate student), in helping them to establish their identity as a practitioner and improve their ability to attend to and

Table 2: Key models of supervision.

Drake (2011b)	Formative	Supportive	Normative	Integrative*
(Dawson, 1926)		Educational	Supportive	Administrative
(Hawkins, 2006)	Developmental	Resourcing	Qualitative	
(Dawson, 1926)	Educational	Supportive	Managerial	
(Kadushin, 1976)	Developmental	Support	Normative	Mediation
(Morrison, 2001)	Interaction	Personological	Situational	Organisational
(Munson, 1993)	Formative	Restorative	Normative	
(Proctor, 1986)	Training	Facilitating	Evaluating	Consulting

* Indicates additions to the literature on the functions of supervision.

understand what is happening in the course of their work. The desired outcome is the advancement of supervisees' instrumental competence and education in becoming a capable practitioner. It is about fostering a growth mindset (Dweck, 2008) in supervisees, helping them learn the base knowledge and skills of their profession, and increasing their capabilities for reflecting on their practice and growing as a result.

2. Supportive: This term was chosen with its more current meaning in mind as found in the solution-focused stance of *resourcing* (Hawkins), 2006) and *facilitating* (Williams, 2004), the need for the *personological* (Munson, 1993), and the *restorative* attention to issues of anxiety (Proctor, 1986). The term reflects the pivotal role supervisors play in helping supervisees to develop a greater awareness and understanding of themselves and how to connect with those with whom they work. The desired outcome is the advancement of supervisees' relational competence and emancipation in terms of their differentiation and development as a person and a practitioner. It is about advocating for the relationship between two humans in supervision (in itself and as a parallel process) and increasing their capabilities for self-awareness, self-regulation and self-care.
3. Normative: This term was chosen because it reflects the intentions for reciprocity behind *qualitative* (Hawkins, 2006) and *evaluating* (Williams, 2004) and the need for *situational savvy* (Munson, 1993). The term reflects the pivotal role supervisors play as stewards of their profession and advocates for the highest level of professional practice in service to clients and communities. Beyond an essential duty of care, this role is not so much to enforce the norms as it is to equip supervisees to act with respect and integrity in serving their clients and representing their profession. The desired outcome is the advancement of supervisees' adaptive competence and enculturation as they move further into their profession. It is about maturing their identity as a professional and the future of their profession, applying what they know to address increasingly sophisticated issues, and developing sufficient proficiency with standards and ethical guidelines to be able to self-govern.
4. Integrative: This term was chosen because it represents the often under-recognised value of embodiment and action as a central element in development and it is in many ways the culmination of the other three roles. The term reflects the pivotal role supervisors play in helping supervisees to take increasing accountability for themselves as professionals in terms of their decisions and actions. The desired outcome is the advancement of supervisees' systemic competence and evolution in being able to work more holistically and fluidly across a range of situations. This is an increasingly important function of supervision given the accelerating rate of change, increased demands on people at a number of levels and the significant diversification of work environments and professional expectations. This function helps supervisees to integrate what they know at a higher level (e.g. to continuously unlearn just as much as they learn, recalibrate their career and professional practice, re-weave the connection between their life and their work, and be more proactive in shaping their profession and the way they work).

Each of these four functions draws heavily from one of the disciplines that have been central in the formation of the field of supervision. Teaching skills are helpful for the formative function, counseling skills are helpful for the supportive function, mentoring skills are helpful for the normative function, and coaching skills are helpful for the integrative function. Masterful supervisors have developed strong skills in each area and have honed their ability to discern what may be most helpful for a given supervisee in a given moment. It is also true that supervisees often signal in a variety of ways what roles and what modalities of learning and development they would find most useful. Hence, understanding how a supervisor functions is best seen as an interpersonally and socially constructed role they choose to take up in response to the stories in play.

Supervisors can use this framework to assess their strengths and areas for development and to adapt their role to best meet the needs of the person, the situation, and the intentions as they emerge in sessions. Supervisors bring a unique blend of strengths and experience to their work as well as unique development needs to increase their overall mastery. For example, a professor who is quite familiar with the *normative* function in supervision may need to learn more about the *supportive* role in order to help a graduate student manage the stress of juggling school, family and work; the coach who is quite familiar with the *integrative* function may need to learn more about the *formative* role of supervision in order to address specific developmental needs in supervisees. Evidence from the interviews suggests that many supervisors are being asked to incorporate more coaching – prominent in the right two quadrants – to address the need of supervisees to keep up in in fast-changing, often time-poor, environments. A question I often ask as I listen in supervision is, 'What does this person need most from me right now?'

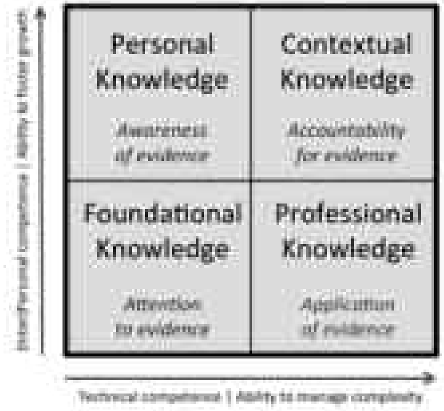
The Mastery Window: The four domains of knowledge for supervisors

The third window is a framework for mastery that supervisors can use to assess and develop their capabilities in delivering the answer to the proceeding question. It parallels other four quadrant frames for professional practice like: (1) the four levels in the *Goals for Driver Education* matrix (cited in Passmore & Mortimer, 2011) basic vehicle control [foundational knowledge], driver characteristics [personal knowledge], skills in traffic situations [professional knowledge], and trip-related considerations [contextual knowledge]; and (2) Boyer's (1990) delineation of four kinds of scholarship: teaching in support of shared foundational knowledge as a student of the craft, discovery in support of personal knowledge as a scholar-practitioner, practice in support of relevant professional knowledge, and integration in support of the contextual knowledge to understand larger patterns. It is also based in my ongoing study of how to assist coaches and coaching psychologists to become masters of their art and science craft.

I am using the word 'knowledge' here in the fullest sense of the word – reflecting a belief that there are many ways of knowing and many types of knowledge. Even if one starts with a sense of knowledge as 'acquired information that can be activated in a timely fashion in order to generate an appropriate response' (Charness & Schultetus, 1999, p.61) it is important to recognise the type of knowledge central to each of the four quadrants. The framework was designed to rebalance the epistemological bases for coaching and supervision by highlighting the two domains of knowledge (personal and contextual) that are often less privileged in commercial, professional and academic circles.

Dexter, Dexter and Irving (2011) advocate for the value of approaches such as this one that draw from disciplines beyond the psychological to provide a more complete frame for the knowledge supervisors need and the issues they address. Supervisors can use the Mastery Window (Figure 3) to assess how they are currently working with knowledge and where they might need to learn and develop in order to better meet the emerging needs of their supervisees. Similarly, evidence is seen as a dynamic process that 'informs the decisions made in supervision, emerges from what is generated in the conversation, gleans meaning from the results and feeds back into the conversation and the broader evidentiary base' (Drake, 2011c, p.163).

Figure 3: The Mastery Window:
The four domains for supervisors.



The four domains of knowledge and evidence

Foundational knowledge pertains to the principles of supervision and it addresses the question, 'What do I believe?'. It concerns the theories, research and heuristics supervisors bring to their work in order to develop sound formulations, support the stages of change, and map what is going on in sessions and with supervisees. It enables them to separate the signal from the noise as they learn what evidence to pay attention to in a given situation. Supervisors can use dialogical practice and institutional validation to support their development in this domain and their *formative* role with supervisees.

Personal knowledge pertains to the professional who is doing the supervising and it addresses the question, 'Who am I?' at an individual, existential level and a relational, systemic level. It concerns the maturity and wisdom supervisors bring to their work in order to self-regulate and maintain their composure in stressful moments and to flex their style as needed. It enables them to notice what novices often miss by becoming more aware of the evidence that is present and relevant. Supervisors can use mindfulness practice and observational validation to support their development in this domain and their *supportive* role with supervisees.

Professional knowledge pertains to the practices that are used by supervisors and it addresses the question, 'What do I do?'. It concerns the ethical practices and duty of care supervisors bring to their work in order to shape and uphold standards as well as transcend fads to advocate for what truly works. It enables them to translate theory into effective action by adapting the best available evidence to meet the needs of a given situation. Supervisors can use reflective practice and peer validation to support their development in this domain and their *normative* role with supervisees.

Contextual knowledge pertains to the power that supervisors bring to their work *with* supervisees and it addresses the question, 'What is the highest purpose I can serve?'. It concerns the cultural astuteness and maturity that supervisors bring to their work in order to take a systemic and sustainable approach, help supervisees develop the resources they need to integrate and apply what they have learned, and more. It enables them to be accountable for their choices regarding evidence (and their impact) and to learn from their experience. Supervisors can use deliberate practice and stakeholder validation to support their development in this domain and their *integrative* role with supervisees.

The Mastery Window is based in a commitment to understand how and why great supervisors perform at higher levels and to use these findings to create better ways to assess supervisors and support their growth and performance. It has been used at a macro level as a resource in structuring training and graduate programmes and at a micro level to enhance the ability of professionals to address particular issues in supervision. Supervisors can use the Mastery Window to recognise the strengths and limitations of their development in each domain of knowledge (and its related evidence) and to plan how they will enhance their range and repertoire in order to work more effectively with their supervisees. This is important because multiple sources of knowledge and streams of evidence are increasingly necessary to address the complexity of supervisees' needs; no one type of data can give supervisors a complete picture of what is going on or needs to be done (Drake, 2009b). It is the lens through which supervisors and supervisees can observe their conversations and ask themselves, 'What knowledge and evidence can we bring to bear on or activate in this situation that will foster progress?'

For example, a supervisor used the framework to work with a supervisee who felt stymied as a new member of a team to: (1) notice her unwillingness to challenge certain colleagues on her team (personal knowledge); and, as a result; (2) draw on research from narrative psychology on self-authorship to enhance her sense of agency (foundational knowledge); (3) devise a series of interventions to raise her issues with her colleagues (professional knowledge); and (4) create the best conditions for her to be heard and addressed (contextual knowledge). In reflecting on his career, another supervisor used the framework to: (1) notice his anxieties with supervisees whom he perceives are in distress (personal knowledge) and, as a result; (2) draw on research from social psychology on self-efficacy to enhance his supervisees' sense of agency (foundational knowledge); (3) remain mindful of his limits and duty of care as he intervenes (professional knowledge); and (4) remember Watters' (2010) caution that his responses need to be based on a cultural understanding of what people are signaling by their distress (contextual knowledge) (Drake, 2011a).

The Mastery Window can also be used in helping a supervisor to notice when she may be over using one or more of the knowledge domains. For example, a supervisor realises that she invests a lot of time in reading and attending courses *(foundational knowledge)* but is less able to consistently apply what she has learned into effective, timely practice *(professional knowledge)* or a supervisor gets feedback that he is quite astute in reading his supervisees' situations *(contextual knowledge)* but is often unable to hold his boundaries well in terms of his own needs *(personal knowledge).* Overall, the goal is to help supervisors make effective decisions in the moment, reflect on their assumptions and actions, and develop vertically and horizontally over time by drawing on the four domains of knowledge and evidence.

It is important to note that practitioners may experience tensions between the activities represented in the lower halves of the frameworks (related to accommodation and conservation) and those represented in the upper halves (related to assimilation and adaptation). For example, professors who supervise graduates in education do so as a teacher and steward of classical narratives about the purpose of universities, schools, teachers and education itself *and* as a mentor and advocate for adaptive narratives so those who are entering the profession can thrive and transform in the milieus in which they will be working. Charon (2010) made a similar observation in her pioneering work in narrative medicine: the development of mastery requires a practitioner to learn the science represented in the lower two quadrants (foundational and professional) to meet the needs for replicability and universality in attending to the field's advancement and learn the art represented in the upper two quadrants (personal and contextual) to meet the needs for singularity and creativity in attending to individuals' well-being.

Conclusion

Table 3 below summarises the Three Windows of development as a way for trainers and associations of supervisors to assess the current state of practitioners and their practices and for supervisors to assess how they work as an instrument (artistry), who they are and how they function in relation to others (identity) and what they know and can offer (mastery) in order to serve their supervisees in the best way possible. The table showcases the key elements for each window across the same four levels.

Table 3: The Three Windows for masterful supervision.

	ARTISTRY WINDOW		IDENTITY WINDOW		MASTERY WINDOW	
	Gateways: Figure 1		Functions: Figure 2		Domains: Figure 3	
	Results and reflections		Roles and relationships		Resources and responsibilities	
LEVEL	**Decisions in supervising**	**Access to energy**	**Function of supervision**	**Outcome for supervisees**	**Knowledge of supervisor**	**Application of evidence**
Principles	Thinking	Head	Formative	Education	Foundational	Attention
Person	Feeling	Heart	Supportive	Emancipation	Personal	Awareness
Practices	Being	Hara	Normative	Enculturation	Professional	Adaptation
Power	Doing	Hips	Integrative	Evolution	Contextual	Accountability

Principles: *Thinking*, often associated with our head, supports supervisors' adeptness with foundational knowledge and their formative work with supervisees. Person: *Feeling*, often associated with our heart, supports supervisors' adeptness with personal knowledge and their supportive work with supervisees. Practices: *Being*, often associated with our hara (or 'gut'), supports supervisors' adeptness with professional knowledge and their normative work with supervisees. Power: *Doing*, the final gateway, often associated with our hips, supports supervisors' adeptness with contextual knowledge and their integrative work with supervisees. This last gateway is critical in order for supervisees to ground their insights and intentions in their narratives (and those of significant others in their environment) and their strategies for action. It is often tempting to go straight from *Thinking* to *Doing* in supervision, but in doing so both supervisors and supervisees miss the critical contributions of *Feeling* (the heart) and *Being* (the hara), make more limited decisions, and achieve results that are less meaningful and/or sustainable.

The Three Windows can be used as a comprehensive approach to develop supervisors and the field of supervision as seen in the following examples:

- The supervisor who wants to improve her *formative* function can increase her *foundational* knowledge by teaching others so as to consolidate and clarify her thinking about how best to educate her supervisees.
- The supervisor who wants to improve his *supportive* function can increase his *personal* knowledge by working on his attachment patterns so as to support his supervisees' emancipation.
- The supervisor who wants to improve her *normative* function can increase her *professional* knowledge by mentoring supervisors so as to clarify her core values and ethical commitments related to their enculturation into her field.
- The supervisor who wants to improve his *integrative* function can increase his *contextual* knowledge by stepping into a leadership role in his field so as to develop a broader understanding of it and help guide its evolution.

Taken together, these frameworks provide supervisors with a suite of tools they can use to: (1) identify where they are in their developmental journey and where to focus their time and energy in furthering their capabilities; (2) develop their wisdom and expertise in order to discern more of what is going on in supervisory sessions; (3) respond in more masterful ways to advance the relationship and supervisees' learning, development and performance; (4) and evolve the craft and field of supervision to keep up with the diversity and the demands of our time. It is hoped that looking through these Three Windows of development will help move supervision beyond oversight to include more generative functions and enable those who supervise to develop themselves and their supervisees as wise and agile professionals. The journey begins with the willingness of supervisors to enrich their artistry, identity and mastery as postprofessional practitioners so they can authentically and powerfully do the same for those with whom they work.

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Paper

Third generation coaching: Reconstructing dialogues through collaborative practice and a focus on values

Reinhard Stelter

Third generation coaching unfolds a new universe for coaching and coaching psychology in the framework of current social research, new learning theories and discourses about personal leadership. Third generation coaching views coaching in a societal perspective. Coaching has become important as a form of dialogue because the (hyper)complexity of our society. Today, knowledge has to be shaped and applied in specific contexts and situations, and both in our personal lives and in the public space we have to learn to negotiate. Coaching can help us generate new knowledge and manage social transformation. Coaching thus facilitates new reflections and perspectives, as well as empowerment and support for self-Bildung processes.

Third generation coaching focuses on the coach and the coachee in their narrative collaborative partnership. Unlike first generation coaching, where the goal is to help coachee achieve a specific objective, and unlike second generation coaching, where the coach assumes that the coachee implicitly knows the solution to particular challenges; third generation coaching has a less goal-oriented agenda but a more profound and sustainable focus on values and identity work. Coach and coachee create something together: They generate meaning together in the conversation, where both parties are on a journey, and where new stories gradually take shape. Third generation coaching integrates the experiential and subjective-existential dimension with the relational and discursive.

It is the author's ambition to elevate coaching and coaching psychology to a new professional level with a new agenda. The term 'third generation coaching' may be understood as a sort of manifesto – not in a normative sense but as an invitation to reconsider the main objective of coaching in late- or post-modern society.

Keywords: *Narrative collaborative practice; third generation coaching; subjective-existential; relational and discursive dimensions.*

THIRD GENERATION COACHING unfolds a new universe for coaching and coaching psychology in the framework of current social research, new learning theories and discourses about personal leadership. Third generation coaching views coaching in a societal perspective. And when society changes, coaching as a specific form of interaction has to develop further: The mission of third generation coaching is to develop sustainability by putting stronger emphasis on values and meaning-making – away from a sometimes limiting focus on goals towards a stronger emphasis on aspirations, passions and values. In that sense, third generation coaching takes part in the unfolding of people's identity – an essential issue for human development.

Social science as a basis for coaching

Third generation coaching involves four perspectives that provide a framework and a foundation for coaching and clarify how the coaching practice is an integrated part of social developmental processes. Societal and individual working and living conditions have undergone significant transformations over the past three decades, which in particular legitimises the third-generation approach with its special emphasis on meaning-making and reflection on values. The following four perspectives will be discussed:

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Social legitimacy: Coaching as a response to late- and post-modern challenges

Our society has changed fundamentally and radically, in ways that have affected all its members profoundly. We live in a globalised society (Beck, 2000). Global factors have an immediate local impact. Our society is characterised by hypercomplexity. In our late- or post-modern society, individuals face a growing diversity of social spheres, each with their own independent *developmental logic*. Different social environments create their own unique organisation and culture, and their members develop their own mode of communication and perceptual logic, characterised by their local culture. However, society at large loses internal coherence. The German sociologist Luhmann (1998) used the term 'hypercomplexity' to describe the fact that everything in society can be described and arranged in a variety of ways (see Qvortrup, 2003). Clear-cut, unambiguous understandings are no longer an option. The English sociologist Anthony Giddens analyses the effect on day-to-day life of the huge social changes that have taken place in late modernity. Giddens (1991) stated:

> The reflexivity of modernity extends into the core of the self. Put in another way, in the context of a post-traditional order, the self becomes a reflexive project. (…) Modernity, it might be said, breaks down the protective framework of the small community and of tradition, replacing these with much larger, impersonal organisations. The individual feels bereft and alone in a world in which she or he lacks the psychological support and the sense of security provided by more traditional settings. (pp.32–33)

These changes have had a pervasive impact on our professional and personal lives in general and, more specifically, on the way in which we generate knowledge, construct our sense of self and identity and find meaning in our lives. By including these sociological theories, the impact and application of coaching in our current social context is highlighted. The author argues that coaching offers an answer to late- and post-modern challenges, which may be part of the explanation for the growing use of coaching within many areas of society.

Coaching, identity and self-constructs

Self and identity have become key psychological issues in the late- or post-modern society that we live in. Kenneth Gergen, a social constructionist and a leading figure in the field of social psychology, has set the stage for a new understanding of the individual in modern life. Gergen (1991) made the following statement: 'The postmodern being is a restless nomad' (p.173). In his opinion, the post-modern self is overwhelmed by a myriad of possibilities and ways of acting on the one hand and disoriented about what to do and how to behave on the other. Sociological and social-psychological insights can help coaching psychologists understand the most important contemporary challenges facing individuals and society.

Thus, coaching as a form of dialogue offers the coachee a space for self-reflection; for revising and refining positions and self-concepts. Identity should be understood as a relational process where the coachee is invited to see him/herself in a new light.

Coaching and learning – between personal experience and collaboration

Learning can be viewed as a transformative process (Illeris, 2004; Mezirow et al., 1990) that is based on a reinterpretation of personal experiences. The way in which we learn and develop often involves a reinterpretation of meaning. This reinterpretation may involve reflection processes where we explore certain perceptions and experiences with the purpose of reviewing and reassessing them. But learning is also a communicative process aimed at grasping the meaning of someone else's expressions. This often is the case, as Mezirow and associates (1990) put it, 'concerning values, ideals, feelings, moral decisions, and such concepts as freedom, justice, love, labor, autonomy, commitment and democracy' (p.8). Certain events may force a *perspective transformation* or a *shift in perspective*, but such a change may also be triggered by conversations with other people.

Coaching can thus contribute to learning and development. The coaching process *per se* can be understood as a transformative process, where the coach's ability to trigger a shift in perspective in the coachee (and him/herself) is crucial for the successful dialogue.

Coaching in the perspective of organisational and leadership theory

The widest use of coaching is, undoubtedly, within leadership and organisational development. Both managers and staff have to be able to handle the growing complexity that generally characterises our working life, organisations, companies and society at large: Systems theory has introduced the concept of *contingency*, a concept that captures the challenges involved in handling complexity. The contingency concept describes the impossibility of finding clear-cut and unambiguous solutions. Leadership is about dealing with this state of contingency and living with the knowledge that clarity, certainty and security are essentially unattainable. Today, more than ever before, we have to live with the risk of misjudgement. One strategy for handling this contingency is to be in and appreciate the space of permanent reflection. In relation to this point, Bettina Rennison (2009) spoke of *reflexive leadership*, where the goal is to move away from 'an operational closed stance to a self-observing reflexivity, where the management system observes its own way of thinking and acting' (p.123; own translation). This requires adopting a meta-position, that is, *taking a reflexive stance to one's own self-reflexivity*. Leadership is like a sea voyage under varying weather conditions; it requires certain fixed points to navigate by. The leader must provide direction. A growing number of management and leadership theorists are convinced that values can serve as an anchor and a guideline for the individual manager's (and employee's) actions, and this value orientation may thus help keep the organisation on course. Values are expressed through the manager's agency (Kirkeby, 2009).

Building on these four basic conditions and perspectives, the main focus of coaching will be discussed with regard to providing a space for reflection.

Consequences for coaching psychology: Expanding the coachee's reflective space

The social developments described in the previous sections invite the following key question: How can the coach (or a leader inspired by coaching) best help the coachee navigate in this world?

In reply to this question, the author suggests that a key goal of the coaching dialogue is to strengthen the coachee's *capacity for reflection.* The coachee will learn to embrace hypercomplexity. In addition, a focus on personal and social *meaning-making* – a process that includes the coachee's various life contexts – serves to expand the individual's horizon. And finally, a *narrative collaborative perspective* can shape a coaching dialogue around the purposes of: (1) strengthening a sense of coherence in the coachee's self-identity; and (2) tying events together and integrating past, present and future into a coherent whole.

In the following, I address three aspects of the coaching dialogue that can *help expand the coachee's reflective space.* These three aspects are essential features in the author's understanding of third generation coaching:

- *Value focus.*
- *Opportunities for meaning-making.*
- *The narrative collaborative perspective.*

Value focus

In our society, which is characterised by a growing degree of diversity in social and organisational values, coaches should encourage coachees to see values as guiding markers that can help them organise their personal and professional lives. Values are somehow timeless and universal but they have to be based on customs and events in our local communities. The ultimate goal is to facilitate and prepare leadership, communication and co-operation, not by focusing on specific goals, but by reflecting on key values as important landmarks for navigating in life.

A value-focused coaching process is inspired by protreptics. Based on these ideas, which have been (re-)articulated by the Danish philosopher and leadership theorist Ole Fogh Kirkeby (2009), the following outline may serve to define and elaborate on these conditions. Protreptics or meta-coaching is a Greek term for the art of turning one's own and others' attention to the core of human existence. Protreptics is a method for self-reflection and dialogical guidance that has been used in the Greek executive academies for generals and leaders since 500 BC. Protreptics is a form of philosophical coaching that is focused exclusively on reflections about values, not on present or future patterns of action. The dialogue between coach and coachee tends towards symmetry, meaning that both parties are equally engaged. Both take part in the dialogue, reflecting on conditions or general topics such as 'responsibility', 'freedom', 'co-operation', etc. Unlike conventional (asymmetrical) coaching dialogues, where the coach takes a neutral position in relation to the coachee's challenge or problem, these dialogues essentially strive for a growing degree of symmetry: The coach and the coachee have a shared interest in examining specific values, because these values are of general relevance to all human beings. This ambition towards greater symmetry also makes it easier for a leader/manager to act as a coaching conversation partner for a colleague or employee. Because the conversation is less goal-oriented, the leader is free to engage in a way that also serves to develop his or her dialogical leadership practice.

The purpose of a value-exploring and value-reflective dialogue is to help the individual take a step back from situation-specific and concrete acts. The idea is to create conditions that enable a reflective space and create moments of understanding by setting out on a shared journey, where the focus is on a different level of self-awareness. In these moments, coach and coachee are not attempting to understand each other as individuals but as human beings who stand for something, and who have aspirations, dreams and convictions. Only after this overall value-oriented reflection can the possible consequences for one's future actions find their way back to the coaching agenda. Considering the presented social science analysis, value-reflective coaching can help expand the coachee's (and the coach's) understanding and 'world view'.

Opportunities for meaning-making

Meaning-making is considered one of the most important means of facilitating the coaching dialogue (Stelter, 2007). Meaning is fundamental because we attribute particular values to our experiences, acts, interactions with others and personal and professional lives. Things become meaningful when we understand how we feel, think and act, for example, by telling stories about ourselves and the world we live in. Meaning-making is based on previous experiences and expectations for the future and is a holistic way of integrating past and present experiences as well as ideas about what the future brings.

Meaning-making marks an integration of individual and socio-cultural processes. In the following I distinguish (analytically) between two ways of meaning-making:

1. One point of departure for the coaching intervention is the coachee's *individual experience* and *personal meaning-making*. Here, the coaching dialogue is inspired by the phenomenological-existentialist approach. In collaboration with the coach, the coachee seeks to understand his or her subjective reality or subjective perceptions and experiences of the culture and context he or she lives in. The focus is on the

implicit and often sensory-bodily dimensions of certain situations, actions or individuals. This perspective may shed light on essential and existentially meaningful experiences and values of past memories – especially uplifting moments – and of what feels right and important to oneself. The process of experiential meaning-making builds a link to practice, habits and routines, which are embedded in the flow of action. The sensory attentiveness that we strive to articulate provides an understanding of the inherent meaning of our practice. In the conversation, the coach triggers a process that offers the coachee an opportunity to develop a sensory experience of a specific situation or event. It is only once it is articulated that the experience is shaped into an *event* and thus attributed meaning for the individual. Literature inspired by phenomenological thinking describes the *felt sense* of a particular situation as a potential way of approaching the experience through language (Gendlin, 1981, 1996, 1997; Stelter, 2010).

2. The second essential point of departure for narrative collaborative coaching is how meaning is shaped in a shared *process of collaboration* between coach and coachee. The coachee brings in a certain self-perceived reality, which is created in the world outside the coaching context and shaped by the relationships that the coachee enters into in his or her workplace, family, spare time or other life contexts. The coach can offer a new voice among the actors that the coachee encounters. The coach's voice may be of crucial importance, because the coaching conversation constitutes a special and actively chosen context, where the coachee invites the coachee to see the world differently compared to his or her existing views. The coach's task is to support the coachee in a reflection on the cultural roots and social relations that determine the coachee's self-concept and self-perceived social reality.

In the following, the aim is to clarify how the coach can take part in the shared process of meaning-making that both incorporates individual perceptions and experiences and focuses on the coachee's realities, relationships, contexts and cultures.

The narrative collaborative perspective

The narrative-collaborative perspective will be presented as well as its role in stimulating the reflective space in the coaching dialogue. The concept of narrativity and narrative psychology can be seen as an extension of the social constructionist perspective – a new approach that integrates the experiential and subjective-existential dimension with the relational and the discursive. Other researchers, who share this view about integrating the embodied-experimental concept with the relational-discursive concept include Crossley (2003), Sampson (1996), Shotter and Lannaman (2002) and Stam (2001, 2002). They all see the possibility of relating phenomenological thinking with social constructionist thinking, which is also the ambition of the author. This is very different from adopting a naturalist perspective, for example by viewing personality as something that is anchored in a more or less stable character feature. Instead, the goal is a culturally oriented form of psychology, where we use experiences and feelings to shape narratives with personal and shared values, individually as well as together with others. As Bruner (1990) stated, '[Values] become incorporated in one's self-identity and, at the same time, they locate one in a culture' (p.29). Telling each other stories and developing and exchanging stories and narratives, whether in a coach-coachee relationship or in a group context, is crucial for social meaning-making; a person's anchorage in a cultural context is always framed by specific values and meaning. Bruner (2006) emphasised the importance of storytelling:

> The principal way in which our minds, our 'realities', get shaped to the patterns of daily cultural life is through the stories we tell, listen to, and read – true or

> fictional. We 'become' active participants in our culture mainly through the narratives we share in order to 'make sense' of what is happening around us, what has happened, and what may happen (p.14).

Narratives structure events and order them in a time line. They make stories – the source of meaning-making – coherent and, as a result, make life meaningful. Narratives give rise to temporal coherence and shape the perception of events, acts, others and ourselves as sensible and meaningful. The plot in any story frames the development of an inner structure and drama (Sarbin, 1986). By telling and listening to stories we make our lives meaningful. In Carr's (1986) words: 'Lives are told in being lived and lived in being told' (p.61).

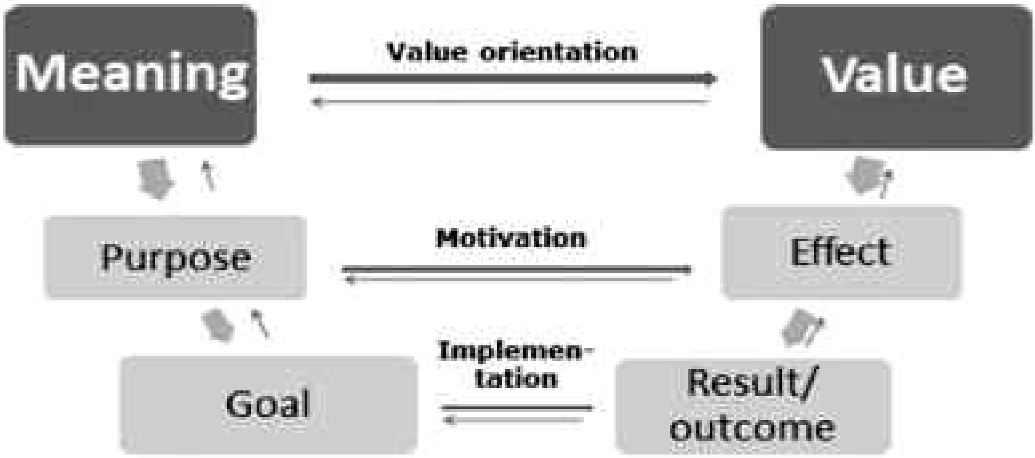
The key assumptions in the narrative approach

In this article it is argued that the narrative approach expands on social constructionist epistemology and reintroduces dimensions that have otherwise been banned from social constructionist thinking. For example, a clearer recognition of intentionality as important for human action is needed. In the following, three key assumptions are discussed to this effect:

1. *Agency* describes the human capacity to choose among options, mobilise energy and take deliberate action based on personal considerations and plans. In this understanding, the individual is seen as engaging in a proactive relationship with his or her world: People are able to take initiatives and to take life in their own hands. Individuals can act out their own intentions, which are based on active interaction with the social and material environment and not only governed by outside impulses or 'destiny'. When an individual speaks about his or her actions, the story will revolve around certain events, which are linked together and structured in a plot that makes the story meaningful for the actor/narrator. Narrative thinking uses the metaphor of a *'landscape of action'*, a concept that was originally developed by the literary theorists Greimas and Courtès (1976), which Bruner (1990) transferred to psychology, and which White (2007) in turn applied in the field of narrative therapy.
2. *Intentionality* describes the actor's continuous stance towards the environment, which is expressed through the person's intentions in relation to specific 'others', tasks or situations. People always relate to their social and physical environment. Generally, intentionality is expressed in personal values and unfolded in meaningful action. In coaching conversations, this is evident, for example, in the coachee's aspirations and effort in relation to specific work tasks or a possible future. Intentionality can be viewed as a hierarchical structure (see Figure 1).

Narrative coaching operates mainly on the top level, addressing the value perspective with a focus on the meanings of actions. This marks a clear difference from first generation coaching approaches (e.g. the GROW model), which are mainly concerned with goals. Narrative practice (see, for example, White 2004, 2007) applies the metaphor of the *landscape of identity* (or *'landscape of consciousness'*), which should always be viewed in interaction with the *landscape of action* (see point 1 above). The metaphor of the landscape of identity focuses on the actor's thoughts, feelings, convictions or beliefs (Bruner, 1986) and thus on the coachee's self-concept and self-perceived identity. Unlike in the social constructionist position, identity in this framework is also a concept that expresses the individual's special convictions and values. Narrative coaching conversations revolve especially around shedding light on the exchanges between the *landscape of action* and the *landscape of identity* in order to add depth to the conversation and help the individual coachees understand themselves and their actions.

Figure 1: The three levels of intentionality (see Stelter, 2009, 2014).



3. *Deconstruction* expresses the possibility of change and multiple interpretations; it originated as a counter-reaction to idealist philosophy and structuralist literary theory. Deconstructionists (e.g. Derrida, 1978) opposed structuralist text reduction that appeared as an attempt at eliminating the internal contradictions in text or speech. The deconstructionist perspective instead assumes the possibility of multiple interpretations and, thus, multiple realities, which lie hidden in the narrative. In the narrative coaching conversation, coach and coachee strive to reinterpret certain dominant and possibly stressful stories about the coachee's reality; myths that 'call for' re-interpretation and re-narrating. According to White (2004), deconstruction deals with procedures that undermine the taken-for-granted understanding of life and identity. With reference to Bourdieu (1988), White (2004) sought to 'exoticise the familiar', that is, to encourage the person to break with his or her original intimate relationship with certain life and thought forms and embark on a journey of discovery in his or her own life; this will ultimately produce a new plot in certain narratives. In witnessing procedures, the witnessing participant helps to deconstruct the narrative by contributing to an understanding of what was said and thus facilitating a re-narration or expansion of the person's existing narrative.

The collaborative dimension

With inspiration from Anderson's (1997) thinking, which is strongly influenced by post-modernist ideas and social constructionism, the coaching dialogue can be seen as a relational form of knowledge generation and as a coachee's opportunity for improved self-concept and self-insight achieved through the verbal discourses, which coachee and coach are mutually involved in. The coaching dialogue can be viewed as a shared exploration, where the therapist/coach and client/coachee together explore the world, thus creating a conversational partnership. The underlying philosophical position that Anderson (2007) described for her therapeutic work, can also serve as a foundation of collaborative practice in coaching (psychology): Coach and coachee are both considered dialogical partners. They take part in the shared production of meaning and knowledge and in the collaborative, reflective process of development, learning and transformation, and this is fundamental for third generation coaching. The coach is seen as a 'generous listener' (Stelter & Law, 2010) who attempts to expand on the coachee's dialogical contributions.

Collaborative theory and practice place renewed focus on interpersonal relationships and community as knowledge-generating and meaning-making factors (see, for example, Anderson & Gehart, 2007). As a dialogue form, collaborative practice is less structured than the narrative approach. The coach will be less likely to rely on his or her own inner 'compass' and will be co-reflective in relation to what the coachee brings up. The collaborative approach is a refreshing answer to the growing social isolation, and it counterbalances the growing individualisation in society, which leaves it up to individuals to find answers to their own challenges and existential issues. Collaborative theory helps bring about an applied perspective to social constructionist thinking. In collaborative practice, people are seen as inter-related and capable of finding answers to individually meaningful questions with the aid of one or more listening and co-reflecting 'others'. The conventional way to learn from someone else has been to be *persuaded*, convinced that the other, by virtue of his or her professional authority or life experience, could reasonably be assumed to 'be right'. But in a time when people of (professional) authority find it increasingly difficult to offer firm and clear-cut answers to complicated work and life issues, it becomes increasingly important to *provide a space for conversation and dialogue*, where people can share challenges and experiences, and to have a dialogue partner who is able to listen rather than offer recommendations or advice, which in many cases is not quite right for the specific situations and challenges the other is facing. In this sense, collaborative theory and practice follow the main premise of social constructionism: We create meaning in relationships, not individually. We do not control the outcome of the conversation, the relationship or the situation as individuals; it is our collaborative meaning-making that ensures quality and progress in conversations, relationships or situations (McNamee, 2004). The first-order, that is, the causal-linear change perspective, that has worked in the past, and which is currently encountering limitations due to the (hyper-) complexity of the world we live in, is supplemented with a *second-order change perspective*, a meta view, based on a living exchange between conversation partners and their positions, and which can, ideally, help initiate a process of change for all the dialogue partners in the contexts where they work and live. The 'best' or 'right' way to provide information – a requirement of good counselling or leadership in the age of modernity – is replaced by *spaces for collaborative conversations and development*, which are more better suited for facilitating personal, social or organisational transformation processes in our current late- or post-modern age. To quote McNamee (2004):

> Our focus is centred on the participants engaged in the immediate moment and the wide array of both common and diverse voices, relations, communities, and experiences that each brings to the current context. (p.18)

The collaborative perspective forms the basis of an entirely new way of generating knowledge. Individuals – including managers or advisors – lose their monopoly of knowledge (which is already proving hard to maintain) and instead generate knowledge in collaboration with others. Collaborative processes form the basis of shared meaning-making.

Basic preconditions of collaborative practice

In the following, some of the key basic preconditions of collaborative practice are described:

1. *Responsiveness:* A key condition of the collaborative dialogue form is the mutual responsiveness of all the participants (coach and coachee or coach and coaching group). Collaborative practice thus facilitates an entirely new conversation culture, where one

listens to the other and in turn seeks to inspire the other with one's own thoughts and reflections on a particular story or description presented by one of the participants. Wittgenstein (1953, p.122) speaks of a new form of understanding: 'that kind of understanding which consists in 'seeing connections'.' In this sense, listening is about more than simply understanding what was said. Listening is not just about absorbing information but involves making meaning for oneself as a listener and inviting the other into the reflections it gives rise to. The original speaker then listens to the other person's reflections and considers them. The complexity increases, the more times the process is repeated, and the more people are involved. The contours of a new landscape of meaning emerge as a result of the participants' way of sharing experiences, thoughts, etc., with each other. Katz and Shotter (2004) described this interaction as follows:

> To think we are in only a mechanical cause-and-effect relation to events in our surroundings is to ignore the crucial role of our spontaneous, living bodily responsiveness to the other and the otherness around us. (p.73)

2. *Relational attunement:* The previous quote leads us to the special conditions that need to be in place in the collaborative, responsive dialogue format. The participants have to demonstrate a willingness to engage mutually with each other and to show mutual empathy; this is in contrast to a conversation culture, where the goal is to prove a point. Instead, the goal is to develop a presence and an attunement, where the participants are constantly trying to tune in to each other. When listening to someone's story, one should pay attention to oneself and the, initially often implicit, sensations the story unravels and then reflect on the impact that the story has on oneself. In this way, the conversation partner's story or challenge becomes one's own. With inspiration from the Danish theologian and philosopher Løgstrup, learning researcher Kirsten Fink-Jensen (1998) speaks of *attunement* as an articulation where one gives shape to something by means of a variety of expressions; this 'something' may be a bodily sensation, a sensory impression or a particular, personal theme. Here, *relational attunement* is described as a *shared or co-created articulation*, where a sensation, a sensory impression or a theme is addressed collectively, and where the participants manage to meet. People act as each other's sounding boards. Relational attunement generates new knowledge that can only take shape in a relationship characterised by mutual responsiveness. The process may resemble a dance, where the partners find a common rhythm and reach out to each other through mutual understanding and shared meaning-making – with respect for the other and themselves, with the knowledge that there will always be differences, and with the acceptance that everybody goes their separate ways after the final dialogue.

3. *Withness-thinking, knowing-with or the art of being with the other:* Relational attunement is achieved by means of a special form of co-thinking, which Shotter (2006) calls withness-thinking. From the listener's position the goal is to develop a special form of *sensory empathy* with the other, not necessarily as an attempt at feeling and thinking like the other but as a sense of the other's position from one's own position and life perspective. This does not quite match the typical understanding of empathy, defined as *having an understanding for someone else's feelings and being able to put oneself in the other person's place.* It is in fact closer to *empátheia*, Greek for passion. It is a passion for immersing oneself in the narrator's situation, allowing oneself to be gripped by it and linking the narrator's story to one's own life and experiences or thoughts while listening. Shotter (2006) described withness-thinking as a way of being with a strong element of body sensation:

> *Withness (dialogic)-talk/thinking* occurs in those reflective interactions that involve our coming into living, interactive contact with an other's living being, with their

> utterances, with their bodily expressions, with their words, their 'works'. It is a meeting of outsides, of surfaces, of two kinds of 'flesh' (Merleau-Ponty, 1968), such that they come into 'touch' or 'contact' with each other. [...] In the interplay of living moments intertwining with each other, new possibilities of relation are engendered, new interconnections are made, new 'shapes' of experience can emerge. (p.600)

The point is thus not to interpret what one hears or to attempt to reach a 'correct' understanding of the story. It is not a *representation* or a depiction of what the other person 'really' means and thinks. It is clear that we cannot actually hear and see what is going on in the other person and in his or her world. The best we can do is to allow the things we hear and see to influence the way we think and act. What the other person says may cause the listener to think and find new ways of understanding and acting in the world. We can share these reflections with the speaker, who inspired them in us. *Withness-thinking* becomes a shared process of knowledge production between the dialogue partners. In a mutual process of withness-thinking and presence, the conversation becomes a dynamic dialogue between both parties or – if it takes place in a group – among all coaching partners. Dialogue is understood here in its original Greek meaning: Dia-log=through (διά /dia) speech or discourse (λόγος/logos). The participants develop in a mutual relationship *through speech and discourse.* The dialogue becomes the art of conversation, where one is simultaneously with the other and with oneself.

4. *Conversation ethics:* In a coaching relationship, the coach's attention is aimed at the coachee's experiential world. In the coaching dialogue, development happens on the basis of the coach's withness-thinking and empathic position. In this process, both/all participants move forward and develop[1]. Questions are initially primarily driven by the coach's need to engage in withness-thinking in relation to the coachee's life context and to develop a sense of what is happening. In contrast to a strictly narrative inquiry strategy, which follows a particular structure (Lowe, 2005), Shotter and Katz (1996) spoke about 'striking moments'. These are the moments when one or both participants experience challenges, concerns, confusion or movement in a new direction, where a new perspective emerges, and where the dialogue is driven toward transformation and development. It involves a sense of being present and allowing oneself to be moved by the other's thoughts and reflections. A specific conversation or discourse ethic is beginning to take shape as the basis of the special qualities that characterise this dialogue; the partners are present for the sake of the other as well as for themselves. They create meaning together and find pathways to each other's development (Anderson, 2007). Each listens to the other and attempts to understand the dialogue partner on his or her own terms. Both parts engage in withness-thinking by reflecting on the other´s reflections and by being inspired by the other. The collaborative form of meaning-making unfolds the developmental potential of the dialogue.[2] In this interaction it also becomes crucial for the coach to inquire whether and how the coachee perceives the relationship as supportive (see also, de Haan, 2008).

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[1] In group coaching, hopefully everybody moves forward – each in their own way.

[2] Collaborative practice can be applied across a variety of conversation contexts, for example in meetings, team development or creative developmental processes – and, of course, in coaching. By engaging in collaborative practice the coach attempts – as much as it is possible in the coaching context – to establish a symmetrical relationship with the coachee.

Practicing third generation coaching as a narrative collaborative dialogue

In the following, four dimensions of the applied practice of third generation coaching are outlined, all of which focus on meaning through collaboration between coach and coachee. I will highlight the following:

1. Appreciation and focusing on strengths and possibilities.
2. Reflection on values, aspirations, wishes and dreams.
3. Externalising conversations, re-authoring and alternative stories.
4. Witnessing.

1. Appreciation and focusing on strengths and possibilities

The coach works from the following basic assumption: The coachee has come in because of certain challenges, which the coach needs to take seriously. But in the coaching conversation, the focus is placed mainly on the uplifting aspects and on the coachee's successes in order to trigger a process of change and development. In the concrete intervention practice, various social constructionist-inspired approaches are combined to form a narrative collaborative process.

From a *solution-focused perspective*, the coachee may be invited to outline a preferred future scenario and thus focus on certain resources that he or she actually possesses, and which have emerged on several previous occasions. Specifically, the coach and the coachee can arrive at an understanding that paves the way for a new narrative, where the coachee can begin to see possibilities of realising the preferred future scenario (see more in Berg & Szabó, 2005).

From an *appreciative perspective* one would address the following three key aspects in the work and life contexts that the coachee highlights: In the conversation one would appreciate and value the best of what is, envision what might be and dialogue what should be. In a narrative collaborative perspective, these three elements can be seen to form three different plots, which may serve as a basis for working towards a more uplifting narrative about a specific topic. *An example:* A female coachee presents a situation in her workplace, where she is very frustrated about certain cut-backs and growing workloads. As a first step, the coach should allow the coachee to speak about the situation as she perceives it. Making room for that initial narrative is important for several reasons: First of all, the coachee needs to be allowed to 'unload' and tell the full story. Second, the coach's interest and openness help promote the basic acceptance and sense of security that the coachee should experience in the conversation with her coach. And third, it gives the coach a chance to listen to a narrative that forms the basis of the ongoing dialogue and developmental process with the coachee. From an appreciative perspective, the coach will at some point choose to focus on the best of what is in the coachee's workplace. Ideally, the coachee then discovers that there are enough qualities present, for example, the collegial relationships, that she can view the current challenges in a more positive light. The coachee may, for example, discover that there are plenty of resources among her co-workers that make it possible for them to take a creative and innovative approach to the cut-backs (see Orem et al., 2007).

Certain perspectives from *positive psychology* are quite compatible with the basic deconstructionist pattern that characterises coaching as a narrative collaborative practice; In particular the coach's support in helping the coachee develop optimistic explanation and attribution styles, which are properties that may be considered crucial for the development of psychological resilience. These attribution styles may begin to unfold more in the coaching dialogue, if the coachee chooses to consider her strengths rather than the problematic aspects of her interactions with the environment. Questions such as, 'Could you mention three things that you have done really well in handling this difficult situation?' or 'If you imagine that you were the manager, what would be the first positive initiative you would take in your team?' are possible ways of strengthening new ways of addressing challenges which counteract a focus on problem-oriented explanation patterns (read more about positive psychology coaching in Biswas-Diener, 2010).

2. Reflection on values, aspirations, wishes and dreams

A key perspective in the narrative approach is to couple the coachee's drive to act, that is, the coachee's *landscape of action*, with the coachee's values and culture-based foundation and his or her identity and self-perception, that is, the coachee's *landscape of identity*. The coachee is able to take initiatives, to take life into his or her own hands and to act on the basis of personal meaning and intentions. In many cases, the coachee is not fully aware of the values that are so important in guiding her actions. They are implicit in the action. The coach's questions about the underlying values behind the action may alert and activate these values and trigger a process of reflection and development. The action thus takes on a conscious identity link to values and convictions, which will be very satisfying to the coachee, because the purpose and objectives of the concrete tasks are thus reflected and anchored in the coachee's identity and long-term aspirations, wishes and dreams. In the course of the conversation, certain values and convictions will often be found to have roots far back in time and to be associated with specific individuals and with situations and cultural contexts that the coachee has been a part of, and which have been important for the coachee. This link to the past in connection with an added value perspective in relation to future acts constitutes a crucial working perspective in narrative coaching. Certain current events and acts are more clearly associated with former life contexts and events and are also linked with aspirations and possible acts in the future. This makes the coachee's story about a certain topic richer and thus more meaningful and valuable.

Working with values in the coaching dialogue

In a one-on-one conversation the coach will act as the reflective dialogue partner (a witness), for example, by appreciating and reflecting on the values and meaningfulness in the coachee's way of acting. The coach focuses on the potential *effect* or *impact* of a certain event for the coachee. The coach might make the following statement:

> *I noticed that [event Y] is very significant for you and the way you think and act. Could you tell me a little more about that, and how it affects the way you act in the context we were just talking about?*

In the subsequent conversation, the goal is to examine how these consequences are reflected in specific experiences and other events involving the coachee. In the ongoing dialogue, the dialogue partners seek to examine possible general values and their roots in the coachee's past. In this process, the goal is to expand the story's plot and to *thicken the narrative* in an uplifting direction in order to add new dimensions to the narrative. The coach asks the coachee to try to link the presented values with specific individuals or contexts in the past:

> *Can you think of someone from the past, perhaps someone from your family, a former colleague, a boss, a teacher, etc., who represents some of the values that you were just talking about, and who may have influenced the way you think and act today?*

Eventually, these values can be included in a conversation that seeks to clarify possible future action. The coach might ask, for example, by involving this person from the past:

> *What do you think this person would propose with regard to the decision you're facing?*

3. Externalising conversations, re-authoring and alternative stories

The key quality of each narrative process depends on collaborative practice. And in this narrative collaborative process, the *externalising conversation and re-authoring* are important methods for scaffolding the coachee's learning by helping the coachee to experience certain social and cultural spaces and to understand the importance of these experiences at a personal level. Scaffolding is required to help the coachee move into the 'proximal zone of development' (Vygotsky, 1962). The purpose of the scaffolding process is to help the coachee move from a problem-solving strategy regulated by others to a self-regulating action strategy in relation to a given issue (Nielsen, 2008). In the narrative process, scaffolding is based on what currently makes sense for the coachee.

In an externalising conversation, the coachee is invited to tell his or her story in a different way. In many cases, one will find that the coachee has internalised the problem, as if it sprang from his or her own personality features or qualities. In narrative coaching, however, the conversation is based on a different basic assumption: the problem is not the coachee as a person. The problem is the *problem*, which is external to the person. The coachee will tell the story by giving the problem a name (i.e. 'my frustration'), and the story is told with a focus on what *my frustration does*. Externalisation thus offers the coachee a new perspective by providing an alternative way of viewing and talking about the problem (Law, 2013; White, 2004).

In re-authoring, the coachee's story is treated as a manuscript that is written by the coachee – in co-operation with the coach. This implies that the coachee is free and able to re-author his or her life story. In this context, re-authoring can be seen as a different form of externalisation, where the coachee adopts an externalised position as author by viewing his or her life story from a different vantage point. In narrative coaching, re-authoring techniques are integrated with the externalising conversation process.

4. Witnessing

In witnessing, others (the coach, other members of the coaching group or invited guests) reflect on their thoughts upon hearing the coachee's story, their impressions of the storyteller's *landscape of identity* (aspiration, wishes, convictions and values) and the impact the story has for them and their own aspirations, etc., for their life, work, relationships, etc.

The participants take turns being audience and narrator. One person at a time witnesses what the coachee has just said by reflecting on the coachee's statements on the basis of the witness' own world views, values and specific everyday challenges. Witnessing is an important element in the deconstruction of the coachee's existing reality, a reality that may seem stressful, unsatisfactory or challenging. The purpose of outsider witnessing is to help the coachee reconstruct his or her reality, in part by means of thickened narratives that challenge thin conclusions about the person's life, identity and relationships. This is in keeping with the post-structuralist tradition, where identity is viewed as a social construct, a public emergence. This emergence takes place in narrative collaborative coaching through outsider witnessing and defining ceremonies. Identity is variable and shaped by the contexts and relationships that the person enters into. This means that all narrative collaborative coaching conversations have an underlying deconstructive perspective by virtue of the relationship between coach and coachee(s) and the development of new, thickened stories about the coachee's life, contexts and relationships. Witnessing processes are most effective in group contexts. The following may serve as an example: After the coachee has presented an event, a situation or a challenge to the group, the coach may develop a group conversation that revolves around the following questions:

1. *What stood out for you in the coachee's story? – What expression, what phrase caught your attention as a witness?*

2. *What impression does that give you of the coachee's life, identity and world in general? What does this expression/phrase tell you about the person's intentions, values, convictions, hopes and ambitions?*
3. *What does this expression/phrase tell you if you relate it to your own life?*
4. *How does the story move you? Where has your experience with the story taken you?*

Thus, the witness serves as a sounding board for the coachee's story. Over time, this becomes a mutual process, where shared meaning-making becomes the key driver of development for everyone involved.

Closing remarks

The theoretical positions and reflections of this article discuss and analyse the properties of a new and third generation of coaching (Stelter, 2014). The approach could be understood as a kind of manifesto towards *more symmetry* in the dialogue between coach and coachee, but the approach should not be understood as a closed, dogmatic system. Third generation coaching can be viewed as an attempt at *developing a new dialogue culture.* The coach leaves the role of a more or less neutral facilitator and includes him- or herself as a *fellow human* in the dialogue. Third generation coaching is about presenting one's reflections, sharing with others and reflecting on what the others have said and reflected upon. The coachee can use the thoughts and reflections of a dialogical partner (the coach or another person) as an impulse to put his/her own experiences, thoughts and reflection into perspective. These witnessing processes and other forms of community-building rituals from narrative collaborative practice are new ways of sharing feelings, thoughts, ideas, etc.; they are conversation formats that strengthen social capital (see Stelter et al., 2011). We reflect on what we have heard, *without* judging or evaluating. Listening to the other and suspending counter arguments releases a collective intelligence that we enact far too rarely. Dialogue can make *synergy* more than just a buzz word. Narrative collaborative practice triggers shared movements where everyone adopts a position of appreciative mutual interest and is willing to listen in order to learn. Thus, third generation coaching can become a process of shared meaning-making that aims for a new understanding for everyone – an ideal that we can strive for, but which is probably never fully achieved. In this sense, third generation coaching can help provide a direction and a value base which is crucial for dealing with societal complexity and ensuring more sustainable developmental conversations. Recent empirical research in group coaching (Stelter et al., 2011; Stelter, 2014) suggests that third generation coaching creates development for all participants, provided they are willing to participate constructively in the dialogue.

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Paper

Coaching individuals with perfectionistic tendencies: When high standards help and hinder

Sarah Corrie & Stephen Palmer

Perfectionism has been widely recognised in the clinical field but has received less attention in the coaching psychology literature. Referring to overly high and unforgiving personal standards of performance that are accompanied by harsh self-evaluation when self-imposed standards are not met, perfectionism has the potential to undermine the coachee's ability to achieve their goals as well as the coaching process itself. In consequence, it is important for practitioners to be able to identify and work effectively with those coachees whose perfectionistic tendencies represent an obstacle to progress. This paper discusses the current literature on perfectionism and provides recommendations on how to work effectively with coachees for whom unremittingly high personal standards are an impediment to personal growth and development.

Keywords: *Perfectionism; perfectionistic tendencies; self-evaluation; high personal standards; self-acceptance; context.*

THE CONSTRUCT of perfectionism has long been recognised in the clinical literature and in personality theory. In recent years both the theories about, and research on, perfectionism have grown considerably (Sumi & Kanda, 2002) with an emerging literature examining the implications of perfectionism for well-being and functioning in both clinical (see Shafran & Mansell, 2001) and non-clinical populations (Beheshtifar, Mazrae-Sefidi & Nekole-Moghadam, 2011; Kearns, Forbes & Gardiner, 2007; Nekole-Moghadam, Beheshtifar & Mazrae-Sefidi, 2012). As there is growing recognition of the ways in which perfectionistic tendencies may impact on an individual's performance, so perfectionism has started to become a focus of the coaching psychology research and literature (see, for example, Ellam-Dyson & Palmer, 2010).

Perfectionism has been defined as the desire to achieve unremittingly high standards of performance in combination with excessively critical self-evaluations (Frost et al., 1990). Individuals who aim for perfection often define self-worth largely in terms of accomplishment, evaluating experiences according to often rigid and overly demanding performance criteria, productivity or success. For these individuals, any aspect of personal performance which is judged as falling short of these standards maybe evaluated as a failure (Pacht, 1984). Perhaps for these reasons the self-development author Anne Wilson Shaef (2013) has described perfectionism as, '…self-abuse of the highest order'.

As the evidence accumulates to suggest that this is a widely occurring phenomenon, it is reasonable to assume that perfectionism is likely to feature in the work with many coachees and may, in certain circumstances, warrant intervention in its own right. As such, those who deliver coaching interventions need to be well-equipped to identify variants of perfectionism that are likely to interfere with either coachees' ability to achieve desired outcomes, or with their ability to use coaching effectively as a vehicle for change and growth.

In this paper the case is made that coaching psychologists need to be aware of, and able to identify, manifestations of perfectionism that have the potential to

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hinder coachee goal-achievement, well-being and development. The literature on perfectionism and its relationship to well-being and functioning is reviewed. The difference between unrelenting standards that are likely to be detrimental to the individual, and the healthy pursuit of excellence, is considered. Guidance is offered on how to identify 'warning signs' of negative perfectionism in coachees. The paper concludes with some recommendations on appropriate interventions that can be usefully employed when it becomes evident that a coachee's level of perfectionism requires intervention in its own right.

Towards an understanding of perfectionism: Findings from the literature

Kearns, Forbes and Gardiner (2007) noted that one of the principle challenges of working with the construct of perfectionism is the lack of any universally agreed definition. In its broadest sense, perfectionism refers to excessively high personal standards of performance that are accompanied by critical self-evaluation when self-imposed standards are not achieved. However, beyond this broad conceptualisation, different authors have emphasised different aspects of what is perhaps best understood as a multifaceted construct. For example, perfectionism has been conceptualised as a personality trait (Besharat et al., 2010), and as a pattern of thinking and behaviour that is consistent over time (Anshel et al., 2009). Drawing on information-processing theory, Corrie (2004) proposed that with the tendency to fuse self-worth with achievement, the phenomenon can be usefully understood as a particular cognitive stance towards the self and one's experience. Burns (1983) has also construed perfectionism in cognitive terms, describing it as a network of cognitions that comprises expectations and evaluations of self, others and events which are characterised by a rigid adherence to overly demanding standards and the tendency to view performance as the key criteria for self-worth. More recently, Egan, Wade and Shafran (2010) have proposed that perfectionism can be understood as a transdiagnostic process that is implicated in the aetiology and maintenance of a broad range of psychopathologies.

Whilst these authors have tended to emphasise the unidimensional, self-oriented aspects of perfectionism, others have argued for a broader, multidimensional conceptualisation. Frost and associates (1990), for example, developed a multidimensional self-report perfectionism scale (the FMPS) which draws upon a combination of theoretical constructs and self-report measures (see Egan, Wade & Shafran, 2010, for a review). Frost and associates (1990) proposed that the excessively high standards demonstrated by those with perfectionistic tendencies are typically accompanied by doubting one's actions and being unduly preoccupied with making mistakes. Additionally, they emphasise that these individuals are overly sensitive to parental expectations and criticism and tend to overvalue order and organisation. More specifically, the FMPS is organised around the following dimensions:

- Concern over mistakes (comprising items such as, 'If I fail at work/school, I am a failure as a person');
- Doubts about actions (identified through statements such as, 'It takes me a long time to do something 'right'');
- Personal standards (e.g. 'I set higher goals than most people');
- Parental expectations (e.g. 'My parents wanted me to be the best at everything');
- Parental criticism ('As a child, I was punished for doing things less than perfectly');
- Organisation ('Organisation is very important to me').

Hewitt and Flett (1991a) have also developed an elaborated conceptualisation of perfectionism, arguing that in order to fully understand this construct, it must be conceptualised within the context in which it is expressed. Their multidimensional perfectionism scale (HMPS) comprises three dimensions which emphasise the interpersonal situations in which perfectionistic standards are activated or enacted. The dimensions of their self-report inventory are:

1. Self-oriented perfectionism: that is, the setting of unrealistic, exacting personal standards coupled with stringent self-evaluation of performance (for example, as expressed in the statement, 'I strive to be the best at everything I do');
2. Other-oriented perfectionism: that is, setting unrealistic, exacting standards for others and evaluating them critically when they fail to achieve this (for example, 'If I ask someone to do something, I expect it to be done flawlessly');
3. Socially-prescribed perfectionism: the perception that the individual is subject to the unrelenting standards of others (as expressed in statements such as, 'People expect nothing less than perfection from me').

As Egan et al. (2010) observe, the HMPS and the FMPS are the two principal measures of perfectionism that have used to investigate perfectionism, at least in clinical populations, and although a review of the statistical properties of the measures is beyond the scope of this paper (see Flett et al., 1991, and Frost et al., 1993, respectively), there appears to be strong evidence for reliability as well as discriminant validity (see Enns & Cox, 2002). Whilst there is a degree of overlap between the measures, with socially prescribed perfectionism on the HMPS correlating with the parental criticism and parental expectations subscales of the FMPS (Frost et al., 1993), the dimensions do not overlap fully, suggesting that perfectionism encompasses more elements than either measure alone fully accounts for. These findings would appear to support the view that perfectionism is a multifaceted, complex construct.

Although there are differences in how perfectionism is understood, a number of common features can be identified that pave the way for thinking about how – and when – to address perfectionism in coaching. These would appear to include: (1) the over-evaluation of achievement and striving; (2) setting excessively high standards of performance and then rigidly adhering to these; (3) overly harsh evaluations of one's own performance (including difficulties tolerating setback or failure) and (4) negative consequences for self and/or others when perfectionistic tendencies are manifest.

Taken as a whole, much of the literature would appear to point to perfectionism as exerting a negative influence on well-being, functioning and productivity, with a marked bias in the literature towards identifying its problematic nature. This is perhaps unsurprising given the research findings which highlight the negative consequences for perfectionistic individuals and those around them. Perfectionism has been shown to reduce personal productivity and life satisfaction, and to impair quality of interpersonal relationships (Burns, 1980; Hill, Zrull & Turlington, 1997). In the workplace, individuals with strong perfectionistic tendencies can prove difficult to line manage, challenging for colleagues to work with, and problematic for subordinates to work for (McMahon & Rosen, 2008).

Perfectionism has been implicated in elevated stress levels, impaired decision-making, inflexibility, reduced interpersonal sensitivity, procrastination and avoidance (see Beheshtifar, Mazrae-Sefidi & Nekole-Moghadam, 2011). As at least some of the characteristics (such as poor decision-making, limited interpersonal skills and resistance to change) have been consistently implicated in leadership derailment, it has been noted that perfectionism may contribute directly to maladaptive leadership behaviour (Ellam-Dyson & Palmer, 2010). For example, drawing on Hurley and Ryman (2003), Beheshtifar, Mazrae-Sefidi and Nekole-Moghadam (2011) observe that the manager with perfectionistic traits may be unaware of problematic behaviours and lack the self-awareness and interpersonal sensitivity to appreciate that their attempts to be empowering can be experienced by others as over-controlling. Indeed, there is some evidence that managers who demonstrate high levels of perfectionism do not make good leaders (McMahon & Rosen, 2008).

In the clinical arena, perfectionism has been associated with numerous domains of emotional distress and difficulty including anxiety disorders (e.g. Frost & DiBartolo, 2002), trait anxiety (Juster et al., 1996), depression (Hewitt & Flett, 1991b; Kawamura et al., 2001), eating disorders (Moor et al., 2004); suicidality (Chang, 1998) and borderline personality disorder (Layden, Newman & Morse, 1993). The various 'domains' of perfectionism have also been differentially implicated. For example, self-oriented and socially prescribed perfectionism appear to feature particularly strongly in depression and suicidality (Hewitt & Flett, 1991b; Ranieri et al., 1987).

In view of the apparently highly negative and potentially far-reaching consequences of perfectionism it is not surprising that perfectionism has become an increasing focus and target of intervention in personal development (Antony & Swinson, 1998; Egan, Wade & Shafran, 2010) and coaching (Ellam-Dyson & Palmer, 2010). Some have even concluded that any striving for perfection is by definition evidence of psychological difficulty (Blatt, 1995; Pacht, 1984). However, is this truly the case, and is it accurate to state that the legacy of perfectionism is inevitably one of distress or impaired functioning?

Unrelenting standards or striving for excellence: Differentiating helpful and unhelpful perfectionism

As noted by Antony and Swinson (1998), amongst others (Ellam-Dyson & Palmer, 2010), perfectionism is not intrinsically detrimental. Indeed, as Ferguson and Rodway (1994) point out, many people adopt a perfectionistic approach in specific areas of their lives without ever developing impaired functioning or emotional distress. Corrie (2002) has also suggested that perfectionism may be a normative human experience rather than a limitation which must be overcome. This would appear to be supported by an emerging literature which highlights the potentially positive consequences of perfectionism. For example, Nekole-Moghadam, Beheshtifar and Mazrae-Sefidi (2012) found a positive correlation between perfectionism and creativity. Other studies have found perfectionism to be associated with higher academic achievement, higher levels of motivation to achieve, and use of adaptive coping strategies (Ram, 2005). Additionally, higher scores on the dimensions of personal standards and organisation on the FMPS have also been associated with an increased sense of personal efficacy and high self-esteem (Frost et al., 1993; Minarek & Ahrens, 1996).

Taken as a whole it would, therefore, appear that whilst perfectionism may indeed be associated with problems in the workplace, self-handicapping behaviours and negative effects on well-being it can, in other circumstances, benefit the individual. Attempting to understand how perfectionism can, in certain circumstances, contribute to positive outcomes has led researchers to attempt to differentiate positive and negative sub-types.

Burns (1980) has proposed that in order to understand the effects of perfectionism on well-being and performance, it is necessary to differentiate adaptive and maladaptive subtypes. This echoes the previous work of Hamachek (1978) who distinguished helpful and unhelpful variations of perfectionism according to the degree of flexibility with which personal standards are established. For Hamachek, when striving for excellence is accompanied by sufficient flexibility to allow for human frailties and personal limitation, perfectionism can be adaptive. This 'normal' or healthy version of perfectionism is characteristic of those who:

> '…derive a very real sense of pleasure from the labours of a painstaking effort and who feel free to be less precise as the situation permits' (Hamachek, 1978, p.27).

In contrast, unhelpful or negative perfectionism is characterised by the rigid, unrelenting application of excessively high standards in which minor 'infringements' or flaws in performance cannot be tolerated:

> 'Here we have the sort of people whose efforts… even their best ones… never seem quite good enough, at least in their own eyes. It always seems to these persons that they could… and should… do better… They are unable to feel satisfaction because in their own eyes, they never seem to do things good enough to warrant that feeling' (1978, p.27).

This early attempt to differentiate adaptive and maladaptive subtypes goes some way to helping coaching psychologists better understand when and why perfectionism becomes problematic. As Adkins and Parker (1996) suggest, adaptive perfectionism can be seen as an active approach to the world. The desire for success reflects an assumption that high standards are achievable due to underlying beliefs about the self as capable and worthy. In contrast, maladaptive perfectionism (what Beheshtifar, Mazrae-Sefidi & Nekole-Moghadam (2011) refer to as 'the dark side' of perfectionism) reflects a passive approach in which the need for success reflects a preoccupation with avoiding failure due to beliefs about the self as inadequate and unworthy.

In behavioural terms, the difference between positive and negative variations of perfectionism can be understood in light of patterns of positive and negative reinforcement. Positive perfectionism is constructed as the harnessing of one's resources to achieve a goal that results in a favourable outcome. The behaviour is associated with specific emotions as a function of positive reinforcement. In contrast, pursuit of the same goals in order to avoid perceived negative consequences would be associated with emotional responses as a function of negative reinforcement. Interpreted in this light, striving for excellence is only likely to become an obstacle to goal attainment and emotional well-being when expectations of the self are inflexible and based on a sense of personal inadequacy. A similar position is adopted by Hewitt and Flett (1993) who, drawing on their multidimensional conceptualisation of perfectionism, propose that situational stressors are likely to trigger difficulties for perfectionistic individuals only if they pose a threat to some core aspect of the self. As self-oriented perfectionism prioritises the attainment of personal standards, any stressor which disrupts the achievement of those standards is likely to pose a threat to the central aspect of the self, thus representing a vulnerability factor. Thus, self-oriented perfectionism may only become problematic when associated with situational triggers or interpersonal contexts that undermine sense of personal identity, efficacy or self-esteem. In contrast, healthy perfectionism is evident in those who work conscientiously towards a desired result but who are able to tolerate setbacks and failures when they occur. This so-called 'positive perfectionism' has been associated with higher levels of advancement, self-esteem and self-actualisation whilst negative perfectionism has been associated with low self-esteem, depression and irrational beliefs (Niknam, Hosseinian & Yazdi, 2010).

In summary, as observed by Silverman (1999), perfectionism has potentially positive and negative consequences depending on how it is channelled. Where it represents the harnessing of focus, motivation and effort in order to pursue a goal that enables the pursuit of a positive outcome, perfectionism represents the healthy pursuit of excellence that enables individuals to achieve. In the context of coaching, this form of perfectionism could be seen as a valuable resource at the client's disposal for pursuing meaningful goals. However, where excessively high standards are pursued in an attempt to avoid negative consequences perfectionism tends to be negative in orientation and may require further exploration to understand its potential problematic implications for the client, their goals, and the coaching contract. As a potential obstacle to the effective delivery of coaching, it is intervening in this latter form of perfectionism to which we now turn our attention.

Working with perfectionism in coaching psychology practice: Tailoring interventions to specific presentations

When working with a coachee who displays signs of perfectionism, a central task is one of helping coachees understand the difference between positive and negative manifestations, as a precursor to modifying unhelpful aspects, whilst at the same time developing new standards and behavioural repertoires that support the healthy pursuit of excellence. How might coaches and coaching psychologists best approach this task?

Based on a review of the literature, there are four specific ways in which perfectionism might present itself in coaching, each of which is likely to require a different response. These are:

1. The coachee's perfectionism is a problem in its own right and, therefore, modification of perfectionistic standards needs to be an explicit focus of the coaching contract.
2. The coachee's perfectionism is implicated in other areas for which the client is seeking coaching;
3. The perfectionism represents a vulnerability factor that could undermine future development, representing a psychological 'Achilles heel' for the coachee;
4. The coachee's perfectionism is impacting, or has the potential to impact on, the coaching itself.

These will now be briefly considered.

1. The coachee's perfectionism is a problem in its own right and, therefore, modification of perfectionistic standards needs to be an explicit focus of the coaching contract

Although the coachee may not have sought, or been referred for, coaching due to identification of perfectionism, it becomes clear that the client has excessively high and rigid personal standards, coupled with a tendency towards harsh self-evaluation, particularly in the face of setback or failure. These factors, in the coaching psychologist's opinion, are directly undermining the coachee's ability to achieve agreed goals. Other manifestations of this might include the coachee's obvious avoidance of new challenges for fear of making mistakes or a rigid perspective on criteria for success that prevents flexibility and innovation. In coaching terms, this could be considered a 'BIG' (Behaviour Incompatible with Goals) problem (see Dunkley & Palmer, 2011) and the approach to the intervention here is likely to draw heavily on modifying unhelpful networks of cognitions (including enduring cognitions such as underlying assumptions and beliefs) as well as encouraging experimenting with new behavioural repertoires to observe outcomes relative to desired goals.

2. The coachee's perfectionism is implicated in other areas for which the coachee is seeking coaching

Although the coachee may not have sought, or been referred for, coaching due to the identification of perfectionistic tendencies (by self or others), it becomes apparent following assessment that perfectionism has a role to play in preventing lack of success in defined areas. For example, consistent failure to deliver results through others as a function of interpersonal difficulties with subordinates might reflect the influence of other-oriented perfectionism that is impeding the effective management of others. This might necessitate the use of interventions that focus on enhancing self-awareness, gaining information on the coachee's external image and possibly social skills training to enhance effective communication skills.

3. The perfectionism represents a vulnerability factor that could undermine future development, representing a psychological 'Achilles heel' for the coachee

Here, the coachee's perfectionism represents a risk factor for reduced well-being and performance in work or in life and may even render the individual vulnerable to psychopathology when particular levels and types of challenge are encountered (such as when a situational stressor disrupts the achievement of the personal standard thus representing a threat to some central aspect of the self). This may require more in-depth work on enhancing self-esteem, decoupling self-worth and achievement, and helping the coachee recognise this as an area of vulnerability to which they might always need to remain alert, especially during times of increased personal or professional strain. When working with this category of perfectionism, the coach or coaching psychologist may also need to hold in mind the interface between coaching and psychotherapy and consider a referral to a therapist should the coachee's level of need transcend the terms of the coaching contract.

4. The coachee's perfectionism is impacting, or has the potential to impact, on the coaching intervention itself

In practice, the modification of perfectionistic mindsets and behaviours is not always easy to achieve. As Nekole-Moghadam, Beheshtifar and Mazrae-Sefidi (2012) observe in the context of perfectionism at work:

> 'The paradox that perfectionism helps performance in some ways and hurts performance in other often makes it difficult for the perfectionist to change…. Because some aspects of perfectionism help the executive perform, there is often a feeling that any change will lead to less success.' (p.4661)

Examples of this behavioural expression of perfectionism might include a coachee's reluctance to experiment with more flexible standards whilst recognising that, at some level, their perfectionism is self-handicapping. Coaches may also experience frustration at their coachees' apparent resistance to change, creating the potential for ruptures in the coaching relationship. Equally, ruptures in the coaching alliance due to excessively high expectations of the coach (as in other-oriented perfectionism), inability to follow through on coaching assignments due to a fear of making mistakes or a rigid attachment to existing behavioural routines that prevent a willingness to experiment with alternative behaviours in the service of the goals specified in the coaching contract need to be monitored. Close monitoring of the coaching process for early signs of tension in the working relationship is therefore indicated, with particular attention to interpersonal processes that appear to parallel areas of development for which coaching has been sought. Thus, motivational issues are likely to feature in working with perfectionism, with ambivalence about the potential consequences of change (Egan, et al., 2013). In consequence, identifying and working effectively with this manifestation may require of the coach a particularly well-honed ability for empathy and tact, as well as a genuinely curious approach to helping the coachee assess the parameters and implications of retaining negative perfectionism in both the short- and longer-term.

Working with perfectionism in coaching: Identifying specific cognitive profiles

Holding in mind the four potential manifestations of perfectionism outlined above can assist both coach and coachee in deciding the extent to which perfectionism may need to be a focus of the coaching contract, and prompt a more focused search for relevant examples of positive and negative perfectionism manifesting in the coachee's life. However, a second framework that can inform coaching and coaching psychology practice is information-processing theory and in particular, cognitive behavioural models of coaching (see Williams, Edgerton & Palmer, 2010).

A number of cognitive biases have been identified in perfectionism. In his early work, for example, Ellis (1962) identified perfectionism as reflecting the belief that there is a correct response to every situation and that it is awful if this solution is not found. The influence of this type of dichotomous (or 'all-or-nothing') thinking was also identified by Beck (1976) who, in his early work in the clinical arena, emphasised the tendency of depressed people to judge outcomes as either perfect or catastrophic. Burns (1980) similarly proposed that perfectionism reflects a distinct form of dichotomous thinking, whereby performance and self-worth are judged solely in terms of perfection or worthlessness.

Since then, theorists have identified as inherent to a perfectionistic cognitive style a wide range of perceptual and interpretive biases. These include the tendency to overgeneralise perceived performance failures (Hewitt & Flett, 1993) magnify negative aspects of performance, selectively attend to perceived personal flaws and discount positive information (Ferguson & Rodway, 1994), as well as engage in rumination over mistakes and personal limitations (Frost et al., 1997; Guidano & Liotti, 1983). These types of information-processing are often either readily identifiable or implicit in the person's self-told story, providing numerous opportunities for exploring further the network of expectations and evaluations through which perfectionism may be expressed. Historical and current examples of standard setting, criteria for success and failure, responses to errors (by self and others) as well as responses to success (minimised or over-inflated) are all fruitful avenues of enquiry to help establish whether negative perfectionism is a significant feature of the client's needs. Use of decision-making and problem-solving tools such as a cost-benefit analysis of personal standards can also help coachees review candidly what has been gained and lost by excessively high standards and elicit or 'flush out' unarticulated beliefs about the benefits of unhelpful levels of perfectionism. Equally, broadening the coachee's scope for self-evaluation so that the self and standards for success can be seen with a broader, more nuanced life plan is also helpful.

Beheshtifar, Mazrae-Sefidi and Nekole-Moghadam (2011) have proposed 10 action steps which they suggest can be used to modify the negative aspects of perfectionism and lead to enhanced productivity. These range from increasing insight, to setting SMART goals, experimenting with standards of success and confronting the fear of failure whilst at the same time celebrating successes and being willing to learn from mistakes. As Beheshtifar, Mazrae-Sefidi and Nekole-Moghadam (2011) also observe, 'One of the hidden hazards of perfectionism is the tucking away of and attempts to avoid many things that make individuals feel less than perfect' (p.171). In the spirit of addressing this 'hazard', it is important to consider ways in which the individual might, in selected areas, aim for a 'good enough' outcome and evaluate the implications of so doing (see Burns, 1980, for an accessible approach to considering the potential benefits of lowering personal standards).

A further area of intervention that is likely to be of particular benefit in working with coachees who are perfectionistic is self-acceptance. Palmer and Cooper (2013) provide examples of self-acceptance beliefs, 'I'm OK, just because I exist' and 'I can accept myself, warts and all, with a strong preference to improve myself, even though realistically I don't have to' (p.85). A fuller review of the literature on self-acceptance is beyond the scope of this paper. However, for further information see Palmer (1997), Wilding and Palmer (2010), and Palmer and Williams (2012) elevating work on self-acceptance to the core of the coaching contract – particularly with coachees who experience high levels of self-oriented and socially prescribed perfectionism as it may offer some important benefits. For example, self-acceptance helps coachees modify the tendency to evaluate themselves in global terms (successful, failure, strong, weak, etc.) and support the development of a more realistic and adaptive self-appraisal.

Working on self-acceptance also supports the coachee in decoupling sense of self and value as a human being from achievement or productivity; the notion that they may be inherently valuable for being human (with all the challenges, limitations and frailties that come from being human) may be a challenging concept for such coachees to accept. There may also be useful avenues to explore combining this work on self-acceptance with the emerging literature on self-compassion and its role in promoting well-being and personal effectiveness (see Gilbert, 2005, for a useful review of this literature and Neff, 2011, for an accessible resource for coaches and their coachees). Compassion focused coaching does focus on issues relating to self-esteem and self-acceptance (Palmer, 2009).

One final point recommendation is to be wary of viewing perfectionism itself in 'all-or-nothing' terms, as either healthy or unhealthy. This is likely to prove overly-simplistic when perfectionism is viewed through a more multidimensional 'lens' and the many contexts in which high standards of performance are actually expected are considered. It may be the case that a behavioural expression of perfectionism can be judged as positive or negative solely as a function of its context. For example, if working in an organisation that is perfectionistic in its expectations or organisational culture and where attention to detail is critical, the capacity to retain strict and exceptionally high standards may be highly beneficial. However, in an organisation where team functioning is highly valued, a newly-appointed executive with the same capacity for attention to detail whilst operating according to stringent criteria for success may lack interpersonal sensitivity and awareness, proving detrimental to the individual and the productivity of the team.

Any intervention for perfectionism should, then, be grounded within a thorough formulation (Corrie & Lane, 2010) of the areas or dimensions of perfectionism that need to be addressed. In addition, it should also take account of those aspects of a coachee's perfectionism that contribute to enhanced performance, an understanding of the point at which the striving for excellence becomes detrimental to the client or others, and environmental contingencies that help promote the emergence in an individual of one form of perfectionism over another at a specific point in time.

In light of these factors, and in the current absence of models that have been developed specifically for the coaching context, we would encourage readers to consider how it is possible to integrate current research findings on perfectionism with specific models of coaching that can be tailored to individual contexts. To facilitate effective coaching psychology practice with perfectionism, Table 1 (overleaf) can be used as a heuristic framework for guiding decision-making with coachees about their strengths and needs:

Conclusion

This paper has attempted to highlight the current thinking about the construct of perfectionism, offered a broad framework for helping coaching psychologists differentiate negative manifestations from the healthy pursuit of excellence, and provided some guidelines on how to help coachees modify unrelenting high standards. In reviewing the existing literature, it is clear that perfectionism is not inevitably an obstacle to achievement and well-being. Nonetheless, where it is present, coaches and coaching psychologists need to be equipped to assess the parameters and manifestations of the coachee's personal standards and, where necessary, to be able to devise specific interventions to address this.

Perfectionism is best understood as a complex, multifaceted construct. It takes time to determine whether, where and how perfectionism is a destructive force in a coachee's life and for this reason we would encourage a multi-modal approach to assessment, as well as a creative approach to designing interventions that are likely to enhance collaboration in an area of change that the coachee may not find appealing or easy to address.

That perfectionism can be positive or negative in its consequences we would see as

Table 1: Framework for exploring positive and negative perfectionism with coachees.

1. Current manifestations of perfectionism

1a. Personal standards

- What are the coachee's personal criteria for success and failure?
- What beliefs does the coachee have about how success is achieved?
- To what extent are the coachee's sense of self-worth and self-esteem dependent upon success, productivity or accomplishment?
- To what factors does the coachee tend to attribute failures?
- How does the coachee respond to challenges, setbacks or perceived 'failures'? To what extent can these be embraced as opportunities to learn? To what extent does the coachee respond with feelings of shame?
- Is the coachee able to relax personal standards and take a more flexible approach, when to do so would result in a better outcome?
- What standards does the coachee expect of others?
- What standards does the coachee believe that others hold for them? To what extent do they regard themselves as equipped to meet these standards?
- Based on how the coachee narrates their circumstances, needs and goals, is there evidence of a rigidity of thinking style that might imply dichotomous ('all-or-nothing') thinking or other cognitive biases in the coachee's perception or interpretation of events?
- Is there evidence of the coachee being able to change perspective when it is advantageous, or evidence implies the need, to do so? Or is there evidence of the coachee adhering to a perspective that is counter-productive to the coachee's individual needs and goals, or the needs or goals of their organisation?

1b. Behavioural repertoires

- To what extent does the coachee have well-elaborated problem-solving and decision-making skills? Is there evidence of the coachee being able to apply these to everyday challenges in life and at work?
- Does the coachee have effective coping and self-soothing skills for managing the personal impact of challenges, frustrations and disappointments?
- What self-handicapping behaviours does the coachee engage in? Is there evidence of procrastination or avoidance?
- What forms of avoidance might the coachee tend to use (including quite subtle forms that are worth probing carefully for)? When and why are these used?
- More specifically in relation to the needs of the coachee and the aims of coaching, is there evidence that the coachee's performance does not match the client's potential (i.e. they are under-performing)?
- To what extent is the client able to be creative, innovative and engage in appropriate spontaneity – in life and at work?

2. Situational factors

- What situational factors or events tend to precipitate the coachee's self-handicapping behaviours?
- What is the culture of the organisation in which the coachee works, and the culture of any other systems in which the coachee lives and works? To what extent are these systems 'perfectionistic'?
- How does the coachee's organisation and people of relevance to the coachee (for example, line manager, directors, etc.) respond to errors?
- To what extent does the coachee's organisation encourage creativity and 'taking the initiative' amongst its employees? To what extent is taking the initiative punished?
- To what extent are the coachee's own perfectionistic tendencies (both positive and negative) impacted by the culture of the organisation in which they work? (Areas to explore here might usefully include a consideration of what is reinforced and punished in this setting and how the coachee's behaviour is shaped accordingly.)

3. Factors from the coachee's history that may be relevant to explore further

- How were standards set within the coachee's family of origin?
- How did the coachee react to early disappointments, frustrations or setbacks?
- How did the coachee's care-givers respond to early successes and failures?
- What values were imparted to the coachee, during their formative years, concerning success, accomplishment, productivity and failure?
- What values were imparted to the coachee, during their formative years that might have shaped criteria for self-worth?
- What were the coachee's childhood and adolescent attitudes to academic studies and scholastic achievements?
- What expectations did the coachee have of relationships with parents, teachers, siblings and peers? How might these expectations relate to other-oriented and socially prescribed perfectionism?

4. Implications for coaching contract

- What are the coachee's personal goals for coaching? For their career? For their life? To what extent are these realistic?
- What would the coachee see as a 'good enough' outcome for coaching?
- How might specific perfectionistic themes manifest in the coaching, either in relation to specific coaching assignments, or the coachee's ability to engage in the process?
- What implications might the different dimensions of perfectionism have for the coaching process (for example, a desire to please their coach; hyper-sensitivity to perceived disapproval of their coach; self-handicapping behaviours such as concealing information)?

a helpful starting point for exploration. However, this is a perspective that raises further questions. For example, to what extent can positive and negative forms of perfectionism be understood in isolation from the context in which they are expressed? Might it be the case that a particular mind set or behavioural repertoire that is wholly unhelpful in one context might be highly adaptive in another? If this is the case, working effectively with coachees may entail helping them establish context-dependent criteria for determining when excessively high standards are performance enhancing and when they are not.

A second area for both research and practice to investigate more systematically are those variables and experiences that foster the development of positive rather than negative perfectionism. Is this, for example, best understood as a personality trait that is present early in life or one that emerges as a function of life experiences and patterns of reinforcement and punishment? Additionally, are positive and negative perfectionism best understood as qualitatively distinct or merely different points along the same continuum? Is it possible for an individual to have the personality trait of positive perfectionism but for life experiences to transform this into negative perfectionism (and vice versa)? If so, what are some of the critical factors that mediate this process? Equally, is negative perfectionism best understood as a pattern of thinking and behaviour that can ultimately be eradicated? Or is it best understood as a stable trait that, through a variety of coaching interventions, can be modified but which represents a psychological 'Achilles heel' that will need on-going monitoring?

These are questions for the future and to which we hope the discipline of coaching psychology will respond. However, in reflecting on our own experience of working with coachees for whom perfectionism is an issue, it would certainly seem that the pursuit of positive change is best approached through avoiding any tendency to see perfectionism in dichotomous terms. Positive and negative manifestations do not come neatly packaged. Rather they need to be uncovered, often through a process of sifting through multiple examples of personal standard setting, and the setting of standards for others, and through adopting a multi-modal approach to assessment that can help the coachee consider what a more adaptive approach might look like in different domains. For many coachees, it is only by taking the time to articulate and evaluate the feared consequences of experimenting with new ways of thinking and acting that a journey of change can begin.

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Paper

Back to basics III: On inquiry, the groundwork of coaching and consulting

Erik de Haan

Purpose: *The purpose of this study is to go to the heart of the consulting and coaching intervention and to explore what is its core active ingredient. In earlier articles (De Haan, 2011 & 2012) I introduced two basic ingredients in terms of their historical understanding: transference and reflective-self function. This article hopes to demonstrate how underpinning these important dynamic ingredients of executive coaching there is a still more fundamental faculty, that of basic inquiry.*

Design/Methodology: *This contribution offers a historical account of our interest in pure inquiry, demonstrating how personal inquiry lies at the root of two traditions that are more than two millennia old, one from the East and one from the West, Buddhism and Scepticism. The capacity of pure inquiry is further elucidated by bringing to bear the modern practices of action research and mindful inquiry, and with the help of four examples from executive coaching practice.*

Results: *Executive coaches are reminded of a basic function that they are offering before even opening their mouth, before they start to mentalise or use their reflective-self function, before their understanding of transference and before intervening in any of the many forms of guidance that are well-documented. This basic function is akin to listening and also quite delicate, being at some peril of diminishing in the face of goal-setting, results-orientation or directive interventions.*

Conclusions: *Personal inquiry in and of itself is a helpful way into mindfulness, insight and empathetic understanding. Coaches would do well to notice how they inquire with their clients and within themselves.*

Keywords: *Personal inquiry; action research; mindfulness; listening skills; coaching outcome; consulting; history of scepticism and buddhism.*

Of none of our future statements do we positively affirm that the fact is exactly as we state it, but we simply record each fact, like a chronicler, as it appears to us at the moment. (S.E. I.4)[1]

THIS CONTRIBUTION is homage to the simple practice of 'just' sitting at the feet of your own experience. Have you ever done nothing more, and nothing less, than staying attentively with your practice as it unfolds, staying in touch with your experiences as they are? So you know how difficult, nigh impossible that is? You will have experienced how easy it is to rush in and label, categorise or judge, how tempting it is to prejudge or evaluate these experiences, even to act on them in a variety of ways. You will have experienced how easy it is to get carried away by experience, rather than taking the time to just observe and be present, or in other words, without taking the time 'to just experience'. In other words, you will have set yourself a challenging task, namely to 'just' experience your experiences.

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[1] Sextus Empiricus writes this at the beginning of his text on scepticism: *Outline of Pyrrhonism*, a text that I will return to several times in this article, with direct quotes from the Loeb Classics translation (in italics). I will refer to it briefly by S.E. – e.g. this citation is at S.E. I.4, *Outline of Pyrrhonism* Book One Section Four. Of Sextus Empiricus very little is known and he is usually described as a Greek physician and philosopher living in Alexandria, Athens and Rome around the year 200 AD. He wrote in Greek and drew on 500 years' of sceptical philosophy, a tradition that started with Pyrrho from Elis who travelled with Alexander the Great on his campaigns in the East.

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About the schools, their irreconcilable differences and the limits of knowing

The domain of practice of this article is executive coaching, the branch of organisation-development consulting that specialises in providing one-to-one helping conversations for leaders and professionals. 'Just' sitting at the feet of experience matches the simplest offer that executive coaches may make to their clients. In my view it is a rather minimalistic thing to do in coaching: 'just' sitting with experience. Schools abound with competing ideas about what else coaches and clients should be doing together:

- *Solution focused coaching* tells us to avoid 'problem traps', look on the bright side, at what works, when problems are not there, and imagine even brighter futures with, for example, the 'miracle question': 'how might you know that you have found what you are seeking?' (Greene & Grant, 2003).
- *Performance coaching* tells us to ask for goals first and foremost, then to establish the tension between those future goals and present reality, then to move on to ways in which we can reduce that gap, and finally to remind ourselves of what exactly we are going to do to reach the goals (Whitmore, 1992).
- *Rational-emotive coaching* tells us to dig in to our 'false' cognitions, self-beliefs, and limiting assumptions, challenge them and adopt a stoic stance in the face of adversity, keeping our emotions as much as we can under our control (Sherin & Caiger, 2004).
- *Person-centred coaching* tells us to offer an exuberance of warmth, respect and understanding from within, to any issues and situations that our clients may offer. In fact, in this conception of coaching we need to be as unconditional and pure in our love and understanding as a loving parent. (Joseph, 2006)
- *Relational coaching* tells us to investigate and reinforce the productivity of the relationship from the client's perspective, and explicitly to explore with the client the present coaching relationship (De Haan, 2008a).

This is only a very short selection of models and methodologies, with the first three taken from various cognitive-behavioural schools, the next one from a humanistic orientation and the final one broadly integrative with origins in psycho-analysis.

There is not a lot of evidence to back up these various claims about what would be helpful to do in coaching (see the recent overview of what we know about coaching outcomes in De Haan & Duckworth, 2013). Moreover, what evidence there is can be contested as there have been only so few quantitative research studies in the field. And even if one trusts the evidence from say trials with control groups then there are still good reasons to be sceptical about how much of that can be translated back to practice. Outcome-research evidence is based on simple digits collected after or at unique points in a long and rich coaching journey, so it cannot say anything about what happens within that journey.

To make matters even worse, what evidence we do have points at equivalence of all these various models and schools. 'Everybody has won, and all must have prizes'[2] – or put slightly ironically: clients and coaches are going to get extremely busy in their coaching room trying to do all these many things that are now shown to be effective, many of which are arguably incompatible.

There is a long history in executive coaching, and more generally, in helping conversations, of presenting specific ideas, schools, techniques and interventions as somehow 'effective' or 'evidence based'. At the same time many of us remain convinced that it is far too early for any single approach or technique to claim a unique evidence base.

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[2] The present state of affairs in helping conversations was already intuited by Rosenzweig (1936) and to sum it up he coined this phrase from the 'Dodo-bird verdict' in *Alice in Wonderland* (Chapter 3).

> *The schools frequently admit only such facts as can be explained by their own theories, and dismiss facts which conflict therewith though possessing equal probability.* (S.E. I.183)

Due to this situation which is in my view very likely to continue, it is ultimately very hard to say about any piece of coaching that it is 'good' coaching (or 'helpful', 'effective', 'adroit', etc.), even for experts. In order to attest that any coaching is good, one needs a criterion or criteria. For any criteria one wishes to apply one needs a demonstration that the criterion is actually related to what is good in coaching, that is, to outcome, or effectiveness. For such a demonstration one needs to know in general terms what makes up a good intervention or a good assignment, and why. As professional coaches I believe we should be honest and remind ourselves regularly that we remain clueless as to all of the above.

> *If, then, one cannot hope to pass judgement on the aforementioned impressions either with or without proof, the conclusion we are driven to is suspension; for while we can, no doubt, state the nature which each object appears to possess as viewed in a certain position or at a certain distance or in a certain place, what its real nature is, we are unable to declare.* (S.E. I.123)

Despite the lack of certainty about what works, we keep finding that coaching is generally considered helpful and shown to be effective and also that panels of experts and lay people (such as in our own Ashridge Coach Accreditation Process) tend to agree remarkably well on those matters. Nevertheless, the reasons for agreement are not known and have not been demonstrated. Moreover panels of accreditors do come across occasional nasty surprises of profound disagreement in co-assessing live sessions of coaching.

In my view this is a state of affairs that calls for a 'minimalist' conception of coaching, where we 'just' sit in doubt about what 'helpful' means, and try to remain present with our experience, the experience both within the 'material' of coaching and also as emerging in the here-and-now interaction in the room.

About the real freedom and understanding one can acquire by not knowing

After reading so many textbooks with good ideas about what to do in the coaching room, it can really free us up to forget about all that and suspend our judgements. As in every profession it appears to me very wholesome to try to relieve ourselves in this way of all dogmatism. Freed up from preconceived notions and dogmatic tenets we become more aware of how little we can really know about our contribution and we become as sensitive as we can be to what our experiences might be telling us in this very moment as we do our work.

It was Socrates who said, in defence of his philosophical way of life,[3] that the 'unreflected (or unexamined) life is not worth living'. I believe similarly that the 'unreflected coach' is not worth hiring. And to make it even more Socratic: the reflected coach is not worth hiring either. That would still make the person who hires into a passive 'customer' of a reflective coach. What is on the other hand worth doing in my opinion is engaging reflectively and humbly… together with your reflective and humble coach.

I would like to describe this practice of 'sitting at the feet of one's own experience' in a few more words. The practice has many forerunners and many followers, in a great variety of traditions of thought. I will here first follow the Sceptical tradition, which is one of the oldest and seems closest to our present-day ideas about reflective inquiry, and I will then make a link with a great Eastern tradition as well, that of Buddhist mindfulness.

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[3] As romanticised by Plato in the Apology, 38a. Stephen Grosz' recent psychoanalytical bestselling title *The examined life* is a reference to the same passage.

In fact, in ancient Greek the translation of 'inquiry' would be the word 'scepsis' which is usually translated into English more fully as 'suspension of judgement in investigation' (S.E. I.30). Scepsis can also be translated with 'examination' and with 'doubt'.

Inquiry means, first and foremost, taking leave of what opinions and views we may have and holding lightly all 'knowledge' we may think we possess. For a genuine inquiry we need to actively open up space. This opening up of space the sceptics call 'deferring judgement':

> *Accordingly, the sceptic, seeing so great a diversity of practices, suspends judgement as to the natural existence of anything good or bad or (in general) fit or unfit to be done, therein abstaining from the rashness of dogmatism; and he follows undogmatically the ordinary rules of life, and because of this he remains impassive in respect of matters of opinion…* (S.E. III.235)

To open up space for inquiry, we may even need to depart from certain convictions that are important to us, about how one 'ought' to live, how one 'should' coach, or what reflections are 'better' than others. Much more room for inquiry will be opened up if we can park our opinions on the good and the bad, the effective and ineffective, and the ethical and unethical, even if only temporarily.

> *For the man that opines that anything is by nature good or bad is for ever being disquieted: when he is without the things which he deems good he believes himself to be tormented by things naturally bad and he pursues after the things which are, as he thinks, good; which when he has obtained he keeps falling into still more perturbations because of his irrational and immoderate elation, and in his dread of a change of fortune he uses every endeavour to avoid losing the things which he deems good. On the other hand, the man who determines nothing as to what is naturally good or bad neither shuns nor pursues anything eagerly; and, in consequence, he is unperturbed.* (S.E. I.27)

We also need to suspend or defer our judgements regarding inquiry itself and what it is yielding. This is why the findings of inquiry are quite often liberating and innovative. They are also impossible to generalise or turn into 'knowledge' (generalisable, replicable facts or essential truths), precisely because inquiry is such a highly personal, unique and liberating expedition.

> *No practice can be perceived in its purity or essence. There is the relationship with the perceiver and the present state of the perceiver that impacts on the perception, and there is also the context and the other practices in view which impact on the perception.* (S.E. I.135)

Finally, complex definitions and jargon are best avoided, as they have a tendency to close down the space for reflection with elaborate and esoteric language.

> *Thus for instance, to take a silly example, suppose that one wished to ask someone whether he had met a man riding a horse and leading a dog and put the question in this form – 'O rational mortal animal, receptive of intelligence and science, have you met with an animal capable of laughter, with broad nails and receptive of political science, with his posterior hemispheres seated on a mortal animal capable of neighing, and leading a four-footed animal capable of barking?' – how would one be otherwise than ridiculous, in thus reducing the man to speechlessness concerning so familiar an object, because of one's definitions?* (S.E. I.211)

The sceptics had a number of 'invocations' to help them to stay rigorously with the practice of undogmatically attending to experience, such as (see S.E. I.107 onwards):

1. 'Not more': do not attend to one aspect more than to another. Or: for what reason would this view or this perspective be more important than that one?
2. 'Non-assertion': assertively non-assert that one thing is like this or like that, to remind oneself that ultimately one is not able to affirm or deny any assertion or evidence, as a counter-example may yet emerge.

3. 'Perhaps, possibly, maybe': an emphasis on qualifying terms that make sure we are reminded that we don't have ultimate knowledge or final truths.
4. 'I suspend judgement': reinforcing the basic premise which creates space to observe and to reflect, in a fresh way.
5. 'I determine nothing': I am in a state of mind where I come to no conclusions and where I do not, nor would I want to, determine anything.

A state of mind of suspending judgement about experience means that you do not deny any assertion about it whilst you also do not affirm it, you don't embrace the experience nor do you flee it, you don't value the experience nor do you devalue it – in short you aim to be perfectly still and tranquil with regard to your present experience, neither moving the experience along nor being moved by it, yet infinitely attentive to it. Freud (1912) famously spoke about 'evenly hovering attention' to make the same point, and Bion (1970) about consulting 'without memory or desire'.

In the modern forms of inquiry, which build on Lewin's (1946) coining of the term Action Research, there is recognition that personal inquiry can be undertaken at many levels within a client or organisational relationship. Executive coaches can inquire into their clients' and sponsors' experiences; the experiences of their clients' organisational counterparts such as colleagues, line managers and customers; and their own experiences with their clients. They can make use of individual reflection, co-created reflection (in dialogue) and they can gather fruits from outside reflection by third parties; in other words they can engage in first-person, second-person and third-person inquiry (Reason & Torbert, 2001). Finally, they can practice individual or first-person reflection entirely within themselves or reflection with others (such as their clients) into how they are experienced by those; in other words, they can make use of both the 'inner arc' and the 'outer arc' of personal inquiry (Marshall, 2001).

Of all the many traditions of philosophical scepticism that have practiced these and similar paths to inquiry-based understanding (Buddhism, Carvaka, Jainism, Al-Ghazali, Montaigne, etc.), I would like to draw particular attention to *mindfulness* even if only for its popularity in the 21st century. Mindfulness signifies inquiry into the present moment, as practiced in Buddhism. Both inquiry traditions, Buddhist meditation and Pyrrhonic scepticism, are over two millennia old: one a great tradition from the West and one from the East, and they come together in their ability to create space and tranquillity for the inquirer (ataraxia or peace-of-mind cum serenity in scepticism; *bodhi* or awakening cum enlightenment in Buddhism).

Amongst the earliest suttas of Buddhist scripture there are instructions to mindfulness practice and they describe the liberation felt by just attending, or just noticing, in a very similar way to Sextus Empiricus. Here is an example:

> *Thus he lives contemplating feeling in feelings internally, or he lives contemplating feeling in feelings externally, or he lives contemplating feeling in feelings internally and externally. He lives contemplating origination-things in feelings, or he lives contemplating dissolution-things in feelings, or he lives contemplating origination-and-dissolution-things in feelings. Or his mindfulness is established with the thought: 'Feeling exists,' to the extent necessary just for noticing and remembrance and he lives independent and clings to naught in the world. Thus, indeed, O bhikkhus, a bhikkhu*[4] *lives contemplating feeling in feelings.* (Sathipattana Sutta, 29 BC)

Whilst the sceptical tradition helps us to move away from dogmatic views and to defer our judgements, so that we can begin to attend to experience itself, the Buddhist tradition goes deeper and writes in more detail about how it is to attend fully and inquire into experience in the present moment, as it unfolds. More links between Buddhist traditions and the inquiry process can be found in Bentz and Shapiro (1998).

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[4] A 'bhikkhu' is a practitioner or a monk; literally a 'beggar'.

Specific help with undertaking an inquiry: Beyond right and wrong

The first problem for psychologists, coaches and consultants, who want to 'just' sit with experience, or undertake a 'pure' or 'sceptical' inquiry, is that they will want to do it well. As with anything they would undertake they will want to make a good job of it. Right there, at the very start, they begin interfering with their own inquiry, as they start asking themselves questions about what a good inquiry might be, which methods to use, and how to make the best use of time, models, guidance and other resources. The idea of doing an inquiry well is a fallacy, and sets up the polarities of good and evil, and the dogma's of established doctrine, that one wants to move away from. It is possible to sit at the feet of your experience rigorously, or intensely, but it is hard to do it 'rightly', or 'correctly'. Thus we can judge an inquiry afterwards, or at least the fruits of inquiry, if it is written up, in terms of what we infer about the quality of inquiry retrospectively, and in terms of other aspects as well… but if we judge an inquiry as it happens we seriously obstruct it. By judging it we would take it away from its central purpose.

> ***Case Example:** I was asked by a reviewer of this journal if I could provide more case examples for this article, to show coaching psychologists how they might get into inquiry work and to clarify the relevance of these ideas to their practice. I appreciated this question and how such examples might enliven the article. Yet I had no ready-made cases to hand and I was away from my client work. So I decided to make the need for more examples a topic for my inquiry. As a result, instead of creating a case vignette, instead of putting any words to paper, I started to go about my business with this question in mind. Something helpful would surely come up, as long as I truly inquired into my question. At first I thought about several recent client conversations. Then I had memories of inquiry-process students and how helpless they sometimes found themselves at the beginning of their project, when they were trying to design or embark on their inquiry. I remembered how they made me feel out of my own depth as well when the only thing I could say to them was, 'trust the process' or 'just stay with your question'. I tried to do precisely that myself this time. On the third day came a breakthrough and I realised that I could use this very example: my efforts to think up relevant case examples, as an appropriate, lively and relevant example. And so I decided to write up my short reflective journey around case examples.*

The second problem is the choice of an inquiry question. A question limits space rather than opening up space. To choose a focus constrains the essential freedom of inquiry, and thus goes against the spirit of inquiry, even if ever so slightly. Strictly, it is not necessary to have an inquiry question in order to sustain an on-going inquiry. Yet it is very hard to sustain an inquiry stance without a question, even if that is doable. An 'area of focus' might do instead of a question, as for example the concentration on our breathing when we engage in certain forms of meditation. The prime example of a focus in executive coaching might be 'what the client brings to the session'. In my inquiry process as a coach I might be interested just in what the client brings. A clear bounded area or well-defined question limiting the topic of inquiry helps to contain the experiences, structure the work and measure its progress, yet needs to be held lightly whilst one is engaged in the inquiry. Insight from other domains might just enter into the inquiry process and serve the process rather than distract from it. My attention may, for example, be drawn by 'how the client presents what she brings to the session' – and this may or may not illuminate my earlier focus on 'what the client brings to the session'.

The third problem of inquiry is its impermanence. A pure inquiry is like the flow of our attention or like our heartbeat: always in motion, never fixed, self-directed as well as responsive. If an inquiry stops flowing, then it dries up, ossifies and turns into 'dogma': it stops being an inquiry and its life saps away before our eyes. On the other hand, once you embark on or ignite any inquiry process you will notice that you enter a natural cycle. A healthy inquiry therefore, is necessarily circular yet also has elements of freshness, more like a spiral.

It is possible to have an unhealthy inquiry as well which is circular, when we are fretting about something or when we are navel gazing. In these cases you have an inquiry that turns in on itself, an inquiry curious of itself only, which stops being fresh, stops taking in new information.

If you have ever tried engaging in a meditation practice, you will have noticed that your attention drifts off and then returns. Something unsettles you or distracts you, brings you out of your meditation, and then you recalibrate or re-find your meditative stance. Inquiry is exactly the same and this is why we often talk about 'inquiry cycles'. Inquiry cycles exist on many levels and time-scales all at once. The smallest cycle is straightforward: take an object in your field of view and try to focus your full attention on that object. You will find that within seconds your attention goes somewhere else, or if not away entirely it may go to a detail or some abstract property of the object; then you will remind yourself, and your attention will flow back to the object. This is the simplest and briefest example of an inquiry cycle. On a larger scale an inquiry cycle can be seen as one particular meeting that you are going to study from a certain aspect, or even a longer experience like a journey or an entire assignment. You will try to stay with the meeting and with the focus of your inquiry for the time it takes, and you will find yourself drifting in and out of focus. At the end of the meeting or journey that particular inquiry is over as the engagement is over. Similarly you could set an hour apart to do an inquiry, for example, set an alarm to remind you of your timing. Again, this would be a structured inquiry cycle. You would experience many cycles during the hour, yet the hour itself would also be a clearly demarcated cycle. At the end of the hour you will find yourself in the same place, yet somehow enriched or changed by new perspectives, sentiments, experiences, all that you noticed, all that was fresh and all that changed your initial outlook.

The richness of cycles of inquiry is hard to describe, and ever changing. There are cycles of breathing, bodily sensation, cycles of emotions, cycles of thought and deliberation, just to name a few. More so, all these cycles are ever-present and ever-changing, whether we attend to them or not. This is part of why we will not be in the exact same place after we complete what we think of as an inquiry cycle: if we sense we complete one circle we are still mid-way on other cycles which are of different duration or intensity. Take the example of focusing on an object on the table: at the end of that exercise, having completed the cycle of attending to that object, your heart has beaten many cycles, your breathing has probably completed some cycles as well, and yet you only progressed little in the day let alone in longer cycles on the calendar or a lifespan.

Within all these manifold nested cycles there is one movement which is of particular relevance to sitting at the feet of your experience. This is the cycle of your attention, in other words your presence with the inquiry itself. Noticing yourself as you are inquiring you may notice how your concentration grows and wanes. You immerse yourself in your inquiry one moment, you don't even think about it a moment later. These cycles of 'concentration' and 'distraction', which we could also call cycles of experiencing and reflecting, are ever present. They are like the tides of your mind, a continuing ebb and flow of offering attention, drawing it back, becoming lively, letting go, switching on, switching off, immersion, reflection, in endless cycles. In my experience something interesting happens each time the waves of attention flood your inquiry and then flow back again. If you notice carefully you will see that there is a small 'correction' every time this happens: a conscious shift of attention, a small critique within your inquiry, or a tiny assessment of what you are just experiencing. In my experience we shift from inquiry to meta-inquiry and back during each one of these moments. We focus and then we think about our focus, and then we focus again. We cannot do both at the same time: we cannot attend *and* reflect on our attending, we cannot inquire *and* reap the fruits of our inquiry. These things happen sequentially, not in parallel. To find, learn, change or progress in the inquiry one needs both, one needs immersion and one needs realisation. In other words it is on the cusp of this oscillation that something new happens, or some opportunity for inquiry gets lost, time and time again.

During these cycles not only the fruits of inquiry change, also the questions of inquiry change. The impermanence stretches out to the inquiry itself and to its focus. Engaging in inquiry may change the question or focus of inquiry, and that is fine. Indeed, often it is a good sign if the initial topic for an inquiry is changed by the inquiry itself. It is a good indication that something meaningful, something refreshing and new, may have taken place during the inquiry.

> ***Case Example:*** *A client decided to send me an overview of topics for our next coaching session, a few days ahead of the session. A list of eight bullet points which I realised was in a way preempting our session. Interestingly, and probably because the client had recently participated in many a formal meeting, he had put 'Any other business' as the ninth bullet point, as if acknowledging that things might also be discovered during a coaching session. At the start of our coaching conversation there was a pregnant silence and the client said, 'Oh yes, you want me to start don't you'. He said a few things about feeling more lively and energised recently. Then he embarked with some hesitation on his bullet point number one. I decided to thank him for the list of topics and said that I was particularly interested in the 'any other business' – what might that be? We both laughed heartily at the idea of 'any other business' for a coaching session. Gradually a conversation developed which covered but also went beyond the various topics and bullet points, in a considered, reflective way. Through starting the session in an open and inquiring manner we allowed fresh reflection to emerge early on and for existing reflection to branch out into new perspectives.*

There is ample evidence from research (see, for example, Davis & Hayes, 2011, for a review) that cycles of inquiry and in particular mindfulness practices have demonstrable positive effects, for example, on the ability to focus, on the ability to regulate emotions, on lowering levels of stress, anxiety and rumination, and on heightening the capacity for empathy. However, bear in mind that an inquiring mind, a true sceptic, would not attach too much importance to such findings even if in this particular case they bear out his own views. Mindfulness has gained a huge popularity and following in less than two decades so it is to be expected that powerful research is now coming out demonstrating the benefits of this inquiry process.

Here is a summary of the three challenges of inquiry, which can also be seen as three pillars one has to have in place for any inquiry:

1. We need to suspend judgement regarding the inquiry itself, and hold lightly the consideration whether we are doing 'it' right or not;
2. We need to find some anchor in a particular object or area of inquiry, often expressed by our 'inquiry topic'; also, we need to suspend judgement with regard to this anchor itself and appreciate its impermanence;
3. We need to navigate our way through nested cycles of inquiry, reaping insights or findings of more permanence from the ever-present fluctuations, oscillations and transitions of attention.

How not knowing and inquiry can free up your executive coaching practice

Sextus Empiricus distinguished 10 broad areas to be sceptical – or to inquire – about, which he says may be broken down into three categories:

1. we may be sceptical of *ourselves* as 'subjective' perceivers;
2. we may be sceptical of the 'objective' *world* around us; and
3. we may be sceptical about the *relationship* between perceiver and the world (S.E. I.38; italics mine).

In executive coaching, similarly, we can be sceptical about ourselves as the observer-participants, the other person and the 'material' of coaching, and the relationship between the two partners, or the coaching relationship. So if we follow through the same 'minimalist' inquiry as described above within our executive coaching work, we now sit at the feet of our experience with our coaching clients and gently inquire into

1. our own state of mind, feelings, impressions, and in particular our 'felt' bodily sense as we are engaged in the coaching relationship;
2. our client and partner, and the material he or she is bringing to this coaching session at this very moment; and
3. the relationship of coaching as it unfolds and what is going on within that relationship that may shed light on one of the other fields of inquiry.

The inquiry process that Sextus Empiricus recommends prepares one for a purer, more grounded stance during coaching. We may not change anything in our coaching approach, yet we develop a more reflective stance towards what we are doing. We listen out for and notice the material, our responses to the material, our attraction to certain aspects and our moving away from other aspects, our values and judgements building up, and our secondary responses to these responses to the situation and the material, etc. We try to stay as much as possible with the experience itself and our direct impressions, and hold any of our judgements, hypotheses, memories, and thoughts, which are bound to emerge incessantly, as lightly as possible.

As an example let us look at my process notes from the first few minutes of the eighth and last encounter with a client.

> ***Case Example:*** *Just before the session I realise first that I am slightly rushed as I arrive shortly before, and then I find out that something has gone wrong with room reservations so that we are in a different room than usual. I notice my own feelings about this and some tension building up. I also notice how I am making a conscious effort to calm down. Then I am aware of my client walking in. I notice facial expressions, indications of mood, anxiety. I notice the different environment of the 'new' room, and I find myself wondering how my client is responding to this room change. My client tells me he has asked and was granted a reduction of responsibilities in his job. I notice his delight and his confidence, and also his slight embarrassment. A memory comes up, from an earlier session; regarding the expert-witness work my client enjoys doing outside of his job. He will have more time for that. I notice myself wanting to make a note, apparently not wanting to lose that thought. I venture an observation on the new arrangement. I notice my client finds my observation challenging. I notice tension in my chest. I keep noticing how my client seems cautious and slightly taken aback. I am not sure whether I have lost him here. Something seems to be brewing inside him. I decide to say something about the effect of my observation. I name an emotion which he recognises. We are now both more relaxed. There is a similar mixture of confidence and embarrassment now between us as I noticed within the client just a minute ago. I notice myself wondering how the client wants to use this final session.*

In a study of 86 descriptions of critical moments from coaching practice written up by inexperienced coaches (De Haan, 2008b) I have found that critical moments of beginning coaches are strongly characterised by doubts. More experienced coaches tend to feel more secure about their critical moments, and even if they are tense and anxious in their most critical work, they have been shown to be a lot less doubtful than beginning coaches (Day, De Haan, Sills et al., 2008). What the inquiry process tries to do is to keep those doubts fresh and vivid. We try to keep inquiring into our lived experience in an open, fresh and curious way, deferring judgement as much as possible. Then we try to retain this position of curiosity, ambiguity and doubt, which lies at the basis of every coaching contract, over a longer period of time, ideally over the full length of the contract.

Reflective, sceptical inquiry can be used on many levels. It has been used in a recent book by coaching practitioners writing about their practice and in the interest of the authors' own longer-term professional development as executive coaches (De Haan et al., 2013). It can also be used on a session-by-session level as we offer our clients this most basic offer of a coach: grounded, open and reflective presence. Thirdly, inquiry will be used by our coaching clients as well, whether they call it inquiry or not, to deepen their reflections on their circumstances. We may at several times during coaching assignments help our clients actively to develop a more reflective stance, by noticing together with the client and inviting the client to notice. In these terms executive coaching consists of building up a stream of reflectiveness and doubt alongside the convictions and action orientation of the client.

> ***Case Example:*** *I remember one senior board-level client in the telecoms industry that I worked with for several years, who radiated his executive presence and control, and quite often approached me in a manner similar to how he would approach say an IT contractor, letting me know about his progress and where he might have a query for me. I responded with little more than just my observations, letting him know what I had understood of his progress and of his queries, and also how I noticed his stance towards his progress and towards me. On his final feedback form he described the impact of my reflective presence: 'I think the moments where difficult questions were asked about my behaviour or honest feedback about what I have said, stand out for me. I enjoy the direct feedback during our conversations, about the job and the whole environment around it'.*

There is another way in which a sceptical stance in the vein of Sextus Empiricus is groundwork for coaching. Executive coaching 'material', the stuff of coaching, often starts off in a rather dogmatic and formulaic way, in the shape of repetitive thinking about experiences which appears to be dished up to 'entertain' or 'cover' the coach and the coaching session. Coaches enter from a position of advantage here, as they come fresh to this material. By remaining fresh and inquisitive they can tear down stilted thinking and rash conclusions, to open up space for new reflection on the client's original experiences. Sextus Empiricus has shown us the way to do this, in books with titles such as *Against the dogmatists*, *Against the professors*, and *Against the logicians.*

If inquiry is the groundwork for coaching, then based on the previous section we can intuit the groundwork for this groundwork. In that section it was suggested that the underpinning foundations of inquiry are:

1. letting go of the pressure to do it right;
2. having a clear anchor or inquiry question, which in a coaching session might be to understand what the client brings; and
3. navigating and extracting insight from impermanence and nested cycles.

In other words, sitting at the feet of your experience means opening up space by suspending judgement, anchoring your perspective and letting go, reaping from experience and again letting go, and opening up space again, and so on in continuing cycles of experience and inquiry.

I end with the same quote and with the same reminder that the stuff of any inquiry is 'just' tentative, 'just' lived personal experience: mostly observations and hypotheses – with very few conclusions. Whenever you report back summaries or broader results of a 'listening exercise', or even of a longer inquiry, make sure that you remember this truth:

> *Of none of our future statements do we positively affirm that the fact is exactly as we state it, but we simply record each fact, like a chronicler, as it appears to us at the moment.* (SE I.4)

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Paper

Born to be me… who am I again? The development of Authentic Leadership using Evidence-Based Leadership Coaching and Mindfulness

Laura Kinsler

The following paper explores the construct of Authentic Leadership. More specifically it considers pathways to Authentic Leadership development, proposing Evidence-Based Leadership Coaching (EBLC) coupled with mindfulness training as an appropriate approach. While the definition of Authentic Leadership is still being debated amongst academics, what is argued here is that self-awareness and self-regulation are key pillars of Authentic Leadership. EBLC and mindfulness, provide opportunities to enhance self-awareness and self-regulation. They encourage the choice of more self-concordant goals and thereby help a leader align to a more authentic way of being. Self-Determination Theory (Ryan & Deci, 2000) is used to demonstrate how EBLC can achieve this. Finally it is argued that a company-wide commitment is required to create an 'authentic organisation' where a company's espoused values are aligned to its employees and customers experience.

Keywords: *Authentic Leadership; coaching psychology; mindfulness; Self-Determination Theory.*

RECENT DECADES have seen their fair share of global corporate malpractice and scandal. From banking, for example, global financial crises, LIBOR scandal to media, for example, *News of the World*'s phone hacking, to food suppliers, for example, the horse meat scandal in UK. Arguably, in these cases, leaders have put pressure on employees to achieve an outcome, mainly financial, no matter what the consequence. Given the repercussions of such an approach, it seems appropriate to explore an alternative leadership model that inspires not only better individual performance but positive organisational behaviour and human flourishing.

One approach that has emerged is Authentic Leadership (AL). This paper explores the construct of AL and seeks to demonstrate how Evidence-Based Leadership Coaching (EBLC) accompanied by mindfulness could facilitate its development. It is argued that key qualities of AL are high self-awareness and self-regulation and that EBLC and mindfulness create conditions to enhance these qualities as well as encouraging the choice of more self-concordant goals. Combined, the opportunity arises to help a leader restore a more authentic way of being. Self-Determination Theory (Ryan & Deci, 2000) is used to show how this is achieved. Furthermore, it is argued that AL Development (ALD) needs to be a company wide commitment with support offered not only to the leader and the leadership team but right down to front line managers. The notion of cultivating an 'authentic organisation' is suggested as a way of realigning what a company claims they value with what followers and customers experience. To start with the concept of AL is explored.

What is Authentic Leadership?

AL is a relatively new construct and scholars are still to agree on a common definition. As a psychological construct 'authenticity' is defined by Kernis (2003) as 'the unobstructed operation of one's true, or core, self in one's daily enterprise' (p.13). However,

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AL is not just a person placed in a leadership role behaving in a way that is 'true' to themselves without regard for others or the organisation. It is a multi-faceted complex construct that involves followers, groups and the organisation (Avolio & Gardner, 2005; Gardner et al., 2005). Therefore, while it is anchored in the leader and leadership team, it also needs to permeate across the organisation, that is, organisational systems, policies and structures and down through the core of the organisation to front line manager's who have a strong influence on employees (Boxall & Purcell, 2003). However, the seed of AL is within the leader of an organisation, so it is with that individual in mind that this paper focuses on the construct of AL.

There are numerous aspects to AL but what has emerged from the literature as key themes include:

- a high level of self-awareness (Avolio & Gardner, 2005; Avolio et al., 2004; Avolio, Walumbwa & Weber, 2009; Gardner, et al. 2005; Ilies, Morgeson & Nahrgang, 2005; Walumbwa et al., 2008; Yammarino et al., 2008).
- an ability to know oneself, objectively see one's strengths and weaknesses and accept them but at the same time strive to be a better leader (Avolio & Gardner, 2005; Avolio et al., 2009; Gardner et al., 2005; Walumbwa et al., 2008).
- an ability to be objective in decision making (Avolio & Gardner, 2005; Avolio, et al., 2009; Brown & Treviño, 2006; Endrissat, Muller & Kaudela-Baum, 2007; May et al., 2003; Walumbwa et al., 2008).
- an ability to act honestly and openly with others (Avolio, Gardner, et al., 2004; Avolio & Gardner, 2005; Avolio et al., 2009; Brown & Treviño, 2006; Walumbwa et al., 2008).
- the courage to act in line with one's own beliefs and values (Avolio et al., 2004; Avolio & Gardner, 2005; Endrissat et al., 2007; Gardner et al., 2005; Walumbwa et al., 2008).
- the ability to self-regulate (Avolio & Gardner, 2005; Gardner et al., 2005; Shamir & Eilam, 2005; Walumbwa et al., 2008).
- a sense of ethics and positive moral values (Avolio, Luthans & Walumbwa, 2004; Avolio & Gardner, 2005; Avolio et al., 2009; Gardner et al., 2005; May et al., 2003; Michie & Gooty, 2005; Walumbwa et al., 2008).
- an interest in the development and success of others (Avolio, Gardner, et al., 2004; Brown & Treviño, 2006; Howell & Avolio, 1992; Luthan & Avolio, 2003; May et al., 2003).

Leadership is undoubtedly complex. However, in its simplest sense it is a process of influence, involving a leader and group with the intention of accomplishing a goal (Parry & Bryman, 2006). Such a task requires a combination of various cognitive, emotional skills and business knowledge. What is argued is that over and above those 'skills' in order to develop AL, high levels of self-awareness and self-regulation are necessarily required. There is no current evidence to suggest that these are sufficient alone, but arguably, without these central pillars, AL cannot begin to exist. These areas are now explored and considered in relation to a leader who was driven to achieve his vision no matter what the cost; Adolf Hitler.

Self-awareness

Self-awareness is defined as the selective processing of information about the self (Fenigstein, Scheier & Buss, 1975). In the context of leadership it has been conceptualised as the degree of similarity between the leader's self-description and follower's description of the leader's behaviour (Tekleab et al., 2008). In their model of AL, Gardner et al. (2005), identify key components of self-awareness as values, identity, emotions and motives/goals.

Values: Values could be defined as 'guiding principles of life (that) organise people's attitudes, emotions, and behaviours, and typically endure across time and situations' (Kasser, 2002, p.123). Theorists have proposed that authentic leaders are guided by values such as personal virtue and moral wisdom (Bass & Steidlmeier, 1999), a concern for others, a sense of ethics and integrity (Brown & Treviño, 2006), and openness (Gardner et al., 2005). This implies that while Hitler may have been a leader that was 'true to himself', he was not an Authentic Leader as defined by the scientific construct which encourages a level of self-awareness fuelled by positive values and respect for others.

Identity: This aspect of self-awareness can be conceptualised in two ways – personal identity or collective social identity. Personal identity is one's self-view. Gardner et al. (2005) assert that the authentic leader internalises the role of leadership and being a positive role model. Arguably Hitler may have thought he was a positive role model for Germany and, therefore, self-aware. However, from the perspective of AL, he would not be considered self-aware as his actions were not grounded in positive moral values. While in business this may be a grey area, an AL would veer towards ethical behaviour.

Collective social identity refers to how much an individual identifies with a group and has things in common with other members of the group (Lord, Brown & Freiberg, 1999). According to current theorists an authentic leader would be sensitive to different identities and would be conscious of those differences in the way she leads. This sensitivity to different perspectives is a key part of AL but alone is not enough. When whistleblowers raised concerns regarding some of UK's leading banks, leaders ignored them. Arguably these leaders were acting 'authentically' but AL, as a psychological construct, promotes the courage to consider different perspectives in the group (no matter what level of management) as well as acting in alignment with one's core values, which in the case of the AL are anchored in ethics.

Emotions: In their theory of embodied AL, Ladkin and Taylor (2010) propose that the physical expression of emotions is a way followers can see and assess the authenticity of their leaders. It has been asserted that authentic leaders are considered to be emotionally self-aware (Gardner et al., 2005), to value emotions and to be comfortable with emotional experiences. Combined with an authentic leaders value for openness, these factors work to reinforce trust between the leader and followers. Arguably a leader can be manipulative and 'turn on' emotions to convince people they care, however, it may be hard to sustain this over time.

Motives/Goals: Goals are defined as 'internal representations of desired states' (Austin & Vancouver, 1996). It is proposed that the notions of self and possible selves are important concepts to consider as motivating the authentic leader (Lord & Brown, 2001, 2004; Lord et al., 1999). They are said to value personal development in the hope of moving towards their best possible self (Walumbwa et al., 2008). Arguably Hitler aspired to being his best possible self so the question arises what does an authentic leader's 'best possible self' look like. Is it motivated by narcissism, ego or the drive to reach his vision whatever the cost? A sense of ethics and moral values as well as concern for others are key aspects to AL, therefore, an Authentic Leader's 'best possible self' would be motivated by positive values that consider others.

Interestingly these components are also viewed important by Fusco, Palmer and O'Riordan (2011) who explored the idea of the GIVE model (Goals, Identity, Values and Emotions) for facilitating ALD. While this model addresses key elements of ALD it neglects self-regulation, which is what followers actually experience.

Self-regulation

Numerous authors agree that AL involves an ability to act in alignment with a person's core values and beliefs (Avolio, Gardner, et al., 2004; Avolio & Gardner, 2005; Gardner et al., 2005). In their models of ALD Gardner et al. (2005) and Avolio and Gardner (2005) suggest that self-regulation is made up of four components including internalised regulation, balanced processing of information, authentic behaviour, and relational transparency.

Internalised regulation: This is the ability to make choices about how one behaves based on what is important to oneself, as opposed to what is important to others or as a way of negotiating rewards or punishments. Theory suggests that the authentic leader's ability to choose goals that are important to her helps enhance their 'authenticity' (Gardner et al., 2005). Hitler may make choices that are authentic to him, implying he is an authentic leader however an AL's choices would be anchored in positive moral values and ethics.

Balanced processing of information: With regards to AL this is the ability to objectively see and accept one's own strengths and weaknesses. Theorists propose that in their drive to better themselves, authentic leaders will welcome information that helps them gain a more accurate perception of themselves (Gardner et al., 2005). Arguably a narcissistic leader would not welcome negative feedback. That said, what is more important is not just the ability to see and accept strengths and weaknesses but to actually do something to further evolve strengths and work on weaknesses.

Authentic behaviour: AL requires an alignment of a leader's behaviour with their values, identities and beliefs. While the authentic leader is said to be conscious of the environment they operate in, in order to preserve the integrity of their relationship with followers, they are ultimately committed to authentic behaviour. They require the courage and strength of character to walk the talk.

Relational transparency: This involves presenting one's 'true self' to others to create relationships based on trust, while encouraging others to do the same. According to numerous authors (Avolio & Gardner, 2005; Luthans & Avolio, 2003; May et al., 2003) the need to openly share information is critical to AL. By sharing information the AL demonstrates he trusts those around him and encourages trust within the organisation.

Having considered key components of AL what value is there in pursuing its development?

Why Authentic Leadership?

There are numerous leadership models including but not limited to Transformational Leadership (Bass, 1985; Tichy & Devanna, 1986), Charismatic Leadership (Conger, 1989; House, 1977) and Five Level Leadership (Collins, 2001). While these have their virtues, AL offers unique benefits not just to the organisation but also to an individual's flourishing. This is highlighted by research outlined below.

Focusing on 'authenticity' Harter (2002) argues that people who report being true to themselves usually experience higher self-esteem, more positive affect and more hope for the future. This is reinforced by other evidence, which links authenticity to subjective and psychological well-being (Kernis & Goldman, 2005a; Sheldon et al., 1997; Wood et al., 2008) as well as high self-esteem and life satisfaction (Kernis & Goldman, 2005b). In a study within the Singapore construction industry the authenticity of leaders was linked to higher psychological well-being, enhanced personal autonomy, desire for positive relationships, sense of purpose in leadership, mastery over their environments, and motivation to grow as leaders (Toor & Ofori, 2009). It was negatively correlated with contingent self- esteem (Toor & Ofori, 2009). Toor and Ofori assert that their study suggests that authentic leaders are driven to perform without conforming to others, and have more self-esteem due to feelings of self-worth. This leads to healthy psychological functioning and positive work outcomes (Kernis, 2003). Toor and Ofori (2009) also assert that this study combined with other evidence shows that authenticity has a significant influence on 'subjective well-being, relationships, social skills and personal performance' (p.309).

In another study, Avolio, Gardner et al. (2004) show that AL has a positive influence on followers by enhancing their sense of hope, trust, positive emotions and optimism, which also contributes to enhanced well-being. In a multi-level model of AL, Yammarino et al. (2008) link AL with positive organisational behaviour and improved performance at the individual, group and organisation levels. They refer to both 'soft' performance outcomes, like high degrees of satisfaction, commitment and loyalty and 'hard' performance outcomes, like higher individual performance, lower absenteeism and less staff turnover. In a study by Walumbwa et al. (2008) using five separate samples from China, Kenya and the US, it was found that AL was a 'significant positive' predictor of organisational citizenship behaviour, organisational commitment and satisfaction with one's supervisor. Thus evidence highlights that AL contributes to the fruition of leaders, followers and organisations.

Pathways to Authentic Leadership Development

Current theorists agree that AL can be developed. The question is how? Firstly, in order for AL to flourish there must be an organisation wide commitment. There is no evidence to support such a perspective, but given the malpractices seen of leaders within various business sectors in the recent past, it is apparent that it is not enough to just 'train the leader' if she is operating in isolation within an environment that rewards negative behaviour. Apart from considering the systems and policies within an organisation, an approach needs to be adopted that can be applied at all levels from the CEO to the leadership team all the way to Front Line Managers.

Numerous approaches have been proposed (Cooper, Scandura & Schriesheim, 2005; Sparrowe, 2005; Yammarino et al., 2008), and there is some agreement that, given the very nature of AL, that is, everyone is unique and AL is not a set skill, a personalised approach is required. One approach that has yet to be examined is EBLC coupled with mindfulness training.

EBLC springs from evidence-based executive coaching which uses information from valid research, theory and practice to deliver coaching to a client. Evidence-based coaching applies an informed practitioner's approach that involves drawing on research, critically evaluating that research, adapting it and then incorporating it in to one's practice of executive coaching. It 'moves away from a prescriptive linear approach and towards contextually relevant coaching methodologies' (Stober & Grant, 2006, p.6). The aim of executive coaching is maintained cognitive, emotional, and behavioural change that helps people reach chosen goals while enhancing their performance within the workplace (Douglas & McCauley, 1999).

Benefits of evidence-based coaching

Empirical evidence directly linking coaching to positive outcomes is limited as it is a relatively new behavioural science. However, some key research has emerged showing its effectiveness across a variety of domains including life coaching and peer coaching. These findings provide insight into how executive coaching can facilitate the development of AL.

Life coaching has been shown to increase a person's ability to reach their goals as well as enhance people's quality of life and mental health (Grant, 2003). Green, Oades and Grant (2005) found coaching led to significant increases in goal striving, subjective well-being (SWB), psychological well-being (PWB) and hope. Increases in SWB included increased satisfaction with life, positive affect, and decreases in negative affect. Significant increases on all six scales of PWB by Ryff (1989b) were experienced including self acceptance, positive relations with others, autonomy, environmental mastery, purpose in life and personal growth. There were also increases in agency, pathways and total hope. Furthermore results were maintained with three- and six-month follow-ups. In a study by Baron and Morin (2010) 73 first and second level managers were sent to either a classroom seminar, action learning group or coaching program. Data collected over eight months revealed that the number of coaching sessions had a positive and significant impact on self-efficacy. A strong sense of self-efficacy can contribute to authentic behaviour.

In a study by Spence and Grant (2005) comparing professional coaching to peer coaching it was found that coaching, whether professional or peer, contributed to goal attainment, enhanced satisfaction with life, provided a greater sense of control over the environment, and opened coachees to a greater range of experience. Professional coaching had more of an impact in engaging coachees in striving to the goal and giving them a sense of confidence that they could actually achieve the goal. In another study on peer coaching it was evident that it 'supported the development of self-awareness and enhanced critical thinking' (Ladyshewsky & Varey, 2005, p.179).

Thus evidence shows that coaching offers numerous benefits and may have the potential to contribute to ALD. However, given we are exploring leadership, a particular style of coaching is required.

Evidence-Based Leadership Coaching

Coaching for leadership development is a specialism within the spectrum of evidence-based executive coaching. What makes EBLC unique is the focus on helping the coachee become a more effective leader (Douglas & Morley, 2000; Kilburg, 1996; Peterson & Hicks, 1999; Witherspoon & White, 1997). It requires specialist knowledge, coaching experience, and the right credentials.

Specialist Knowledge: A leadership coach needs to understand leadership theory, models, management theory and best leadership practices (Elliot, 2005; Ely et al., 2010), as well as leadership assessment tools such as the Multifactor Leadership Questionnaire (Avolio & Bass, 1995) or the Creative Leadership Questionnaire. They need to understand the organisation (Elliot, 2005; Ely et al., 2010) on a theoretical level, that is, understanding theory of organisational behaviour, group dynamics and team theory, as well as on a practical level, i.e. culture, politics, competition and performance of the company. The coach needs to understand the context the coachee is working in, not only to help better inform the coaching process but to help build the coaching relationship. In a study by Boyce et al. (2010), it was shown that the coach's ability to understand the client's business environment and issues was crucial in building a relationship and achieving the coaching goals.

Coaching Experience: A leadership coach requires a sophisticated level of coaching experience and understanding that allows them to deal with sensitive and at times somewhat ambiguous coaching situations. Arguably developmental coaching at any level of management will be challenging in this way, but at higher levels of management issues may often be more complex and sensitive. Also as leaders advance further up the corporate ladder the number of people they can openly share issues with contracts. In this way the leadership coach needs to have experience in juggling the roles of coach, leadership expert and even confidant. The leadership coach also needs to be mindful of the organisation's needs e.g talent management vs. performance management, as well as being able to handle the organisation's readiness to support the coaching process and accept change. As Elliot (2005) points out, sometimes leadership coaching needs to occur at multiple levels for it to be effective, a factor critical for ALD. Leadership coaches must, therefore, be able to coach at different levels of the organisation and with groups. This is required of any executive coach, but given the sensitive information a leadership coach may be exposed to it requires a high level of confidentiality and ethics.

Credentials: Finally, given the nature of the coach/client relationship, the coach's credentials and expertise need to match up to the coachee's expectations. Sue-Chan and Latham (2004) showed that the lack of sufficient professional credibility negatively impacted the client's performance and lowered their satisfaction with the coaching process. Conversely, it has been found that relevant job-related credibility supports the development of client-coach relationships and can positively impact the leadership coaching programs (Boyce et al., 2010, p.914). Business, management, leadership, and political expertise were also identified as important credibility considerations and particularly important to the establishment of trusting and effective coaching relationships (Alvey & Barclay, 2007; Kampa-Kokesch & Anderson, 2001). It is clear that a coach's credentials and credibility are important requirements for leadership coaching.

Therefore, what is proposed for ALD is not simply executive coaching but EBLC. While evidence supports the case that EBLC can contribute to ALD, theory also supports it, that is, Self-Determination Theory (SDT).

Self-Determination Theory

SDT is a theory of motivation made up of four sub theories including Cognitive Evaluation Theory, Organismic Integration Theory, Basic Needs Theory, and Causality Orientation Theory. In essence what it provides is a spectrum of different types of motivation some of which are considered healthy and some of which are detrimental. These range from purely intrinsic autonomous motivation, that is, someone is motivated simply by the joy of doing a task; extrinsic motivation, that is, because they have to; to amotivation, that is, no motivation. This is essentially Organismic Integration Theory (OIT).

OIT asserts that intrinsically motivated autonomous behaviour is the healthiest form of motivation. In contrast extrinsically motivated behaviour is not necessarily healthy. However, OIT proposes that there is a spectrum of extrinsically motivated behaviour and within that spectrum the degree to which behaviour is autonomous varies. These include integrated regulation ('feels aligned to my values'), identified regulation ('I can see it would be good for me to do'), introjected regulation (doing it to avoid shame or blame), and external regulation ('I have to do it').

SDT argues that children have a natural tendency to do things aligned to their own values, that is, intrinsically motivated autonomous behaviour (Chandler & Connell, 1987; Ryan, 1995), but as they grow they are swayed by outside forces including family, schools and society. In the case of leaders, demands are made of them from employers, employees, shareholders, society and governments. Environments that use the 'carrot and stick' approach to motivating compound this. Over time, given these pressures it is possible for leaders to compromise their behaviour and gravitate towards more extrinsically motivated, less autonomous behaviour and, therefore, begin to disconnect with their authentic self. SDT offers a way of realigning behaviour with values.

What SDT argues is that autonomous behaviour (whether intrinsic or extrinsic) can be encouraged through a set of conditions. Cognitive Evaluation Theory (CET), another sub theory within SDT, proposes that if autonomy, competence and relatedness are nurtured then people will tend to align their behaviour with their true values, beliefs and interest. This is supported by numerous findings including a study by Brown and Ryan (2004a), who found that giving people choice and recognising their feelings and point of view enhances intrinsic motivation. Such alignment is at the very heart of ALD.

The challenge is that in reality most leaders may rarely find themselves in situations that encourage autonomy, competence and relatedness. In fact they are usually negotiating environments that are motivated by threats, deadlines, external evaluations, financial rewards and imposed goals, all of which are said to decrease intrinsic motivation (Deci & Ryan, 2000). It is suggested, however, that EBLC interrupts this world, and provides the three conditions for enhancing intrinsic motivation. How is this achieved?

Relatedness: Firstly, and possibly most importantly, is the coaching relationship. When a coach and coachee work together, a particular alliance is formed. At its foundation is trust and integrity. Without trust a coaching engagement cannot proceed. Building on this is a sense of partnership and collaboration. The coach is not the expert telling the coachee what to do. Instead through a series of questions and active listening the coach elicits awareness and understanding in the coachee. The coach becomes an ally supporting the coachee through change, providing understanding and encouragement. Thus over time, a relationship forms that feels safe and secure, liberating the leader to focus on what really matters to her.

Autonomy: Coaching supports autonomy. An underlying principle of coaching is the notion of the coachee as the expert in their lives thus coaches 'ask they don't tell'. They encourage the coachee to own the journey, set the agenda and drive the process. Furthermore, through various tools like the GROW model, coaching empowers a coachee to choose actions that are right for them. In the GROW model a goal is set, current realities are explored, options are brainstormed and then the coachee is supported in making a choice and taking action.

Competence: Coaching encourages self-efficacy. Using positive psychology and a solution-focused approach, coaching builds on a coachee's competence. Positive psychology has been injected into the domain of psychology with the intention of helping people flourish. Within this area a strength-based approach has been developed. In research by Seligman et al. (2005), it was found that using signature strengths in a new way increased happiness and decreased depressive symptoms for six months. Such knowledge can be integrated into coaching sessions to nurture confidence. Coaching also embraces a solution-focused approach. The coach helps the coachee build confidence in addressing a current situation by drawing on skills the coachee successfully used in a challenging situation in their past. Thus an evidence-based approach to coaching works to build a coachee's sense of confidence and capacity to negotiate the future.

Coaches also have a vital role to play in helping authentic leaders choose the goals they pursue. Self-Concordant Goals are goals that are aligned with ones core needs, values and interests. It is argued that over time as leaders lose touch with what is really important to them, they may find themselves pursing goals that are no longer 'authentic'. Self-concordance provides unique motivational resources. Sheldon and Elliot (1999) found self-concordant goals are correlated with positive well-being, sustained effort, enhanced likelihood that goals will be attained, and more satisfaction as goals are attained. A coach can help remind an executive what their enduring values are, distinguish between one's own values and others, and select goals that really matter to them thereby supporting ALD.

Thus coaching encourages autonomy, relatedness and competence and can help a leader align to more authentic goals and thereby enhance self-regulation. It also contributes to self-awareness by reminding people of their values, identity and motivators. As mentioned previously, it is proposed that mindfulness can also contribute to ALD.

Mindfulness

The construct of mindfulness is multifaceted and complex, but put simply it can be defined as 'the state of being attentive to and aware of what is taking place in the present' (Brown & Ryan, 2003, p.822). Langer (1989) refers to mindlessness versus mindfulness where one is 'thinking about a situation actively' and, therefore, engaging the mind.

There are different schools of thought as to how to cultivate mindfulness, for example, the Mindfulness Based Stress Reduction perspective (Kabat-Zinn, 1982) or a more cognitive perspective by Langer. There is a substantial body of evidence to confirm its contribution to human flourishing.

There are numerous empirically validated benefits of mindfulness both in clinical and non-clinical settings. It has been associated with lower levels of emotional disturbance, high levels of subjective well-being, and higher levels of eudemonic well-being (Brown & Ryan, 2003; Carlson & Brown, 2005), greater awareness, understanding and acceptance of emotions (Baer, Smith & Allen, 2004; Brown & Ryan, 2003), it promotes regulation of behaviour that optimises well-being and human flourishing (Brown & Ryan, 2003, 2004a; Deci & Ryan, 1980; Ryan, 2005), and is associated with more self-congruence (Brown & Ryan, 2003; Thrash & Elliot, 2002) and less defensive reactions when under threat (Brown, Ryan & Creswell, 2007). There are also studies, which highlight how mindfulness can enhance relationships and social interactions (Brown, Ryan & Creswell, 2007). Thus with the benefits that mindfulness imparts, it has a part to play in ALD.

Mindfulness training is grounded in an evidence-based approach so fits with the EBLC philosophy. It offers a rich source of validated tools that can be integrated into a coaching session and used by the coachee beyond coaching. Arguably mindfulness can facilitate the development of AL in a number of ways including enhancing relationships and compassion, contributing to the follower/leader relationship and more importantly enhance self-awareness and self-regulation.

Self-Awareness: Mindfulness interrupts the usual stream of internal chatter and provides the space to simply witness thoughts, emotions and body sensations. In observing what one is experiencing internally, with openness and non-judgment, an authentic leader is given the opportunity to simply be with herself and, therefore, see herself more clearly. As repeating thoughts, emotions, and sensations emerge, the authentic leader gains further insight into how they operate and experience life. It provides the opportunity to experience oneself as an 'ever changing system of concepts, images, sensations and beliefs' (Shapiro et al., 2006, p.379) and not a rigid fixed label or category, that is, an executive. Thus mindfulness offers a window into the self, which can help to enrich self-awareness.

Shapiro et al. (2006) assert that as mindfulness nurtures an ability to be more engaged in the moment, a person may be more receptive to information that they may usually not consider. Thus mindfulness encourages a more 'empirical stance towards reality' (Brown et al., 2007, p.214) which one could say nurtures unbiased processing of information, a key quality of AL. Mindfulness also generates an openness to both positive and negative information about the self, contributing to greater understanding of the self.

Self-Regulation: Mindfulness provides an awareness that encourages more flexibility when responding to a situation and less of an automatic response (Bishop et al., 2004; Ryan & Deci, 2004). Automatic or controlled processing, that is, mindlessness prevents one from considering options that are more aligned to ones needs and values (Ryan, Kuhl & Deci, 1997). Wenk-Sormaz (2005) found participants in a mindfulness induction study showed less automised responding on tasks. As 'automised responding' is minimised, a moment arises where an individual has the space to choose. This moment of choice gives the person the opportunity to consciously align behaviour with inner values and needs. As Brown and Ryan (2004a) state, mindfulness provides 'a window of opportunity to choose the form, direction, and other specifics of action, that is, to act in an autonomous manner' (p.116). Furthermore, it provides the opportunity for choices to be made that maximise the satisfaction of needs and desires within the boundaries of a situation (Deci & Ryan, 1980).

Mindfulness encourages one to be more objective in order to do what is required in a situation. (Kernis & Goldman, 2006; Niemiec, Ryan & Brown, 2006; Ryan & Brown, 2003). Ryan and Brown (2003) agree with this stating that a 'person acting in an integrated mindful way seeks not self-esteem, but rather, right action, all things considered' (p.75). Thus from an authentic leaders perspective, the opportunity arises for more intentional, proactive and purposeful action that is aligned to their authentic self. Thus mindfulness creates the opportunity for leaders to cultivate a more self-determined motivation and in turn authentic way of leading.

The challenges

There are numerous challenges in the theory presented here. To start with AL needs to move from a theory to a concept that can be vigorously tested. In a meta study by Yammarino et al. in 2008, 23 theoretical articles on AL and only four empirical articles were identified. As they highlight, more empirical research is required to test the effects of ALD on the individual, follower, team and organisation; to measure its effects against other leadership constructs and in various organisational conditions. Furthermore, while ALD is a long-term exercise it would be useful to have a tool to apply with a coaching and mindfulness intervention to measure whether a change has occurred. Tools that have been developed include the AL Questionnaire (Walumbwa et al., 2008), the Authenticity Scale (Wood, et al., 2008) and the Peer Authenticity Scale (amended by Susing, Green & Grant, 2011). While these are useful one must accept their definition of AL. Thus one is reminded of the need to come to universal agreement on what AL is.

There are also limitations to EBLC applied to ALD. Finding the right coach may be challenging. Coaching, and for that matter mindfulness, cannot force a person to have positive moral values. It is also possible that some people may not want to be coached. Finally while coaching and mindfulness may create the opportunity for ALD it will not occur overnight, a long-term perspective is required.

A final point

It must be mentioned, that in asserting various ideas in this paper, it is not proposed that organisations should remove all financial incentives. These are key drivers in many organisations. The point is that if organisations want to find ways of reaching financial targets in a sustainable positive way they need to look after their people, financial rewards are not enough. In studies it has been shown that financial rewards alone are detrimental to one's psychological health (Grouzet et al., 2005; Ryan et al., 1999), one's level of satisfaction with pay and benefits (Tang, Kim & Shin-Hsiung Tang, 2000) and that people driven by money are more willing to engage in negative organisational behaviour (Stone, Bryant & Wier, 2006; Tang & Chiu, 2003). What is being suggested is a shift to a style of leadership that does not just rely on motivating with external rewards but encourages motivation that is also more self-determined.

Conclusion

Given the current global economic climate, organisations are under enormous pressures to increase return on investment. People at all levels of organisations are being asked to do more with less. Under such pressures it is easy for leaders and managers to fall back to carrot and stick ways of motivating people. What is proposed in this paper is an alternative approach to leadership, that provides the opportunity for individuals to flourish while achieving improved individual performance. It is argued that the central pillars of ALD are self-awareness and self-regulation and that EBLC and mindfulness create conditions to enhance these qualities. This is demonstrated through the use of SDT, which proposes if individuals are given the opportunity to feel autonomy, relatedness and self-efficacy they will move to more self determined behaviour. It is argued that EBLC creates these conditions and encourages the choice of more self-concordant goals. Mindfulness is also proposed as a way of contributing to ALD as it compliments EBLC, is grounded in an evidence-based approach, and can contribute to enhancing self-awareness and self-regulation. What is also proposed is an organisation wide commitment, with the intention of cultivating a more authentic organisation whose values are reflected in employees and customers daily experience. There are challenges in adopting such an approach but what is possible is the prospect of organisational as well as individual flourishing.

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Report

Special Group in Coaching Psychology News

Sarah Corrie

IN MY September letter of last year, the tone was very much one of endings as I prepared for my departure from the role of Chair. However, since then the membership voted in favour of a change to the Society's Standardised Rules and this, coupled with a discussion about succession planning at our committee meeting in November, has resulted in a change of plan.

The aim of changing the Standardised Rules was to provide greater consistency across the member networks to better reflect the Society structure, Charter, Statues and Rules whilst also allowing us to operate flexibly in response to the needs of the SGCP. This includes the ability to respond more flexibly to recruiting to the Committee – a development which is particularly welcome when there is a shortage of volunteers for key roles as there has been in recent months. The outcome, which was announced at the AGM, is that my tenure will be extended for a further year.

I certainly welcome this development; a longer tenure affords greater opportunity to see projects through to completion and to establish adequate succession planning. It also ensures that the experience built up within the Chair Triad remains available to the Committee for longer. So for 2014 I shall remain as Chair, Dasha Grajfoner will continue in the role of Chair Elect, preparing to take over from me at the AGM in December, and Mary Watts will remain in the role of Past Chair. Dasha, Mary and I worked closely together in the last year and I believe that it is of great benefit to the Committee, as well as to me personally, to be able to continue drawing on their experience for longer than originally envisaged. So the goodbye of my last letter has become a 'hello again'!

Since I last wrote, the SGCP hosted its 4th European Conference at the Heriot-Watt University in Edinburgh. This event, which took place in December, was a great success bringing together delegates from 20 countries to share new ideas, models of practice, research and debates, as well as providing opportunities to renew old friendships and make some new ones. As for previous years the atmosphere was inspiring. That genuine desire for engagement, sharing and respect for one another's work reminded me once again why it matters to be part of this community and the unique perspective that coaching psychology can contribute to applied psychology. It would seem that I was not alone in this. The feedback from delegates was overwhelmingly positive and as one SGCP member and conference participant* expressed it,

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*With thanks to Nancy Doyle for permission to quote her.

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> 'For me the SGCP is psychologists at our best. We are cross divisional and collaborative. There is a healthy respect for research AND practice, and genuine interest in learning more. I fully support the conference because I believe we need these events to represent psychology as a field.'

I could not agree more. My thanks to all my colleagues on the Conference Team and at the BPS, as well as all those who were willing to share their knowledge and expertise through the various presentations and workshops to ensure the success of this event.

At the end of the first day of the Conference, the SGCP held its AGM. We decided to trial a different format this year, keeping written reports to a minimum and instead inviting committee members to provide brief presentations of their activities and achievements in the last year. This approach seemed to pay dividends, enabling individuals to 'showcase' their work on behalf of the SGCP and providing a valuable opportunity for our members to meet the people behind the roles.

Despite the diligence and dedication of our existing committee members, the lack of a full complement does undoubtedly affect what we can achieve. So I was particularly pleased to receive expressions of interest from individuals attending the conference which resulted in our ability to co-opt new members on to the Committee prior to a subsequent call for nominations. In recent discussion with one potential 'recruit' it became apparent to me that people may sometimes feel reticent about expressing an interest for fear of having insufficient experience or knowledge to make a contribution. There are in fact many ways to contribute so do contact me if you would like further information, even if it is just to find out more about how the Committee functions. It's always good to have contact with our members, even more so this year with our 10th anniversary underway. Ideas for how you would like to see us mark this event are most welcome!

The European Conference also heralded the start of our 10th Anniversary celebrations. Establishing a new discipline is a major achievement and so much has taken root in the last decade – a direct testament to those of my colleagues who had the vision to see the potential in what could be achieved. The plans for local events, alongside our Conference in December, will be advertised in the usual ways. We hope that you will also want to mark this event in your local professional communities and also (if you are already a member of one) through the Peer Practice Groups (if you would like more information on the Peer Practice Groups please contact Margaret Macafee).

The task facing us now is how to nurture the development of our fledgling profession. This involves some big questions including how we can best develop and promote coaching psychology (within the community of applied psychology as well as to the public) and identify the key stakeholders with whom we need to build or strengthen alliances.

In my last letter, I spoke of an attempt to increase our links and broaden our community through the wish to enter into a Memorandum of Understanding (MoU) with the International Society of Coaching Psychology (ISCP). The SGCP Committee had identified a number of benefits to members of such a relationship. Strategically, we believe that a common purpose and set of values allow for a new partnership in the pursuit of developing the work and standing of coaching psychology in the international community. Since making an official application to the Society, the Board of Trustees has revisited its policy on MoUs and agreed that all future proposals need to apply at the Society level, rather than at the level of individual member network. This does not preclude opportunities for collaborations of a more informal nature and we will be pursing this in 2014.

The celebrations for our 10th anniversary do not in any way detract from the 'business as usual' activities of the

Committee. Last October I attended the Society's annual General Assembly which proved to be productive on a number of levels. The Society is keen to ensure that it becomes more 'outward facing' in its links with Government, other professional bodies and the public. The Chairs of the Divisions and Special Groups worked together to consider what needs to provide the field of applied psychology with a secure future. There was agreement of the need to review how the member networks collaborate and a preference for forging stronger partnerships which is likely to provide structural as well as strategic benefits.

I foresee opportunities to promote the work of the Special Group and indeed of coaching psychology more broadly through forging closer connections with the other applied psychology disciplines represented within the Society. None of this detracts from individual member networks honing and promoting their unique identities in the academic and professional community, but as one Chair aptly expressed it, distinct psychological identities will flourish only if applied psychology flourishes. The 10th anniversary of the SGCP does, I believe, provide us with an important vehicle, at a critical time, for helping secure the future of coaching psychology through promoting what we do and how we can make a difference to the lives of individuals, organisations and communities.

So we have plenty to celebrate and much to do and I look forward to working with you all in the months ahead. It is a privilege to be invited to remain as Chair for our 10th anniversary year – a historic time for the SGCP and for all of our members – and I look forward to continuing to serve you as the year unfolds.

With all good wishes

Sarah Corrie
Chair, Special Group in Coaching Psychology.

Report

Interest Group in Coaching Psychology News

Nic Eddy

FOR THE Interest Group in Coaching Psychology, 2014 is likely to be a challenging year. This is a relative and positive statement given how productive the Group has been throughout 2013 with active State Committees across Australia working with the National Committee to host a significant number of quality, professional development events including two national tours.

> *[…OK, we are still working to improve our presence in our two smallest (by population) State and Territory of Tasmania and Northern Territory…]*

Part of the challenge of 2014 will be organising the biennial International Congress on Coaching Psychology in Melbourne, 13–15 November 2014. Clearly, this will be a major focus of the work of both the National and Victorian Committees to ensure we do everything we can to exceed the great feedback we received from the Congress in Manly 2012. Major themes for the Melbourne Congress will include leadership, performance coaching, and a more considered analysis of what constitutes excellence in coaching.

Strategic marketing

A significant part of the challenge for 2014 is to extend the work of the National Committee regarding the strategic positioning of coaching psychology in the marketplace, and to continue our efforts to influence the standards of coaching practice generally.

We have taken our discussion back to a basic client focus considering questions such as:

> *'What would prospective coaching clients need to believe so that they actively sought the services of a coaching psychologist as a preferred supplier?'*

Or, for a client,

> *'Why work with a coaching psychologist as opposed to 'just' a coach?'*

What's in it for clients? What do they get? And if anything, what do we offer that is so unique, so special?

We seek better words to articulate the benefits of coaching psychology. How can we answer these questions clearly and meaningfully for clients so that, in turn, we can influence client behaviour – to seek the services of a coaching psychologist?

Excellence in coaching

The Interest Group in Coaching Psychology's new tagline of 'excellence in coaching' suggests a way forward.

From a client's perspective, there does not appear to be anything unique or proprietary to the work of coaching psychologists that a well trained and experienced coach could not also offer. Nor in the main, do we believe clients care about coaching psychologists or coaching psychology *per se.*

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Clients are primarily, and not unreasonably, looking for the best possible outcome from coaching, and of sourcing a coach (psychologist or not) who they believe gives them the greatest probability of achieving this goal.

This suggests a marketing focus on the promotion of excellence in coaching as opposed to efforts to differentiate coaching psychologists from coaches.

Differentiating 4th quartile coaching or best practice coaching provides the opportunity for promoting client understanding of the essential contribution of psychology to best practice coaching, in turn leading we trust to improving the association of coaching psychologists with best practice coaching in the minds of clients.

We also recognise that the essential contribution of psychology to coaching is arguably better expressed through exploring the compounding benefits of the contribution of psychology throughout the stages of the coaching process.

We have worked closely with the APS College of Organisational Psychologists (COP)* in the application of a scientist/practitioner competency model as a framework for considering the stages of the coaching process.

Competency 1:
Determines client needs.
Competency 2:
Designs evidence-based interventions.
Competency 3:
Implements interventions.
Competency 4:
Evaluates outcomes.
Meta-competency M1:
Practises professionally.
Meta-competency M2:
Communicates and collaborates effectively.

Professional development in a competency framework

If we are serious in promoting excellence in coaching and in associating coaching psychology with best practice coaching, it is equally essential that we bring the rigour of the scientist/practitioner approach to both our professional development activities as well as the continuing encouragement of research as found in the *ICPR*.

The competency framework will be embedded into the 2014 Congress programme in November – providing a clearer insight into the underlying positioning of individual presentations and workshops.

I would like to thank National and State Committee members for their continuing contributions throughout 2013 and in particular, David Heap, who completed his term as National Convener in October 2013. He has handed over the reins of an Interest Group in sound health and with a clear sense of the challenges ahead.

Nic Eddy
National Convenor,
APS Interest Group in Coaching Psychology.
Email: nic@eddy.net.au

*Thanks to the outstanding efforts of Dr Nick Reynolds as well as Dr Kathryn von Treuer of Deakin University in developing the competency framework including sub-competencies and practice domains.

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Special Group in Coaching Psychology

The British Psychological Society

10th Anniversary of the SGCP!

To mark this historic event, join us for the

4th International Congress of Coaching Psychology

to be held in December 2014.

Provisional dates:
11–12 December 2014.

Location: London, UK.

Details of how to submit abstracts for papers and posters, and how to register will be announced soon.

For further information visit the SGCP website:

www.sgcp.org.uk

4. Online submission process

(1) All manuscripts must be submitted to a Co-ordinating Editor by email to:
Stephen Palmer (UK): dr.palmer@btinternet.com
Michael Cavanagh (Australia): michaelc@psych.usyd.edu.au

(2) The submission must include the following as separate files:

- Title page consisting of manuscript title, authors' full names and affiliations, name and address for corresponding author.
- Abstract.
- Full manuscript omitting authors' names and affiliations. Figures and tables can be attached separately if necessary.

5. Manuscript requirements

- Contributions must be typed in double spacing with wide margins. All sheets must be numbered.
- Tables should be typed in double spacing, each on a separate page with a self-explanatory title. Tables should be comprehensible without reference to the text. They should be placed at the end of the manuscript with their approximate locations indicated in the text.
- Figures can be included at the end of the document or attached as separate files, carefully labelled in initial capital/lower case lettering with symbols in a form consistent with text use. Unnecessary background patterns, lines and shading should be avoided. Captions should be listed on a separate page. The resolution of digital images must be at least 300 dpi.
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- Overall, the presentation of papers should conform to the British Psychological Society's Style Guide (available at www.bps.org.uk/publications/publications_home.cfm in PDF format). Non-discriminatory language should be used throughout. Spelling should be Anglicised when appropriate. Text should be concise and written for an international readership of applied psychologists. Sensationalist and unsubstantiated views are discouraged. Abbreviations, acronyms and unfamiliar specialist terms should be explained in the text on first use.
- Particular care should be taken to ensure that references are accurate and complete. Give all journal titles in full. Referencing should follow BPS formats. For example:
  Billington, T. (2000). *Separating, losing and excluding children: Narratives of difference*. London: Routledge/Falmer.
  Elliott, J.G. (2000). Dynamic assessment in educational contexts: Purpose and promise. In C. Lidz & J.G. Elliott (Eds.), *Dynamic assessment: Prevailing models and applications* (pp.713–740). New York: J.A.I. Press.
  Palmer, S. & Whybrow, A. (2006). The coaching psychology movement and its development within the British Psychological Society. *International Coaching Psychology Review 1*(1), 5–11.
- SI units must be used for all measurements, rounded off to practical values if appropriate, with the Imperial equivalent in parentheses.
- In normal circumstances, effect size should be incorporated.
- Authors are requested to avoid the use of sexist language.
- Authors are responsible for acquiring written permission to publish lengthy quotations, illustrations, etc. for which they do not own copyright.

6. Brief reports

These should be limited to 1000 words and may include research studies and theoretical, critical or review comments whose essential contribution can be made briefly. A summary of not more than 50 words should be provided.

7. Publication ethics

BPS Code of Conduct – Code of Conduct, Ethical Principles and Guidelines.
Principles of Publishing – Principle of Publishing.

8. Supplementary data

Supplementary data too extensive for publication may be deposited with the British Library Document Supply Centre. Such material includes numerical data, computer programs, fuller details of case studies and experimental techniques. The material should be submitted to the Editor together with the article, for simultaneous refereeing.

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- Title page (include title, authors' names, affiliations, full contact details).
- Full article text (double-spaced with numbered pages and anonymised).
- References (see above). Authors are responsible for bibliographic accuracy and must check every reference in the manuscript and proofread again in the page proofs.
- Tables, figures, captions placed at the end of the article or attached as separate files.

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