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## An Exploration of the Existential Orientation to Coaching

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Submitted to the Program of Organizational Dynamics in the Graduate Division of the School of Arts and Sciences in Partial Fulfillment of the Requirements for the Degree of Master of Science in Organizational Dynamics at the University of Pennsylvania

Advisor: William Wilkinsky

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## **An Exploration of the Existential Orientation to Coaching**

### **Abstract**

The purpose of this thesis is to explore the basic concepts of existentialism and from this identify activities applicable to the coaching engagement. Basic concepts of existentialism including: isolation; freedom of choice; meaninglessness; and death are examined. These concepts are revisited in the interpretation of existential psychology as presented in Logotherapy and Humanistic Psychology. Finally, recommendations are presented for the coach with an existential orientation.

### **Disciplines**

Industrial and Organizational Psychology

### **Comments**

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AN EXPLORATION OF  
THE EXISTENTIAL ORIENTATION TO COACHING

by

Linda S. DeLuca

Submitted to the Program of Organizational Dynamics  
in the Graduate Division of the School of Arts and Sciences  
in Partial Fulfillment of the Requirements for the Degree of  
Master of Science in Organizational Dynamics at the  
University of Pennsylvania

Philadelphia, Pennsylvania

2008

AN EXPLORATION OF  
THE EXISTENTIAL ORIENTATION TO COACHING

Approved by:

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Larry M. Starr, Ph.D., Program Director

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William Wilkinsy, Ph.D., Advisor

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The purpose of this thesis is to explore the basic concepts of existentialism and from this identify activities applicable to the coaching engagement. Basic concepts of existentialism including: isolation; freedom of choice; meaninglessness; and death are examined. These concepts are revisited in the interpretation of existential psychology as presented in Logotherapy and Humanistic Psychology. Finally, recommendations are presented for the coach with an existential orientation.

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## CHAPTER 1

### INTRODUCTION AND DEFINITIONS

While the word “philosophy” derives from the Greek, *philosophos*, meaning lover of knowledge, learning, or wisdom (see also Blackburn 2005), according to the Merriam-Webster online dictionary (<http://www.merriam-webster.com>) the etymology of the word also has roots from Middle English, Anglo-French, and Latin. At present, the two primary meanings are,

(1) all learning exclusive of technical precepts and practical arts; the sciences and liberal arts exclusive of medicine, law, and theology; a discipline comprising as its core logic, aesthetics, ethics, metaphysics, and epistemology; and (2) pursuit of wisdom; search for a general understanding of values and reality by chiefly speculative rather than observational means; and an analysis of the grounds of and concepts expressing fundamental beliefs.

The academic scope of philosophy is broad as described by Blackburn (2005):

Philosophy is human thought become self-conscious. Its topics are life, the universe, and everything (p. vii)...(it is) the most general and abstract features of the world and categories with which we think: mind, matter, reason, proof, truth, etc. (p. 276) ... (its purpose is to ) study the concepts that structure such thinking, and to lay bare their foundations and presuppositions (p. 276).

Blackburn (2005) also argues that the purpose of philosophy is not to address problems within a specific discipline such as history, but rather to “study the concepts that structure such thinking, and to lay bare their foundations and presuppositions” (p. 276). While philosophy studies both Eastern and Western cultures and ideas, I focus in this thesis on Western philosophy within which Rosen (2000) identifies and Blackburn (2005) describes six subdivisions: social

and political, religion, art and culture (aesthetics), science, epistemology, and metaphysics (see Table 1).

Table 1: Blackburn's (2005) Definitions of Philosophical Subdivisions

Subdivision	Definition
1. Social / Political	<p>Social philosophy: The attempt to understand and to chart the basic categories with which to think about the social aspects of human life (p. 343).</p> <p>Philosophy of politics: a reflection on the nature of human community and government, and relations between the collective and the individual (p. 343).</p>
2. Religion	The philosophy of religion is the attempt to understand the concepts involved in religious belief: existence, necessity, fate, creation, sin, justice, mercy, redemption, God (p. 316).
3. Art and Culture (Aesthetics)	<p>The philosophy of art is distinguished from the wider topic of aesthetics only by confirming attention to the aesthetic appreciation of deliberately produced works of art (p. 25).</p> <p>Aesthetics is the study of the feelings, concepts, and judgments arising from our appreciation of the arts or of the wider class of objects considered moving, or beautiful, or sublime (p. 8).</p>
4. Science	Philosophy of science is the investigation of questions that arise from reflection upon science and scientific practice (p. 331).
5. Epistemology	Epistemology is the theory of knowledge. Its central questions include the origin of knowledge; the place of experience in generating knowledge, and the place of reason in doing so: the relationship between knowledge and certainty, and between knowledge and the impossibility of error; the possibility of universal skepticism; and the changing forms of knowledge that arise from new conceptualizations of the world (p. 118).
6. Metaphysics	Metaphysics applies to any enquiry that raises questions about reality that lie beyond or behind those capable of being tackled by the methods of science (p. 232).

Though my examination of existentialism and existential psychology are based on the works of selected individuals, Frost (1962) suggests that anyone may be a philosopher when it was noted that,

Everyone, whether he be plowman or banker, clerk or captain, citizen or ruler, is, in a real sense, a philosopher. Being human, having a highly developed brain and nervous system, he must think; and thinking is the pathway to philosophy (p. 1).

I believe in this approach. The premise that everyone is responsible to be a philosopher if only of their own life, informs my philosophy. It is important to me that we must each reflect on our lives to better understand our presuppositions and foundations of thought.

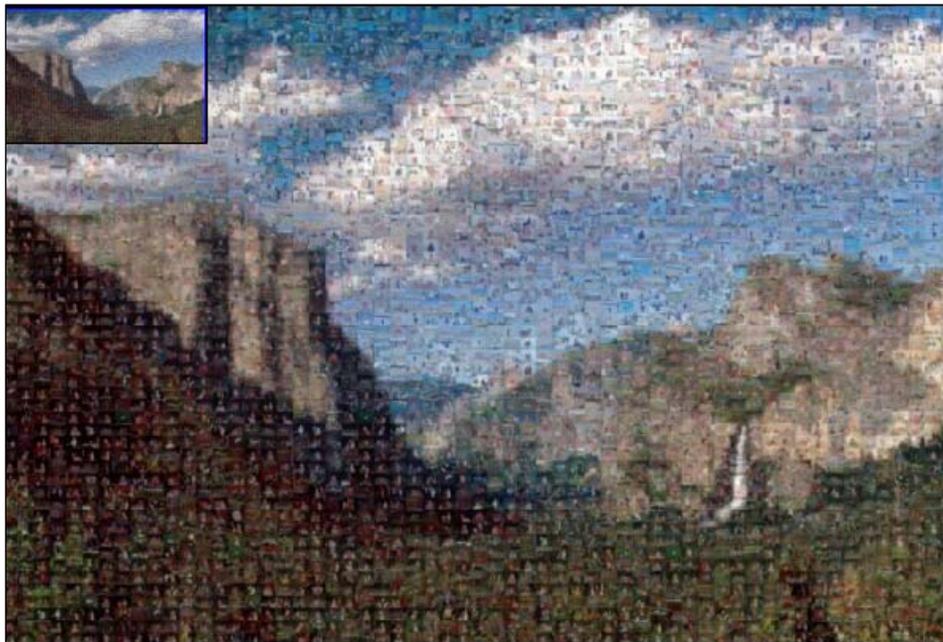
From a philosophical perspective, an individual's life experiences may be like the individual tiles of a mosaic where each tile represents an experience and can stand alone. In this metaphor, our lives are not just individual experiences; they are a collected interaction of experiences. When synthesized, they have a greater meaning than simply random pieces of life. Imagine each event of an individual's life as a moment captured in a photograph. Not just the celebrated moments such as birthdays, graduations, and weddings, but every defining moment, every moment a choice is made. The collection can be viewed one by one, as in a photo album (see Figure 1). However, if all of the photographs are combined, a certain pattern can emerge wherein the total image of the individual photos creates an even larger photo (see Figure 2). This larger image is the greater meaning that we seek as our lives unfold.

Figure 1. Individual Photos of Mosaic  
Source: <http://www.picturemosaics.com>



Individual photos make up the greater image. Each photo is a capture of the defining events.  
Copyright © 2001-2007 Picture Mosaics LLC. All rights reserved.

Figure 2. Photo Mosaic Larger Image  
Source: <http://www.picturemosaics.com>



The greater image is a mountain landscape. This is equated to the greater meaning of one's life.  
Individual images are not distinguishable.  
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Frost (1962) also noted,

Your philosophy, then, is the meaning which the world has for you. It is your answer to the question, 'Why?' Having fitted your experiences into a whole, having related them to each other, you say of the world, 'This is *the* way things fit together. This is *the* world as I understand it. This is *my* philosophy'(p.1).

Existentialism, according to Blackburn (2005), refers to various philosophies which emphasize certain common themes including: "the individual, the experience of choice, and the absence of rational understanding of the universe with a consequent dread or sense of absurdity in human life" (p. 125). Though existentialism may have influences in several of Blackburn's subdivisions of philosophy (Table 1), this thesis will not focus on the subdivision of religion (subdivision 2).

Blackburn (2005) defines existential psychology as "a school of psychology emphasizing the need for understanding patients by means of a grasp of their total orientation towards the world" (p. 125). According to Yalom, (1980) "existential psychotherapy is a dynamic approach to therapy which focuses on concerns that are rooted in the individual's existence" (p. 5).

Coaching is a recent domain of study. According to Peltier (2001) coaching is "the process of equipping people with the tools, knowledge, and opportunities they need to develop themselves and become more effective" (p. xx). The Graduate School Alliance for Executive Coaching (<http://www.gsaec.org>) describes executive and organizational coaching as,

a development process that builds a leader's capabilities to achieve professional and organizational goals...(and is) conducted through one-on-one and group interactions, driven by evidence/ data from multiple perspectives, and is based on mutual trust and respect. The

coach, individuals being coached, and their organizations work in partnership to help achieve the agreed upon goals of the coaching.

### Purpose of Thesis

This thesis is an examination of the influence of existentialism and existential psychology on a coaching model. Chapter 2 provides an overview and key concerns of the thoughts of existentialism. Chapter 3 reviews the work of Viktor Frankl, Rollo May, and Irvin D. Yalom to provide a general understanding of existential psychotherapy. Chapter 4 provides an overview of coaching as well as a sample coaching model. Chapter 5 studies the translation of the key concepts of existentialism and existential psychotherapy into the coaching engagement.

## CHAPTER 2

### EXISTENTIAL PHILOSOPHY

As noted by Blackburn (2005), existential philosophy addresses concerns about our search for the meaning of our existence including “the individual, the experience of choice, and the absence of rational understanding of the universe with a consequent dread or sense of absurdity in human life” (p. 125). Four ultimate concerns within this search are isolation, freedom, death, and meaninglessness.

Existential isolation, according to Yalom (1980) is “the tension between our awareness of our absolute isolation and our wish for contact, for protection, our wish to be part of a larger whole” (p.9). Freedom is a less obvious concern as it is something for which individuals usually strive. However, ultimate freedom “refers to the absence of external structure” (Yalom 1980, p. 8). With ultimate freedom, an individual accepts responsibility for her entire world, life, choices, and actions. Death is the ultimate human concern and produces a core conflict which is “the tension between the awareness of the inevitability of death and the wish to continue to be” (Yalom 1980, p. 8). With the freedom/responsibility to determine our own life design in a world where we are isolated/alone and will ultimately die, our ultimate struggle is to create meaning of our own life (Yalom 1980).

#### Existential Isolation

Existentialism offers two chief sources of modern Western man’s anxiety and despair in relation to isolation: loss of sense of one’s being and loss of world

(May 1983). Because of these losses, there is a constant struggle to balance the need to become an individual and the need to be part of something greater, part of the world around oneself. To answer the question, “How does an individual *become*” Existentialism responds, “Become your individual self by experiencing the world.”

According to Spinelli (2005), existentialism’s focus is existence as it is humanly experienced rather than the essence of the world. (i.e., what is the world made of?) Indeed, Spinelli (2005) adds that the central belief of existentialism is that existence precedes essence. In support of this, Blackburn (2005) notes that “a person has no predetermined nature or range of choices, but is always free to choose afresh, and thereby reconstitute himself or herself as a different person” (p. 124).

The first ideas of the Danish philosopher and theologian, Kierkegaard, have contributed to the central themes of the philosophy of existentialism. One reason his life work was said to have had such influence, was that Kierkegaard lived with intense passion (May 1983) not to solve the problems of civilization, or Western man, but rather to answer his own question of how to be (Barrett 1958). Kierkegaard’s focus was to answer the question he pursued relentlessly: “How can you become an individual?” (May 1983). He did this by adopting the Socratic notion that existence itself and a theory about existence are not the same (Barrett 1958) a premise that made his approach subjective rather than objective. This approach required him to reflect about meaning not from an objective standpoint, but by experiencing life intimately and by being involved in the

subject to be studied. Kierkegaard posited (see Barrett 1958) that one point of reflection at a moment of each choice individual encounters is a reflection of her own existence and thus experiences herself to be real. From an existential view, freedom and being human are one and the same (May 1981).

### Freedom of Choice

Existential philosophy wrestles with the metaphysical question (see Table 1), “What is the purpose of freedom of choice?” Nietzsche’s concept of will to power may have relevance to this question. Nietzsche also embarked on a path to discover who he was and what his life meant. (Barrett 1958). According to Blackburn (2005) Nietzsche believed that the fundamental element of human nature, what motivates and drives us to choose, is the “will to power:”

Will to power – according to Nietzsche, the fundamental element of human nature. The power in question is not necessarily domination over others, but can be achieved in creative activity: it is associated with self-sufficiency and self-confidence. (p. 389)

When Nietzsche refers to “will” he refers to a state of our existence. May (1983) explains Nietzsche’s concept of the will and its relation to freedom of choice further:

It is potentially present at all times; without it we would not be human beings. The acorn becomes an oak regardless of any choice, but man cannot realize his being except as he wills it in his encounters.” (p. 77)

The phrase “will to power” is not about control over others. Nietzsche is referring to self-actualization which May (1983) believes “implies the self-realization of the individual to the fullest sense” (p. 79). Tillich (1952) added that the will’s intentionality is central. He noted, “Will does not strive for something it

does not have, for some object outside itself, but wills itself in the double sense of preserving and transcending itself” (p. 27). We choose ourselves from moment to moment. Each moment we can choose to be someone different. Nietzsche’s will to power argues for the inherent positive self-actualization of the individual striving for a life of excellence over one that is mediocre.

Will to power may provide a person a way of being to address the assumption by existential philosophers that all individuals perceive a loss of being in relation to their potential; however, will to power does not adequately address the individual’s way of being in the world: an individual influences and is influenced by the surrounding world. As Spinelli (2005) describes, our worldview contains “both structures - the world we experience and, at the same time, (it) is structured by the influences of the world upon us” (p. 202).

### Death

Since death is unknowable and threatens the essence of being in the world, existential philosophers ask, “How does an individual live with the anxiety of this inevitable outcome?” Rather than try to avoid or deny this condition, one existentialist argument is to recommend an individual live with the knowledge by living well. As noted by Yalom (1980), for example, “Learning to live well is to learn to die well; and conversely, learning to die well is to learn to live well” (p. 30). Existentialism urges us to take the risk. As Peltier (2001) urges “life is to be lived intensely, not tediously” (p.159). This existential argument suggests if one follows the will to power and makes choices which lead to achieving the inner potential, this may be a way to live intensely and become fully alive.

## Meaninglessness

Existential philosophy argues that an individual's life is not predetermined. Each person has the freedom to choose, and is responsible for the life which resulted from these choices. From these experiences, an individual is responsible for creating her own meaning, as well. May (1983) quotes Kierkegaard as saying "Truth exists only as the individual himself produces it in action."

Existentialism is complex and has many contributors. The focus of this thesis is on four of the existential concerns: isolation, freedom of choice, death, and meaninglessness. Isolation, one's struggle to become an individual in the world, is one source of anxiety; responsibility of choice is another. From these two concerns an individual is responsible for creating her own meaningful life with the knowledge that her time is limited to do so. It is from these four concerns that the next chapter examines existential psychotherapy.

## CHAPTER 3

### EXISTENTIAL PSYCHOTHERAPY

Existential psychotherapy emerged in Europe through the work of Ludwig Binswanger and Melard Boss, in Switzerland, and Viktor Frankl in Austria (Yalom 1980). The concepts offered by these psychiatrists as well as by the work of Rollo May were influential in introducing existential therapy to the United States (Yalom 1980). American existential psychotherapy evolved into Humanistic psychology and includes such psychologists as Carl Rogers, Rollo May, and Abraham Maslow. (Yalom 1980)

#### Logotherapy

Viktor Frankl developed the existential therapy, Logotherapy. Logo is the Greek word for “meaning” and Logotherapy “focuses on the meaning of human existence as well as on man’s search for such meaning” (Frankl 1984, p. 121). In Logotherapy, unlike traditional psychoanalytic therapy, the patient focuses less on retrospection and introspection and more on the future (Frankl 1984). The patient “is actually confronted with and reoriented toward the meaning of his life” (Frankl 1984, p. 120) which acknowledges the existential concept of meaninglessness. Frankl (1984) describes this search for meaning as a “will to meaning.” Psychoanalytic therapy differs from Logotherapy in terms of the recognized source of neuroses. According to Frankl (1984), neuroses can be the result of an existential frustration which develops from unanswered questions about our human existence. He distinguishes these conflicts from those ascribed to by traditional psychoanalysis which involve drives and instincts. Frankl (1984)

summarizes the distinction between psychoanalysis and Logotherapy claiming

Logotherapy:

considers man a being whose main concern consists in fulfilling a meaning, rather than in the mere gratification and satisfaction of drives and instincts, or in merely reconciling the conflicting claims of id, ego and superego, or in the mere adaptation and adjustment to society and environment (p. 125-6)

The existential concept of finding meaning is clearly reflected in Logotherapy. Frankl utilizes this foundation to assist patients in dealing with the frustration and suffering of human existence by helping them find their meaning. Frankl (1984) reaches back to Nietzsche's words to stress the importance of this approach: "He who has a *why* to live for, can bear almost any *how*" (p. 126).

Logotherapy addresses the existential concept of freedom of choice through what Frankl (1984) calls the existential vacuum which is due to a loss of basic animal instincts and the loss of traditions both of which guide an individual's actions. He further notes (1984),

(it is) the feeling of the total and ultimate meaninglessness of their lives. They lack the awareness of a meaning worth living for. They are haunted by the experience of their inner emptiness, a void within themselves (p. 128).

As with the existential freedom of choice, one must choose what to do with one's life every day. This existential vacuum, according to Frankl (1984), manifests in a state of boredom. He cites the example of an individual experiencing Sunday depression at which time we are not tasked with activities either from our supervisor (being told what to do) or from traditions of family or other groups, and as a result, we are faced with the lack of content and meaning in our lives.

Logotherapy stresses the need for the patient to widen and broaden their visual field and look into the world for meaning. This approach helps the patient to deal with existential isolation. Frankl noted in 1984 that the meaning of life always changes, but can be discovered “in three different ways: (1) by creating a work or doing a deed; (2) by experiencing something or encountering someone; and (3) by the attitude we take toward unavoidable suffering” (p. 133).

Creating work or finding a cause or deed may be translated into action. The other two paths are less clear. The example, Frankl provides for finding meaning by experiencing something or someone, is finding meaning in love. Finding meaning in love means to love the innermost core of a person and in doing so enabling him to see and actualize his potentialities. In the third way, through suffering, Frankl presents the most challenging paths to meaning. If faced with a hopeless situation, Frankl (1984) challenges, what matters is to “transform a personal tragedy into a triumph, to turn one’s predicament into human achievement” (p. 135) which is done through changing ourselves, changing our attitude toward the situation. The power of this last path is best described in a story as told by Frankl (1984):

Once, an elderly general practitioner consulted me because of his severe depression. He could not overcome the loss of his wife who had died two years before and whom he had loved above all else...I confronted him with a question, “What would have happened, Doctor, if you had died first, and your wife would have had to survive you?” “Oh,” he said, “for her this would have been terrible; how she would have suffered!” Whereupon I replied, “You see, Doctor, such a suffering has been spared her, and it was you who have spared her this suffering – to be sure, at the price that now you have to survive and mourn her.” He said no word but shook my hand and calmly left my office. In some way, suffering

ceases to be suffering at the moment it finds a meaning, such as the meaning of a sacrifice (p.135).

Logotherapy answers the existential concern with death through the concept of "Life's Transitoriness." In Logotherapy, all potentialities are transitory, even human existence. The choice an individual makes moves a potentiality from possibility to actuality. At that moment the choice becomes a recorded event, it is captured and is forever immortalized, like a photograph. "Logotherapy, keeping in mind the essential transitoriness of human existence, is not pessimistic but rather activist." (Frankl 1984, p. 144) Instead of looking at what little time is left, the individual can reflect with pride and joy on all of the richness she has captured in her photographs – the key is to live fully. As Frankl (1984) describes, an individual in their later years would not wish to be young again, rather to realize that "Instead of possibilities I have realities in my past, not only the reality of work done and of love loved, but of sufferings bravely suffered"(p. 144).

### Humanistic Psychology

Similar to Logotherapy, Humanistic Psychology focuses on the potentiality of the individual, with a forward look at the individual's potential. As May (1983) describes, the approach focuses on existence as emerging in that "It is always in the process of becoming, always developing in time, and is never to be defined as static points" (p. 136). Though many therapists are considered humanistic, May is more deeply grounded in the existential philosophical tradition (Yalom 1980, p. 20).

### Existential Therapy Relationship

The first consideration in the existential therapy relationship is the understanding of the individual as being. May (1983) cautions that “grasping of the being of the other person occurs on a different level from our knowledge of specific things about him” (p. 92). Though it is important to gather specific data, this only gives the therapist information about the patient. The therapist must strive to know the individual instead of knowing about the individual. The therapist must be careful to spend the additional time necessary to develop an understanding of the individual as a whole. Knowing the client may be achieved in many ways including being with and observing the client in her environment and by listening to the client’s stories and descriptions of experiences.

The next important factor in existential therapy is for the therapist to know the individual as “being in the world.” For the existential therapist this goes beyond knowing about the patient’s world, but rather, according to May (1983), “being together in the same world” (p. 117).

These two factors: understanding the individual as being and understanding “being in the world,” help the therapist to address the patient’s existential isolation. May (1983) explains the patient and therapist together must achieve a sense of being in relation to oneself and one’s world in order to work through the actual problem for which the patient is requesting treatment.

Related to and inseparable from these two factors of being is the concept of nonbeing. According to May (1983), “anxiety is the experience of the threat of imminent nonbeing” (p. 109). Anxiety is ever present in the human condition and

therefore is not something to take or leave, but to live with. May stresses the need to utilize the reality of nonbeing to help individuals grasp what it means to exist. He (1983) explains that with “the confronting of nonbeing, existence takes on vitality and immediacy, and the individual experiences a heightened consciousness of himself, his world, and others around him” (p. 105). The problem of nonbeing is not always at the level of death, but can also be present in our day to day life as in conformism. May (1983) describes this as an individual being “absorbed in the sea of collective responses” and the individual’s loss as one “of his own awareness, potentialities, and whatever characterizes him as a unique and original being” (p. 107). Again, the goal of existential therapy is to help the individual become aware of her being and her being in the world.

Anxiety is experienced not only with the knowledge of imminent death, but also of freedom. Anxiety is felt because there is some choice to be made in the direction of fulfilling one’s potential. This anxiety can be a positive aspect of the human condition as it does point to some potentiality. As May (1983) explains, “if the individual did not have some freedom, no matter how minute, to fulfill some new potentiality, he would not experience anxiety” (p. 112). If an individual did not experience some anxiety because she denied her potentiality, she would then feel guilt. May (1983) highlights one of the differentiating factors in the existential versus the psychoanalytical approach to therapy as he describes two great minds in their respective fields: Freud and Kierkegaard. He (1938) explains the difference is that “Freud knew about anxiety and Kierkegaard knew anxiety”

(p. 35). With this the existential stance of subjectivity versus objectivity is stressed.

As May (1983) explains, existential therapy is not a specifically developed method, formulated technique, or a system of how-to's; it is a way of understanding human existence. The existential approach, May (1983) believes, is for technique to follow understanding. The techniques utilized in an existential therapy encounter may be the same as those used in psychoanalysis; the difference is the context in which they are used. May (1983) summarizes this relationship of context and technique as follows: "existential technique should have flexibility and versatility, varying from patient to patient and from one phase to another in treatment with the same patient" (p. 153).

Frankl and May offer examples of the existential approach to therapy. Their interpretation of existential philosophy into an approach to help others is the foundation for the existential approach to coaching.

## CHAPTER 4

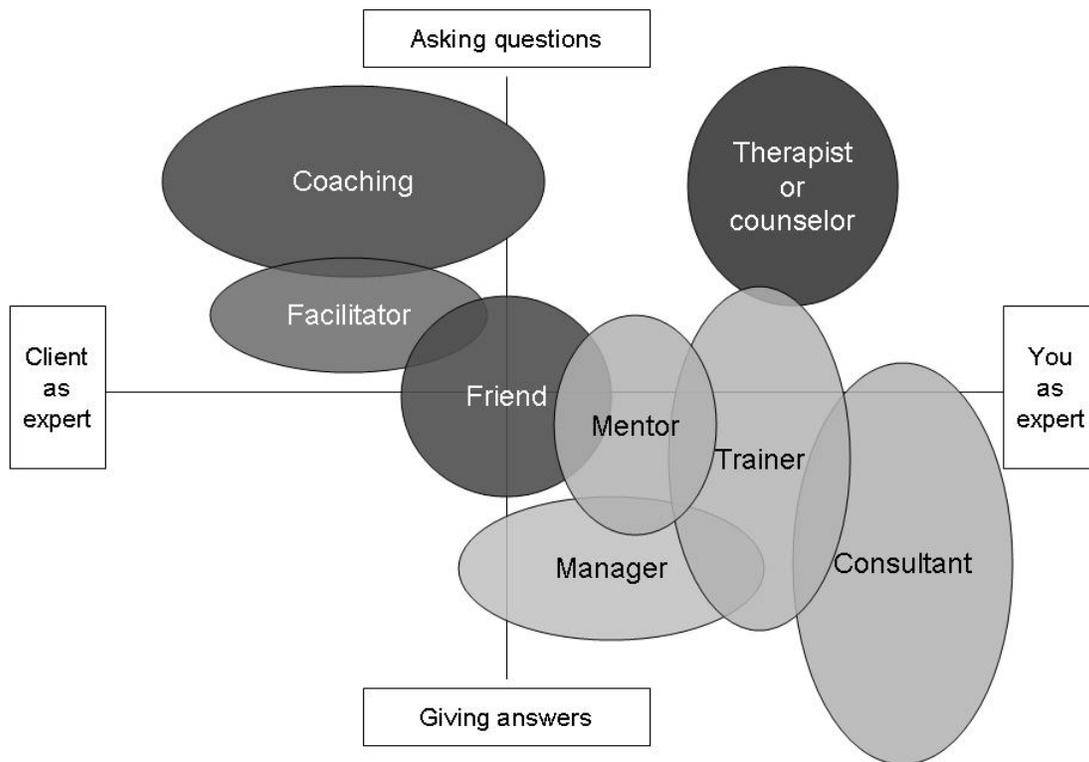
### OVERVIEW OF COACHING AND THE COACHING MODEL

#### Overview

In Chapter 1 coaching was defined as “the process of equipping people with the tools, knowledge, and opportunities they need to develop themselves and become more effective.” (Peltier 2001, p. xx) The approaches and methods for organizational and executive coaching are influenced by therapy and consulting models.

Though organizational and executive coaching evolved from therapy and consulting, Fairley (2004) suggests that coaches are distinguished by two variables: the level of expertise and the source of answers to questions. As noted in Figure 3 while a therapist (or counselor) and a coach are equally positioned as responsible for posing questions to the client, the therapist is located on the right side of the continuum while the coach is located on the left. This argues that in a therapist-client relationship, the source of knowledge for the topic of concern is expected to lie outside the client (with the therapist) while in a coach-client relationship, the knowledge is expected to be located primarily within the client.

Figure 3. Role Comparison



(Copyright © 2003 by Stephen Fairley.)

The role of the coach also differs from that of a therapist or counselor in terms of the understanding of the client's problem. Fairley (2004) notes that, "In counseling, the person is seen as broken, bruised and in need of healing. In coaching, people are viewed as creative, resourceful, and whole" (p. 32). Figure 4 represents Fairley's (2004) interpretation of this continuum between a client who is considered in need of healing and a client who would benefit from coaching.



3. Feedback and the decision to act – gathering data, analyzing and presenting recommendations	3. Data Gathering and Analyzing – identify type data / method; analyze	3. Gather and provide 360-degree feedback
4. Engagement and implementation of the action plan	4. Feedback – hear and accept feedback	4. Engage in Strategic Planning in Action with the executive and the team
5. Extension, recycle, or termination – assessment and evaluation of the engagement	5. Action planning – create development plan for action	5. Coach executive effectiveness through monthly follow-up on goals, priorities, and high-leverage actions
	6. Support and follow-up through the implementation of the action plans	
	7. Closure / Evaluation – close out engagement with evaluations and lessons learned	

A more effective coaching model is one which uses six steps derived from the models presented. These steps are (1) engagement; (2) contracting and ground rules; (3) data gathering, analyzing, and feedback; (4) action planning; (5) ongoing support and follow-up; and (6) conclusion and evaluation.

In the first step of coaching, engagement, the situation is recognized as one in which a coach would be of benefit and the first action is taken to initiate the relationship. In an organizational setting, the decision to engage a coach may be made by the supervisor, the human resources manager, or requested by the individual to be coached. Step two, contracting and ground rules, the coach and client work together to establish and enter into a contract which includes a confidentiality agreement, setting the goals, and establishing ground rules for

how they will work together. In step three the coach and client identify appropriate data type and collection methods; the coach analyzes the data and provides feedback to the client. Step four begins the action planning stage. The coach and client work together to create a development plan for action. Step five involves the coach providing ongoing support to the client as well as following-up on the status of the action plan activities. The final step is the point where the coach and client agree to conclude the coaching engagement. At this point, when possible an evaluation of the entire engagement is conducted. The coach and client may agree to conduct follow-up sessions to evaluate progress and outcomes after the engagement ends.

### Coaching Competencies

In addition to understanding the coaching model, Lombardo and Eichinger (1996 – 2004), founders of Lominger Limited, Inc., have identified a list of competencies which are desirable for an organizational coach (see Appendix A). Table 3 presents a subset the core competencies for coaching.

Table 3: Coaching Core Competencies

Competency	Description
Compassion	Genuinely cares about people; is concerned about their work and non-work problems; is available and ready to help; is sympathetic to the plight of others not as fortunate; demonstrates real empathy with the joys and pains of others.
Composure	Is cool under pressure; does not become defensive or irritated when times are tough; is considered mature; can be counted on to hold things together during tough times; can handle stress; is not knocked off balance by the unexpected; doesn't show frustration when resisted or blocked; is a settling influence in a crisis.

Conflict Management	Steps up to conflicts, seeing them as opportunities; reads situations quickly; good at focused listening; can hammer out tough agreements and settle disputes equitably; can find common ground and get cooperation with minimum noise.
Ethics and Values	Adheres to an appropriate (for the setting) and effective set of core values and beliefs during both good and bad times; acts in line with those values; rewards the right values and disapproves of others; practices what he/she preaches.
Integrity and Trust	Is widely trusted; is seen as a direct, truthful individual; can present the unvarnished truth in an appropriate and helpful manner; keeps confidences; admits mistakes; doesn't misrepresent him/herself for personal gain.
Interpersonal Savvy	Relates well to all kinds of people, up, down, and sideways, inside and outside the organization; builds appropriate rapport; builds constructive and effective relationships; uses diplomacy and tact; can diffuse even high-tension situations comfortably.
Listening	Practices attentive and active listening; has the patience to hear people out; can accurately restate the opinions of others even when he/she disagrees.
Motivating Others	Creates a climate in which people want to do their best; can motivate many kinds of direct reports and team or project members; can assess each person's hot button and use it to get the best out of him/her; pushes tasks and decisions down; empowers others; invites input from each person and shares ownership and visibility; makes each individual feel his/her work is important; is someone people like working for and with.
Patience	Is tolerant with people and processes; listens and checks before acting; tries to understand the people and the data before making judgments and acting; waits for others to catch up before acting; sensitive to due process and proper pacing; follows established process.

Self Knowledge	Knows personal strengths, weaknesses, opportunities, and limits; seeks feedback; gains insights from mistakes; is open to criticism; isn't defensive; is receptive to talking about shortcomings; looks forward to balanced (+s and -s) performance reviews and career discussions.
Sizing up People	Is a good judge of talent; after reasonable exposure, can articulate the strengths and limitations of people inside or outside the organization; can accurately project what people are likely to do across a variety of situations.

It is with the understanding of both the presented coaching model and the recommended competencies that I will examine the existential orientation.

## CHAPTER 5

### EXISTENTIAL ORIENTATION TO COACHING

The philosophy of existentialism has influenced psychotherapy as described by Viktor Frankl and Rollo May. The existential orientation may also influence coaching, as recommendations by Peltier (2001) suggest. The existential orientation to coaching is not a method. Method implies a step-by-step systematic process, something very much planned and linear, with a definite proven procedure (<http://www.merriam-webster.com>). The existential orientation to coaching, then, is more of an approach. An approach implies a frame of mind, but not a formula of proven rules to be followed. As such, the following are guidelines which may be applied to any step of any coaching model and to the ongoing coaching process.

#### Existential Guidelines

Peltier (2001) has suggested ten existential guidelines for the executive coach (see Table 6). I argue that these will serve as the framework for discussing the recommendations for an existential approach.

Table 4. Peltier's (2001) Ten Existential Guidelines

1. Honor individuality	6. Value responsibility taking
2. Encourage choice	7. Conflict and confrontation
3. Get going	8. Create and sustain authentic relationships
4. Anticipate anxiety and defensiveness	9. Welcome and appreciate the absurd
5. Commit to something	10. Clients must figure things out their own way

The first suggestion is to honor client individuality. The coach is to help the client learn about herself, her views, and to understand the value of these experiences. The coach's role is to help the individual look inside herself for her priorities and values and the basis on which these were developed. To aid the client in learning more about herself, an assessment instrument which identifies or describes components of the client's personality, such as the Myers Briggs Type Indicator (MBTI)® may be used. The MBTI® system is based on four basic aspects of human personality dimensions. These dimensions measure preferences on a continuum between opposite extremes (Tieger 1995). Table 5 presents the dimensions and continuum labels:

Table 5: MBTI® Dimensions

Dimension	Continuum
How we interact with the world and where we direct our energy.	(E) Extraversion ----- ----- Introversion (I)
The kind of information we naturally notice.	(S) Sensing ----- ----- Intuition (N)
How we make decisions	(T) Thinking ----- ----- Feeling (F)
Whether we prefer to live in a more structured way (making decisions) or in a more spontaneous way (taking in information).	(J) Judging ----- ----- Perceiving (P)

Though personality type instruments are valuable for some situations, the existential approach encourages avoiding labeling oneself as a type and instead promotes that gaining knowledge about oneself through self reflection and experience are more appropriate. It is important to encourage the client to

discover and be her authentic, autonomous self. The client is encouraged to examine why she has these particular views of the world and to challenge whether it is her view or a view she adopted from others in her life. The process of examining one's worldview takes more time than simply having the client take a personality test, and is likely to lead to different results. The coach must be ready to take the time and accept the pace of the client in her discovery. This process not only helps the client learn about herself, but also aids the coach in learning about the client and to better understand the client's worldview. Often the coach is presented with information about the client prior to their initial meeting. This could be at a meeting with the client's manager, human resource representative, or other stakeholder. Though it is necessary to engage the stakeholders, the coach must take care not to be influenced solely by their perception of the client's needs. Utilizing the "sizing people up" competency (Table 3) aids the coach to respect the various perceptions of her client, and not render a conclusion until all input can be evaluated. As Peltier (2001) warns,

Avoid typing people. Don't put too much stock in what others say about your clients. Experience them freshly for yourself. It is likely, of course, that you will have similar impressions and come to similar conclusions, but you must do this for yourself. Look for the truth about your clients inside of yourself (p. 164).

Another application of honoring individuality is the coach's knowledge of self. This issue was referred to in Chapter 2 as a component of existential isolation. The existential approach recognizes that we each have a unique view which influences how we interpret the world. Just as it is important not to be influenced by others' interpretation of the client, it is just as important for the

coach to recognize his or her own biases which may influence the coaching relationship. This is a difficult balance to maintain. On the one hand, the coach strives to be authentic in the relationship with the client; on the other hand she must concern herself with her worldview's influence on her perspective of the client. Though it is desirable for the existential coach to be authentic, it is important for her to recognize that her worldview is influencing her judgment of the client and thus the relationship. It is not expected that the coach change her worldview, but rather she recognize and acknowledge that it is part of the relationship being developed with the client. Creating and sustaining authentic relationships is discussed in guidance 8. The coach may build this competency of "self-knowledge" (Table 3) by engaging in her own self reflective activities. Assessments, discussions, and examining foundations for beliefs will not only provide the coach with self knowledge, but also experience in self reflection which then can be used to guide the client.

The second recommendation is to encourage choice. This guidance recognizes the existential certainty that existence precedes essence. The coach first helps the client to understand the concept of freedom of choice and the client's responsibility of making choices for her own life. The client's current way of being in the world is a result of the choices she has made until now. However, she can make choices differently to become a different person in the world – it is her choice. The coach encourages the client to start now (Guidance 3, Table 4) to make choices based on the client's desired priorities and values (Guidance 1, Table 4). As the client continues to make different choices, she is becoming in a

different way. Peltier (2001) wrote to this end that, “Once they establish a pattern of different choices and different behaviors, others will eventually begin to look at them differently, and they will establish a new reputation and a new identity” (p.164).

The third recommendation is for the client to get going. This guidance is about taking action so the client moves the changes from thought to the physical world of action and experience. In this way, others will then witness the manifestation of the changes made internally by the client. This may be a challenge for the client who often avoids risk and remains within their comfort zone. It is the role of the coach to bring to the client’s attention any avoided risk or inactivity and encourage them to get into action. The existential approach is about being active in the world, about living each moment as if it were your last – as it may be! Peltier (2001) noted, “We are actors, not spectators in life’s adventures” (p.164). For this challenge, the coach keeps the client accountable for commitments to action. The coach and client agree on specific actions and deadlines which facilitate the client moving toward successful completion of their goal.

Though it is important to encourage the client to take action, it is as important for the coach to encourage the appropriate action. Because our time is limited in this existence and each choice determines who we become, each action should be taken with the client’s priorities and values in mind. This guidance is not about just taking action, but rather taking action that has meaning and purpose for the client – action with purpose.

Often a client experiences anxiety because they recognize the need to make choices and take action, but do not yet have a clear meaning or purpose. The coach can encourage the client to take action in order to find meaning. Taking action as a way to find meaning was presented by Viktor Frankl as part of Logotherapy. (1984, p. 133) By experiencing life through action, the client can learn more about herself, herself in the world, and thus determine the meaning of her life.

The fourth recommendation is to anticipate anxiety and defensiveness. It is important for the coach to not only be aware of anxiety, but to expect it. Anxiety is to be expected any time a client does any of the following: attempts to change, ventures beyond her comfort zone, or thinks about life's meaning. There is also a normal level of anxiety every day due to the uncertainty of life. It is just as important for the coach to be wary of a client who does not feel anxiety as she is most likely not engaged in the goals of the coaching assignment.

Similarly, a coach must be aware of and prepared for resistance and defensiveness. Defense mechanisms are our mind's way of protecting itself when we experience "intolerable situations and feel overwhelmed by tension, anxiety, and a sense of powerlessness." (Deutschman 2007, p.35)

The coach may help the client understand these behaviors by sharing the expectations up front. Let the client know she will feel anxiety and that it is normal. Some clients will always want to have the right answers and be the good student. It is important that the client knows up front that they will and should experience anxiety – that is part of the process. Until they truly experience

anxiety, they will not be growing and changing. You cannot help them until they are willing to let go.

The fifth recommendation is to have the client commit to something. This guidance supports the Existential need to live with passion. As described in Chapter 2, Kierkegaard reportedly lived with intense passion and followed this lifestyle in his pursuit to answer his question "How can you become an individual?" (May 1983, p. 69). Earlier guidance spoke of taking action (Table 4, guidance 3) and dealing with anxiety (Table 4, guidance 4). Committing to something is the passion and drive you need to overcome the anxiety and to take the right action for you which also supports the guidance of honoring your identity (Table 4, guidance 1). The coach has a role to guide the client to take appropriate action. Activity for activity's sake is of no value. Guide the client to avoid being distracted by meaningless activities, as Peltier (2001) warns: "Regular daily activities are understood to serve as a distraction from commitment to something that is really important" (p. 165). Creating a task list of meaningless tasks in order to check them off at the end of the day is not an example of living with passion or committing to something. It is more meaningful to accomplish one task which is done with passion than one hundred done with detachment and mediocrity.

The sixth recommendation is for coach and client to value responsibility-taking. Along with the existential freedom of choice, we must take responsibility for those choices. The choices we made in the past have determined who we are being today, and therefore clients must take responsibility for who they are today. As Peltier (2001) states, "We did it, we chose it, and we now live with the choices

and implications” (p.165) To encourage the client, the coach helps her recognize when past events in which she has taken responsibility for both successful choices and mistakes.

In the seventh recommendation, conflict and confrontation are recognized as part of daily life, just as anxiety is a part of daily life for an existential approach. The coach should determine the client’s comfort level with and reaction to conflict and then work with her to improve her skills so that they are appropriate for the situation. The client may avoid conflict altogether and therefore the coach would help to build her skills in facing conflict. The client may seek out or thrive on conflict and in this case the coach would help the client to evaluate and manage the situations in which conflict occurs. In all cases, it is important for the coach to help the client view conflict as a positive opportunity rather than a dysfunction of a relationship. Peltier (2001) explains, “Existentialism sees conflict as an essential aspect of any authentic relationship, and confrontation is necessary from time to time in order to keep a relationship ‘real’ and valid” (p. 166).

The eighth recommendation is to create and sustain authentic relationships. This guidance refers not only to the client and coach relationship, but also to all relationships the coach and client develop. Peltier (2001) explains that from the existential view, “other people are neither to be manipulated nor obeyed” (p 166). Developing these relationships takes both time and commitment. This is an ongoing process not only because of the complexity of relationships, but also because the individuals in the relationship are evolving. As

the coaching relationship develops, the individuals increase their self knowledge (Table 4, guidance 1); experience changes in being as new decisions are made (Table 4, guidance 2); new actions taken (Table 4, guidance 3); anxiety and defensiveness (Table 4, guidance 4) and conflicts (Table 4, guidance 5) are managed.

The ninth recommendation is to welcome and appreciate the absurd. This guidance is to help the client manage the uncertainty of the world and their particular environment. The coach may need to observe their client in the organizational setting to determine how she reacts when things don't go her way. Once an assessment has been made, Peltier (2001) explains, the coach can help the client "appreciate how out-of-control life really is. Help them find humor in the contradictions" (p. 167).

The tenth recommendation reminds the coach that the client must figure things out their own way. The coach cannot provide the answers for the client but rather, facilitate the client finding her own answers. It is important for the coach to be flexible as well in the method the client takes. Following the guidance presented may help the client find her own way. It is through choice (Table 4, guidance 2), action (Table 4, guidance 3) and then self reflection (Table 4, guidance 1) that the client will find her way. The coach accompanies the client and in doing so, learns about herself.

Each of the ten guidelines is utilized in a different way and at different times in the coaching engagement and are often influenced by one another. It is the role of the existential coach to maintain awareness of their presence. The

guidelines are not sequential steps, rather a framework within which the coach and client move in and out at various times during the coaching engagement.

### Coaching Tools

There are many tools to assist a coach in facilitating the client's journey through the coaching process. The following are recommended because they are appropriate to the coach who uses an existential orientation.

The first recommended tool focuses on building trusting, authentic relationships (Table 4, guidance 8) as well as gaining self knowledge (Table 4, guidance 1). In his book *Trust*, Jack Gibb (1978) suggests that there are four processes referred to as TORI which are central to all personal and organizational growth. These are: trusting (T) our being and processes; opening (O) our lives; realizing (R) or actualizing our intrinsic nature and energy; and inter-depending (I) or inter-being. (Gibb 1978, p.11) From this theory, Gibb created a TORI self diagnosis tool. Gibb believes this tool may be helpful for the coach to determine the client's self assessment. The coach may then observe the client's behavior in their environment to determine if the behavior and self assessment are aligned or in conflict. The coach would then provide feedback to the client. The full self diagnosis and interpretation guidelines are available in the book *Trust*. Sample questions are presented in Appendix A.

Stuart Atkins (2002) created another tool to aid the coach and client referred to as the Life Orientations Survey (LIFO®). This tool supports the existential view of honoring the individual (Table 4, guidance 1): Atkins (2002) notes that, "There is no ideal model of a person to become, no model anything

[sic], and no norms or standards to live up to. There is only the wish for themselves, their potential” (p. 10). Life Orientations Survey, consisting of 72 questions, is completed by the client. The tool is designed to help the client examine their orientation to life, their strengths and preferences what Atkins (2002) refers to as “a profile of their uniqueness” (p.18). Completing the LIFO® instrument produces four orientations described in Table 6.

Table 6: LIFO® Orientations

Orientation	Game Plan	Goals	Strengths
Supporting-Giving	If I prove my worth by working hard and seeking excellence, the good things of life will come to me.	Do what is right, be helpful	Principled, cooperative, dedicated, loyal
Controlling-Taking	If I get results by being competent and seizing opportunity, the good things in life will be there for the taking.	Be in charge, get results	Persistent, initiating, urgent, directing
Conserving-Holding	If I think before I act and make the most of what I’ve got, I can build up my supply of the good things in life.	Be responsible, make sure.	Systematic, analytical, maintaining, tenacious
Adapting-Dealing	If I please other people and fill their needs first, then I can get the good things in life that I’ve wanted all along.	Know people, get along	Tactful, flexible, aware, sociable.

From this survey, the coach and client may also be able to determine the best approach for making choices and taking action (Table 4, guidance 2 and 3).

Though these tools help the client begin to examine herself, it is important for her and the coach to avoid labeling or making generalizations about the results of any tools. The first and last guidance must be remembered: honor the client’s individuality and let her figure things out her own way.

Another recommended tool will assist the client in examining their interrelatedness to others by identifying key relationships and expectations. The Role-Stakeholder Matrix (Figure 5) is a tool I designed in 2007 for use in my coaching practice.

Figure 5: Role-Stakeholder Matrix

1.Role	2.Stakeholder	3.Expectation	4.Impact of change

This tool was developed to help coaching clients identify and understand (1) the roles they play in their life; (2) identify the key stakeholders related to those roles; (3) recognize the expectations the clients have of themselves and how this may differ from the expectations of the stakeholders; and (4) how a change may impact all three. At the beginning of a coaching engagement, the coach and client complete the matrix. Then, as the client begins to make different choices and takes action based on these new choices, the coach and client revisit the matrix to examine the impact of the changes on others. Used in this way, the matrix facilitates an examination by the client of possible influences which may have helped in the development of their presuppositions and foundations upon which their expectations are built (Table 4, guidance 1).

The role-stakeholder matrix may also be used to help the client identify possible conflict situations (Table 4, guidance 7). By examining the expectations of the stakeholders, the client may be able to identify potential conflict arising from making a change which would impact those expectations. The coach and

client can use this tool to facilitate discussions and ways in which the client may manage conflict if it should arise. When using this tool it is important for the coach and client to understand the limitations. This tool creates an important awareness of the impact change may have, but can not predict the impact. No one can predict the actions of another. Thus, this tool is used to provide an awareness of the various roles and stakeholders and to facilitate discussions with client regarding the impact of the changes throughout the coaching engagement.

It is important for the coach to learn about the client as she is learning about herself (Table 4, guidance 1) in order to select the appropriate tool for the client's need. The tools reviewed above are only a small selection of those available. Appendix B includes a list of additional resources for an existentially oriented coach.

### Summary and Conclusion

I believe that each person is responsible to be a philosopher of her own life. I feel that existentialism presents an understanding of several human conditions including: existential isolation; freedom of choice; death; and meaninglessness. I argue that Logotherapy and Humanistic Psychology approaches provide a bridge between existentialism and coaching. With this awareness, the coach may guide the client through the coaching process enabling increased self knowledge; encouraging action with purpose; and facilitating the client toward becoming and realizing her potential. For the existential coach, life is to be experienced fully and with passion and this is

presented in the coaching relationship through the coach's commitment to the client engagement and by facilitating action with purpose.

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## APPENDIX A

## Success Profile Architect™ - Profile of Coaching Competencies

Action Orientation	Enjoys working hard; is action oriented and full of energy for the things he/she sees as challenging; not fearful of acting with a minimum of planning; seizes more opportunities than others.
Approach-ability	Is easy to approach and talk to; spends the extra effort to put others at ease; can be warm, pleasant, and gracious; is sensitive to and patient with the interpersonal anxieties of others; builds rapport well; is a good listener; is an early knower, getting informal and incomplete information in time to do something about it.
Caring About Direct Reports	Is interested in the work and non-work lives of direct reports; asks about their plans, problems, and desires; knows about their concerns and questions; is available for listening to personal problems; monitors workloads and appreciates extra effort.
Compassion	Genuinely cares about people; is concerned about their work and non-work problems; is available and ready to help; is sympathetic to the plight of others not as fortunate; demonstrates real empathy with the joys and pains of others.
Composure	Is cool under pressure; does not become defensive or irritated when times are tough; is considered mature; can be counted on to hold things together during tough times; can handle stress; is not knocked off balance by the unexpected; doesn't show frustration when resisted or blocked; is a settling influence in a crisis.
Conflict Management	Steps up to conflicts, seeing them as opportunities; reads situations quickly; good at focused listening; can hammer out tough agreements and settle disputes equitably; can find common ground and get cooperation with minimum noise.
Confronting Direct Reports	Deals with problem direct reports firmly and in a timely manner; doesn't allow problems to fester; regularly reviews performance and holds timely discussions; can make negative decisions when all other efforts fail; deals effectively with troublemakers.
Customer Focus	Is dedicated to meeting the expectations and requirements of internal and external customers; gets first-hand customer information and uses it for improvements in products and services; acts with customers in mind; establishes and maintains effective relationships with customers and gains their trust and respect.
Dealing with paradox	Can act in ways that seem contradictory; is very flexible and adaptable when facing tough calls; can combine seeming opposites like being compassionately tough, stand up for self without trampling others, set strong but flexible standards; can act differently depending upon the situation; is seen as balanced despite the conflicting demands of the situation.

Developing Reports & Others	Provides challenging and stretching tasks and assignments; holds frequent development discussions; is aware of each person's career goals; constructs compelling development plans and executes them; pushes people to accept developmental moves; will take on those who need help and further development; cooperates with the developmental system in the organization; is a people builder.
Drive for Results	Can be counted on to exceed goals successfully; is constantly and consistently one of the top performers; very bottom-line oriented; steadfastly pushes self and others for results.
Ethics and Values	Adheres to an appropriate (for the setting) and effective set of core values and beliefs during both good and bad times; acts in line with those values; rewards the right values and disapproves of others; practices what he/she preaches.
Fairness to Dir. Reports	Treats direct reports equitably; acts fairly; has candid discussions; doesn't have hidden agenda; doesn't give preferential treatment.
Hiring and Staffing	Has a nose for talent; hires the best people available from inside or outside; is not afraid of selecting strong people; assembles talented staffs.
Integrity and Trust	Is widely trusted; is seen as a direct, truthful individual; can present the unvarnished truth in an appropriate and helpful manner; keeps confidences; admits mistakes; doesn't misrepresent him/herself for personal gain.
Interpersonal Savvy	Relates well to all kinds of people, up, down, and sideways, inside and outside the organization; builds appropriate rapport; builds constructive and effective relationships; uses diplomacy and tact; can diffuse even high-tension situations comfortably.
Learning on the Fly	Learns quickly when facing new problems; a relentless and versatile learner; open to change; analyzes both successes and failures for clues to improvement; experiments and will try anything to find solutions; enjoys the challenge of unfamiliar tasks; quickly grasps the essence and the underlying structure of anything.
Listening	Practices attentive and active listening; has the patience to hear people out; can accurately restate the opinions of others even when he/she disagrees.
Managerial Courage (others)	Doesn't hold back anything that needs to be said; provides current, direct, complete, and "actionable" positive and corrective feedback to others; lets people know where they stand; faces up to people problems on any person or situation (not including direct reports) quickly and directly; is not afraid to take negative action when necessary.
Managing Diversity	Manages all kinds and classes of people equitably; deals effectively with all races, nationalities, cultures, disabilities, ages and both sexes; hires variety and diversity without regard to class; supports equal and fair treatment and opportunity for all.

Motivating Others	Creates a climate in which people want to do their best; can motivate many kinds of direct reports and team or project members; can assess each person's hot button and use it to get the best out of him/her; pushes tasks and decisions down; empowers others; invites input from each person and shares ownership and visibility; makes each individual feel his/her work is important; is someone people like working for and with.
Negotiating	Can negotiate skillfully in tough situations with both internal and external groups; can settle differences with minimum noise; can win concessions without damaging relationships; can be both direct and forceful as well as diplomatic; gains trust quickly of other parties to the negotiations; has a good sense of timing.
Organizational Agility	Knowledgeable about how organizations work; knows how to get things done both through formal channels and the informal network; understands the origin and reasoning behind key policies, practices, and procedures; understands the cultures of organizations.
Organizing	Can marshal resources (people, funding, material, support) to get things done; can orchestrate multiple activities at once to accomplish a goal; uses resources effectively and efficiently; arranges information and files in a useful manner.
Patience	Is tolerant with people and processes; listens and checks before acting; tries to understand the people and the data before making judgments and acting; waits for others to catch up before acting; sensitive to due process and proper pacing; follows established process.
Personal Disclosure	Shares his/her thoughts about personal strengths, weaknesses, and limitations; admits mistakes and shortcomings; is open about personal beliefs and feelings; is easy to get to know to those who interact with him/her regularly.
Personal Learning	Picks up on the need to change personal, interpersonal, and managerial behavior quickly; watches others for their reactions to his/her attempts to influence and perform, and adjusts; seeks feedback; is sensitive to changing personal demands and requirements and changes accordingly.
Perspective	Looks toward the broadest possible view of an issue/challenge; has broad-ranging personal and business interests and pursuits; can easily pose future scenarios; can think globally; can discuss multiple aspects and impacts of issues and project them into the future.
Problem Solving	Uses rigorous logic and methods to solve difficult problems with effective solutions; probes all fruitful sources for answers; can see hidden problems; is excellent at honest analysis; looks beyond the obvious and doesn't stop at the first answers.

Process management	Good at figuring out the processes necessary to get things done; knows how to organize people and activities; understands how to separate and combine tasks into efficient work flow; knows what to measure and how to measure it; can see opportunities for synergy and integration where others can't; can simplify complex processes; gets more out of fewer resources.
Self Knowledge	Knows personal strengths, weaknesses, opportunities, and limits; seeks feedback; gains insights from mistakes; is open to criticism; isn't defensive; is receptive to talking about shortcomings; looks forward to balanced (+s and -s) performance reviews and career discussions.
Sizing up People	Is a good judge of talent; after reasonable exposure, can articulate the strengths and limitations of people inside or outside the organization; can accurately project what people are likely to do across a variety of situations.
Standing Alone	Will stand up and be counted; doesn't shirk personal responsibility; can be counted on when times are tough; willing to be the only champion for an idea or position; is comfortable working alone on a tough assignment.
Understanding Others	Understands why groups do what they do; picks up the sense of the group in terms of positions, intentions, and needs; what they value and how to motivate them; can predict what groups will do across different situations.

## APPENDIX B

## TORI SELF-DIAGNOSIS SCALE SAMPLE QUESTIONS

*Instructions:* In front of each of the following items, place the letter that corresponds to your degree of agreement or disagreement with that statement.

SD = strongly disagree    D = disagree    A = agree    SA = strongly agree

- |       |  |
|-------|--|
| _____ | 1. I feel that no matter what I might do, people generally would accept and understand me.               |
| _____ | 2. I feel that there are large areas of me that I don't share with other people.                         |
| _____ | 3. I usually assert myself in most situations in life.   |
| _____ | 4. I seldom seek help from others.   |
| _____ | 5. Most people tend to trust each other.   |
| _____ | 6. People are usually not interested in what others have to say.   |
| _____ | 7. Most people exert little pressure on other people to try to get them to do what they should be doing. |
| _____ | 8. Most people do their own thing with little thought for others.  |
| _____ | 9. I feel that I am usually a very cautious person.  |
| _____ | 10. I feel little need to cover up the things I do and keep from others.                                 |

## APPENDIX C

## Additional Coaching Resources

CPP, Inc.

[www.cpp.com](http://www.cpp.com)

Dominance Influence Steadiness Conscientiousness Profile (DISC)

[www.discprofiles.com](http://www.discprofiles.com)

Emotional Intelligence Consortium

[www.eiconsortium.org](http://www.eiconsortium.org)

Fundamental Interpersonal Relations Orientation (FIRO®)–

[www.hpsys.com/FIRO.htm](http://www.hpsys.com/FIRO.htm)

Graduate School Alliance for Executive Coaching

[www.gsaec.org](http://www.gsaec.org)

Life Orientation Survey (LIFO®)

[www.bcon-lifo.com](http://www.bcon-lifo.com)

Motives, Values, Preferences Inventory (MVPI)

[www.shrm.org/testing/products/Hogan/MVPI.asp](http://www.shrm.org/testing/products/Hogan/MVPI.asp)

Personal Interests Attitudes and Values (PIAV)

[www.assessmentsforyou.com/PIAV-assessments.html](http://www.assessmentsforyou.com/PIAV-assessments.html)

Riso-Hudson Enneagram Type Indicator (RHETI)

[www.enneagraminstitute.com/Discover.asp](http://www.enneagraminstitute.com/Discover.asp)

Strengths Finder

[www.strengthsfinder.com](http://www.strengthsfinder.com)