

PRESENCE-BASED COACHING: THE PRACTICE OF PRESENCE IN RELATION
TO GOAL-DIRECTED ACTIVITY

by

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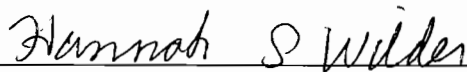
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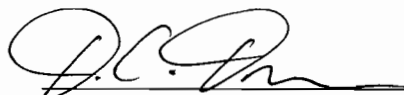
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Abstract

Presence-Based Coaching: The Practice of Presence in Relation to Goal-Directed

Activity

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This dissertation introduces a new scholar-practitioner model to the professional coaching literature called Presence-Based Coaching (PBC). Presence-Based Coaching is a counter intuitive approach to goal attainment based on increasing present-moment attention and awareness, and was developed from the Mindfulness Meditation, Flow, Presence, and Taoist literature. PBC consists of the 4-step process of stop, observe, align, and allow. Fifteen entrepreneurs underwent a 6-week coaching program applying the PBC model to self-selected goals. Qualitative data from participants' weekly reflection papers and quantitative data from a pilot 360-degree feedback instrument completed by both participants and outside observers suggest that practicing Presence can influence both what one does and how one does it. Specific findings indicate that the PBC model supports goal attainment through discovering new approaches to work, increasing focus and calm, promoting wholeness, and supporting the clarification of values and priorities. This study introduced and tested a 360-degree assessment tool consisting of 4 10-item subscales. Initial results from the 360-degree instrument indicate that scale construction and subscale correlations were positive (Standardized Cronbach Coefficient Alpha: 0.69 - 0.91). Nine out of 40 items showed significant changes in means from pre-post test at the ($p < .05$) level for self-raters, while 15 out of 40 items showed significant changes in

means for other-raters. Additional findings suggest that (a) the PBC model facilitates a relatively predictable growth process, (b) affects the personal and professional relationships of clients, and (c) supports differentiation, or authenticity, which may affect one's goal attainment strategies or value system in general. Finally, this dissertation introduces a model for examining professional coaching interventions on a spectrum ranging from Doing to Being oriented practices or activities: from practical concrete actions to more contemplative and existential considerations that affect the manifest life of the client.

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CHAPTER 1: INTRODUCTION

Coaching is a profession that supports individuals in actualizing their potential by becoming “flexible learners, capable of adapting to an increasing array of unexpected events and circumstances” (Sieler, 2003, p. 2). Specifically, professional coaches develop and deliver customized learning programs relevant to their client’s immediate needs, which results in “immediate and tangible benefits” (p. 3). Coach and author, Robert Hargrove (1999), defines a coach as a person adept at “unleashing the human spirit and expanding people’s capacity to achieve, stretch his or her goals, and bring about real change” (p. 6). Coaching is a form of Positive Psychology: The result is the accomplishment of goals and the building of competencies (Seligman, 2002).

This dissertation will explore an approach to professional coaching based on the practice of present-moment awareness and attention, here referred to simply as Presence. Specifically this dissertation will introduce a new model of coaching based on Presence called Presence-Based Coaching (PBC). This model aims to contribute a new, distinct methodology to the empirical coaching literature, and be a model relevant to all coaches regardless of his or her coaching orientation. While Presence is taught as a basic coaching skill in many coaching training programs, and is an International Coach Federation (ICF) Professional Coaching Core Competency, emphasizing the practice of Presence as a specific methodology is how this model is unique.

The specific research question for this study is: Does the practice of Presence as outlined in the PBC model support one’s ability to accomplish or execute goals, and if so, how does the PBC method support goal attainment? The goals of this dissertation are (a) to describe the process or experience of clients as they implement the PBC Model in

relation to goal-directed everyday activity, and (b) to describe the outcomes or effects that the PBC model has on goal-related behaviors.

In this dissertation a review of the existing coaching literature is organized on a spectrum of Doing-Being oriented interventions or activities. Doing-oriented interventions focus on observable activities or behaviors. Being-oriented interventions ask the individual to inquire into his or her experience of self, or some aspect of his or her awareness. It is suggested that the Presence-Based Coaching approach is a model that can extend to the far end of the Being dimension on the Doing-Being continuum.

Presence

Presence is defined as “the fact or condition of being present: the state of being with or in the same place as a person or thing; attendance, association” (*NSOED*, 1993, p. 2340). For purposes of this study, Presence is defined as one’s quality of relating to the here and now, or present moment. This definition is a reworking of the words of Integral Coach, James Flaherty (1999), when he speaks in terms of one’s “quality of presence” or one’s “quality of relating” (p. 22) to an object. Presence concerns this immediate “fragment of time” (Harper in McPhee, 2005, p.7), and the amount of oneself that exists in—and is available to—the immediate moment.

The fundamental principles of Presence-Based Coaching are based on the theories of Presence, which suggest that there are different levels or qualities of existing physically and psychologically in one place at a time. Existential psychologist James Bugental (1987) articulates Presence in a way most relevant to this coaching study.

According to Bugental, Presence:

calls our attention to how genuinely and completely a person is in a situation rather than standing apart from it as observer, commentator,

critic, or judge Presence is a name for the quality of being in a situation or relationship in which one intends at a deep level to participate as fully as she is able. Presence is expressed through mobilization of one's sensitivity—both inner (to the subjective) and outer (to the situation and the other person(s) in it)—and through bringing into action one's capacity for response. (p. 26-27)

To support a conceptual understanding of Presence, one can think of the anatomy, or parts of a person, that are present or exist in this particular fragment of time. For example, there is physical and psychological Presence. Physical Presence refers to the present location of one's physical body. Psychological Presence refers to the present location of one's focus or attention. One may be physically present (attendance), however one's attention may be elsewhere (availability) and therefore not present. Thus, for purposes of this study, a high level of Presence is when one is both physically and psychologically available and attentive to what is occurring in this immediate fragment of time. Theorists agree that the more parts of oneself that exist together, the higher the level of Presence (Riva, Waterworth, & Waterworth, 2004; Welwood, 2000).

Fields of study that concern themselves with the topic of Presence include Helping Professions such as psychotherapy, nursing, and medicine; Organizational Development, a field that concerns itself with the various aspects of organizational life or organizational cultures; and the field of Virtual Reality, which attempts to create “the subjective experience of ‘being there’ in individuals” (<http://www.presence-research.org>). Helping professions distinguish between physical and psychological Presence. Studies concerning Presence in this literature are mostly qualitative in nature and explore the quality of Presence in exemplary, effective practitioners in the fields of medicine (Connelly, 1999; Epstein, 2003a), counseling (Welwood, 2000), and nursing (Gardner,

1985). In each of the above, Presence is considered to be an important feature in the successful delivery of treatment interventions and healing (Phelon, 2001).

In the field of Virtual Reality, Presence is studied in order to determine the effectiveness of new virtual reality programs. The success of a virtual technology depends on its ability “to engender a high degree of presence in the user for each specific application” (Wiederhold & Wiederhold, 2005). The entire purpose of a virtual technology is to make it seem like one is somewhere that one is actually not (Sanchez-Vives & Slater, 2005). Studies show that the more a person feels like he or she is present in a virtual reality simulation, the longer he or she will remain engaged with the program (Baños et al., 2005). These findings are being applied to education and the consumer products industry (Mikropoulos & Strouboulis, 2004).

The field of Organizational Development, a profession that studies the various aspects of organizational life, suggests there are benefits to cultivating an approach to life and work characterized by Presence. Senge, Scharmer, Jaworski, and Flowers (2004), a group of colleagues from diverse professions, propose that large-scale learning and planetary change can happen through the cultivation of Presence. Based largely on the tenets of systems theory, Senge et al. describe Presence as the act of deeply connecting with any point in time in order to know or better understand the whole. Presence is characterized by “deep listening, of being open beyond one’s pre-conceptions and historical ways of making sense . . . and making choices to serve the evolution of life . . . [by] consciously participating in the larger field for change” (p. 13). These authors have worked with entrepreneurs and scientists whom they consider leading-edge thinkers and change agents, and have developed a model, or process, of Presence in Action.

Based on cited results of the foregoing literature, this dissertation proposes that the practice of Presence, or having more of oneself existing in and available to the immediate moment, may support individuals in unleashing their adaptive, creative potential in their professional and personal lives.

Presence in Action Models

The PBC model is adapted from Presence in Action models as well as two additional well-documented phenomena that concern present-moment activity: Mindfulness and Flow. While the Presence in Action theories have not been empirically tested, mindfulness and flow have an abundance of literature establishing evidence about increasing effectiveness through present-moment awareness and attention.

Stephen McPhee (2005), a practicing physician, believes that the Practice of Presence includes learning the habits of availability, listening, exchange, and reflection (p. 12). Presence is the ability to fully meet another person open, available, and engaged. In order to cultivate a sense of Presence, McPhee underscores the importance of experiencing silence and stillness. His Presence model encourages meditation to find stillness outside of daily activity, and reflection on silence and stillness in the midst of daily activity. From a point of stillness, the individual cultivates the ability to contact the present-moment and connect with others and the environment more directly.

Senge et al. (2004) have outlined a process of practicing Presence as well. Their process was developed after interviewing over 150 business and social entrepreneurs and scientists. Senge et al. believe the process for beginning to act from a present-moment orientation requires the steps of suspension, redirection, and letting go (p. 84). For these authors, practicing Presence includes unlearning our automatic, conditioned ways of

being in order to see clearly and respond appropriately to the immediate moment. Their process of practicing Presence occurs within a larger framework that connects the practice of Presence with work and goal orientation.

Present-Moment Action: Mindfulness and Flow

Presence is described as “marked by ‘totality’ or wholeness” (Harper as cited in McPhee, 2005, p. 8). Thus when speaking of psychological Presence, it is the whole or entirety of consciousness that is situated in the present moment. Presence, as a construct, includes awareness and attention, the two primary constructs of consciousness (Brown & Ryan, 2003). Awareness is the broader field or “background ‘radar’ continually monitoring the inner and outer environment” (p. 822), whereas attention is the contents of consciousness, or what someone pays attention to. One’s experience is shaped by that which occupies one’s attention (Nakamura & Csikszentmihalyi, 2002, p. 101), or the particular contents that attention “pulls” from the larger field of awareness (Brown & Ryan, 2003, p. 822). For this reason it is “critical that we learn to direct and regulate attention” (Nakamura & Csikszentmihalyi, 2002, p. 101).

The empirical literature from the Mindfulness and Flow experiences is central to the discussion of Presence. Mindfulness is a form of practice that focuses on increasing one’s overall, general *awareness* by cultivating the ability to pay attention by choice and intention nonjudgmentally to present-moment experience (Epstein, 2003a; Kabat-Zinn, 2003). Research studies examining the Flow experience have demonstrated that Flow is a state in which the individual’s focus, or *attention*, is completely absorbed in the present-moment activity at the expense of all else, including oneself (Nakamura & Csikszentmihalyi, 2002). Therefore, while Mindfulness attempts to expand awareness of

the moment, Flow consists of a narrowed, focused concentration of attention in the present moment.

An example of the differences between Mindfulness (awareness) and Flow (absorbed attention) follows. Focusing my attention as I write this sentence in the Flow state, I lose awareness of everything except expressing this specific thought. Nothing else exists in my awareness: no computer, no typing, no sound, no thinking. My thinking and my fingers typing become a seamless experience, so as a thought occurs in my mind it appears on the page. In contrast, if I shift into a practice of mindfulness, my attention expands rather than narrows. I close my eyes to withdraw attention from the computer screen. As I lean back and open my eyes, I become aware of the sounds of the wind chime ringing, the leaves rustling in the wind, traffic, and a police siren in the distance. I feel my palms resting on the warm laptop while my fingertips tap the keys, making a crisp, soft snapping noise. I notice the warmth around the top of my head, and take a deep breath.

Both Mindfulness and Flow concern present-moment activity and both have been associated with enhanced performance (Csikszentmihalyi & LeFevre, 1989; Epstein, 2003a; Kabat-Zinn, 2003; Langer, 1997). As the previous example illustrates, however, they have important differences. Whereas in the Flow experience I became aware of only the writing, practicing Mindfulness I became aware of the many detailed elements within the environment. In Flow my attention narrowed and became absorbed in activity. When practicing mindfulness, my awareness expanded to include everything within and around me. Noting this distinction it is clear that the knowledge and processes of both Mindfulness and Flow may inform a new present-moment approach to behavior. In

addition to this research, the ancient philosophy of Taoism also supports this premise and is a further foundation for the PBC model.

Present-Moment (non)Action: Taoism

Taoism is an ancient Chinese philosophy based on the *Lao-tzu*, a text with an uncertain date. Taoism speaks about the universe in secular terms, modeling its philosophy on nature, or “that which is naturally so” (Allan, 1994, p. xviii). Taoism:

did not look to the social order of the past for a model of behaviour, but to an intuitive understanding of the order of the natural world. Power lies with him who understands the principles of nature. (p. xiv) . . . [therefore] . . . Rather than studying the patterns of ancient history to understand the order of heaven, the true sage of the Lao-tzu cleared his mind and intuitively grasped the movements of nature. (p. xviii)

Taoism posits that (a) there is a Way, or natural order to the universe (*Tao*); (b) this Way, or natural order, is fueled by a force called *te*; and (c) there is an approach to life that is characterized by aligning with the first two aspects, *Tao* and *te*, and is called *wu wei*. *Wu-wei* is spontaneous movement in accord with the patterns of nature, and is the concept most relevant in this examination of Presence. *Wu-wei* is movement sourced from the *Tao* and fueled by *te*, which results in spontaneous activity in accordance with everything around it. When spoken of in terms of Presence, *wu-wei* can be considered spontaneous movement sourced in and informed by the present-moment directed or influenced by the natural unfolding of events.

According to religious scholar Huston Smith, Taoist philosophy cultivates a way of being in which “supreme activity” and “supreme relaxation” co-exist (Smith, 1994, p. 135). For purposes of this discussion “supreme activity” can be considered similar to Flow where actions, thoughts, and emotions are working together in concert. “Supreme

relaxation” may be considered similar to Mindfulness, where one opens or relaxes one’s attention in order to include a larger field of awareness.

Thus the PBC model incorporates knowledge and wisdom of both ancient spiritual philosophy as well as modern psychological theory. Presence, Mindfulness, Flow, and Taoism allow us to articulate an approach to working and living that includes functioning in harmony within our environment while effortlessly achieving our highest potential through full engagement with the present-moment.

Presence-Based Coaching Model

Based on an integration of the existing literature regarding Presence or present-moment action, this research proposes that the practice of Presence and its application to goal-directed action warrants study. Based on Taoist philosophy, PBC introduces a counter-intuitive approach to action characterized by *wu-wei*, or taking no action. Specifically the researcher proposes that the Presence-Based Coaching approach to goal attainment consists of four movements: stop, observe, align, and allow.

Stopping involves pulling attention from the past or the future and from locations other than where the individual is situated. Stopping indicates to the practitioner that the PBC process will begin, and therefore the person shifts attention to the present time and place: to wherever one’s physical body resides. *Observing* consists of “deep and generous listening,” a form of listening that goes beyond the words being spoken to include subtler forms of information gathering from both the internal and external environments (Wilder, personal communication, March 2005). Observing incorporates the process of mindfulness practice with the intention to increase one’s sensitivity by becoming open and available to the subtler aspects of one’s experience. Not only does one pay attention

to the obvious, but one also becomes sensitive to what might not be obvious, such as emotions, intuitive information, and subtler details pertaining to others and the environment such as body language, and other environmental messages. Research suggests that it is reasonable to consider that individuals have access to subtler realms of information. In a recent study, Radin and Schlitz (2005) explored the relationship between a person's physiology and deliberate emotional states directed at him or her from others. Individuals showed physiological changes in response to certain positive or negative feelings directed at him or her indicating that "relationships commonly reported between gut feelings and intuitive hunches may share a common, poorly understood, perceptive origin" (p. 85). Therefore the second step of observing opens one up to potentially greater awareness of environmental information.

The third step in the application of Presence to goal-directed activity is aligning. *Aligning* includes remembering one's larger intention or one's goals and objectives (Senge et al., 2004). Individuals often engage in coaching relationships in order to fulfill needs and achieve stretch goals (Hargrove, 1999). Therefore once the individual has stopped and is observing, this model proposes that the act of remembering one's original intention increases the likelihood that one's actions in this and subsequent moments will concern goal attainment. Aligning brings the goal or objective into the present-moment vividness created from the first two steps.

Allowing is Taoism's contribution to the model and is the practice of remaining connected to the spontaneous unfolding of experience. Senge et al. (2004) speak of allowing something to emerge through us, which they term "letting-go" and "letting-

come” (p. 93). It is doing what is natural and spontaneous. With one’s attention open and aware of the goal, the individual waits for, or allows, spontaneous action to occur.

Thus the four-step PBC process incorporates knowledge of present-moment oriented theory and practices and puts them into a coaching context. As the opening statement suggests, the PBC process is a counter-intuitive approach to goal attainment created to support individuals to be responsive to the events and circumstances that characterize modern life, and thus become more active in creating desired outcomes.

Therefore, the purpose of this dissertation is to introduce and explore an alternative approach to increasing effectiveness in times of requested growth or learning. It is an alternative approach, not to replace traditional existing models of learning and performance, but to enhance our options beyond striving, forcing, or efforting in order to accomplish goals. As Pamela Weiss, Master Certified Coach, articulated so eloquently, “this model is not about reaching in order to accomplish great things, but of being deeply settled in this moment” (Pamela Weiss, 2006, personal communication).

The PBC Model introduces a new scholar-practitioner model to the field of professional coaching (Kleinberg, 2003). Specifically, the PBC Model studies and explores the unique combination of practicing Presence in relationship to a specific goal or objective: Presence plus intention. “The coaching industry has outgrown its existing theoretical and empirical research knowledge base” (Grant, 2003a, p. 20), and practitioners in the field have called for more evidence-based coaching studies in order to legitimize the field of coaching as a profession. This dissertation aims to broaden the foundational theories supporting the coaching profession by introducing a unique strategy to effectiveness and goal attainment characterized as Presence. Specifically, the inclusion

of Taoist philosophy as a foundational component of PBC invites spiritual philosophy into the discussion as the coaching profession continues to develop and explore strategies for human change and possibility.

Qualitative Research Design

While the practices and processes of the PBC Model are not entirely experimental, this formal six-week PBC program is new. The purpose of this study is to discover the outcomes of a condensed period of practicing the PBC approach to goal attainment. Because the PBC Model is in its formative stages of development, a qualitative research design best suits the research goals of this dissertation. The goal is to describe the process and outcomes of practicing Presence in relationship to goal-directed activity. The specific research question for this study is: Does the practice of Presence as outlined in the PBC model support one's ability to accomplish or execute goals, and if so, how does the PBC method support goal attainment?

The research will describe the effects of the six-week Presence-Based Coaching program, implemented by the researcher with a sample of entrepreneurs. Fifteen entrepreneurs participated in the six-week study. Participants determined specific goals pertaining to their personal and professional lives as entrepreneurs. Participants participated in weekly coaching sessions and learned the PBC process of stop, observe, align, and allow as a strategy for goal attainment.

The qualitative data are comprised of weekly reflection papers describing the participants' experiences, and were analyzed using thematic content analysis. To obtain converging evidence with the weekly reflection paper data a newly designed 360-degree feedback instrument was collected from both participants and outside observers

(colleagues, assistants, clients, etc.), both pre- and post-program, in order to investigate any observable behavioral changes.

The constructs listed on the 360-degree feedback instrument include the outcomes described in the Mindfulness (Brown & Ryan, 2003; Epstein, 2003a, 2003b; Langer, Heffernan, & Kiester, 1988; Kabat-Zinn, 2003; Shapiro & Schwartz, 1998), Flow (Csikszentmihalyi & LeFevre, 1989; Csikszentmihalyi, Rathunde, & Whalen, 1993; Heine, 1996; Nakamura & Csikszentmihalyi, 2002; Park, 1990), Taoism (Knoblauch & Falconer, 1986; Smith, 1994), and Presence (McPhee, 2005; Senge et al., 2004) literatures. Rationale for administering the 360-degree feedback instrument is to explore whether or not the PBC Model influences behavior as described in the Mindfulness, Flow, Taoism, and Presence literatures from the perspective of both participants and outside observers who live and work in close proximity to participants.

In addition to participant and outside observer qualitative data, the researcher participated in this study. The coach/researcher was supervised and supported by a senior master coach and practiced the formal PBC process throughout the research herself. The researcher kept a journal and completed weekly reflection questions documenting her experience and observations as she coached participants through the six-week program.

Personal Statement

This dissertation is the synthesis of the researcher's four years of education, training, and experience in the field of Ontological/Integral coaching, three years of clinical training as a transpersonal psychologist, and six years of study with a nondual spiritual teacher. Each of these practices is founded on a philosophy of Presence, or

increasing one's awareness of life as it is occurring in each moment in order to live fully and actualize potential.

The researcher has been both the recipient and practitioner of a presence-oriented approach to coaching. The researcher/coach has received coaching in presence-oriented approaches to personal and professional development for four years with two coaches and continues to practice such an approach to life and work on a daily basis to the best of her ability. In addition, the researcher has implemented the PBC principles and exercises into her one-on-one work with clients throughout her coaching career, and specifically, within the last year. The development and application of this PBC Model has allowed the researcher to deepen her understanding of the coaching models presented throughout her training, and organize this material in a way that is understandable and replicable for others.

CHAPTER 2: LITERATURE REVIEW

The primary purpose of this literature review is to introduce the rationale for the development of the Presence-Based Coaching model (PBC). In doing so Presence will be discussed in terms of its (a) Anatomy, or conceptual parts, and (b) Levels, or descriptions of various spectrums of Presence ranging from low to high levels. After the concept of Presence is established in this way, the literature will review models of Presence in Action, or models that offer steps to support individuals in increasing their quality of relating, or their ability to be psychologically available and attentive to what is occurring in the present-moment.

As discussed in the introduction, Mindfulness and Flow are introduced as two concepts that inform the PBC model. While present-moment activity characterizes both Mindfulness and Flow, neither concept contains the experience or intent of the PBC practice alone. To this end, Taoism is introduced in order to further establish the philosophical foundation and refine the PBC approach. Finally, the steps or processes of the six-week PBC program itself are explained.

Before this examination of Presence and the Presence-Based Coaching model, the field of professional coaching is introduced. The field of coaching is founded on specific principles that distinguish it from other professions such as psychotherapy, consulting, and training, yet at this point in its development it is still broadly defined and inclusive of professionals with differing backgrounds.

Professional Coaching as Positive Psychology

Focusing on human strengths, competencies, and virtues has been central to past theoretical orientations in psychology (Maslow, 1971), but has more recently received

rigorous empirical study in the new field of Positive Psychology (Seligman, 2002; Snyder & Lopez, 2002). Positive psychology interests itself with those aspects of the person that are right, and allow individuals to flourish and thrive in life, versus focusing on pathology and human frailties (Seligman, 2002). Although this perspective is not new, it is reemerging in the literature as a point of interest for both researchers and practitioners (Seligman, 2002; Mahoney, 2002). The topic of human potential and possibility is a foundational aspect of positive psychology's inquiry.

Mahoney (2002), a well-known positive psychologist, speaks of positive psychology as a psychology grounded in belief in the human spirit, and believes this shift in view has important implications for the field:

Psychology's preoccupation with human frailties must now compete with strong interests in human capacities, healthy inclinations, and virtuous possibilities. This shift in our view of human nature has important implications for future theory, research and practice, as well as welcome possibilities for changes in the public image and everyday application of psychology. (p. 745)

Coaching is a profession that has emerged to help support individuals in actualizing their potential. Coaching has emerged as a profession that supports people in their personal or professional development by focusing on their visions, values, abilities, and behavior (p. 1). Coaching can also be considered a learning process where teacher and coachee engage in regular practice to enhance performance in a particular area (Delgado, 1998).

When coach and client begin working together, they agree on the basic principles of honesty, commitment, accountability, and responsibility to work toward the client's goals (Irwin & Morrow, 2003). The coaching relationship assumes equality between coach and client, taking the stance that "clients have answers within themselves and

coaches facilitate a conversation to extract this knowledge” (Edwards, 2003, p. 22). Thus even though the coach may introduce learning modules and assign practice areas, the goal is to co-create both session content and follow-up practices together. “Coaches and clients become partners and commit to producing results and enacting the vision of the client” (Evered & Selman, 1987, p. 23-24).

Coaching can be considered practical in nature, meaning that the emphasis is on supporting the individual to construct “adaptive responses” to life (Bateson, 1994, p. 22). Grant (2003b) refers to coaching’s emphasis on “constructing solutions” not “analyzing problems” (p. 4). This is one way in which coaching is specifically distinguished from therapy. Coaches pay less attention to why an issue or problem came to be and rather explore how to deal with the way the issue occurs in the client’s present life. This also points to the adaptive nature of coaching.

Moving to a more existential level, coaching can be about supporting the client in gaining freedom or liberation from his or her limitations (Delgado, 1998). Delgado (1998) points out that circumstances of an individual’s background can produce suffering and for this reason people seek out a coach. Delgado’s (1998) definition of suffering is that one’s “ability to be totally aware and function fully is impaired,” and points out that suffering is synonymous with despair or “not wanting to be oneself” (p. 27). Taking this idea further, Wilber (1979) speaks of suffering as the starting point for a deeper search:

The movement of descent and discovery begins at the moment you consciously become dissatisfied with life. Contrary to most professional opinion, this gnawing dissatisfaction with life is not a sign of “mental illness,” nor an indication of poor social adjustment, nor a character disorder. For concealed within this basic unhappiness with life and existence is the embryo of a growing intelligence, a special intelligence usually buried under the immense weight of social shams. A person who is beginning to sense the suffering of life is, at the same time, beginning to

awaken to deeper realities, truer realities. For suffering smashes to pieces the complacency of our normal fictions about reality, and forces us to become alive in a special sense—to see carefully, to feel deeply, to touch ourselves and our worlds in ways we have heretofore avoided. It has been said, and I truly think, that suffering is the first grace. In a special sense, suffering is almost a time of rejoicing, for it marks the birth of creative insight. (p. 85)

For Delgado (1998), the shift to end suffering happens when the individual reconstructs his or her idea that suffering is a human phenomenon. The individual “learns a different view of what human being is . . . [and a new] story can be redesigned and moved in a different direction” (p. 31).

Therefore coaching is not only a method for increased productivity and performance but is also an opportunity for transformation. In either of these situations, coaching is “to convey a valued person from where he or she is to where he or she wants to be” (Costa & Garmston, 2002 in Edwards, 2003, p. 21). The field of coaching draws from many disciplines of adult development and learning. Stein (2003) outlined the numerous theories that underpin coaching ranging from athletic motivation to spirituality. Depending on the coaches training and education, various forms of coaching exist. Hargrove (1999) appropriately speaks of coaching as a “field of inquiry” because, as an unregulated profession, practitioners devoted to supporting human potential have different ideas how to best achieve this objective (p. 13).

Kleinberg (2003) introduces the scholar-practitioner model of coaching where each practitioner works in an interdisciplinary fashion utilizing models of learning and change. The combination of each coach’s theories blend to form a nucleus where each of these various theories intersect, thus becoming the coach’s unique “scholar-practitioner model” (p. 49). According to Kleinberg, “developing models allows further ways to

comprehend various functions of coaching and bring validity to the emerging field of theory and application” (p. 50). Before presenting the new scholar-practitioner model of Presence-Based Coaching, this author proposes that the various existing coaching activities can be organized on a spectrum of Doing-Being oriented interventions.

Coaching Practices: The DOING-BEING Spectrum

Activities within the field of professional coaching range from behavioral practices emphasizing skill acquisition (Doing) to more contemplative activities that include examining what it means to be a human being (Being). Coaching can consist of doing-based activities, being-based activities, or both. Traditional coaching focuses on changing or fine-tuning behavior to enhance performance (McGilloway & Donnelly, 2000; Olivero, Bane, & Kopelman, 1997). For this discussion, coaching that focuses on the outer dimension of activity and behavior is considered a doing-oriented intervention. An example of a doing-oriented intervention in the case of a client wanting to lose weight would be having the client map out and follow a plan to decrease caloric intake and increase physical exercise. The coach would support the client to follow through with this action plan. In contrast to doing-oriented interventions are being-oriented interventions.

Drawing from Heidegger, Delgado (1998) defines Being as “presence—the event of being manifest or revealed” (p. 25). Being is defined in the dictionary as “that which exists or is conceived as existing; nature, essence” (*NSOED*, 1993, p. 208). Being-oriented interventions shift the focus to the internal experience, or subjective awareness of the individual. Thus an example of a being-oriented intervention for the previous client may include asking the client to simply stop and inquire into his or her present-moment experience when reaching for food. What is she experiencing? What exists in this

moment? What other desires are present besides the desire for food? Thus, rather than simply behaving differently, the client is asked to notice his or her “Way of Being” in relationship to the object of desired change (Sieler, 2003, p. 3). Another way to understand one’s Way of Being is described by the well-known Integral Coach, James Flaherty (1999), when he speaks in terms of one’s “quality of presence” or one’s “quality of relating” to the object of focus (p. 22). Therefore, Being-oriented coaching interventions invite clients to increase awareness of self, other, and the relationship between the two at this moment in time. From this increased awareness new behavior becomes possible. In examining coaching activities on a spectrum from *Doing* to *Being*, this researcher suggests that most coaching includes activities that exist on the *Doing* end of the spectrum.

Doing

Coaching is about applying new learning through regular practice and getting feedback along the way. Edwards (2003) articulates that one distinction of coaching compared to other professions is the “linkages between theory & practice” (p. 25). Grant (2003a) believes that coaching should be a very “systematic, goal-directed process” (p. 4). When the client walks away from a coaching session he or she usually has something to do. Coach and researcher Otto Laske (2003) calls activities on the *Doing* end of the spectrum “behavioral variables” which refer to “what an individual does” (p. 53). It is this emphasis on performance, action, and practice that has made coaching so appealing to organizations and individuals desiring increased performance.

Hargrove (1999) describes a *Doing*-oriented intervention when the coach is “able to watch people make committed attempts to perform and give feedback that allows them

to adjust their actions and eliminate error” (p. 164). He refers to this as single-loop learning. Another example of a Doing level coaching intervention would be the Problem-Resolving Conversation (Edwards, 2003). During this conversation the coach “honors the client’s existing state, frames the desired state, and locates and amplifies resources” (p. 22).

Typical coaching conversations on this end of the spectrum are characterized by creating structure, such as breaking down goals into daily and weekly tasks, increasing accountability, and enrolling clients through motivational and “championing” conversations (Irwin & Morrow, 2003, p. 106). Here the coach is a facilitator to help unleash a client’s potential (Rosinski, 2003). Since new actions often lie outside the individual’s comfort zone, encouraging, monitoring, and supporting new action are primary jobs of a coach (Hargrove, 1999; Kuhn, 2002; Phillips, 2003).

McGilloway and Donnelly (2000) studied a program of counseling and coaching for individuals with mental illness seeking employment. They discovered that participants considered the time, effort, encouragement and one-on-one guidance with ongoing monitoring and support important in helping individuals reach their goals (p. 3). Olivero, Bane, and Kopelman (1997) found that employee management training accompanied by eight weeks of one-on-one coaching increased productivity 88% compared to 22.4% without coaching. They credit the increase in productivity to regular practice and constructive feedback.

Malone (2001) points out the increase in perceived self-efficacy that comes from mastering experience. In his study, coaching interventions implemented for each new skill learned during training increased the likelihood of participants mastering the new

skills. This mastery increased perceived self-efficacy, which brought a significant increase in performance. In summary, the primary results of performance coaching, or coaching focused on action or doing, is goal attainment, enhanced performance, and increased self-efficacy.

This researcher contends that most coaching is characterized by actions described on the Doing end of the spectrum, and thus coaching provides opportunities for clients to benefit from learning new skills. However, at this point it is also possible to support individual goal attainment that may not be in alignment with the person's deeper values. While coaching is very effective in motivating people to action, Laske (2003) warns that "coaching narrowly focused on performance rather than mental growth misconstrues the human potential as well as the potential of coaching practice and education" (p. 52). Here we move into the dimension of developmental issues versus purely behavioral interventions.

Laske (2003) discusses this next category of coaching activities as coaching focused on "developmental variables" (p. 53), which describe what an individual is, or his or her present state of being. It is in this spirit that many coaches engage in conversations that begin to ask more from clients in the form of reflection and self-examination. These conversations are more exploratory and holistic in nature. While they may seem less goal-directed, they plant seeds for sustained longer-term change. These conversations support the activities of consciousness-raising and relationship building between coach and client (Wilkins, 2003).

Becoming, Development, or Transformation

Great coaches communicate in a way that allows a player of a team to “see the game differently than from the perspective of action. In doing so, they provide a possibility for action not available in the absence of coaching” (Evered & Selman, 1987, p. 27). Hargrove (1999) states that a successful coaching relationship is always a story of transformation, not just of higher levels of performance:

It’s a story that takes people beyond their immediate passion and pride and helps them to come to grips with the fact that to reach what is really possible and achievable for them, they must be willing to fundamentally question who they are, what they do, and why they do it. (p. 81)

Two processes mark a shift toward Becoming, development, or transformation on this spectrum: the ability to embark on an internal journey of self-discovery, and the ability to step back and witness oneself.

For consultant, coach, and researcher Jean Hurd (2003), the coaching relationship becomes a "sanctuary to look inwardly" (p. 37). Such coaching interventions request that the client become increasingly present to him or herself. Meaning becomes an important component of the coaching conversation, which marks a shift toward authenticity. Harter (2002) defines authenticity as a person acting “in accord with the true self, expressing oneself in ways that are consistent with inner thoughts and feelings” (p. 382). This includes an honest assessment of one’s personal coaching issue from an integral or holistic perspective, which includes looking at how the issue shows-up in various other areas of life (Flaherty, 1999). Evered & Selman (1987) agree that to produce the best work, coaches must deal with the “full spectrum of human concerns, issues and possibilities” (p. 26).

Laske (2003) considers coaching a medium for self-development, not simply skills development. According to Laske (2003), coaching becomes an “intervention in client’s adult development over the lifespan” (p. 52) because coaching as a practice facilitates the capacity to witness oneself. This witnessing aspect is about “asking clients to stand back from their own value system, emotions, and assumptions, to increase self awareness” (p. 58). This practice increases one’s awareness because thoughts or behaviors that were previously automatic and subconscious are now seen or glimpsed, thus becoming a part of the overall gestalt of information included in our conscious ongoing assessment. As one gains the capacity to witness oneself, one can consider a whole new set of variables when making choices. This leads to more informed and insightful decision-making. Grant (2003b) refers to this capacity as meta-cognition.

Although this discussion seems to distinguish between Doing and Being, they are interrelated. Laske acknowledges that “a client’s state of being determines his or her doing” (Laske, 2003, p. 57). The idea that Being determines Doing is not new in the coaching literature (Flaherty, 1999; Hargrove, 1999; Sieler, 2003). Coaching understands that the person’s perception is paramount to what is possible in any moment. One’s perception or interpretation of a situation can influence, to a large extent, the outcome of the event. This is how reality is explained according to constructivism.

Constructivism is the realm of philosophy based on the postmodern stance that emphasizes the significance of interpretation and subjective awareness as “crucial ingredients” of the Kosmos (Mahoney, 2002; Wilber, 2000, p. 163). At its extreme, postmodern assumptions imply that reality is not pre-given, but rather created uniquely by each individual based on his or her interpretations (Wilber, 2000, p. 163).

Many coaching schools include constructivism in their scholar-practitioner model (Delgado, 1998; Edwards, 2003; Flaherty, 1999; Sieler, 2003). Tenets of Constructivism guide the coaching conversation to focus on how a person perceives and interprets events in the world. Instead of examining what a person does, the focus becomes how a person is being, which influences what the person does. Sieler (2003) says that one's Way of Being can be determined by examining one's body, language, and mood.

Coaching models that examine and challenge people's cognitive schema venture out from the activity-focused, Doing end of the spectrum toward the Being end of the coaching spectrum. Coaches who include constructivism as a part of their scholar-practitioner model address a client's meaning schemes, belief systems, and cognitive constructs. Hargrove (1999) calls these constructs one's context. Contexts are the "sum total of conclusions reached" (p. 7) by the individual over a lifetime of experience. However, these contexts go mostly unknown or hidden from the individual's conscious awareness (Wilber, 2000).

Laske (2003) uses the term Structure of Interpretation, which is a "system of interrelated developmental and behavioral variables that determine how the world shows up for the client" (p. 54). According to Laske, how the world shows up for somebody can limit his or her options, therefore, shifting how one shows up has the potential to shift the possibilities available to that person. How a person shows up is the same as examining one's Way of Being.

This section has been termed development because the individual has gained the capacity to self-reflect and operate consciously in ways that were previously unconscious and automatic. It is termed Becoming because the individual still considers him or herself

existentially separate and this “separation in time is part of a dualistic sequence, where this moment is still being succeeded by another one, so that the individual’s orientation is always one of becoming rather than being rooted in the Eternal Now” (Wade, 1996, p. 204). As we continue to move along the Doing-Being continuum we shift from transformational issues of growth and development to deeper Existential considerations.

Being

As the coaching profession moves into this philosophical dimension of Being, an extended examination of the dimension of Being is invited. An in-depth inquiry of human being-ness exists in humanistic (Maslow, 1968), transpersonal (Hart, Nelson, & Puhakka, 2000; Wilber, 2000), and existential psychology (Boadella, 1998; Valle, King, & Halling, 1989), as well as in consciousness studies (Forman, 1998; Rothberg, 1994), and philosophical traditions (Fenner, 1994; Watts, 1975). A number of coaching models invite clients to dive into the deeper realm of what it means to be a human being (Delgado, 1998, Hargrove, 1999; Sieler, 2003). These coaching models speak about Being and transformation, but few speak of Being in an unconditioned manner.

Where traditional psychological developmental theory stops at the level of a mature self, spiritual traditions and transpersonal psychology continue witnessing this self to points where the separate mature self is moved beyond altogether. This begins to describe the experience of moving toward the far end of Being on the Doing-Being spectrum, and what we will consider next. Evered & Selman (1987) open the door for this investigation to the field of coaching when they claim that “coaching provides the possibility of dealing with what is not seen, or even seeable, from the prevailing

paradigm” (p. 27). I would add that this realm about to be discussed cannot only not be seen, but it cannot be spoken either.

After a period of learning and practicing how to shift one’s Way of Being (Sieler, 2003) and examine one’s frame of reference (Hargrove, 1999), a natural next step is to contemplate this self that continues to renew or change itself. Many people have studied and documented this phenomenon in detail, which is considered the nondual experience of Enlightenment.

Loy (1983) identifies the quandary of studying nondual consciousness. He points out three issues in particular that outline the challenges for a scientific inquiry into nonduality. First there is a “chasm between the extraordinary claim of nonduality which is so much at variance from commonsense” (p. 413). Secondly, this nondual experience is available only to very few, or he clarifies, to the very few who are willing to undertake “the rigorous path” (p. 413) to attain nondual awareness. While there are individuals who seem to be graced with nondual awareness without consciously seeking the experience, those individuals are few. So the study of nonduality is in the position of being “far-reaching epistemological and metaphysical claims which are made on the basis of non-ordinary experience” (p. 413). Coming from this position, nonduality becomes a field of study with little support from the scientific community. However Hayward (1998) suggests that “although this work is controversial amongst committed materialists, it seems very important to make a truly impartial assessment of it . . . [as] . . . Proponents of this work claim that the results are robust and repeatable” (p. 624).

For experience to be verified or validated as real, the object of study must be observable, measurable, and possible for more than one person to agree on its existence

and characteristics. These principles can be applied to internal, seemingly subjective phenomena as well. While the nature of internal experience may be more difficult to observe from the outside, internal reflection is also something one experiences and thus observes. Observations can be described and measured through qualitative means, and finally agreed upon through comparative description and analysis. Wilber (2000) distinguishes this as intersubjective testing, which he argues is a sound and valid transcendental methodology.

Kaz Gozdz, transpersonal psychologist and businessman, validates aspects of human experience that are available for study and contain valuable insights into the nature of our lives. Specifically, in outlining the transpersonal view for business, Gozdz (1999) expounds, "this beyond personal ego stance provides a stance from which we can delve into expansive human experience via the investigation of mystical and unitive experiences, personal transformation, meditative awareness, experiences of awe, and expansive states of consciousness" (p. 24).

This is a whole new realm of human experience being defined and pinpointed for change in the field of organizational transformation. This shift of consciousness describes a fundamental transformation or change in the individual's internal awareness that goes beyond conventional solutions or new ideas, and calls for a fundamental shift of Being (Gustavsson, 2000; Harman & Hormann, 1990; Steingard, 2001; Wilber, 2000). This experience of Being is referred to as a transformation of consciousness (Wilber, 1986), transpersonal metaphysical breakthrough (Steingard, 2001), and transcendent epistemology (Gustavsson, 2000). The common element emphasized in all of them is the call for transcendence beyond conventional ways of perceiving: beyond duality. A slow

but steadily increasing number of organizational theorists agree that organizational analysis should include this transcendent level of consciousness in order to access the full potential of the institution and individuals (Gozdz 1999; Gustavsson, 2000; Mitroff & Denton, 1999a, 1999b; Steingard, 2001; Wilber, 2000).

While few, if any, coaching models have touched upon this aspect of coaching, there are practices, particularly the practice of Presence, which can lead one to this place. Whether it is called the timeless present or the flow state, an important quality of great performance includes attention situated in the present moment (Nakamura & Csikszentmihalyi, 2002). Awareness and attention on the present moment is where we have access to the “capacity for flow and insight” (Seligman, 2002, p. 5). In contrast to present-moment awareness, Wade (1996) describes the experience of time common for most people as the “compound present” which contains the past, present, and future:

The compound present is an aggregate of anticipations which people experience when they are thinking about the future planned actions with all of their possible consequences remembered from the past. [It is] taking the present out of the now and compounding it with future and past extensions. (p. 126-127)

Wilber (1979) articulates the same relationship to the Present moment for most adults:

All our problems concern time—our worries are always over the past or over the future. We lament many of our past actions and dread their future consequences. Our feelings of guilt are inseparably linked to the past, and bring with them torments of depression, bitterness, and regrets. If this is not clear, then just imagine what it would be like to live without any of the scars of your past. (p. 64)

Both of these theorists are describing a dualistic experience of time in comparison to the experience of being rooted in the “Eternal Now” (Wade, 1996, p. 204). Wade compares the compound present to the “timeless present” or “Eternal Now”:

Enlightened people live in the Eternal Now. . . . The Eternal Now is the only time that Is. It does not come from anywhere; it is not going anywhere; it is neither permanent, nor impermanent. . . . The Eternal Now . . . exists without past or future. (p. 213)

The practice of Being in the Present means full engagement with whatever is happening. We are “standing authentically in a question; we are open to the situation and present to its possibilities” (Hyde, 1995, p. 14). Watts (1975) speaks of the simplicity of this experience as he instructs us to “simply be aware of what actually is without giving it names and without judging it, for you are now feeling out reality itself instead of ideas and opinions about it” [sic] (p. 36). This practice has been given many names in the coaching, psychological, and spiritual literature such as: stepping into the unknown, sailing into uncharted waters (Hurd, 2003), reflective witnessing, mindful witnessing, bare mindful attention, undivided knowing or “Jnana” (Welwood, 2000, 55), deeper perception, and meditative thinking.

In our examination of what Being looks like, the author reflects on Adyashanti, a spiritual teacher who observes that “we are always trying to create the perfect man. Transpersonal psychologists have brilliant minds, but the ideas are just another recycling of information” (personal communication December 17, 2002). Adyashanti is underscoring that the Enlightenment experience is characterized by exceptional ordinariness. In this space we stop striving for perfection or ultimate performance:

the emanant world is perfect just as it is, reflected in the famous Zen saying, “How marvelous, how transcendent this! I draw water, I carry fuel.” Every thing and event is perfect as it is, none more holy or special than another. Enlightened people have no need to change or escape the world because they are the world. (Wade, 1996, p. 215)

In other words, at this level of the spectrum there is not only acceptance but appreciation for all that exists. Wade makes another point about the ordinariness of Enlightenment:

although many people who have attained enlightenment lead humble, sometimes cloistered or hermitic lives, the radiance, clarity, and love they emit—and their rarity in the general population—have caused them to be considered superhuman in the past. . . . Esoteric traditions maintain that this condition . . . is the potential and true state of all human beings . . . [thus] Rather than superhuman, it is fully human to possess clear insight, pure compassion, and, though they are not important, transcendent powers. (p. 204)

According to these authors, the ordinariness of Enlightenment is each person's true state of Being, and exists while we are going about our very ordinary lives. However there is the superhuman component to it as well, which is understated as mentioned previously. Ironically, while there is no more striving for perfect or ultimate performance, this is where synchronicities and miracles happen. "Accessing the transcendent source permits experiences unbound by Newtonian spatiotemporality, such as psi or 'miraculous' abilities ('mind over matter')" (Wade, 1996, p. 251). While these results are not the goal of most coaching relationships, the coaching field, when speaking about engaging the Being-ness of the client, opens itself up to this consideration.

This Doing-Being coaching spectrum has outlined a range of activities that occur in the coach-client relationship, from practical doing-related actions to more contemplative and existential considerations that affect the manifest life of the client. This spectrum has also added a new element to the discussion of Being. The Presence-Based Coaching model provides a framework for change and transformation that has the potential to include the whole range of the Doing-Being spectrum just described. It is meant to be a model that supports people in achieving their personal goals and objectives, yet also promotes deep engagement with moment-to-moment experience in order to move one into the realm of infinite human potential. While this model does not claim to

induce the Enlightenment experience, the practice is meant to be in alignment with present-moment engagement with all that is.

Delgado's (1998) definition of coaching as a practice to relieve individual suffering contains an important idea: any resistance to what is happening is suffering. Thus let me say here that the primary goal of this researcher as a coach is to support clients to come to a place of acceptance for what is. This does not mean to imply a passive giving-up of ambition, but an aware and open acceptance that in turn allows room for clear assessment of both internal (self) and external environments. From this place of acceptance, the likelihood of a spontaneous response, or action in the direction of deeper fulfillment, becomes possible.

Understanding the reason a client seeks coaching support is important when determining the kind of intervention that best suits the situation. If someone simply wants behavioral change, Doing, or behavioral approaches, may be most appropriate. If an individual speaks of a desire for deeper change, approaches that address more transformational aspects of being human may be invited. Whichever approach is chosen, it must be chosen by both client and coach.

Whereas coaching seems like a pragmatic way to support the individual to accomplish a task or goal, Presence-Based Coaching is a practice that continually challenges the individual to be in action from a place of increased awareness and spontaneous engagement. PBC is specifically about engaging the Present and allowing spontaneous, authentic action. Before elaborating on the Presence-Based Coaching model, an examination of the concept of Presence is necessary.

Presence

Presence is defined as “the fact or condition of being present: the state of being with or in the same place as a person or thing; attendance, association” (*NSOED*, 1993, p. 2340). Presence is the quality of being physically and psychologically available and attentive to what is occurring in the present-moment. For purposes of this study, Presence is defined by one’s quality of relating to the here and now, or present-moment.

Throughout the literature concerning Presence, the terms Mindfulness, Flow, and Presence are used simultaneously or interchangeably at times. For example, authors speaking about Presence often define and describe Mindfulness, and authors speaking about Mindfulness often define and describe Presence. While outlining the benefits of *Living the Mindful Life*, author Charles Tart (1994) explains, “Learning to be more present, more mindful, more attentive can lead to a lot of moments of vividness, of beauty” (p. 83). Speaking to students taking an introductory course in Mindfulness, Tart uses being present, being mindful, and being attentive in order to convey this quality of consciousness, which is not easily grasped through language or explanation alone. Here Tart unknowingly refers to all three concepts describing present-moment activity as discussed in this dissertation: being present (Presence), being mindful (Mindfulness), and being attentive (Flow).

The concepts of Presence and Mindfulness may seem somewhat ambiguous to the average person, so it is understandable that people trying to describe the experience of bringing all of one’s psychological attention to the present-moment could use multiple words for clarification. However, I argue that they are distinct constructs that contribute

differently to a state in which maximum effectiveness can be achieved through focus on the present-moment.

Presence theorist John Welwood (2000) considers mindfulness a high level of Presence, but one in which the individual remains a witness or observer to the constant unfolding of experience. Mindfulness theorist Ronald Epstein (2003b) considers Presence a “core component” of Mindfulness, along with attentive observation, critical curiosity, and “beginner’s mind” (p. 1). Briefly stated, Presence concerns being open and available to this fragment of time, whereas Mindfulness is an intentional practice that invites reflective witnessing, or the ability to be aware of intrapersonal and environmental domains (Brown & Ryan, 2003). In particular Mindfulness is a psychological stance in which one’s experience is continually paid attention to: It is a consciousness practice. The practice of Presence is a stance of being available, not necessarily distinguishing the subtle aspects of mind or one’s experience.

For Welwood, Pure Presence is a stance of resting in open presence within whatever arises, which is no other than “pure Being” (p. 97). Literature concerning the phenomenological experience of spiritual and existential practitioners is abundant, and examines in depth the deepest level of Presence, as described by Welwood (2000). In this instance the subject-object duality is eliminated. This condition is considered Enlightenment as discussed previously (Wade, 1996; Wilber, 1995). However, the PBC model is concerned less with exploring the condition of Enlightenment and more with increasing effectiveness and fulfillment in everyday activities.

Further exploration of the phenomenological experience of subject-object dissolution will not be expanded upon here. Interested readers are directed to numerous

treatises on the subject (Adyashanti, 2004; Heidegger, 1953/1996; Wade, 1996; Welwood, 2000; & Wilber, 1995). This dissertation is intended to explore the concept of Presence, in particular, and to contribute to a broader understanding of present-moment living. It is hoped that this work will enhance our ability to articulate the psychology of being fully present. Before continuing the discussion of different levels of Presence, the concept of Presence is explored in terms of the anatomy of Presence.

Anatomy of Presence

Helping Professions—Physical versus Psychological Presence

On the most basic level, Presence can be divided into physical and psychological Presence. In their article on *The Benefits of Being Present: Mindfulness and its Role in Psychological Well-Being*, Brown and Ryan (2003) refer to attention and awareness as the primary constructs of consciousness. In this way consciousness is distinguished as the psychological aspect of Presence distinct from physical Presence, or the physical body.

Presence has been characterized as an “attentional ability” (Phelon, 2001, p. iii) in that one is able to focus in an undistracted way on the object at hand: “When we presence something, we let our full attention rest fully on it” (Hendricks & Hendricks, 1993, p. 103). When referring to contents of consciousness, Presence includes both awareness and attention as it is abiding and open, while also attendant, focused, and alert (Colm, 1996; Craig, 1986). An example of awareness and attention is presented by Tart’s (1994) explanation of the benefits of being present. He explains that this practice:

can lead to a lot of moments of vividness, of beauty, of satisfaction, and of insight, as well as times when you have to stick in there and put up with awful realizations about yourself, embarrassing things, and clear perception of your own and others’ cruelty and suffering. Gradually you develop a wider psychological space to live in and greater satisfaction in all areas of life. (p. 83)

From this example, we can distinguish between awareness and attention. If awareness is the greater field of experience, then increasing awareness may allow new objects to register in our attention. This could result in vividness and insight if the objects are evaluated as being positive. However, in an uncomfortable situation, we may also register new objects of embarrassment or suffering.

The assumption here is that the typical response to negative evaluation is to shift attention away from the uncomfortable stimulus, which is occurring in the larger field of awareness. If we do something foolish or witness cruelty, we attempt to refocus attention on something else in the environment, or if nothing positive is available we resort to past memories or future planning. This reflects a narrow psychological space according to Tart.

In contrast, if we are psychologically present in the moment, we allow our attention to remain connected to the actual field of awareness. While this means keeping attention on things we would often rather ignore within awareness, the result according to Tart is an increase in our psychological space because we develop the capacity to tolerate a larger range of experience. We no longer need to avoid or repress undesirable psychological material. This may seem undesirable in the short term, yet the positive consequences for grounded, accurate assessments of a situation abound (Brown & Ryan, 2003; Epstein, 2003a; Langer 1997; Tart, 1994).

Practicing Presence does not mean fixation or rumination. If we are open with our awareness, we can acknowledge that something uncomfortable is being experienced, yet this experience takes place within a larger, ever-changing context. We are open to the stimulus (attention) as well as to the larger environment and all that is unfolding moment

to moment (awareness). This psychological stance discourages avoidance, and supports the ability to tolerate difficulty without becoming overwhelmed. In other words, rather than fixation, the negative stimulus is acknowledged, responded to, and then let go in order to remain connected to the ever-changing landscape of experience. The negative stimulus is neither avoided nor indulged. The capacity to respond to an increasingly larger range of experience, both positively and negatively evaluated, increases the probability of appropriate action or response (Epstein, 2003a; Senge et al., 2004).

The Practice of Presence allows us to experience this particular “fragment of time” and all that is included in it (McPhee, 2005, p. 7). With attention and awareness focused on the contents of our current experience, one experiences a “filled present . . . instead of something recovered from the past by memory or as something anticipated in the future by fantasy” (Harper as cited in McPhee, 2005, p. 7). In this way the mind may experience the space of the present moment as an isolated, possibly prolonged moment. The results are potential increases in pleasure or fulfillment (Tart, 1994), and an experience of time slowing down or expanding (Phillips, 2003; Senge et al., 2004).

The Helping Professions have studied Presence based on this distinction, exploring the phenomenological experience of both practitioners and receivers of their services. Research investigating psychological Presence, or the availability of an individual, is found primarily in Helping Professions such as psychotherapy (Alexander, 1997; Craig, 1986; Fraelich, 1989; Phelon, 2001; Rogers, 1961), nursing (Breggin, 1997; Gardner, 1985; Gilje, 1993; Liehr, 1989; Monkhern, 1992; Pederson, 1993; Pettigrew, 1988), and medicine (Connelly, 1999; Curry, 2003; Epstein, 2003a; McPhee, 2005). In these professions, where direct contact between a professional and the person receiving

services takes place, Presence has significance in determining the quality of interpersonal contact (McPhee, 2005; Rogers, 1961). For example, Carl Rogers's Person-Centered Therapy posits that unconditional positive regard, an attitude of respect and acceptance that accompanies the therapist's Presence, is the primary condition that allows a client to change in meaningful ways (Corey, 1996, p. 201).

A variety of names have been used to describe the quality of being physically and fully psychologically present in the helping professions. They include Loving Presence (Kokinakis, 1995), Real Presence (Marsden, 1990), Healing Presence (Curry, 2003; Phelon, 2001), Pure Presence (Welwood, 2000), True Presence (Liehr, 1989), Therapeutic Presence (Robbins, 1998), and Unconditional Presence (Welwood, 2000). These descriptions suggest that a sense of Presence is a detectable aspect of exemplary, effective helping professionals. Specifically, the literature suggests that Presence is a mediating factor in the delivery of therapies, and should be included as a component of training in therapists (Phelon, 2001). Two dissertations that explore Healing Presence, or the experience and effects of Presence in healing environments follow. Courtney Phelon (2001) studied psychotherapists and Deah Curry (2003) studied the effects of Presence on naturopathic clients.

Phelon (2001) conducted a hermeneutical study informed by intuitive inquiry. After an initial review of multi-disciplinary writings about Presence she collaborated with a group of advanced clinicians who had experienced Presence as clients. Based on feedback from this resonance panel, Phelon described six elements of Presence: alignment with the client, attentional ability, integration and congruence, inner

awareness, spiritual belief, and receptivity. These themes were further distilled down to three groupings: development and growth, attentional qualities, and therapeutic alliance.

Curry (2003) studied Healing Presence defined as “an affective quality with somatosensory components, felt by clients, which changes their state from suffering toward a sense of well-being” (p. iii). In-depth interviews with naturopathic clients explored the experience of Healing Presence. Curry reported that client’s experienced Healing Presence as a “subtle energetic event experienced in the body, and perceived in the heart and mind” (p. iv). The study also revealed that some sort of “promoting and co-creative interactions that convey special meaning for a clinician (or other catalyst)” were used to induce the experience of Presence (p. iv), revealing the fact that Healing Presence had been identified and desired by both client and practitioner. In this way attention to Presence, described as a somatosensory experience, was given from both individuals in the relationship.

In summary, these aspects of Presence have been primarily psychological, focusing on the awareness and attention of the practitioner, however both studies identified a kinesthetic or somatosensory component to Presence. The second definition of Presence in the dictionary is focused on the physical: “the place or space around or in front of a person” (*NSOED*, 1993, p. 2340). Examples in the literature of physical manifestations that communicate psychological Presence include eyes, smiles, and nods that are alert and attentive (Marcel as cited in McPhee, 2005), an honest expression of how one feels, and “by listening intently with eye contact and feedback” (Krueger, 1994, p. 225). There is also the energetic or subtle physical sense that seems to be tied to one’s physical Presence (Phelon, 2001).

There seems to be a subtle field that people can sense when Presence exists. Particularly in the field of nursing, Presence is experienced as an “enveloping comfort that emerges from the nurses’ gifts of authentic being and time” (Gilje, 1993, p. 102). This author rationalizes that when one is ill, one is typically much more sensitive to sensory stimuli. Therefore it seems natural that ill patients may actually physically sense the Presence and attention of nurses more easily than a healthy person. Therefore the nursing field adds an important element to our discussion of Presence.

Many healing modalities address this subtle energetic body, so this idea of a kinesthetic, somatosensory experience when physical and psychological presence co-exist is not new in the literature. Forms of bodywork such as Therapeutic Touch (Krieger, 1993), Polarity Therapy (Burger, 1998), and Reiki (Stein, 1995) are examples in which the practitioner intends to affect the energetic body of the receiver. The term used to convey this subtle energy body is the aura, which extends into and fills the space around the individual (Shepherd, Brown, & Greaves, 1972).

This aspect of Presence, while challenging to describe, is nevertheless talked about as being recognizable (McPhee, 2005; Senge et al., 2004). MCPhee (2005) states that while “presence is elusive . . . intuitions of its reality arise from our lived experience” (p.11). The second definition of Presence matches descriptions of Healing Presence as described by Phelon (2001) and Curry (2003), two authors who work in healing professions with individuals who resonated with and understood this language.

If it is true that we can sense one another subtly, then as individuals consciously intend to develop or cultivate psychological Presence, others may detect the effects. This seems to be the case as Presence is reportedly sensed in an intuitive, common sense way

(McPhee, 2005; Rogers, 1961; Senge et al., 2004). Bugental (1987) considers being accessible and reachable to include “allowing others to evoke resonances within us . . . resonances that combine with our intuition (or stimulate it) to provide moment-to-moment attunement to the state of the alliance” (p. 222). Since we are able to recognize, resonate, and respond to individuals who exude Presence, various authors speak about Presence as characterized by a kinesthetic or somatosensory experience (Bugental, 1987; Epstein, 2003a). For purposes of this dissertation we can simply conceive of people having a “sense” of one another in order to experience the occasions when someone is truly present.

The above examples of Healing Presence provide evidence that psychological Presence is: distinct from physical bodily Presence, can be sensed even if only subtly, and has an impact on the quality or final outcome of an interaction or event. The field of Virtual Reality provides additional insight into the concept of Presence. (Tele)presence further reinforces the idea that psychological Presence can be enhanced or diminished and is related to physical Presence. However, for the field of Virtual Reality, the concern involves *perceived* physical Presence, or where one *thinks* one’s body is located.

Virtual Reality—(Tele)Presence

Two theories of Presence in the field of Virtual Reality (VR) offer alternative notions of Presence that allow us to think of Presence in terms of having an anatomy, or parts. Tele-presence concerns itself with the “illusion of presence” (Heeter, 1992, p. 262), or how much one feels like he or she is in an environment. “The concept of ‘presence’ refers to the phenomenon of behaving and feeling as if we are in the virtual world created by computer displays” (Sanchez-Vives & Slater, 2005, p. 332). Heeter calls this

“subjective presence. . . [in which] . . . Virtual world designers, when designing a new experience, can seek to consciously add in features which enhance the sense of presence” (p. 262). For Heeter, enhancing one’s sense of Presence does not happen by making the virtual world seem more real, but happens by providing signals to the individual that reinforce his or her separate existence. This happens by acknowledging the individual’s various dimensions of Presence.

Dimensions of presence. Heeter (1992) outlines three dimensions of Presence, or the three ways in which an individual is acknowledged as existing: personal presence, social presence, and environmental presence. Personal presence occurs through sensory experience, or the detection of stimuli. Virtual Reality environments do this through the use of 3-Dimensional imagery, motion cues, and force feedback generated by sound (p. 263). One’s sense of Presence is further reinforced by the existence and response from others within the virtual environment, or social presence: “If the others recognize you as being in the virtual world with them and interact with you, that offers further evidence that you exist” (p. 265). The third dimension of Presence according to Heeter is environmental presence, or the recognition of one’s own personal presence by the environment, for example, entering a room and the light switches on: “The argument is the same as for social presence. If the environment knows you are there, that may contribute to you believing that you are there” (p. 263).

Heeter uses data taken from surveys distributed during the trials of two different VR games: one game in which a group of people used a combination of real world props and VR technology, and a second game, in which participants stood in front of a curtain interacting with virtual images wearing 3-D glasses. In comparing the dimensions of

Presence affected by these different technologies, Heeter (1992) considered the impact of various factors on one's sense of Presence: sensory channels, movement and navigational abilities, feedback, and perceptual richness. It was assumed that whatever people wanted in terms of improvements or recommendations, were factors that would increase one's sense of presence when engaged with the game. From his report, dimensions of Presence are enhanced when: feedback from the environment is immediate, or there is "direct, overt coupling of action and reaction" (p. 268); one has an emotional or feeling response to sensory stimulation; one can freely roam around without running out of room; one *feels* like the world exists rather than needing the VR world to be an appropriate representation of the real world; and one has a sense of a physical self over a shadow sense of themselves (p. 269). These findings indicate that Presence seems to be enhanced through the experience of a combination of psychological and a sensed physical Presence. Including both physical and psychological experiences of Presence, Heeter's theory supports the idea that one's overall felt sense of Presence is higher when more dimensions of one's self are acknowledged and engaged in moment-to-moment experience.

However physical Presence is not necessary in order to establish a sense of Presence. Based on Heeter's Dimensions of Presence model, Rogers and Lea (2005) studied two "distributed" groups of students collaborating in a distributed learning environment during a five-week period. From this research they argue that social presence can be achieved "through the creation of a shared social identity between group members" (p. 151). Specifically, they argue that face-to-face conditions and interpersonal bonds between group members are not necessary, rather social presence is "a function of

the cognitive representations of the group by group members” (p. 151), or how people think of themselves. In other words, as people interact with one another on the virtual plane, the dialogues and feedback within the group contribute to an experience of social presence, regardless of any physical interaction. This study suggests that psychological Presence alone is enough to facilitate the formation of a group, provided there is a virtual space for the members of the group to meet. This study explored the development of a single dimension of Presence, social presence, over an extended period of time.

Layers of presence. A second conceptual understanding of Presence is considered the Bio-Cultural, or evolutionary approach (Riva, Waterworth, & Waterworth, 2004). Riva et al. offer an evolutionary model of Presence and speak of Layers of Presence. The authors of the Bio-Cultural Approach consider Presence as a “mechanism that helps the self in organizing the streams of sensory data” (p. 402). They speak about three different levels of Presence that have evolved over time, and are based on the establishment of a central nervous system: proto presence, core presence, and environmental presence.

Proto presence is the first evolutionary layer of Presence and is considered a preconscious embodied presence related to perception and the ability to distinguish inputs between self and nonself. This researcher understands proto presence as the most fundamental level of present-moment existence: one’s biology.

The second level of Presence according to the Bio-Cultural model is core presence, and can be considered the combination of present-moment biology plus history. It is the “activity of selective attention made by the self on perceptions” (Riva, Waterworth, & Waterworth, 2004, p. 408) from moment to moment. While the proto presence of individuals may be similar for two individuals in the same place at the same

time (sensory perception), individuals may begin to differ from one another at levels of core presence based on each person's past experiences. For example, at a fireworks display, one person may have positive associations with fireworks celebrations, and experience joy and excitement, whereas someone with a traumatic experience linked to loud sounds may have a different physiological and psychological response. In this example it is their core presence that focuses attention on two separate aspects of the experience. While the core presence of one individual enhances the experience, the core presence of the other induces fear.

The final layer of Presence in the Bio-Cultural model is extended Presence, which is determined by the "value or worth of the event for us" (p. 408). Extended presence is the goal or motivational element of attention related to the external world in order to meet one's needs. When one is interested in present-moment experience, extended presence exists alongside core and proto presence. However, if one is minimally interested in the present-moment occurrences, extended presence is likely to be elsewhere either in fantasy or imagination.

Riva et al.'s Bio-Cultural model of Presence underlines the importance of focus and attention to induce a high level of Presence. "In humans the sense of presence is a direct function of these three layers: The more they are integrated, the more we are present" (p. 402). The authors conclude by stating that Presence is maximized when the contents of extended consciousness are closely aligned to those of core consciousness and proto consciousness. This arises "when the three levels are working in concert to produce a strong focus on the present environment" (p. 410).

Spagnolli and Gamberini (2005) argue that action may be what connects the individual biologically and psychologically to whatever event is unfolding in this moment: Having an environment or physical place to navigate in and act upon increases one's level of Presence. This idea of action or participation as an enhancer of one's presence is also reinforced by a study done concerning differences in virtual and imaginary spaces. Baños et al. (2005) tested levels of subjective presence in subjects in either imagined spaces or virtual spaces. Results showed that participants' subjective sense of presence increased over time in virtual spaces whereas their sense of presence decreased over time in the imagined spaces. This study reinforces that physical presence, whether real or perceived, supports overall increased Presence. Finally Mikropoulos and Strouboulis (2004), in studying students' interactions with a variety of VR educational technologies, concluded that the student's level of Presence correlated with their involvement of their virtual bodies. In children, the higher levels of "environmental richness" and "interactivity" resulted in a higher level of Presence for almost all pupils (p. 582).

In summary, Virtual Reality is a field that explores the concept of Presence and provides evidence that psychological presence, especially the contents of our attention, may actually be a more significant determiner of oneself than physical presence, or our physical bodies. In addition, the field of Virtual Reality provides alternative conceptualizations of Presence based on an anatomy, or parts of Presence.

While theories of (tele)presence propose different constructs of Presence, the point for this dissertation becomes the fact that the theorists agree that the more of oneself, or the more parts of Presence that exist together, the higher the level of Presence

achieved: “In the experience of optimal presence, biologically and culturally determined cognitive processes are working in harmony—to focus all levels of the self on a significant situation in the external world, whether this is real or virtual” (Riva et al., 2004, p. 402). After this discussion of the Anatomy of Presence, it does not follow that people are either totally present or not, but rather, people can be more or less present at any moment in time. The following section contains deeper refinement of the various levels of Presence as found in the literature from the Helping Professions.

Levels of Presence

For this discussion the fields of psychology and medicine offer different conceptualizations that support the understanding of how one may be present in some ways but not in others, or present on some levels but not on others. Levels of Presence or present-moment awareness may range from not being simultaneously physically and psychologically present, or what is considered dissociation on one end of the spectrum, to deep penetration of the moment—to the point of seeing through the veils of the subject-object duality described by existential and spiritual philosophies as Enlightenment—on the other end (Wade, 1996; Welwood, 2000; Wilber, 2000). For this discussion of levels of Presence, we refer to authors of both Presence and Mindfulness, for both groups discern levels of Presence.

“We are all mindful to one degree or another” (Kabat-Zinn, 2003, p. 145-146). Mindfulness is a practice that supports cultivating a mindful approach in order to “bring it to all aspects of life” (Kabat-Zinn, 2003, p. 146). The implication here is that an individual may be mindful in one aspect of his or her life, while not mindful in another. For Bugental (1987) as well, Presence is not an all or nothing phenomenon, but can be

considered to exist in ranges or degrees. For example, in Bugental's (1987) therapeutic practice, he considers the act of reporting on one's life in an objective, observational manner to be a low level of Presence. In contrast, Bugental considers intimacy, or a highly subjective relationship between oneself and one's experience, as the highest level of Presence. Thus, for Bugental, the more deeply one connects the internal experience with the external experience, the more deeply one experiences Presence. Of course, numerous levels exist in between a purely objective and a purely subjective relationship to experience.

Epstein (2003a) also discusses levels of Mindfulness (of which Presence is a core feature). For Epstein, the practitioner's level of Mindfulness evolves from cognitive to emotional to embodied levels of experience and practice. An initial cognitive level of Mindfulness exists when one learns the formal Mindfulness meditation practice. An emotional level develops as one brings formal practice into daily life and experiences the results of this practice personally. One may experience the slowing down of time, or notice aspects of oneself or the external environment that previously went unnoticed. Embodied Mindfulness exists when all of one's awareness is connected to and simultaneously responding to whatever presents itself. For Epstein (2003a), "levels of Mindfulness extend from mindless imitation to embodied presence" (p. 7).

Consciousness researcher Charles Tart (1994) affirms the importance of moving to deeper levels of Presence in order to enrich and transform our lives: "Thinking about being present is not doing it" (p. 87). For Tart, language and description are no substitute for the experience, rather conscious practice is required:

Actually being present is not the same thing as describing it or thinking about it. I use the global word sensing, for example, to describe feeling

your arms and legs, but it is not as if there is a simple sensation in your arms and legs. There is a whole complex, changing pattern of things. What you see also changes all the time, and what you hear changes all the time.
(p. 88)

Tart describes the benefits of a deep level of Mindfulness in practical terms as he reveals:

I do not really know what enlightenment is, but I do know that it is possible to become more present to what really goes on and to find a subtle, but very important, kind of pleasure in living more in the present.
(p. 82)

John Welwood (2000), transpersonal psychologist, author, and Buddhist practitioner, also examines levels of Presence in detail, which evolve from “unconscious, pre-reflective immersion” to “Pure Presence” (p. 92-98). For Welwood, pre-reflective immersion in our experience is characterized by identification, or “being prisoners of our own mind and the ways it has constructed reality” (p. 92). The first step out of identification is conceptual reflection, and this happens as one learns and begins “thinking about” Presence (p. 92). As one deepens his or her level of Presence through artificial induction, or learning, one may begin experimenting with this practice in daily life. Welwood describes this deeper level of Presence as phenomenological reflection, in which one “explore[s] experience in a fresher, looser way” (p. 94). For Welwood, as one becomes informed of the nature of the mind, one may deepen his or her experience through reflective witnessing, or bare, mindful attention. In this place, one is attentive to the ongoing flow of experience: One notices the ongoing nature of thought and emotion without concern about the content. Remaining in this place of bare witnessing, it is possible that one’s awareness situates itself in the present moment to the degree that the unfolding of moment-to-moment experience becomes unified with the individual’s entire conscious existence without preoccupation of either past or future. This unity experience

is considered by Welwood to be “Pure Presence” or nondual awareness (p. 95). This is the experience of Enlightened masters.

A more practical mid-range point of Presence than Welwood’s ultimate level of Enlightenment—and considered to be a high-level of presence according to this researcher—is Epstein’s (2003a) concept of embodied presence. At this level of Mindfulness (or Presence), the practitioner has moved beyond the purely cognitive exercises that cultivate presence and has a psychological stance based primarily in the present moment. The practitioner has attained a level of embodied presence in which he or she is able to respond fully and spontaneously with integrated thoughts, emotions, and behavior sourced in and responding to the present moment.

This literature informs our model of Presence-Based Coaching by reinforcing that overall presence seems to be enhanced when psychological presence and physical presence exist simultaneously or are experienced as existing simultaneously. After exploring Presence in terms of different parts (anatomy) and levels, the literature review turns to models that outline steps to cultivate Presence in our Lives.

Presence in Action Models

The Practice of Presence is meant to connect us to the constant link between all experience (Tart, 1994). This is what McPhee (2005) terms the “filled present” which is this particular “fragment of time” (p.7). While this sentiment seems obvious, as stated in the beginning of this paper, there is a difference between experiencing this present moment consciously or experiencing the present moment unconsciously. As discussed, Presence is about being physically and psychologically present. It is the “quality of immediate awareness—being there in the purest sense” (Bugental, 1965, p. 383). The

following two models offer distinct methodologies created to enhance Presence, and offer additional insight into the meaning and understanding of Presence.

This section addresses the specific steps of practicing Presence according to two sources: Stephen McPhee, Professor of Medicine at the University of California, San Francisco, and a group of consultants and authors interested in Presence: Peter Senge, C. Otto Scharmer, Joseph Jaworski, and Betty Sue Flowers (2004). Within these methodologies both theorists propose unique aspects of Presence that are supported in the psychological literature.

The Practice of Presence in Medicine

For Stephen McPhee (2005), a practicing physician, the Practice of Presence includes learning the habits of availability, listening, exchange, and reflection (p. 12). It is the ability to fully meet another person open, available, and engaged. McPhee, (2005) operationalizes presence as “connection, engagement, relationship with the patient” (p. 1). For McPhee, Presence includes giving ourselves totally or fully, which is the mark of intimacy. Other words used in the Presence literature that contribute to this idea of connection include reciprocity (Marcel, 1956), receptiveness (Moustakas, 1966), energetic resonance (Phelon, 2001; Robbins, 1998), sympathy of our unconscious (Bettleheim, 1982), meeting and relation (Buber, 1958), accessibility (Bugental, 1987), love (Freud in Bettleheim, 1982; Gilje, 1993), and discovery in the “mutual boundaries where relationships are formed” (Krueger, 1994, p. 224).

Availability—Connection & Nonjudgment

McPhee’s (2005) first step in cultivating presence is availability: the act of “putting oneself at the disposal of the other . . . and thinking of people as places of

mystery, inexhaustible and open” (p. 12). From this definition of Availability, the two concepts of connection and nonjudgment emerge. These qualities are spoken of frequently in the Presence literature.

Connection. Presence includes the capacity for contact. Liehr (1989), speaking from the perspective of a nurse, acknowledges the impact of even one moment of deep connection: “True presence is an experience of genuinely engaging with another perhaps for only a fleeting moment, perhaps intermittently for an extended time” (p. 7). In the Presence literature connection is spoken of in abundance.

Presence includes connection to self, others, and the environment (Bugental, 1987; Phelon, 2001). Connection to self, or self-awareness, includes sensitivity “to us and in us” (Brown & Ryan, 2003, p. 822). This concept conveys an awareness of oneself and one’s emotional and intrapersonal terrain. Presence to others and the environment occurs as one cultivates an openness to experience that allows for accurate perception of others and the external environment. This openness and availability encourages sustained connecting (Gilje, 1993), being truly accessible and appropriately expressive (Bugental, 1987), and being compassionate (Robbins, 1998).

Nonjudgment. Nonjudgment is a fundamental attitude that accompanies Presence (Hendricks & Hendricks, 1993; Phelon, 2001; Senge et al., 2004). Nonjudgment means that one is open to the innumerable ways that humans express themselves. Presence, the ability to physically be with something and psychologically meet something with no judgment and no agenda (Hendricks & Hendricks, 1993), is often the healing agent that allows something to move out of a solid, fixed, unhealthy position and into an evolving,

shifting position (Phelon, 2001). Thus the meeting of something “as it is” may be the beginning of an entire array of new possibilities and potential.

Nonjudgment is rooted in acceptance. Nonjudgment does not include nondiscernment but does include nonevaluation. According to Mindfulness scholar, Ellen Langer (2002), discernment is different from evaluation. Discernment allows one to be conscious of choices and consequences that flow from various ways of being and behaving. While part of the point of Mindfulness, or a present-moment orientation, is “loosening our grip on cognitive commitments” (p. 217), we nevertheless retain cognitive capacity. The difference is that we do not impose predetermined mental models on experience, rather we encounter each moment uniquely and thus have a present-moment response.

Listening—Silence & Stillness

“Practicing presence means listening well. . . . Listening well involves silence” (McPhee, 2005, p.16). For McPhee the second step in cultivating Presence “involves determining the source and direction of the deeper currents below the surface” (p. 17). Attunement to these subtle currents requires sensitivity, which is cultivated through the practice of listening.

Challenging our everyday ideas of silence and stillness, Adyashanti (2004), a spiritual teacher, conveys a unique understanding of silence and stillness as qualities that exist here in the present moment—even in the midst of daily activity—and contribute to a state of receptivity, which supports McPhee’s second step of listening. Adyashanti provides instruction to discover the silence in the midst of action:

Stop thinking of silence as a lack of noise—mental noise, emotional noise, or the external noise around you. As long as you see silence as something

objective, something that is not you but might come to you like an emotional experience, you are chasing your own projected idea. Looking for silence is like being on a motorboat racing around the lake looking for a smooth spot where everything is silent, and there you are—vroom! vroom!—racing around with increasing anxiety that you are never going to get there. No matter how long you raced around that lake you would never find this silence. Actually, all you have to do is throttle back and turn the key off, and then there you are. Then it is very quiet, very still. When you start to be receptive and allowing, you start to return to your natural state, which is very quiet. Being receptive is just like throttling back. It is a natural state of quiet. (p. 68)

Adyashanti continues speaking about quiet:

As long as you think quiet is in opposition to noise that's not the true quiet. When you are in the true quiet you realize that when you hear a jackhammer, that's the quietness—it's just taken some form. True quiet is absolutely inclusive. It goes beyond all dualistic ideas of what quiet is. When we come into stillness, we find that stillness is not separate from motion or movement. . . . There is a very palpable presence in this quiet. That is why I said this is not a dead quiet. You can sense an aliveness. It's a presence that's inside your body and outside your body. It permeates everywhere. (p. 71-72)

Adyashanti's message conveys the idea that stillness, quiet, presence, and activity coexist. From this discussion of stillness and silence it is understood that noise and silence are not opposite from one another. Silence can be found in the midst of daily life and interaction with others. While this may be an advanced state of practice, practitioners recommend that a quality of stillness is best cultivated through silent meditation or other means. McPhee's final step of reflection, which will be discussed in a moment, emphasizes silence and stillness as well. From a point of stillness, the individual cultivates the ability to contact the present-moment and connect with others in this fragment of time more deeply.

Exchange—Authenticity

The third step in McPhee's (2005) practice of Presence is exchange: "Exchange occurs when you as a clinician offer something of yourself, your own vulnerabilities, that is, when you recognize, admit, even share your own woundedness" (p. 20). In the literature this trait is referred to frequently as authenticity.

Presence supports the manifestation of an authentic self (Jourard, 1971; Kokinakis, 1995). Jourard (1971) describes his experience when Presence is felt: It is an "experience of being permitted to be—to be [one]self" (p. 139). Living from a place of authenticity, less energy is expended to uphold one's ideas of how one should be because one is more able to simply be him or herself.

An experience of authentic being is described as an experience of no facade, no roles or pretense, and no censoring (Kokinakis, 1995; Rogers, 1961). Authors also use the language of being "fully aware of oneself" (Kokinakis, 1995, p. 116), possessing "self-knowledge" (p. 108-109), or using self as source (Monkhern, 1996). Because no energy is exerted to uphold an historical image, more energy is available for authentic contact between the individual's internal world and the objective world. Authentic being is "being real . . . bringing a desire to know and to continually discover oneself to the mutual boundaries where relationships are formed" (Krueger, 1994, p. 224). Thus transparency and vulnerability become common features of authentic living (Epstein, 1999; Maslow, 1968; Moustakas, 1966; Rogers, 1961).

Rogers (1961) makes the argument that when action flows from authentic being, "integration" and "congruence" are the result (p. 279). For this point, we go back to our discussion about awareness and attention. When one can simply be him or herself, or be

authentic, then no content of experience needs to be rejected or denied. Therefore all of one's attention may remain present within the larger field of awareness. An individual's present subjective experience can be freely expressed within the external environment. Whether one chooses to express all aspects of him or herself is a different matter. The emphasis here lies on the individual's conscious experience. This ability to express oneself—just as one is—contributes to the effortlessness or ease that is emphasized in the Presence-Based Coaching model.

Reflection—Meditation & Practice

The final step in McPhee's model of Presence in Action is reflection or practice, which he encourages individuals to do regularly by going on retreat or simply getting away to reflect on life. McPhee encourages medical practitioners to cultivate a "habit of reflection" which consists of cultivating three kinds of stillness: stillness apart from daily routines (meditation), stillness-in-action or a form of inner stillness used by musicians to "project energy to the audience," and stillness-in-between action or "those precious moments of repose during a busy day" (McPhee as cited in Epstein, 2003b, p. 15). Here too, while the practice of stillness is recommended as a habit of reflection, stillness is also discussed in terms of existing in the midst of life and activity.

The Practice of Presence in Organizations

Peter Senge and his colleagues working in the field of organizational studies discuss the consequence of Presence in their book with the same title: *Presence: Human Purpose and the Field of the Future*. Senge et al. (2004) had an evolving definition of Presence:

We first thought of presence as being fully conscious and aware in the present moment. Then we began to appreciate presence as deep listening,

of being open beyond one's pre-conceptions and historical ways of making sense. We came to see the importance of letting go of old identities and the need to control and, as Salk said, making choices to serve the evolution of life. Ultimately, we came to see all these aspects of presence as leading to a state of "letting come," of consciously participating in a larger field for change. When this happens, the field shifts, and the forces shaping a situation can shift from re-creating the past to manifesting or realizing an emerging future. (p. 11-12)

Senge et al. (2004) have outlined a process of practicing Presence that was developed after interviewing over 150 business and social entrepreneurs and scientists. Senge et al. believe the process for beginning to live in the present requires suspension, redirection, and letting go. Suspension is another way of saying that if we want to step out of recreating the same result over and over again, we must first stop. After suspension we redirect our energy, thoughts, hearts, and actions toward something else. Finally, we release attachment to the outcome or let go. For these authors, practicing Presence includes unlearning our automatic, conditioned ways of being as well as practicing the ability to meet this moment fully.

Suspension and Redirection—An Absence of a Historical Sense of Self or Mental Models

To further guide us, Senge et al. (2004) break down the process of suspension and redirection into three steps: sensing, presencing, and realizing. This is considered the "U movement" (p. 88), and was conceived of by Brian Arthur, an economist who was interviewed by the authors. Sensing is the practice of observing. When sensing, we stop downloading our many mental models of everything that occurs (Senge et al., 2004). Instead we simply observe what is, or what appears, without interpretation. McPhee's habit of availability mirrors Senge et al.'s step of sensing, reinforcing a way of being in the present moment open and available instead of arriving ready to do the same thing we always do.

Presencing happens through the sensing of what is occurring, or what appears, on a deep internal level. Here inner-knowing is introduced as a form of knowledge that can contribute to a deeper understanding and clarity of what is happening from moment to moment. Presencing reflects McPhee's step of listening, as both descriptions describe the capacity to sense what is happening below the surface. According to Senge et al. (2004) primary knowing comes from our interconnectedness to all that exists, or the whole, along with the timeless direct presentation of things when we are not imposing our concepts and assumptions about what we believe things to be.

Whereas McPhee's (2005) final step in his Presence in Action model is reflection, Senge et al. (2004) encourage one to retreat and reflect in the midst of activity before the step of realizing occurs, and thus include reflection in the middle of their practice of Presence. Senge et al. describe reflection as sensing on a deep level, deeper than the average superficial scanning that characterizes daily activity. Therefore both Presence in Action models emphasize turning one's attention inward, however they differ about where this step occurs in the practice of Presence.

After sensing and presencing, realizing occurs. Realizing is the action step. According to Senge et al. (2004) realizing is automatic: "in a sense, there is no decision making. What to do just becomes obvious" (p. 89). Realizing is acting swiftly "in a natural flow" (p. 91). The example of martial arts is used, where if one needs to think, one is dead. Instead of analyzing, one is present and aware of his or her environment, and this allows the present moment to inform action. McPhee (2005) labels this later step in his process exchange. For him, exchange is sharing oneself deeply and vulnerably:

Strategy is not involved, rather a sharing of oneself occurs through spontaneous and authentic expression.

In Senge et al.'s model, the process of Suspension and Redirection call attention to a frequently alluded to quality or characteristic of Presence: an absence of a historical self or absence of mental models. With attention and awareness focused on the contents of our current experience, one experiences a "filled present . . . instead of something recovered from the past by memory or as something anticipated in the future by fantasy" (Harper as cited in McPhee, 2005, p. 7). When the mind is not busy downloading mental models from an experienced past or anticipated future, it may experience the space of the present moment as an isolated, fresh, possibly prolonged moment. The claimed results of this psychological stance are potential increases in pleasure or fulfillment (Tart, 1994), and an experience of time slowing down or expanding (Phillips, 2003; Senge et al., 2004).

Both Senge et al. and Wilber introduce the possibility of living in the present moment. However, while Senge et al. open up the present moment to include future possibilities, Wilber (1979) points out that attending to the future can also take us away from the present. Senge et al. seem interested in creating a future of new human possibility. In this way individuals must enter the present fully and move from here. Wilber and other existential and spiritual philosophers, whose priority is existential Truth-seeking over attaining a future vision of human possibility, risk diving even deeper into this moment, releasing themselves of the safety that comes from remaining psychologically connected to the next emerging moment. However, safety is not what

Senge et al. allude to when they speak of this process as a cycle of constant death and rebirth.

Senge et al. (2004) speak of Presencing as a gate for death and re-birth: “Letting go and surrendering belong to the death part of the cycle, while the coming into presence of a different sense of self belongs to early stages of new birth” (p. 93-94). The constant iteration of letting go of a historical self, touching the present moment deeply, and allowing action to happen from here shifts the idea of having a solid, stable identity.

Senge et al. (2004) speak of an alien self because our fixed identities diminish and instead we become part of the natural flow of life from moment to moment. Professor of Cognitive Science and Epistemology, Francisco J. Varela (as cited in Senge et al., 2004), speaks of experiencing the self as a virtual subject, which is “not a stable, solid entity . . . [the self is] constantly updating itself or renewing itself . . . So virtuality is not just an absence of a central self: it also has that kind of fragile flotation of coming and going” (p. 100). Here Varela (as cited in Senge et al., 2004) speaks about a constant reframing of oneself:

You know, the paradox of being more real means to be much more virtual and therefore less substantial and less determined. . . . A life of wisdom consists of being constantly engaged in that letting go, and letting the virtuality of the fragility of the self manifest itself. When you are with somebody who really has that capacity to a full-blown level, it affects you. When you meet those kinds of people, you enter into a kind of resonance with them. You relax—there’s something very enjoyable about that way of being. There’s a joy in that kind of life. (p. 100-101)

Coaching is a profession where individuals frequently let go of fixed identities in order for deep level learning and change to occur. One function of the coaching relationship between client and coach is to provide new perspectives or viewpoints for the client to consider. Practices to implement new learning may ask the client to act

differently, or outside of one's normal range of behavior. These experiences may induce moments of feeling alien because new self-constructs and practices shift the normal sequence of "subjective processing" that Bugental (1987) refers to:

We respond not only to outside stimuli—as the objectivists insist—but to our own responses, including our perceptions of ourselves and the situation. Thus there is the infinite regression, an endless sequence of subjective interactions quite beyond the reach of any objective containment. Thus arise the truest subjectivity and the inexorable unpredictability which are the essence of the human. (p. 7-8)

Bugental (1987) reinforces the influence of our internal subjective experience on perceived reality, which is similar to the concept of core presence from Virtual Reality. The perceived experience, or subjectivity of ourselves, others, and the world, whether conscious or not, influences each and every moment. Bugental alludes to the unpredictability that comes from the infinite subjective iterations that contribute to each and every moment. With this explanation we begin to understand how being fully in the present moment and letting go of our fixed ideas of who we are contributes to this sense of unpredictability and to the experience of a virtual self. While the consequences are often described as being "uncertain," they are also described as advantageous because perception is clear and sharp rather than being "clothed in concepts" (Kabat-Zinn, 2003; Senge et al., 2004; Tart, 1994; Welwood, 2000, p. 97).

Letting Go

Senge et al. (2004) also propose a final strategy of letting-go and "letting come" (p. 93). The strategy of acting in the natural flow in a swift manner implies that the individual takes risks because the outcome cannot be certain. Waiting for certainty is often not an option in our fast-paced, ever-changing world. For Senge et al., prototyping "begins now: In it's essence, prototyping accesses and aligns the wisdom of our head,

heart, and hands by forcing us to act before we've figured everything out and created a plan" (p. 151). It is the act of "letting-come" (p. 103). Creating and adjusting follow. We experiment with a prototype, get feedback, adjust, realign with our original vision, and stay connected throughout the process (Senge et al., 2004).

The Presence in Action literature outcomes include increased conscious decision-making or choicefulness, increased emotional intelligence with self and others, increased accuracy of perception (objectivity) paired with increased subjective unfolding of experience (emerging uniqueness), increased value or satisfaction, increased connection or engagement to self, others, and environment, and increased compassionate and empathic actions (McPhee, 2005; Senge et al., 2004). These outcomes combine the elements and outcomes of both the Flow and Mindfulness literature.

Present-Moment Action

This researcher is interested in how Presence looks when applied to action. For this discussion we draw on two practices that are concerned with present-moment attention or awareness: Flow and Mindfulness. Both practices have been empirically studied and verified as states of mind associated with and conducive to enhanced performance.

Flow: Present-Moment Absorption

The Flow state offers unique insights about the process of present-moment action. First recognized by Csikszentmihalyi while studying the creative process of artists, he noticed that individuals were completely absorbed in their activity, persisting "single-mindedly, disregarding hunger, fatigue, and discomfort," until the project was completed and the subject "rapidly lost interest in the artistic creation" (Nakamura &

Csikszentmihalyi, 2002, p. 89). Csikszentmihalyi began studying the “subjective phenomenology” of behavior that is “rewarding in and of itself,” interviewing people who emphasized enjoyment as their primary motivation (p. 89). His research included chess players, rock climbers, dancers, athletes, creative people, and others. He outlines the results of this research in his book entitled *Beyond Boredom and Anxiety* (2000).

The Flow state is an “ordered state of consciousness” in which “thoughts, feelings, wishes, and action are in concert” (Nakamura & Csikszentmihalyi, 2002, p. 92). It is considered a state of “effortless absorption” in the activity at hand (p. 91). Qualities of Flow include intense concentration, selective attention on a narrow or limited stimulus field, and loss of reflective self-consciousness (Nakamura & Csikszentmihalyi, 2002).

Early in its development, the Flow state was considered the result of an equal match between one’s skill level and the perceived challenge related to an activity. However, subsequent studies refined this theory, determining that in addition to skill level and challenge matching, both skill and challenge must exist at “above average levels” (Nakamura & Csikszentmihalyi, 2002, p. 95) in order to capture the full attention of the individual (Hektner & Csikszentmihalyi, 1996; Moneta & Csikszentmihalyi, 1996). This process where above-average challenge exists and is met by an equivalent or a near equivalent skill set keeps the individual fully engaged.

Csikszentmihalyi (2000) discovered the conditions that allow one to enter and remain in Flow. These results become most relevant to the PBC model. Thus in applying the knowledge about entering and remaining in Flow, a few key concepts are most relevant to directing attention to the present moment and keeping it there.

Entering Flow

The individual's subjective experience is dominant throughout the experience of Flow. Entering Flow depends on the individual's level of interest and enjoyment related to the activity. If there is interest, the individual will likely engage. In addition, self-efficacy promotes reengagement with an activity. Previous mastery of skills in an activity contributes to perceived self-efficacy, and thus the desire to approach the activity again. Once the individual is engaged, Flow happens through the process of selective attention as one becomes engrossed in the activity and allows awareness of everything else to drop away.

Remaining in Flow

In the midst of the Flow state one is fully attending to the present, yet it is the subjective present as one is absorbed in one's own experience. This absorption happens through the iteration of proximal goals, emergent motivation, and feedback.

Proximal goals are goals that arise out of the interaction between the person and the environment (Nakamura & Csikszentmihalyi, 2002). In other words, the individual continually realizes the next immediate goal that will allow him or her to reach the next step. Emergent motivation is the motivation that arises out of "what happened immediately before" (p. 91). One has accomplished the previous step successfully, knows the next proximal goal, and experiences the motivation to proceed toward the next proximal goal. Flow occurs when the feedback is immediate and constant: One knows whether one has achieved or not achieved the proximal goal. Typically in Flow, the presenting challenge stretches the individual's skills just enough to accomplish the task successfully. This process builds a sense of self-efficacy, which sustains interest and

enjoyment and encourages the individual to re-enter Flow. Thus inherent in the Flow process is the growth principle. As the individual is challenged, his or her skills stretch, and competencies grow. This is referred to as “skill stretching” (p. 94).

From this description of entering and remaining in Flow, it becomes clear that Flow is facilitated by enjoyment, interest, concentration, perceived control or a sense of self-efficacy, relevance of activity, and clear goals (Nakamura & Csikszentmihalyi, 2002). Obstacles to Flow include overchallenge, which creates anxiety and self-consciousness, or underchallenge, which produces apathy (Nakamura & Csikszentmihalyi, 2002).

To a degree, Flow is the epitome of present-moment activity, for it is complete absorption in the moment to the point where only the presenting challenge exists in the individual’s field of awareness. Concerning activity or performance, this knowledge from Flow research gives us concrete steps for entering and remaining in a focused state while in action. Thus we glean strategies to support someone in directing their attention toward their stated goal or vision. When applied to the PBC program, a clear strategy to facilitate goal attainment will include coach and client together creating a structure in which facilitators to Flow are encouraged and obstacles to Flow are decreased or eliminated. This way the client’s attention is directed to the present-moment task at hand.

Positive benefits resulting from the Flow state include: operating at full capacity or optimal experience, continual development through skill growth (the growth principle), and “endowing momentary experience with value” (Nakamura & Csikszentmihalyi, 2002, p. 102). Nakamura & Csikszentmihalyi (2002) consider the Flow state to be an end in itself; it is a self-justifying and self-gratifying experience and thus to

list the benefits “misses the point” (p. 96). Nevertheless, researchers continue to discover additional benefits of Flow such as increased commitment and persistence (Csikszentmihalyi, Rathunde, & Whalen, 1993), increased performance (Heine, 1996), and increased quality of experience (Csikszentmihalyi & LeFevre, 1989). Research investigating the conditions of Flow continues to be reinforced today (Csikszentmihalyi, 1996; Jackson & Csikszentmihalyi, 1999; Kimiecik & Harris, 1996; Perry, 1999).

While Flow has many positive attributes, there are potential negative consequences that may result from Flow. Intense concentration on the present moment is a quality of Presence, Mindfulness, and Flow. However, unique to the Flow state is the “selective or limited” attention that one gives to the activity without awareness of self, others, or the environment. Thus, while the Flow state is often associated with optimal performance, potential negative consequences exist due to the loss of a larger field of awareness that may include both one’s own needs as well as the needs of others (Csikszentmihalyi & Larson, 1978). Csikszentmihalyi himself acknowledges this downside to Flow as he has discovered that people can be in a Flow state in the midst of destructive activity as well as constructive experience, and thus the moral element is not a built-in feature of the Flow experience (Nakamura & Csikszentmihalyi, 2002). For this reason Mindfulness accompanies the PBC Model. With Presence and Mindfulness, attention is on the present moment as well; however, both include awareness of the larger field or environment.

Mindfulness: Paying Attention in the Present Moment

While Flow consists of present-moment activity in which the individual falls unknowingly or unintentionally into a state of present-moment absorption, Mindfulness is

an intentional practice in which the actor consciously opens one's attention to include the broad field of awareness and all its contents. Flow narrows and focuses attention while Mindfulness broadens and opens one's attentional field.

Mindfulness is relevant to this investigation of Presence because it concerns present-moment attention and awareness. According to Jan Kabat-Zinn (2003) Mindfulness is "the awareness that emerges through paying attention on purpose, in the present moment, and nonjudgmentally to the unfolding of experience moment by moment" (p. 145). The Buddhist monk Thich Nhat Hahn (1995) describes the practice of mindfulness as knowing "what is going on within and all around us" (p. 14). For Thich Nhat Hahn this happens in the present moment:

The technique, if we must speak of a technique, is to be in the present moment, to be aware that we are here and now, that the only moment to be alive is the present moment. . . . To be truly here, now, and to enjoy the present moment is our most important task. (p. 17)

Langer (2002) speaks of Mindfulness in terms of what it is and what it isn't:

It is a flexible state of mind—an openness to novelty, a process of actively drawing novel distinctions. When we are mindful, we become sensitive to context and perspective; we are situated in the present. When we are mindless, we are trapped in rigid mind-sets, oblivious to context or perspective. When we are mindless, our behavior is governed by rule and routine. (p. 214)

Langer and Moldoveant (2000) define Mindfulness as "the process of drawing novel distinctions" (p. 1). While Langer adds important empirical research to our knowledge-base of Mindfulness, Kabat-Zinn (2003) does not acknowledge her "social-psychological construction" (p. 153) of Mindfulness because it does not adhere to traditional Buddhist usage. Kabat-Zinn expresses concern for people misusing the traditional practice of Mindfulness, which is based on the meditative practices of the

Theravada, Mahayana, and Vajrayana Buddhist traditions. Nevertheless, Langer is a pioneer in the field of Mindfulness research, and her input and research findings are welcome and significant to the PBC model.

Mindfulness is a “habit of relating to the world” (Epstein, 2003a, p. 2) and is also considered a “state of mind” (p. 1). Mindfulness is developed by cultivating a reflective practice of relating to the world as it actually is. As mentioned, it involves paying attention on purpose to the present moment with a nonjudgmental attitude. Thich Nhat Hahn (1995) describes the process of mindfulness practice as “stopping, calming, and looking deeply” (p. 3). For this reason it adds a conscious or intentional component to our practice of Presence. In her study of coaches who had a mindfulness or Vipassana meditation practice, Barbara Braham (2005) concluded that vipassana (or mindfulness) “trains the practitioner to bring the quality of presence cultivated on the cushion into daily life. . . . to be fully present and engaged . . . undistracted” (p. 17). While Braham’s study was conducted with coaches who sit with clients, this dissertation will support clients themselves to develop the ability to stop and become calm in relationship to their goals.

Mindfulness is cultivated through a variety of means including “didactic, inductive, and experiential modes of learning” (Brown & Ryan, 2003, p. 841). Mindfulness is a reflective practice, whereas Flow is an unconscious state that occurs outside of awareness. In this sense, Mindfulness is the opposite of Flow, for instead of losing awareness and becoming completely absorbed, one opens one’s awareness purposely.

Epstein (2003a) outlines four “core concepts” of Mindfulness. The four concepts are attentive observation, critical curiosity, beginner’s mind, and Presence. The result is a mindful practitioner who:

[c]onsider[s] and question[s] multiple possibilities simultaneously, and progresses to a state wherein the observer includes self-observation as a component of every perception. Thus, a practitioner can develop a curiosity about his or her biases rather than attempt to discard them. (p. 6)

Thus, Mindfulness is considered the cure for delusion, inattention to the obvious, over-concreteness, misapplication of categories, lack of presence, and “the tendency of the mind to seek premature closure . . . that quality of mind that imposes a definition on things and then mistakes the definition for the actual experience” (p. 3).

The roots of Mindfulness practice are traced back to Buddhist philosophy and practice, although Kabat-Zinn (2003) includes Taoist philosophy as descriptive of the Mindfulness intent as well. Mindfulness studies began in 1974 and have focused on areas of health, business, education, psychology, politics, and others (Langer & Moldoveant, 2000). Mindfulness was introduced to the scientific world through the Mindfulness Based Stress Reduction (MBSR) program in 1979, which was developed as a way to bring this “consciousness discipline” (Walsh as cited by Kabat-Zinn, 2003, p. 146) into a context “free of religious, cultural, and ideological factors” (Kabat-Zinn, 2003, p. 149). Initial studies included people living with stress, pain, and suffering, who were unable to find relief from traditional forms of medicine. The results from the initial studies proved beneficial, resulting in continued inquiry into this approach in a variety of disciplines.

Kabat-Zinn’s (2003) established MBSR program includes meditation instruction for 8-12 weeks in either individual or group settings, with specific instructions delivered from a teacher either in person or through audio-cassette. MBSR can also include retreats

lasting between three hours (Brown & Ryan, 2003) and three months or more (Kabat-Zinn, 2003). Typically individuals learn the Mindfulness meditation technique and are instructed to practice it daily (Epstein, 2003b; Kabat-Zinn, 2003; Brown & Ryan, 2003). According to Kabat-Zinn (2003), Mindfulness practice ranges from the formal practice of meditation to the informal practice “aimed at cultivating a continuity of awareness in all activities of daily living” (p. 147).

Langer speaks about Mindfulness as drawing novel distinctions or being discriminating versus evaluating. Discriminating is the act of making present-moment distinctions which encourages one to “learn what things can become” versus evaluating, which is based on past distinctions and results in one deciding what things “are” (Langer, 2002, p. 215). Two studies conducted by Langer reveal interesting findings in support of cultivating a mindful attitude. In the first, Langer and Piper (1987) explored the difference between mindful or mindless learning. Mindful learning consisted of introducing objects using conditional language such as “could be,” whereas mindless learning introduced objects using certain or absolute language such as “is” or “can only be” (Langer, Hatem, Joss, & Howell, 1989; Langer & Moldoveant, 2000, p. 3). Findings revealed that subjects who were taught in a conditional way were able to respond more creatively when asked to use objects in novel ways. In another study Langer (1997) asked subjects to draw 0, 3, or 6 “novel distinctions” while engaging in “disliked activities” (Langer, 2002, p. 227). Results revealed that the more distinctions drawn, the more the activity was liked. Langer concluded that paying attention and drawing distinctions about an activity kept people focused on the varied stimulus (the evolution or process of the activity step-by-step) rather than on a fixed stimulus (the generalized activity). Langer

discovered that participants who drew more distinctions were able to hold attention longer, had greater liking for the task, and improved memory (Langer & Bodner, 1997). In summary, Langer's studies reveal that Mindfulness in various forms encourages creative thinking, increased concentration, and increased interest in the task at hand.

For Epstein (2003b), a medical practitioner, the outcomes of Mindfulness in action are that clinicians can better "face novel and ambiguous situations . . . [and] make prudent choices in situations with insufficient or contradictory data" (p. 11). Epstein (2003a) lists additional positive outcomes associated with Mindfulness, which include increased effectiveness, deepened satisfaction with one's work, increased listening ability, increased calm or relaxation, increased awareness of the internal and external environment, and being fully awake in the world. In studies with medical students, Shapiro and Schwartz (1998) concluded that Mindfulness meditation training increased psychological and spiritual well-being as well as empathy. In business, Mindfulness is associated with increased creativity, decreased burnout (Langer, Heffernan, & Kiester, 1988), and increased productivity (Park, 1990).

The Mindfulness intervention has been shown to control chronic pain (Kabat-Zinn, Lipworth, & Burney, 1985), psoriasis (Kabat-Zinn et al., 1998), and anxiety (Kabat-Zinn et al., 1992). Arthritis pain and alcoholism decrease with Mindfulness interventions while longevity in the elderly has increased (Langer, 1989). Most recently, Kabat-Zinn (2003) discusses small, randomized Mindfulness meditation studies meant to refine methodological processes and test the Mindfulness intervention in clinical and social settings.

Finally, the Mindful Attention Awareness Scale (MAAS) reveals specific characteristics about how Mindfulness influences everyday experience. The MAAS is a psychometric instrument developed by Brown and Ryan (2003) to measure Mindfulness, which they define as present-centered attention. For a thorough review of its psychometric properties see Brown and Ryan (2003). The MAAS “measures a unique quality of consciousness . . . that differentiates Mindfulness practitioners from others” (p. 822). According to the MAAS, increased Mindfulness is correlated with increased emotional intelligence, clarity of emotional states, mood repair, openness to experience, pleasant hedonic tone, life satisfaction, self-esteem, subjective vitality, self-actualization, autonomy, relatedness fulfillment, and competence. Increased Mindfulness is correlated with decreased self-consciousness, social anxiety, self-monitoring, reflection and rumination, neuroticism, depression, anger and hostility, impulsiveness, anxiety, unpleasant tone, negative affectivity, self-reported physical symptoms, somatization, and number of visits to medical professionals over the past 21 days (Brown & Ryan, 2003, p. 828-831). Critics argue that Mindfulness research and methodologies must be better articulated, distinguished, and refined in order to validate the MBSR intervention (Baer 2003; Bishop, 2002). However, the positive benefits that continue to be reported cannot be denied, and interest in MBSR continues to grow.

Mindfulness practice is reflective and “still requires some effort of stepping back (from identification) and witnessing the self” (Welwood, 2000, p. 95). This happens through practice, which the PBC model introduces as a foundational step in the PBC process. The PBC model incorporates a Mindfulness meditation exercise called Sensing,

Looking, and Listening developed by G. I. Gurdjieff, a Middle Eastern mystic and teacher from the nineteenth century (Tart, 1994).

In summary, PBC attempts to blend the insights from Flow and Mindfulness in order to support individual development and goal attainment. Flow research guides the planning process in order to set up the conditions that allow one to move toward and focus on an activity, while Mindfulness encourages one to remain connected to the existing and emerging environmental inputs (both internal and external) from moment to moment. Open awareness in addition to focus allows one to register more information or feedback as one moves along in the direction of goal attainment. The result is adaptability, a more discerning decision-making process, and increased efficiency.

When examining Presence and Presence in Action models, this approach to life is characterized by stopping or a subjective experience of slowing down, engaging with whatever is presenting itself both on the surface as well as below the surface—that is, people and the larger environment—connecting with this, and participating spontaneously with the natural flow. From what has been described in this literature review, when one is physically and fully psychologically present, one conveys the condition of Presence, or of “being there” on many levels. This Presence is characterized by qualities of focused attention and open, alert awareness to what is occurring; an absence of an historical self or predetermined ways of being; authentic and transparent expression; connection with oneself, others, and the environment; a subtly sensed or intuitively recognized field surrounding the person; a stillness or silence that exists in the midst of activity; and nonjudgment, or acceptance.

The result of Presence is full engagement in the unfolding of life from moment to moment. One is receptive to one's internal subjective experience and open to perceive information about others and the environment. One is able to process this information in an immediate and spontaneous way, allowing for authentic movement or expression in alignment with both the internal and external environment. Senge et al. (2004) speak of "letting come" which is to allow oneself to be touched by the moment (receptive) while allowing authentic expression or action to emerge (active). This description describes a Taoist approach to life.

Present-Moment (non)Action: Taoism

As mentioned in the introduction, Taoism is an ancient philosophy that supports an approach to living that is present-moment oriented. Taoism was developed in China during the 5th and 6th century BC and describes "the way of man's cooperation with the course or trend of the natural world" (Watts, 1975, p. xiv). The Tao Te Ching, or "the Book of the Way and Its Power" (p. xxiv), is the authoritative book to express Taoist concepts.

To understand Taoism, Allan (1994) compares it with its philosophical counterpart, Confucianism, as these two philosophies describe "two complementary aspects of human life" (p. xiii). Whereas Confucianism represents the public, conformist, and intellectual aspects of life, and "provide[s] the political and ethical foundations for society," Taoism concerns itself with the private, natural and spontaneous side of life, or "its creative and aesthetic impetus" (p. xiii). According to religious scholar Huston Smith (1994), "the object of philosophical Taoism is to align one's daily life to the Tao, to ride its boundless tide and delight in its Flow" (p. 123). This happens through the cultivation

of a way of being described by the Taoist term Wu-wei, which will be discussed momentarily.

Three Taoist concepts are important to this discussion of the PBC model: Tao, Te and Wu-Wei. Taoist philosophy explains that (a) there is a Way of the universe and this Way is called the Tao; (b) there is an inherent power or force that moves the universe and this power is called Te; and (c) by aligning with this force through the action of nonaction, or Wu-wei, there is a quality of “supreme relaxation” (Smith, 1994, p. 135). Life is moved naturally and effortlessly through Te, yet there is an effectiveness described as extraordinary skill or “supreme activity” (p. 135) that exists due to an alignment with the Tao, or the universal flow.

Tao

Tao, or the Way, is the “first principle, that which precedes and engenders all else: The way begets one, one begets two, two begets three, three begets the myriad creatures” (Allan, 1994, p. xvii). “The Way takes the supreme position,” as does heaven in most traditions, however in Taoism heaven is “the counterpart to earth, but both were preceded by the way” (pp. xvii-xviii). “Man models himself on earth, earth on heaven, heaven on the way, and the way on that which is naturally so” (Lao-Tzu, 1994, p. 73).

Te

Te is considered to be the inherent power in the universe for it is the energetic force that animates or moves the natural world. Watts (1975) describes the inherent power and possibility alluded to by Te:

Te is the realization or expression of the Tao in actual living . . . as when we speak of the healing virtues of a plant, having the connotation of power or even magic, when magic refers to wonderful and felicitous events which come about spontaneously. In theistic terms, te is what happens “by

the grace of God” as distinct from human striving, though without the implication of any supernatural intervention in the course of nature. . . . But te often goes unnoticed because of its apparent ordinariness. (p. 107-109)

Therefore Te is the power that is both awesome and ordinary. It is the power we experience each and every day. However for this reason, it goes unnoticed.

Wu-Wei

Wu-wei is the approach to living in the world in alignment with the natural power of Te. Wu-wei is translated as “taking no action” (Allan, 1994, p. xix), but according to religious scholar Huston Smith (1994), is better understood as “pure effectiveness” or “creative quietude” (p. 135).

Wu-wei is often translated as “doing nothing”, but the negative (wu) [which means “no” or “nothing”] modifies the “doing”; it is not that one does nothing, but that there is no “action” which is not spontaneous . . . the Lao-Tzu’s cosmos is patterned according to natural laws, and the true sage who “dwells in the deed which consists in taking no action”, behaves according to the patterns which are “naturally so”. (Allan, 1994, p. xix)

Smith (1994) articulates a vision of wu-wei:

How are we to describe the action that Flows from such a life? Fed by a force that is infinitely subtle and intricate—the Tao—the life is graceful. . . . It is not idle. It exhibits, rather, an effectiveness in which no motion is wasted on bickering or outward show. Effectiveness of this order requires an extraordinary skill, like that of the fisherman who landed enormous fish with a thread because it was made so skillfully that it had no weakest point at which to break. Skill like this is seldom noticed, for viewed from the outside wu wei seems effortless. (p. 135-136)

According to Smith, the element of water best symbolized the expression of wu-wei:

[Water] supports objects and carries them effortlessly on its tide. . . . Then again, water is unobtrusive and adaptive. . . . Yet despite its accommodations, it subdues what is hard and brittle. Its currents carve canyons from granite, and melt the hills we call eternal. Infinitely supple, yet incomparably strong—these virtues of water are precisely those of wu wei. A final characteristic of water that makes it an appropriate analog to

wu wei is the clarity it attains through calmness. “Muddy water let stand will clear”. (p. 136)

Living according to Taoist philosophy is characterized as “subtle” and “graceful” (Smith, 1994, p. 135). The individual “works without working . . . acts without strain, persuades without argument, is eloquent without flourish, and gets results without coercing” (p. 136). This approach to life can be compared with control or “ego-grasping” (Knoblauch & Falconer, 1986, p. 75). Thus activity, or one’s actions, can be characterized as existing on a spectrum ranging from living in harmony and connection to all that exists (wu-wei), to struggling against what is or what exists (ego-grasping).

Knoblauch and Falconer’s (1986) Ego-Grasping Inventory (EGO) describes these extreme approaches to life as either being in alignment with the Tao (observational acceptance) to fighting against the Tao (ego-grasping) (p. 80). A description of the EGO is found in Appendix A. According to their findings, Knoblauch & Falconer (1986) reported that “fighting against one’s true or timeless nature,” which is characterized as being stuck in one’s “limited rationality . . . and well-meaning stubbornness,” correlates with Western concepts of depression, anxiety, low self-esteem, and impaired interpersonal ability (p. 80).

Alan Watts (1975) explains the Taoist principle: “Our organisms have ways of intelligent understanding beyond words and conscious attention, ways that can handle any unknown number of variables at the same time” (p. 7). Spontaneous action based on multiple-ways of knowing that does not waste energy on conflict or excess (supreme activity or effectiveness), and is fueled by and embedded in the natural Flow of things (supreme relaxation) is called wu-wei.

The PBC program is guided by Taoist philosophy. The process of being present enhances one's awareness of the complex forces or influences impacting each situation from moment to moment. Practicing Presence includes cultivating the ability to be present which means being open and connected to self, others, and the environment while allowing the unfolding of present-moment experience, and accompanying this unfolding with conscious awareness. This is a description of living in the Tao. Increasing one's quality of relating, or Presence, gives one access to intuition, body wisdom, the capacity to synthesize innumerable variables at once, and other forms of valuable information that complement more logical ways of knowing and understanding (Hart, Nelson, & Puhakka, 2000; Radin & Schlitz, 2005). According to the Taoist way, this additional information leads to more appropriate and effective spontaneous response. Thus Taoism informs the PBC model by providing a possible approach to increasing effectiveness based on exerting less, rather than more, effort.

To practice Presence is to accompany the unfolding of experience with "increased clarity and insight" (Epstein, 2003a, p. 1-2), so that clarity and insight may support spontaneously appropriate and effective actions, compared to automatic patterned functioning. Therefore, combining the processes and outcomes of the Presence, Flow, Mindfulness and Taoist literatures, the opportunity for creating a Presence-Based Coaching intervention is quite feasible. The PBC intervention attempts to capture as many elements of Presence, Flow, Mindfulness, and Taoism as possible in order to assist individuals in directing attention and increasing awareness toward fulfilling, productive, goal-directed behavior.

Presence-Based Coaching Model

Rationale for creating the PBC process stems from researched and recognized processes shown to increase present-moment action, and the positive outcomes reported by such practice. From Flow, the PBC incorporates elements that are shown to initiate and sustain focus on present-moment activity. From Mindfulness, the PBC incorporates the intentional and conscious practice of cultivating or refining one's awareness of the broader field of present-moment experience, including internal and external phenomena. This allows for a more accurate assessment of present circumstances, and encourages complementary ways of knowing such as intuition and emotional intelligence. Additional strategies incorporated into the PBC model are taken from the Taoist and Presence literature and include: nonaction, aligning, allowing, letting go, and letting come.

Model Background and Development

Before outlining the PBC model of coaching, the following information provides a bit of background information about the model's development over time. Development of the PBC model began when Dr. Shani Robins, chairman of the dissertation committee, suggested that I create my own coaching model. Originally my intention was to contribute to the coaching program at the Institute of Transpersonal Psychology by co-creating a model to represent the coaching process because it was powerful and very meaningful work, yet lacked a distinct structure that I as a coach could apply with clients. Specifically this training was considered an Ontological/Integral Coaching approach based on a lineage passed down from Tex Johnston to Hans Phillips, and finally to Dr. Rosie Kuhn, who developed the program at the Institute of Transpersonal Psychology. This coaching model contained components similar to Landmark Education's philosophy

(Hyde, 1995), as well as traditional coaching concepts such as responsibility and accountability, cognitive-behavioral techniques (Grant, 2003b), examining one's context or mental models that inform behavior (Hargrove, 1999; Kuhn, 2002), and other Ontological Coaching components such as language and philosophical notions of Being (Delgado, 1998). Much of the practice concerned being Present rather than projecting one's past onto the present or into the future through the mental models that have been constructed over the course of one's lifetime (Senge et al., 2004).

This PBC model is my second attempt at a theoretical construction of a Being-based coaching model. After an initial attempt at outlining a Being-based coaching model and two thoughtful conversations with dissertation committee members, it became clearer in my mind that Presence was the foundation of this approach to coaching. To my delight there are psychological concepts such as Flow and Mindfulness that are well known and researched, and emphasize present-moment experience. These concepts have become the foundation of the PBC model, allowing me to articulate and form—to the best of my ability—a Being-based approach to coaching that captures the essence and spirit of my training in both transpersonal psychology and coaching.

While spirituality has been identified as a source of professional coaching's knowledge-base (Stein, 2003), it rarely appears in the coaching literature. Most recently Barbara Braham (2005) has studied the effects of Vipassana meditation's effects on coaches. The Presence-Based Coaching intervention encourages an exploration of Being through the practice of Presence, or focusing one's attention on one's Way of Being in this moment. I consider Presence a bridge-word for a way of being in the world that can be both secular and spiritual. It is my hope that this dissertation will be palatable to a

larger audience by focusing on a way of being characterized by Presence, and considered useful or interesting to the development of both coaches and clients. After this brief explanation of the model's background and development, the following paragraphs outline the Presence-Based approach to coaching in more detail.

Presence-Based Coaching Process

In developing a coaching model emphasizing the being-ness of the client, attention to the present moment, or Presence, emerges as a foundation of the practice. Based on Flaherty's (1999) concept of quality of presence, one could ask, "what is my way of being with this person, activity, or object in this moment?" or "what is the quality of my relating to this person, activity, or object in this moment?" These questions outline the steps of a practice that focus the learner's attention on the present moment. This practice sets the stage for a more spontaneous and alert relationship to moment-to-moment experience.

The PBC model consists of two stages: planning and implementation. Planning consists of the activities of assessment and strategy. During the planning phase clients create an action plan and outline the necessary steps or milestones for achieving their goal. The Flow literature informs this process as facilitators to Flow are encouraged and obstacles to Flow are decreased. Implementation or practice comes from applying the practice of Presence to the steps outlined in the action plan. The practice of Presence is delineated in the following section.

This researcher proposes that the practice of Presence includes four movements: stop, observe, align, and allow. Stopping happens when one notices one's automatic behavior and brings conscious attention to the present moment. Observing can be

characterized as deep and generous listening “which is about taking in, on many levels and on a broad scale, all the information possible—visual, auditory, tactile, or intuitive—without evaluating,” or a form of Mindfulness practice (H. Wilder, personal communication, April & August, 2005). Aligning is a step informed by intention, or desire, where the individual remembers his or her purpose for engaging in the practice, reminding him or herself of the original goal. Allowing is the experimental step in which the client, present and aligned with his or her stated intention, remains connected to the spontaneous unfolding of experience, or natural spontaneous action. The outcomes of allowing become the primary material for the weekly check-in and feedback sessions.

Goals for the PBC intervention include: (a) expanding possibilities and potential by exiting out of limiting belief systems, or conditioned ways of being, developed in the past; (b) increasing one’s degree of Presence, or quality of relating to oneself, others, and one’s goals or vision; (c) focusing one’s attention while simultaneously increasing one’s general awareness of the environment; (d) engagement with one’s goals characterized by enjoyment, commitment, persistence, and skill stretching; (e) alignment in life and work, meaning one’s relationship to self and the world are congruent and integrated which allow for unique expression and authenticity, and (f) enhanced effectiveness as defined by the ability to accomplish or execute one’s goals.

Step One: Planning

The PBC model begins with the premise of acceptance. From here refinement of skill development, strategic planning, and other coaching interventions may be the moment-to-moment unfolding of experience that emerges. However, right now we accept the present circumstance as a consequence of the complexity of life as lived up to this

moment. From here the PBC process moves into identifying a coaching area or goal and outlining an action plan to successfully achieve the goal. As stated, the PBC model introduces a strategy of growth and development that supports individuals to increase their quality of relating to a specific aspect of life. While this ideally spreads out to all areas of a person's experience, we focus on one area as identified by the client.

The PBC planning phase includes the steps of: (a) outlining the client's goal or intention, (b) integrating the goal into a larger vision, and (c) developing an action plan characterized by clear proximal goals and feedback channels. The client comes to the relationship with an idea of the coaching goal or objective. Together the coach and client work to incorporate the goal or objective into a larger vision that captures the interest of the client. The vision reinforces the container of the coaching relationship as the vision creates the sense of continuity between the past, present, and future. Along with the committed relationship between the coach and client, this container exists to allow the client to experiment with new behaviors.

Flow research guides the planning phase. Flow informs us about the conditions that support present-moment concentration and activity. The goal is to set up the conditions that allow the person to move naturally toward the identified objective. Therefore facilitators to Flow (interest, enjoyment, concentration, and support) are reinforced while obstacles to Flow (overchallenge, underchallenge, and no relaxation) are eliminated. The PBC also incorporates knowledge about entering Flow (intrinsically rewarding activity and self-efficacy) and remaining in Flow (clear proximal goals, immediate feedback, and the growth principle). Therefore an important component of this initial phase includes a conversation about the client's level of interest and enjoyment

concerning the goal and vision. As learned from the Flow literature, interest and enjoyment support one in directing and focusing attention. If interest and enjoyment do not exist, coach and client reevaluate the value of this goal for the client. If the client determines that this goal is indeed worthwhile, coach and client attempt to engage in a creative conversation aimed at identifying interest and enjoyment.

After the intention, goal, and vision have been articulated, coach and client examine the current discrepancy between where the client is now and where he or she envisions him or herself (Delgado, 1998). Coach and client also assess the balance between the proposed challenge or goal and the client's current skill level. Flow research emphasizes the fragility of the balance between these two elements (Csikszentmihalyi, 1997). If challenge is higher than skill level, anxiety exists. If skill level is higher than challenge, boredom or apathy results. Therefore an assessment of these two components is important to establish a realistic strategy that the client is likely to follow. In addition, it is necessary that "skill stretching" (Nakamura & Csikszentmihalyi, 2002, p. 90) exist to the degree that the client feels confidently challenged, yet not overwhelmed. Building success into the model creates the likelihood that the client will experience increased enjoyment and self-efficacy, and thus deepen his or her quality of engagement with the goal.

From this conversation the client creates an action plan that (a) outlines clear proximal goals that stretch between the actual and desired state, and (b) identifies immediate feedback channels that inform the client of next steps. The client reviews this action plan with the coach. The coaching relationship is one source of feedback for the

client, however the client outlines additional sources of feedback that allow the client to self-correct throughout the week between formal coaching sessions (Flaherty, 1999).

PBC is a holistic or integral model and includes all aspects of being human within the greater environment, and thus incorporates into its intervention an integral approach (Flaherty, 1999; Flaherty & Handelsman, 2004; Wilber, 2000). An integral intervention includes all aspects of the participant's life and will therefore ask the participant to consider taking actions that support becoming present in relation to (a) him or herself, (b) others, and (c) his or her work. With Presence defined as one's quality of relating to the present moment, participants will operationalize presence to self, work, and others for themselves. In this way, each individual will create meaningful and relevant practices for him or herself. While the action plan may evolve throughout the six-week coaching program, the original action plan provides the initial structure from which to work. Once the action plan is created, implementation can occur.

Ideally, the client feels competent and motivated to engage with his or her goal (entering Flow). The next step is meant to support clients to remain in Flow, or hold attention on the identified area. Persistence, or the ability to return to the activity again and again, is a characteristic of those studied in Flow research (Nakamura & Csikszentmihalyi, 2002). The goal is to increase one's quality of relating to the identified objective. Here we begin to incorporate the procedures and practices of Mindfulness.

Step Two: Practice and Implementation

After creating the action plan, the individual can begin moving toward his or her identified goal. For some clients, this structure may be enough to move him or her

forward, resulting in goal attainment. However, for others, new strategies for action will be either requested or required.

For those interested in a deeper level of learning the second phase of the PBC model includes:

- I. Stop: Disrupt automatic patterns of behavior
- II. Observe: Deep and Generous Listening—*Sensing, Looking, & Listening*
- III. Align: Connecting with one's vision
- IV. Allow: Realizing, letting go, and letting come

Stop. The first step of implementation is to simply stop. Much of our activity is automatic and “mindless,” therefore as humans we are conditioned and have developed patterned ways of thinking, feeling, and acting in the world. This automatic behavior often produces the same results over and over. Therefore the first step begins a process of unlearning. Stopping requires a level of awareness that we may not be involved in something helpful or useful in achieving our goal. Senge et al. (2004) call this step “suspending” (p. 84), by which we stop our reactive learning. Thus we begin to notice how we attend—or our quality of relating—to the objects of our attention. Automatic behavior moves into the forefront of awareness as we bring attention to the present moment.

Observe. The second step further deepens one's quality of relating to the moment. This step begins with a “self-remembering” or Mindfulness practice developed by Gurjieff called *Sensing, Looking, & Listening* (Appendix B; Tart, 1994). It is a body awareness exercise that focuses attention on the present sensations of the physical body or the proprioceptive sensory channel, then one's listening or the auditory sensory

channel, then one's seeing or the visual sensory channel. As each subsequent channel is accessed, the individual holds attention on the previous channel as well. This exercise situates one's attention fully in the present moment, out of the past and future. This is considered a deep level of relating to the present moment and in this state the mind is usually quiet because all of its attention is focused on noticing the various sensory channel inputs.

For this study the coach verbally guided the client through this exercise during the second coaching session in order for the client to experience the meaning behind the second step of observing. This exercise can be done either slowly or quickly depending on the comfort level and attention of the client. The client was asked to practice this formal meditation daily in silence in order to cultivate a level of stillness and presence (Epstein, 2003; Kabat-Zinn, 2003; Wilber, 1995). "Personal commitment and perseverance in formal practice gradually . . . establish a degree of stability in one's capacity to attend, especially to stressful or aversive objects" (Kabat-Zinn, 2003, p. 150). Therefore formal practice prepares one to practice observing during normal daily activity:

It is the silence and "being with self" that allows the practitioner to be receptive to many levels of observation through many senses. It is this nonjudgmental deep and generous perceiving that we call Bare Observation. I use the term deep and generous listening to refer to the way in which in this stage we intentionally attend to the many levels of listening (what is and is not being said, the larger context, the implied history and concerns about future, assumptions, and so on, for example). (H. Wilder, personal communication, August 10, 2005)

In practical terms this second step of observing is called deep and generous listening (H. Wilder, personal communication, April 2005). Deep and generous listening encourages openness and connection to the immediate environment with an attitude of nonjudgment (McPhee, 2005; Wilder, personal communication 2005). Similar to

nonjudgment is the attitude of appreciation, which McPhee points out is the opposite of judgment. Appreciating means accepting or appreciating one “as they are in that moment” (p. 17).

As the practice of stopping and deep and generous listening are linked together, one begins to deepen one’s level of Presence, or psychological present-moment awareness. These practices change the “content of experiencing” (Welwood, 2000, p. 93). Nakamura and Csikszentmihalyi (2002) emphasize that attention determines experience. Therefore breaking the patterned, automatic flow of attention shifts experience, or one’s subjectivity.

Coaching offers many exercises and opportunities to further examine one’s subjectivity. The PBC incorporates cognitive exercises such as the Context Exercise (Appendix C) that offer clients the opportunity to examine the relationship between beliefs and behavior. These exercises uncover hidden beliefs and assumptions and reveal the source of behaviors that may not be benefiting the client in his or her current situation. From this exercise new behaviors are identified and practiced that encourage the client to remain present in order to make different choices and respond to new kinds of feedback from the environment. This process illustrates the experience of the virtual self, to which Varela refers, because instead of engaging in repetitive familiar behaviors, the individual responds to each situation uniquely, and may experience oneself differently from one moment to the next.

Align. The third step in the PBC model is to align with one’s intention, or his or her larger vision. Senge et al. (2004) speak of rediscovering one’s purpose. After the individual has initiated the intervention by stopping and observing, the next step of

remembering one's larger purpose is quite natural. Lazar and Bergquist (2003) have coined the term "alignment coaching" (p. 16) as a unique type of coaching meant to elucidate a person's value systems and meaning. As mentioned, a coaching conversation that inquires into the client's reason for selecting a particular goal happens during the Planning Phase of the PBC program. This conversation can be considered an alignment coaching conversation and is meant to bring awareness to the "match or mismatch" (p. 16) between one's goals and one's deeper values. Therefore the third step of the PBC process is to remember and realign with the deeper meaning attached to one's stated goals. The act of reconnecting with one's deeper purpose informs or influences the next spontaneous action.

Allow. The final step in the PBC model is to allow. With one's intention clear and attention situated in the present moment, the final stage includes the act of nonaction or allowing. Wu-wei depicts the form of nonaction we speak of here: It is "supreme action, the precious simplicity, suppleness, and freedom that flows from us, or rather through us, when our egos and conscious efforts yield to a power not their own" (Smith, 1994, p. 135). Nonaction is therefore a form of action that involves allowing.

For example, the steps of stopping and deep and generous listening seem like steps of nonaction, or not taking action, however in actuality they ask the individual to (un)do something: to stop behaving automatically. While this action looks like nonaction, the literature suggests that the person will perceive deeper levels of information (Braham, 2005; McPhee, 2005; Epstein, 2003a; Senge et al., 2004). Thus nonaction can enhance one's understanding and perception of the present situation as one practices deep and generous listening. While this activity seems passive, it may yield wiser action because

this open perception of the present moment informs one's thought process, choices, and ultimately subsequent behavior. Indeed, Senge et al. (2004) describe this kind of action as action informed by the "larger space or field around us, to an expanded sense of self, and, ultimately to what is emerging through us" (p. 91). According to Senge et al., nonaction allows us to *presence*, or become aware of, what is emerging through us.

Langer (2002) explains that it is "more satisfying to do something than do nothing. Action is the way we get to experience ourselves. And so we act not to bring about an outcome but to bring about ourselves" (p. 228). Therefore the practice of nonaction likely results in action of some sort. This action, however, may not be familiar or predetermined, and this is where present-moment awareness is crucial: For one needs to respond to the feedback one receives after engaging in new behavior.

Although often challenging in the short term, the commitment to enter the present moment consciously and exit patterned, automatic ways of being and behaving is frequently regarded as rewarding in the long-term (Senge et al., 2004; Welwood, 2000). As mentioned earlier by Varela (as cited in Senge et al. 2004), eventually this ability to experience the virtuality of oneself at a full-blown level (which could seem very vulnerable), can be sensed by others as "relaxing" and "enjoyable" (p. 100-101). This way of existing may actually be desired and welcome.

From this four-step process of stopping, observing, aligning, and allowing, all but aligning can be considered practices characteristic of nonaction. Stopping, observing, and allowing all involve stepping back and could be considered passive activities. Therefore in relation to the goal of coaching for effectiveness, the PBC model is a counter-intuitive approach, for nonaction is not the way individuals are typically trained to be more

productive. This sentiment is reinforced by Williamson (2003), a medical practitioner from the Department of Medicine at John Hopkins University, “I believe in, but have to keep re-experiencing, the counter-intuitive wisdom that more work can in fact be accomplished, and at that, more effectively, by insuring time for ‘being’ between times for ‘doing’” (p. 19).

Feedback is both an ongoing process and an additional final step in the PBC model. While Epstein (2003b) refers to feedback as the step of assessment and confirmation, which implies accepting feedback from the environment, Senge et al. (2004) warn against accepting all feedback and encourage one to be moderate in the evaluation of feedback. Epstein practices medicine, which requires minimizing risk. Senge et. al, work with entrepreneurs and scientists, for whom out-of-the box thinking is a necessary factor, and whose visionary ideas may seem far fetched to some people. Nevertheless, Flow research and coaching both underscore the importance of immediate feedback, which keeps the person engaged with an activity, and able to self-correct (Flaherty, 1999). Immediate feedback provides clear steps for subsequent actions, and thus facilitates sustained concentration, the ability to self-correct, and perseverance which leads to the likelihood of goal attainment.

In summary the goal of this dissertation has been to introduce the Presence-Based Coaching model and describe the process and outcomes of implementing this model with a sample of entrepreneurs over a six-week period. The practices and processes of PBC are gleaned from the Presence, Flow, Mindfulness, and Taoist literatures. It is the beginning point on the path of discovering how cultivating Presence can potentially support increased effectiveness. It is an approach to achieving excellence characterized

by thriving rather than striving. The following section outlines the steps that will support the research goals of this dissertation.

CHAPTER 3: RESEARCH METHODS

The specific goals of this study were: (a) to describe the process or experience of individuals as they implement the PBC Model in relation to goal-directed everyday activities, that is, how participants experience and practice Presence in everyday life, and, (b) to describe the outcomes or effects that the PBC model has on goal-related behaviors, that is, did the proposed PBC model support one's ability to accomplish or execute goals, and if it did, how did it support goal attainment?

Qualitative Research Design

Because the PBC Model is in its formative stages of development, a qualitative research design best suited the research goals of this dissertation. Qualitative research was appropriate for this study because the dissertation focus was on the process, implementation, and development of a program (Mertens, 1998). A qualitative assessment of participants' described experiences of practicing Presence was collected, analyzed, and reported with the intention of further understanding and refining the PBC Model. An intended outcome of this dissertation was a refined PBC Model based on the evidence provided by this study. A more established PBC Model allows for the development of a specific curriculum with identifiable, measurable outcomes for future replication studies with other coach facilitators.

To describe the process and outcomes of the proposed PBC program, qualitative data was gathered from participants electronically in the form of actual text files and was analyzed using thematic content analysis. The data consisted of open-ended questions contained in pre-and post-assessment questionnaires (Appendixes D & E), and structured weekly reflection papers (Appendix F). Themes presented within the participants'

writings were assigned codes, sorted, evaluated, resorted, and presented using both heading descriptions and direct quotations to help illustrate what people experienced.

In addition to qualitative data gathered through participant reports, this study incorporated data obtained from outside observers in order to collect converging evidence regarding changes in observable behavioral during the six-week period. Reported outcomes from the Mindfulness (Epstein, 2003a, 2003b; Langer, Heffernan, & Kiester, 1988; Kabat-Zinn, 2003; Shapiro & Schwartz, 1998; Brown & Ryan, 2003), Flow (Csikszentmihalyi & LeFevre, 1989; Csikszentmihalyi, Rathunde, & Whalen, 1993; Heine, 1996; Nakamura & Csikszentmihalyi, 2002; Park, 1990), Taoism (Knoblauch & Falconer, 1986; Smith, 1994), and Presence (McPhee, 2005; Senge et al., 2004) literatures provided the basis for questions contained within a 360-degree feedback instrument (Appendix G) that both participants and outside observers completed pre- and post-intervention (see below).

In addition to participant and outside observer qualitative data, the researcher kept a journal documenting her experience and observations as she coached participants through the six-week program. A resume (Appendix H) as well as recommendation letters from past supervisors (Appendix I) outline the researcher/coach's education, training, and experience in working with individuals in a one-on-one capacity. In addition, a senior master coach supervised the researcher so the researcher could implement the PBC process throughout the research process herself (Appendix J).

Participants

Purposive rather than random sampling is common in qualitative research designs (Braud, 2000). Participants for this study were self-selected entrepreneurs who responded

to an announcement offering free coaching (Appendix K). For this study an entrepreneur was defined as “a person who undertakes or controls a business or enterprise and bears the risk of profit or loss” (*NSOED*, 1993, p. 831).

Twelve participants was the acknowledged norm for qualitative data collection at the Institute of Transpersonal Psychology. Therefore fifteen participants were selected for this study in order to account for an expected 10% - 20% attrition rate. Two individuals were put on a wait list in case anyone dropped out within the first two to three weeks. Out of the original fifteen participants, only one did not complete the program.

The researcher posted her study announcement online at various entrepreneurial websites such as Net Impact and the Women’s Business Enterprise National Council. A number of Graduate Schools with Entrepreneurial Divisions throughout the US were also contacted. In addition, individuals from her personal database received the study announcement and passed it along to entrepreneurs. The researcher met one participant briefly, and this participant solicited two additional participants.

Entrepreneurs ranged from ages 28 to 48 with an average age of 33.3 years old. There were eight females and six males. All were college educated: Eight participants had baccalaureate degrees, five had masters degrees, and one had a doctorate degree. Two participants were involved in entrepreneurial businesses with family members: a mortgage broker in business with her brother, and a flower and gift shop owner in business with her mother. The other entrepreneurs consisted of a real estate investment developer, aquaculture engineer (a pond designer/builder), founder of a media design company, medical researcher/entrepreneur, children’s spiritual/self-esteem educator, two wellness consultants, an online business entrepreneur, a landscape

architect/designer/consultant and event planner, a certified licensed massage therapist and educator, and a telecommunications start-up entrepreneur.

The researcher chose entrepreneurs for a number of reasons. First, founders of an entrepreneurial online company communicated the need for life coaching for this population. Specifically they described their typical entrepreneurial client as “ the aspiring entrepreneur or already-in-business entrepreneur seeking insights on how to grow the business, men and women of all ages, definitely stressed, no business school education, good dose of street smarts, lots of desire” (Rich Sloan, personal communication, November 2004). This spontaneous description is supported by research, which identifies stress (Schjoedt, 2003; Hanzel, 1996), less formal education (Hanzel, 1996), problem-focused coping (or street smarts) (Hanzel, 1996), and inspiration (Thrash & Elliot, 2003), as characteristics of entrepreneurs.

The Presence literature from Senge et al. (2004) was based on multiple interviews with successful entrepreneurs who possess “extraordinary clarity regarding what it means to act in service of what is emerging” (p. 10). According to the authors, these successful entrepreneurs exemplified how “new ideas and intuitive knowing are brought into reality” (p. 9). Therefore, another purpose of this dissertation was to explore this process of how one acts “in service of what is emerging” (p. 10).

Third, entrepreneurs served as a good population in which to test the counter-intuitive strategy of nonaction through Presence since they are a population that is used to pragmatic, problem-focused coping, or action (Hanzel, 1996). The researcher was interested in how practicing Presence influenced action, and hoped that this pragmatic

population would support the development of an easy-to-understand description of the practice of Presence.

Participant eligibility criteria included participants who were: (a) over the age of 18, (b) able to provide the names and contact information of four outside observers with whom they were in weekly contact. These observers needed enough contact with the participant to enable them to report on the participant's observable behaviors immediately before and after the six-week intervention, (c) coachable, meaning they agreed to and were willing to follow and implement suggestions agreed upon mutually by themselves and the coach from the weekly coaching sessions, complete homework assignments outside of the coaching sessions, and participate in discovery of effective strategies for behavioral change, (d) willing to report their self-observations in weekly reflection papers, (e) available to call the coach for weekly 30 minute to one hour coaching sessions, (f) willing to commit to the six-week PBC program and complete the six sessions within an eight week window, (g) willing to have direct and personal conversations with the coach, and (h) able to communicate via telephone and email.

Clinical issues associated with participant selection were considered as well. Since coaching is considered a growth-enhancing and even transformational practice, psychological health was important for study participants. In addition, the mindfulness exercise used in this intervention is considered a form of meditation, a practice that introduces a number of psychological risks (Walsh, 1993). Specifically the mindfulness exercise included a body-scan, which can access subconscious elements and trigger past physical and psychological traumas. For these reasons individuals with a history of schizophrenia, psychosis, severe depression or anxiety, attempted suicide, epilepsy,

seizures, untreated addictions such as drug and alcohol use, recent traumas, and women in advanced stages of pregnancy were not accepted into the study. Individuals with a history of psychological and physical disorders within their family were accepted if the researcher felt that the individual displayed an adequate level of self-awareness and well-being. This was determined by the participants' ability to speak openly and frankly about such matters as well as the ability to maintain a dependable support system.

Confidentiality

All information received from participants was kept confidential as to source in order to protect participant identity. Each participant was assigned a number (1-15) and the outside observers received a letter (A-D). Therefore if Jane Doe was assigned number 1, her colleague who was an outside observer would be 1-A. All information exchanges took place through a password protected research email, (presencebasedcoaching@yahoo.com), created solely for this project. Since the researcher worked with a laptop computer, correspondence from participants was immediately coded and transferred to an independent hard drive to protect against laptop theft. Any and all information received from participants was saved using a number and/or number-letter code only. The hard drive as well as any paper documentation from participants was kept in a locked file in the researcher's home office. All final reporting was written through the use of pseudonyms (fictitious names) to further protect participant identity.

Procedures

A flow chart outlining the following procedures can be found in Appendix L. Participants contacted the researcher via email. The researcher called the participant and

conducted a screening interview to determine eligibility for the program (Appendix M). After selection, participants completed the PBC Participation Agreement (Appendix N), informed consent form (Appendix O), the preassessment information sheet describing their coaching goals (Appendix D), and the 360-degree assessment form (Appendix G). They also provided the researcher with the contact information of four individuals who were willing to report on the participant's behavior by completing a 360-degree assessment both pre- and post-intervention (Appendix P). All forms were distributed and returned electronically. All contact between participant and researcher, including the coaching itself, took place over the telephone or via email to facilitate prompt completion of the study and allow participation of entrepreneurs from throughout the United States and Canada.

The researcher sent an email to each of the four outside observers per participant and sent an introduction letter describing the research (Appendix Q), an informed consent form for participating as an observer for the participant (Appendix R), the 360-degree assessment instrument (Appendix G), and instructions for completing the instrument (Appendix S). As an introduction, participants were asked to contact the four outside observers in advance of the researcher in order to (a) request that the observer participate in the study, and (b) provide a general explanation of the nature of the observer's role.

Once the researcher received the completed forms from the participant, session number one was scheduled and the six-week PBC intervention began (pg. 82-91 of the literature review). Participants received weekly coaching sessions for six weeks based on the PBC program (Appendix T).

Coaching sessions consisted mostly of cognitive questioning facilitated by the coach, however the conversations were co-created by both the coach and client in order to honor and follow the client's needs. For example, typical coaching conversations included exposing facilitators to Flow, identifying obstacles to Flow, identifying next action steps leading toward goal attainment, exploring attitudes or beliefs around areas of resistance or fear, and discussing the outcomes of the weekly practice areas.

In addition to the cognitive nature of the intervention, the coach introduced an abbreviated form of the Mindfulness exercise *Sensing, Looking, and Listening* (Tart, 1994) as a way of demonstrating the first two steps of the PBC process: stopping and observing. Specifically, the coach verbally guided the client using the dialogue in Appendix B. Because of the meditative and somatic components of this exercise, the coach instructed clients to communicate any discomfort or anxiety during the exercise. If such discomfort was reported the coach stopped the exercise immediately and resumed the cognitive nature of questioning and discussion. It was up to the client whether or not the exercise was attempted in the future. If the Mindfulness meditation did not become a part of the participant's coaching program, the coach resumed the PBC program with the client by asking the client to operationalize the concept of Presence for him or herself based on the question "What would it look like to increase your level of presence, or your quality of relating, to (a) yourself, (b) others, and (c) your work?" While eliminating the Mindfulness exercise from the PBC intervention would result in a mostly cognitive-behavioral intervention, it still reflected the nature of the coaching model by focusing on Presence as a primary component.

Thus, for some clients the primary experience of the PBC intervention was experiential in the form of the Mindfulness exercise (Level II), and for others, Presence was conceptualized (Level I). The purpose of this distinction was to minimize risks associated with meditation and body-oriented interventions. Body-oriented therapies can access subconscious material or trigger past physical or psychological traumas. Meditation can induce experiences of “unstressing” such as emotional lability including anxiety, agitation, depression, and euphoria, somatic symptoms such as muscle or gastrointestinal spasms, painful existential questions, and possibly the overwhelming of defenses “resulting in a psychotic break, especially in those with a history of previous psychosis” (Walsh, 1993, p. 65-66). Participants who reported any such symptoms were to be immediately referred to a local licensed psychologist found at the American Psychological Association’s website, <http://www.apa.org>, under the link “Find a Psychologist.” Using the participant’s zip code, each state psychological association could locate the nearest registered licensed psychologist for the individual.

The PBC program began with the Planning phase as participants reflected on their specific goals and action plan based on the information gleaned from Flow research (Appendix U). Session one consisted primarily of relationship building and clarifying the intent and purpose of the coaching program for the individual participant. The coaching conversation during week one remained at a Level 1 intervention, or cognitive reflection on what it would mean for the individual to become more present, that is, increase his or her quality of relating to self, others, and work. Alan Sieler’s (2003) Way of Being exercise was a common exercise during week one. Participants received unique practices

in noticing—or becoming more aware of—how they were approaching their life and/or work.

Sessions two through six consisted of the Implementation phase as participants began moving toward their goals incorporating the four-step process of stop, observe, align, and allow. During the second session specifically the coach/researcher introduced the abbreviated *Sensing, Looking, & Listening* exercise (Appendix B; Tart, 1994). This exercise supported the PBC processes of stopping and observing, the initial steps of the PBC practice. This exercise, while considered a form of meditation, had the primary purpose of guiding the participant's attention into the present moment: to their physical sensations, their listening, and their visual field. Once attention was focused and held on these three channels or senses, concentration on the present moment was achieved: Automatic patterns of thinking and behaving were disrupted and participants were considered to be practicing Presence, or present-moment awareness. The coach explained the third and fourth steps of the four-step process: aligning and allowing. Aligning with their goal or larger vision (determined from the first session) was the practice of remembering why they were engaging in this exercise. Allowing was explained as simply following the spontaneous action that emerged from the state of present-moment attention plus the awareness of one's goal or vision.

During the following weeks participants discussed the outcomes of the PBC process of stop, observe, align, and allow in relation to their goals. To reiterate, each participant custom designed the details of his or her program by developing specific action items relating to his or her unique objectives. Then the individual implemented the four-step PBC process of stop, observe, align, and allow in relation to his or her unique

experience as it unfolded throughout the six-week program. Frequently this process led the client away from the original delineated action plan and into new areas of learning and awareness. During weeks five and six the focus was redirected back to the stated goal.

After completion of the six-week coaching program, participants and the chosen outside observers completed a postintervention 360-degree feedback instrument. Participants also completed a postassessment questionnaire (Appendix E) and the program feedback questionnaire pertaining to their experience of being in this study (Appendix V). Both were administered and returned electronically.

The researcher kept a journal throughout the study. In addition, a coach who has served as a teacher or mentor, and who had explicitly conveyed a coaching philosophy based on a foundation of Presence, was chosen. This person supervised and supported the researcher in following closely the PBC process throughout the coaching phase of the research. While the researcher had training and experience with the various techniques outlined in the PBC program herself and with clients, the specific six-week structure created the container to practice the PBC process in a more formal manner. To this end, the researcher completed the weekly reflection papers in order to reinforce the formal practice of the PBC process.

Risks to the researcher were minimal since she had extensive experience implementing these and similar practices in coaching both as a client and coach (Appendixes H & I). However, contact with the senior supervisory coach, a coaching mentor, and numerous psychologists in her own personal and professional circle helped to minimize any potential risks. During the data-gathering phase the researcher also

practiced a high level of well-being characterized by regular exercise, adequate sleep, nutritious diet, and a balanced lifestyle. The researcher's weekly reflection papers were collected and reported on separately as was relevant information from the researcher's journal.

To minimize risks associated with the dual role of the coach/researcher, these roles were separated as much as feasible. During the coaching and data collection phase, the coach concentrated on her role as coach to her clients. Once data collection was complete and data analysis began, the coach shifted her role to researcher, analyzing the data. Formal data analysis did not begin until all coaching was complete.

Instruments

Participant Self-Report Forms

The researcher determined outcomes based on participants' self-reports in the form of structured one-page weekly reflection papers, a 360-degree feedback form, a preassessment questionnaire, and a postassessment summary questionnaire.

Questionnaires and the 360-degree instrument provided baseline and follow-up data to assess the degree of change during the six-week program.

An additional program feedback questionnaire (Appendix V) pertaining to the study was distributed and collected after the six-week PBC program in order to provide the researcher with feedback concerning the organization and implementation of the program. It was intended to give participants a chance to express aspects of participation that were not included in the pre and postintervention questionnaires. Participants also had a chance to comment on the coach and the coaching program, provide feedback and

recommendations for future programs. Again, this questionnaire was submitted to participants and returned to the researcher via email.

360-Degree Feedback Instrument

The 360-degree feedback form is a common “multi-rater” feedback instrument used in organizations to provide feedback to individuals from a variety of sources working closely with the employee (Jansen and Vloeberghs, 1999). For example, 360-degree feedback forms were introduced in 1985 and became common by 1994 with approximately 10 percent of US organizations implementing them as a form of Total Quality Management approach (Jansen & Vloeberghs, 1999).

For purposes of this study, the researcher implemented the 360-degree feedback system primarily as a source of evaluation in order to receive converging evidence about changes in the participants’ behavior. This contrasted with the other primary purpose for administering 360-degree feedback surveys, namely, as a source of personal development (Luthans & Peterson, 2003). Participants could have received the 360-degree feedback results verbally if requested, however no individuals expressed interest. To assure outside observer confidentiality, the coach intended to verbally report the results in a supportive and constructive feedback-coaching session (Luthans & Peterson, 2003), which would have comprised one of the six weekly sessions. Again, participants did not have direct access to the 360-degree data. Had anyone requested personal feedback from the 360-degree instrument, the forms would have been paraphrased and summarized to make every effort to maintain anonymity of the outside participants who completed them. This detail was explained in the consent form to those participating in the 360-degree evaluation, and was reinforced verbally.

The 360-degree instrument for this study was created by the researcher and designed from the researched outcomes of the Flow, Mindfulness, Taoism, and Presence literatures. From the Flow literature the researcher included questions pertaining to the participant's interest, enjoyment, persistence, concentration, low level of self-centeredness, balance of challenge and skill, ability to set clear goals and priorities, ability to self-correct, and desire for optimum performance and continual growth. From the Mindfulness literature, questions were included which pertained to the participant's listening ability, attentive observation, awareness of others and the environment, awareness of self and one's own mental filters, openness to difference or inclusion, consistency between words and actions, nonjudgmental attitude, ability to think in an integrative manner, tolerance of ambiguity, possession of creative and novel thinking, and relaxed and centered presentation. From the Taoism literature the researcher included questions pertaining to the participant's efficacy, efficiency, effortless, being in the flow, implementing multiple ways of knowing, handling multiple variables at once, gracefulness, clarity, acceptance, and living in harmony and connection to all things. From the Presence literature, questions were included which pertained to the participant's availability, sincerity, quality of relating or quality of engagement, clarity and connection to what was occurring from moment to moment, ability to see below the surface, choicefulness, and spontaneous and compassionate action.

To assess a variety of behavioral outcomes related to the participants' goal-related effectiveness, the 360-degree feedback instrument gathered two forms of data: (a) quantitative data in the form of a 5-point Likert scale to be used as pilot study data for potentially validating the instrument for future research (n=15 is too small to determine

significance for this study), and (b) qualitative data in the form of open-ended comment lines after the listing of each specific behavioral item. In this way the 360-degree qualitative data become a form of structured feedback for those outside observers reporting on the behavior of participants. It is the qualitative data that will be used descriptively to describe behavioral outcomes of the PBC process and therefore enhance the written subjective reports of participants.

The 360-degree instrument was given to the participants themselves and to four individuals who worked in close proximity to the participant, before and immediately after the six-week PBC intervention. The participants self-selected these four raters from colleagues, employees, business associates, roommates, spouses, or others who observed him or her on a regular basis. Feedback from the 360-degree instruments increases in importance when individuals are able to select their raters rather than someone else selecting the raters (Becton & Schraeder, 2004; Jansen & Vloeberghs, 1999). Receiving feedback from someone who was hand-selected increases the likelihood that feedback will be received as constructive and meaningful by the person being evaluated. As a self-development tool, the individual being evaluated has more interest in the results if he or she has had input into the sources of information.

Researcher's Journal

The final instrument for the study was a research journal. The researcher kept a confidential journal and recorded personal observations, experiences, and insights throughout the study describing her observations as both coach and participant. Journal entries contained observations, personal process notes, theoretical memos, and anything

else the researcher considered relevant to the study. Insights or data from this journal were reported throughout the results and discussion sections of the dissertation.

Treatment of Data

The qualitative data from participants was entered into an electronic software program called TAMS (Text Analysis Markup System), developed by Dr. Matthew Weinstein at Kent State University in Ohio. The researcher coded and sorted the text taken directly from participant's written reflection papers and questionnaires. These codes were grouped into five general categories: WHO (participant information); PROCESS; OUTCOMES; PBC EVALUATION; and COACH PROCESS NOTES.

To ensure the validity of the findings, participants received the initial results of the PBC processes and outcomes and had a chance to comment on the validity and accuracy of the researcher's initial conclusions. This step concerning member checks happened at the conclusion of the study. Participants had 10 days to comment and give feedback on the conclusions. After this round of feedback was complete, the researcher incorporated participant comments into a final presentation of the processes and outcomes of implementing the PBC program as it related to goal-directed activity.

Credibility was established through a variety of processes including prolonged engagement, conversations, persistent observation, and triangulation. Prolonged engagement included working closely with participants at both the assessment and implementation phases of the program. Conversations in the coaching relationship were personal and straight-forward, thus the coach/researcher and the participant often developed close relationships in a short period of time. Persistent observation included reading participant weekly reflection papers and making notes in the researcher's

personal journal. Triangulation consisted of gathering data from a variety of sources. This study employed multiple methods of data collection, including written reflections, self-reported 360-degree evaluation, outside 360-degree feedback forms, and pre-and postintervention evaluations.

The researcher reported on negative case analysis by compiling an appendix of all negative feedback and negative outcomes reported during the intervention (Appendix W). This is important as the researcher is “both the promulgator of the intervention being tested as well as the assessor” (Wade, 2005, personal communication). The researcher analyzed and reported on the feedback from the process questionnaires by compiling a list of future recommendations for PBC programs.

CHAPTER 4: RESULTS

The specific research question for this study is: Does the practice of Presence as outlined in the PBC model support one's ability to accomplish or execute goals, and if so, how does the PBC method support goal attainment? The goals of this dissertation were (a) to describe the process or experience of clients as they implement the PBC Model in relation to goal-directed everyday activity, and, (b) to describe the outcomes or effects that the PBC model had on goal-related behaviors. Out of the original fifteen participants, fourteen completed the six-week program and thirteen completed the final program evaluation questionnaire.

In this first section goal attainment is examined by reporting participant's final goal summaries. The second section of this chapter provides individual case summaries that describe how Presence-Based Coaching supported goal attainment. The third section outlines the reported outcomes of participating in the PBC program week by week in order to understand how an intentional practice of Presence may affect one's daily life over time. Finally, the outcomes of the 360-degree feedback instrument are provided. For the most part, the following passages from participants have not been edited for grammar, and one participant, Anthony, speaks English as a second language. As stated in Chapter 3, text was taken directly from participant's written reflection papers and questionnaires.

Goals

Out of fourteen participants, seven individuals changed their goals during the course of the program. According to the researcher, goals were adjusted to better fit (a) who the participant is upon deeper reflection and implementation of the PBC model, and (b) more realistic and relevant goals given the artificial six-week time period. At the end

of week five, participants were asked whether or not they felt they had successfully attained their coaching objectives for this program. At the end of week six, participants provided a goal or topic summary.

In most cases goal attainment is not reported as a simple yes or no, but is explained or qualified in terms of insights and learning gained. In addition to commenting on goal attainment specifically, each participant commented on their general experience of being in the study, which adds a broader understanding of the impact of the PBC process in participants' lives. The following passages provide the data in answer to whether or not the participant reached his or her goal, as well as how the PBC program supported goal attainment.

Greg: Yes and no. I'm much closer to finishing my study . . . but am not quite there yet. On the other hand, my personal level of satisfaction with what I'm doing has increased since I've changed some key aspects of my outlook. . . . I now give myself credit for what I have done and focus on what I am doing at any given time and thus minimize the diminished quality of dwelling on other things I need or want to be doing. . . . I found my experience to be educational and helpful. I have learned and grown in positive ways as a result of participation.

Troy: The original goal that I had in mind was to sign a licensing deal. Over the course of the coaching the nature of the contract that I was working to sign changed, but the goal to sign a contract did not change. The great news is that I finally did sign our first contract, which is being replicated 4 more times over the next few weeks. . . . I really enjoyed the experience!

Anthony: Well, the goal during this program was to be able to feel relaxed and to be able to accomplish the things that needed to be done. This goal was modified during the program a little bit but the essence was the same, the modification was made in order to forget about major things involved in the future and in the past, focusing on the present and taking things as they showed up [sic]. . . . I had a great experience because I could become one with myself. . . it's a great sense of feeling myself as myself, alive. . . . All I can say is that it is a great program and that I wish that it would last longer.

Kara: I think I am on a good path to attain my goals, but I am not there yet. . . . I am getting so much better at having conversations I would have never had six weeks ago. . . . I pay attention to my feelings, which one would typically say would be a

common occurrence, but it wasn't for me. I began to notice what made me uncomfortable or upset. When you can feel what is going on, you have a much better chance to deal with it. . . . [The program was] life altering. It has made a huge difference in my relationships with family, friends, my roommate, myself, and everyone. . . . This was a fantastic beginning of a voyage that I look forward to continuing.

Jason: My goal was to learn to prioritize tasks in a way to ensure that I could deliver quality work and decisions consistently. This goal was important to me because with so many things going on in my life (school, work, new business, social, etc.) I need to be able to perform well in those tasks which are most important to me. By the end of the program this goal was combined with the goal of learning to properly balance personal achievement and personal relationship management in my work environment. At the end of the day, striking this proper balance is very important to my personal happiness. . . . I enjoyed the study—it was wonderful to have the opportunity to access an objective third party to help me sort through some of my personal desires and goals that seemingly drive who I am and what I wish to become.

Pamela: My original goal was to make my company more profitable. My revised stretch goal was to reduce my stress and increase my sense of well-being during the holidays—and continue after the holidays. This became my focus because it was something I could accomplish with my practices. It was important for me because at the beginning of the program, I was really stressed out and feeling stretched to my emotional and physical limits. I needed to refocus my energy and change my behaviors to become more efficient with my time and more energized. I am now experiencing more of a flow at work, and less dread associated with my daily tasks. . . . It was a great experience for me—I learned a lot of useful tools that I will continue to use to improve my work and personal life. . . . I'm thrilled with my progress and look forward to continuing my practice!

Katrina: Yes, I feel very satisfied with the outcomes of my coaching work. I love my goals as they stand. The question “What is essential here for allowing me to be more present?” is so liberating, rather than, do yoga every day, do this, do that... The combination of this question and the play imperative . . . It makes me want to do yoga every day but from a very different place . . . We have tweaked the goals ever so slightly each week to more closely align with what's needed. . . . I loved [the program]. I loved talking about it with others and found it enormously helpful in just the ways I am needing.

Diane: My goal changed quite a lot, but I did achieve more peace, a better way to do the business that is more authentic for me. I feel my own style coming through more and am doing my work in a more energizing and nurturing way. . . . This was a very powerful experience. It was exactly what I needed to propel to the next stage that I was looking for—achieving success while staying healthy and really focusing on joy in the moment.

Matt: So, in terms of my original coaching objective, I have failed. However, the identification of the right question is an essential first step towards self improvement and the process that we have been through has certainly helped me to kick off a process that I am sure will be ongoing for the rest of my life. . . . Overall, I found this a very interesting and rewarding process.

Sean: I definitely feel as though I've done a lot to be more effective in my marketing and communication skills regarding my business. I was pleasantly surprised that my psychological orientation towards my spiritual practice has also shifted, for the better, as a result of this work. . . . [I am] more easy going, and less judgmental towards my shortcomings. . . . [My experience] was very positive. I wasn't sure how useful it would be, at first, but was pleasantly surprised, both by the content of the coaching, as well as the process that the coaching took on.

Angie: I giggle at my original goal for the words are the same – yet the meaning is *entirely* different! Goal as of November 29, 2005: Measurable increase in my entrepreneurial standing (“leader,” “legitimate,” and a “resource”) in the field of therapeutic landscape/garden design/planning/promotion/research through the Institute and its design division by generating \$65,000 in the year 2006 through passive and active income from these entities. In addition, I had 2 very structured objectives which soon became not applicable as my new and improved goal found a voice: “Define Angie as a leader for Angie to know who she is as a leader while allowing the creative renegade to have her day in the sun.” This goal was about finding balance, lightness, authenticity, fluidity, and efficiency – and honesty. . . . I have taken a step into my true self as a leader in my work. . . . I feel a new sense of confidence and new found feelings of responsibility to what are my “gifts.” . . . I am enjoying the lightening up on myself so that I can conjure, craft, create more feely and joyfully. I am valuing the time and space I give myself to make mistakes, decisions, [and] choices.

Shelly: Originally I believe I said I wanted to get more focus in my life and in my work. I wanted to make some decisions regarding the important areas of my life so that I would have them “settled.” I also wanted to get un-stuck on a couple of points in my business. Later, it became clear to me, through practicing presence, that it is not important for me to have all the answers and decisions made. What is important is creating space in my life to accomplish the things I say are important. And that is the new purpose I am left with. . . . I found the coaching experience to be highly valuable in my life and in my work. . . . This was an exceptionally good experience and I have grown a great deal. . . . I have done a great deal of transformational work and traditional therapy. This was one of the most effective programs I have been involved in.

Teri: Yes. Although the original objective was not reached, the foundational work to move in that direction was identified and reached. Sometimes to move forward the first step is to identify the first step, which may not be where you originally

thought it was. . . . I found [the coaching] to be highly supportive and effective in moving me forward on both the goal and the learning lines. Even though it may have seemed I was moving backwards on the goal line, I was moving forward on the learning line which has now put me back on track on the goal line in a much more confident way. . . . It has been an incredible experience and has supported my growth on all levels. It has moved me so much closer to the freedom I desire, and internally I feel much freer and lighter.

Naomi: Original goal was a sales target for business over Christmas. [I] think it was just more of the push energy so [I] wanted to find a new plan. . . . I am really rethinking work and success. . . . [The program] was kind of short to have meaningful shifts that others would notice. I think there was some good stuff and I think it takes time to make sure it “holds” so not long enough to be conclusive.

Goal Summary

In this six-week Presence-Based Coaching program, goal adjustment became an integral part of the process. Readjusted stretch goals shifted from quantitatively identified goals to more qualitatively oriented goals. Even those participants who did not officially shift their goals commented that their goal may still be worded the same, yet it has a different meaning for them (see Angie below). In addition, according to the reported goal attainment outcomes, individuals felt that if they had not achieved the goal, they were in a better position to reach it in the foreseeable future. Most participants reported meaningful growth and/or learning as a result of participation in the PBC process.

Six-weeks was an arbitrary time-limit for the study as noted by two participants: “Well, as I said before . . . it could last longer, that would be great . . . Six weeks is not enough . . . it is enough for seeing results . . . but this practice is a habit;” and “It was kind of short to have meaningful shifts that others would notice . . . I think it takes time to make sure it ‘holds’ so not long enough to be conclusive.” While more time may support individuals with further integration of the PBC processes, this may be true of all forms of

learning and support. Troy provides a counterpoint to this commentary as he reflects on the program's structure:

I like that the two first sessions took the main lessons, and the remaining ones focused in on reinforcing those lessons in various ways. That allowed me time to absorb and integrate the initial lessons without being overwhelmed with too much information.

Participants seemed to experience the length of the program differently. One program recommendation addressed in the discussion chapter includes establishing different phases of the PBC program: Phase I to introduce the initial learning that took place during this study (six-weeks), and Phase II consisting of monthly or bi-monthly follow-up sessions as a form of continued support and integration of PBC concepts.

In terms of delivering satisfying outcomes, the answers to two questions indicate that the program was a worthwhile use of participant's time. Participants were asked (a) If you had the opportunity, would you continue engaging in the PBC program? and (b) Would you recommend this program to others? When asked about continuing the program the responses were: 5- "yes, absolutely or definitely," 4- "yes," and 4- "maybe-want to know more" (one person did not complete the program evaluation form so there were 13 responses out of the 14 who finished the study). When asked about recommending the program to others the responses were: 8, "yes, definitely," 4- "yes," and 1- "depends."

In answer to the question of whether or not the PBC model supports goal attainment, one participant's comment seems to provide insight into the type of clients that may be appropriate for the PBC program. When asked, "would you recommend this coaching program to others?" this participant answered, "Depends what they wanted—if they want to be more in their body while doing what they want, yes. If they want the

fastest results possible and not listen to their body—no. So it just depends.” This distinction is important when defining the ‘right fit’ between coach, coaching client, and coaching approach. This answer emphasizes the PBC program’s approach to learning and living, which is considered an integral, or holistic approach to living fully and effectively. The PBC model fits the individual who is interested in exploring his or her potential through a strategy of “being more deeply settled in the present moment” rather than reaching or striving (Pamela Weiss, December 7, 2005, personal communication). It is based on the idea of thriving in comparison to surviving or striving.

While it is undetermined whether or not the PBC model propels individuals forward as quickly as other coaching models, the evidence indicates that it does set up the conditions for clarifications of one’s values and goals, increased motivation, and achievement. These conditions supported individuals to re-engage or recommit to their goals with a renewed sense of interest, energy, and enthusiasm, which may contribute to long-term sustainability and an increased likelihood of long-term achievement and success. Again, six weeks may be too short to be certain of the outcomes and effects of the PBC process. Goal Summary: The PBC model is supportive of goal attainment, yet certain goals may be a better fit for this methodology than others. In addition the PBC model seems to support growth and transformational processes that may influence an individual’s goal achieving strategies.

The Process of Practicing Presence

Individual Case Summaries

The following summaries contain descriptions of each participant’s individualized PBC program from both the coach/researcher’s perspective and the individual’s own

words. Participants received the coach's summary and checked for accurate representation. Case summaries are divided into four categories that describe participants' processes while participating in the six-week study. According to the researcher the categories are: (a) cases in which the program supported an entirely new approach to work and life for the participant—2 participants, (b) cases in which participants used the PBC practices to focus or slow down and shift from a more chaotic/multi-tasking approach to one of more calm, focus, and enhanced effectiveness—6 participants, (c) cases in which the PBC program was used as a support structure, or tool for change, specifically around identifying and integrating some aspect of the person that had been left out or under-developed, and was interfering in goal attainment: here referred to as wholeness—4 participants, and (d) cases in which the researcher considered the PBC methodology less effective, yet still supportive in providing a forum for the clarification of values and priorities—2 participants.

A New Approach to Work

For the following individuals the PBC program allowed experimentation with an entirely new approach to work. The process consisted of discovering their unique and creative approach to work characterized by ease, creativity, and effectiveness, while “unlearning” the “proven methods of success” which were resulting in physical depletion, rigidity, and punitive self-talk.

Diane

Diane entered the PBC program a self-proclaimed recovering workaholic. She had become very sick in the past from this, had healed herself, and had begun again with a business she loves. She also reported noticing herself start to fall back into old patterns, and was curious about the PBC approach to work.

During the first session Diane described two “ways of being” quite in opposition of one another: her yoga practice and her working style. We played with how it would be to

bring her yoga style into work and she described a very different approach or way of being. This made her nervous and vulnerable.

Diane experienced radical shifts from week one. Her conditioning from the past was very strong and she had much fear about being perceived as lazy, not working hard (although things come easy to her), or doing things her own way (although she has experienced incredible success in the past using her creativity and ingenuity). This new way of being in work along with her strong conditioning created a lot of fear and guilt, but she was willing to experiment.

Diane practiced the SOAA quite literally. Her practice was to “align with stopping” which, for her, meant checking-in. Immediately she was making different choices about how she approached her day, discovering large amounts of energy, joy, and productivity, but all going against her “rigid” and “structured” habits. Again, she kept moving forward with the practice. Eventually she was back to doing some of the same activities from her more structured days but now finding renewed interest and enthusiasm for them.

Conversations about time management, goal-setting, and quality vs. quantity were a part of her program, however all in the spirit of incorporating them into this new way of being. The dichotomy between allowing versus forcing was strong enough that she was unable to transfer concepts such as goal-setting into this new working style. Her relationship to work had been so much a “forcing” or “willful” experience that goal-setting seemed an oxymoron in this new framework. Eventually Diane was able to create new goals in alignment with this new approach to work.

The practice of Presence transferred into all areas of Diane’s life, including her intimate relationship, friends and social networks, even her illness that resurfaced after a particular therapy. The spontaneous and natural flow of her life, which she found very fulfilling, was also producing results as she was the top producer on her team throughout her PBC program.

Most importantly, Diane experimented and discovered a new relationship with work that allowed her to be connected and grounded in her body and thus not become depleted and ill. This occurred through the practice of Presence and checking-in with herself. She carved out a unique style of working that is different from the “proven” or established methods of success, and regardless of her fear of being ostracized, she discovered that she was still considered a crucial part of the team, even an inspiration according to some of her team members.

Diane’s own words

I was not achieving the results I wanted in my business and felt that I was giving it too much energy. [I] had fallen into old patterns that were familiar but no longer comfortable. I felt overwhelmed by my work objectives and very anxious about my work. I believed there could be another approach to the business and this felt like a good way to experiment with someone who could advise me and guide me.

My initial goal was to introduce 30 new people to the business I am in and assist one person in my organization to get to the first level that would be equivalent to management. My goal now is to maintain excellent health, and find a way to do my business that is authentic for me, provides me with energy and nurtures my body and soul. To allow myself to experiment and be creative, developing a style that is an authentic expression of my unique gifts and contributions.

My goal shifted dramatically as I experienced throughout the weeks how wonderful it was to focus on my health and experiment with doing the business in a way that was supportive of my health. Helped me operate in a wholesome way rather than a fragmented approach which has been my previous style.

Now I am integrating work into my day as a nurturing practice that I enjoy. Have boundaries around how much I work, but they are flexible when a situation calls for flexibility. I am experiencing much more joy in my work. I work far fewer hours than I use to. I feel detached from the results, though during the six-week period my results were just as strong as when I had been working in an anxious state. I am working without guilt. I have a deeper sense of trust that what I have to offer is of value and I am attracting the right people to me. I am working at a calmer pace and the quality of my experiences has greatly improved.

Angie

Angie is an idea architect and an emerging leader in therapeutic garden design and research. She operates a garden design / event planning / consulting business and is an identified leader in local and national professional organizations, often asked to coordinate or speak at events. When Angie came to the program she was “crispy” (burned-out) and spoke of feeling that she was headed toward a heart-attack at the age of 40. She desired balance.

Our first session focused mostly on her desire for structure. Tears filled her eyes when she imagined an efficient day of working and being finished in the early evening to spend time with her partner. When asked about what gets in the way, she discussed the creative side of herself that wants to come out. In addition, and more importantly, she has a continual conversation running in her head about how she “should” be doing things. This conversation was later termed “self-hate” talk that is rigid, and quite punitive. Her assignment the first week was to let the creative renegade have its way since it seemed to be screaming for attention.

The results were quite profound. Angie was initially clueless as to how to approach her day. She allowed herself to do what she wanted “just for the week,” noticing the anxiety that accompanied this unstructured approach to work. The outcomes were a quieting of the incessant demands in her head: less stress, calm, better sleep, increased quality of connection in her relationships, and an increased focus in what interests her. Soon her stretch goal became one of discovering her unique leadership style as she allowed this natural creative approach to work and in relationships.

Angie's program was very focused in that she stayed with this basic practice of discovering her authentic leadership style, witnessing how she had become over time versus what was actually true and desired. There were many challenging moments in her new commitment to being Present, which for her translated into a commitment to authenticity. Over the course of six-weeks she had honest conversations with friends and family, acknowledging deeper, more real connections in her relationships as well as fear of loss that may come from being different and not upholding the status quo. In one example she was the only dissenting vote in a public meeting, expressing her opinion versus going along with the group. She described relief from knowing she had said what she needed to say and could now let it go. This was frequently the result of her new way of being, and she reported feeling less burdened and less heavy. She also began clarifying her focus with work, which had repercussions, as she is someone who, in the past, was always willing to take on responsibilities and leadership roles.

Angie reevaluated her goals after the first week of practice. At the end of the six-week program she felt, ironically, that her goals remained the same, but the meaning of them was entirely different, that is, what it meant to be a "leader" had shifted dramatically. She had a renewed interest and enthusiasm for her work and the tasks before her. Most impressive for the coach was Angie's report that since allowing her creative approach to work, she was not procrastinating and following the schedule she had outlined in session #1 when her "rigid" "structured" approach was the default. In other words, by allowing herself the freedom to do things creatively, making choices from moment to moment, she was ultimately doing things the way she felt they "should" be done previously.

Angie's own words

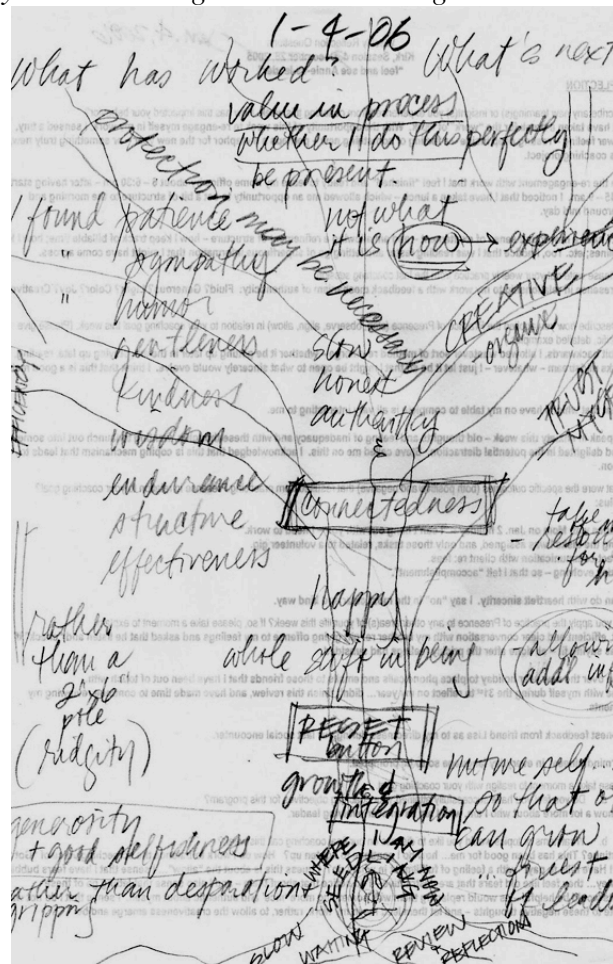
[I wanted to] learn more about myself and learn new strategies for fostering and nurturing my quality of existence. I knew deeply that better, healthier ways of "working" were all around me and I had asked the Universe for assistance.

I giggle at my original goal for the words are the same – yet the meaning is entirely different!

Goal as of November 29, 2005: Measurable increase in my entrepreneurial standing ("leader," "legitimate," and a "resource") in the field of therapeutic landscape/garden design/planning/promotion/research through the Institute and its design division, AAA Design by generating \$65,000 in the year 2006 through passive and active income from these entities. In addition, I had 2 very structured objectives which soon became not applicable as my new and improved goal found a voice: "Define Angie as a leader for Angie to know who she is as a leader while allowing the creative renegade to have her day in the sun." This goal was about finding balance, lightness, authenticity, fluidity, and efficiency—and honesty.

The weekly "assignments" helped me stay focused and present in the work that the coach and I were doing. These ideas and notions shared helped me to really feel real and grounded and determined to look deep.

Allow me to share my creative renegade and a drawing:



I am enjoying the lightening up on myself so that I can conjure, craft, create more freely and joyfully. I am valuing the time and space I give myself to make mistakes, decisions, choices. I appreciate being more connected to my heart.

My relationships have definitely evolved during the 6 weeks – sometimes bumpy – but all in all my relationships are really much more real. I am more involved and plugged into my relationships.

Though a clear direction, certain business tools and strategies and specific organizational aptitude elude me still, I have taken a step into my true self as a leader in my work. I have claimed much more of the work that is mine – defined much more clearly and creatively who I am in the market and what is mine to grow and do. I feel a new sense of confidence and new found feelings of responsibility to what are my “gifts.”

[In relationship to my profession and career I am] Ready to blast off and play!

Focus

Participants in this category identified themselves as being over-extended, and for some, their lives were characterized as chaotic. They had too much to do and were self-identified multi-taskers. Some were overwhelmed or burdened by this approach to work, while some enjoyed it yet sought enhanced efficiency or effectiveness at work. Solutions that proved helpful for this group included slowing-down, focusing, creating limits, and taking time-off.

Shelly

When Shelly joined the program she wanted to move beyond blocks that were preventing her from advancing with her entrepreneurial endeavor. She was also busy training for a marathon, traveling for work, vacationing, maintaining her full-time position as a marketing director, being challenged in her personal relationship, and very socially active. Achieving balance was a stated goal.

She spoke of being burdened with numerous commitments. When asked about this she answered that she enjoys being a part of many creative endeavors and collaborations, yet eventually finds herself overwhelmed. She also later admitted her fear of putting herself fully into one thing; by being involved in many things, she doesn't need to be responsible or commit to any one thing in particular. Therefore if something fails, it's not her responsibility, but if it's successful, she is included.

When asked what it would look like to become more present to herself she answered that taking time for herself would be number one. This would support her to feel more calm, focused and confident. She would say no to some things while giving herself fully to others, being more clear rather than indecisive. The consequence would be a sense of direction, which she felt she lacked. Preventing her from doing this seemed to be a fear of the "void" or "nothingness" that might creep in if nothing is planned. So while she felt burdened by her commitments, they also kept her busy and safe. She enjoys structure, but finds that her schedule can easily spin out of control, in which case she escapes under her covers or to the spa. A pattern of procrastination and rushing was also revealed and described as suspenseful, keeping things interesting. The flip side is that it hurts her and others who are affected by her procrastination. In general, Shelly saw that she has maintained a certain level of chaos in her life in order to stay away from this "nothingness" or void.

After experiencing the mindfulness meditation, Shelly commented that simply "being present is doing something." After doing the practice she described feeling relief, or a taking a "vacation from being me." She practiced this during her marathon, traveling with a friend in Europe, and after she returned home. While she noticed differences early on, it

wasn't until she arrived home and was again resettled that she began changing her ways and noticing differences.

Shelly began relishing unstructured time, noticing an increase of spontaneously creative moments. She also stopped procrastinating and began plowing through her "to do" list. With work she practiced Presence when preparing for a presentation and experienced success due to being confident, natural, relaxed and even incorporating humor. "Things are more effortless [when I'm present], and when I'm not [present] it's a struggle." Of course there were the challenging consequences of the practice, which included being more aware of her feelings, concern about other's attitudes toward her diminished social involvement, and the vulnerability of committing to one thing in case it does not succeed.

For Shelly the practice of Presence became integrated into her way of being rather quickly and naturally. The formal silent meditation was more challenging than the practice of being present while in action. The results were that Shelly reported being less impulsive and pausing before acting. She described having more choice in how she responded to people and situations. Shelly felt that she could be responsible and grown-up without being boring.

She concluded the program with an acknowledgment that protecting this newly found space is her challenge. She felt prepared to prevent clutter from interfering with her new focus on work, whether at her job or in her entrepreneurial endeavor. For Shelly there was a new clarity even in not knowing precisely what comes next.

Shelly's own words

I began in chaos. I was going non-stop. There was marathon training, a co-dependent relationship, a full time job and two burgeoning businesses. There were legal family problems and health issues for my dad. I felt I was constantly busy. I had no down time and not enough time to work on my businesses.

I was having some issues that I was stuck on in my business as well as in my life. My schedule was not set up to allow me to get things done, as needed. I thought that coaching might be of use in the area of time management and getting over a few intimidating hurdles.

Originally I believe I said I wanted to get more focus in my life and in my work. I wanted to make some decisions regarding the important areas of my life so that I would have them "settled" I also wanted to get un-stuck on a couple of points in my business. Later, it became clear to me—through practicing presence—that it is not important for me to have all the answers and decisions made. What is important is creating space in my life to accomplish the things I say are important. And that is the new purpose I am left with.

In having a forum to discuss my life, and be present to my life and my work, I became very aware of my schedule, which was unworkable. I also became aware of my need to fill up time with activity and realized that I was less productive and available, which was the opposite of my intent. I found that being present to uncomfortable feelings makes me

stay busy. But I learned to enjoy being present as an activity unto itself, from which inner calm and clear goals emerge.

I learned that when some of the time demands were taken away and I was able to practice being present, it was much easier to accomplish things with less strain. I am now in a position where I can make some real progress on my business and be realistic about my time. I realize the secret to my success is going to be learning when to say no. I have to guard my time more carefully.

I am very focused on work right now. It is the work I'm doing for my boss instead of myself, but before now I wasn't focused on work for anyone because of all the other distractions.

Greg

Greg's goal was initially to complete data gathering and data analysis of his research and manage time in such a way that allowed him to push his entrepreneurial venture forward. When describing his work he conveyed little interest or enthusiasm, and also expressed that these action items were not challenging.

Because nothing was particularly challenging he often added complexity to make his work more interesting, such as adding business courses to his research responsibilities, adding a component or two to his research project, and so forth. These additional activities only added to the demands. His strategy seemed counterproductive. His pattern was boredom, not concentrating or focusing (half-effort), feeling like he wasn't working hard enough, adding complexity to make things more interesting, and feeling exhausted. He experienced guilt whenever he wasn't working so he rarely had down time. He seemed to be overloaded, frustrated, bored and unable to experience either a sense of accomplishment for all he did do or relief from the incessant demands of his "to do" list.

Greg began practicing the SOAA method and found that his focus became a bit sharper. He also began creating limits by considering the question of "what is enough?" He noticed subtle shifts in his efficiency and focus, giving as an example writing a paper that he had been previously "on and off with." When applying SOAA he finished a draft of the paper in one sitting. Occasionally when engaged in outside activity he was able to subvert the guilt conversation and, thus, feel more present.

Greg's goal shifted. I, the coach, offered a new stretch-goal of discovering a way to accomplish goals/tasks that is enjoyable and engaging. Considering his career aspirations of being a doctor, researcher, and entrepreneur, I suggested the possibility of finding a sustainable relationship with work that could support him throughout this demanding career. He agreed but soon came up with a more specific goal of progressing with his professional endeavors by concretely tracking his work time and having an objective marker as to "what is enough." He created a limit, which over time, was reevaluated. This allowed him to stop wondering if he was doing enough, a conversation that seemed to take up a lot of energy. After tracking his progress briefly, he added qualitative categories to his quantitative ratings of time spent at work each week. He seemed to enjoy this new

feedback mechanism and it allowed him to ease up on the mental pressure of wondering whether he was doing enough. He seemed more engaged with work, and also able to disengage when not at work.

At first he practiced SOAA formally, as learned, but eventually changed it to simply focusing on being present. As mentioned, he began noticing subtle differences in his level of focus. When home for the holidays he expanded the practice to include his interpersonal relationships with others and discovered another qualitative difference between being present versus distracted when talking with others.

Greg gained insight into his own behavior in relationship to work. Through both the presence practice and his own creative tracking system he discovered a new strategy to manage his workload and take free time to rejuvenate.

Toward the end of the program, as he was gaining more perspective on work, new issues started to arise such as his relationship to others, especially his study participants and academic supervisors, on whom he is dependent. He often feels frustration in relationship to these people. This would be the next step for Greg: applying the practice of presence to relationships in order to discern the effectiveness of his current strategies.

Greg's own words

Original goal: I want to manage my time such that I can push our entrepreneurial venture forward while maintaining the progress my current research studies require.

New goal: I want to manage my time such that I can complete the data gathering portion of my dissertation research over the eight weeks allotted for this program.

This new goal became the focus of my program since it was a higher priority in my life at the time of the study and the entrepreneurial venture was at a stand still waiting to see if it would be included as a case study in a business plan development course.

Incorporating the principle of presence has helped me focus on what I'm doing when I'm doing it, and thus work more efficiently during work times and enjoy leisure activities during time off. It sometimes feels as though I'm not getting as much done as I theoretically could be while taking time off, but much of this may be made up for by increased efficiency with which my work is accomplished while working.

I began with not being aware of how my lack of presence was affecting my efficiency. I then learned how to stop, observe, align, and allow in order to become more present in what I'm doing and thus more efficient. I now find myself taking stock and frequently aligning my sense of presence on my current activity at any given moment.

I'm more aware of what I do, why I do what I do, and how what I do affects me. With this augmented awareness comes the ability to adjust my behavior to create more favorable outcomes.

Troy

Troy came to the program wanting to sign a licensing deal contract with his new company so he could quit his day job and hire himself. As a father with a full-time job, important hobby, and entrepreneurial business, he was beginning to feel overwhelmed.

He started practicing presence by simply examining his state or way of being in his daily life. He noticed an intense and frenetic “Get it done, Get it done, Get it done,” conversation that ran through his mind. He practiced noticing this and replacing it with a calmer statement of “I’ve got to get this done,” which he said only once. He also practiced focusing versus multi-tasking. The outcomes of these practices were subtle at first, however coupled with the SOAA mindfulness practice, became more pronounced over time.

Troy discovered his pattern of not wanting to let any single opportunity go, however as a creative entrepreneur he saw and created new opportunities every day. Becoming present to what was already in motion versus drumming up new business was a major entrepreneurial challenge. As Troy became more present he started to notice his impulsiveness and reactivity and started replacing them with more deliberate responsiveness. By slowing his response time and taking a moment to center, he reported having more control of how circumstances unfolded.

Troy also noticed how he was always two steps ahead of himself, which created habits of multi-tasking, not focusing or following-through “properly,” and getting into familiar unproductive patterns in his intimate relationship by assuming that he knew what his partner was going to say.

At week five of practicing Presence, Troy reported a “mindshift.” Although he was still very busy he felt more under control than in previous weeks. He wasn’t really worrying about what would happen next. He felt his mind was clearer and that he could deal with the next thing next . . . “I will deal just as well then.” the implication being that he doesn’t need to be thinking of everything all the time. He can focus on one thing, complete it, and then move on to the next activity. Specifically, Troy kept his attention on existing business potential rather than on continually creating new opportunities: He was engaged in a practice of commitment and relationship building. The SOAA practice encouraged reflection, even if only momentary. The result was a less impulsive, more thoughtful, deliberate decision-making process.

It is clear that as a father, entrepreneur, employee, and husband, Troy has many demands. This new “way of being” seemed to provide him with a sense of peace amidst all the demands that are a part of his life. He also reported that he is less stressed, manages events more effectively, and worries less, even though he has the same amount of things to do. He knows he’ll finish them one at a time.

At week five Troy reported that he had not reached his coaching goal, but that he was feeling okay with it since he was close. He also felt that he had learned life-management skills along the way; ones that will prepare him for future business success. When I

received his final program evaluation he reported that he had secured the licensing deal, which was his initial goal.

Troy's words

At the time that the [coaching] offer came up, I was (and still am) at a turning point in my life in many respects. 2 years of work on my company has started to take shape as a real company that has potential to take off. We are presented with more opportunities to pursue than we can possibly hope to do. Also, in my personal life I was reaching a turning point with a wedding and a baby on the way. In addition to this I have my regular job and a hobby that are also very important components of my life. With everything that was happening at once, I felt it would be good to get an outside perspective, and learn some new techniques for managing many priorities.

The original goal that I had in mind was to sign a platform licensing deal. Over the course of the coaching the nature of the contract that I was working to sign changed, but the goal to sign a contract did not change.

Several aspects of the coaching helped me to address my topics. The main learning that I took from the program I learned in the first 2 sessions. This would be the stop, listen, align, allow first and then second to pay attention to emotional intelligence and absorbing the information that is available. [In terms of emotions, I have a] better ability to analyze the moment, in my own emotions and those around me. Through the stop, listen, align, and allow technique my experience of relating in moments seemed longer, even though it took the same amount of time. This gave me the feeling of having more information and time to make decisions and react. The remaining sessions focused on reinforcing these concepts. These ideas helped me address many issues in more effective ways.

The great news is that I finally did sign our first platform contract, which is being replicated 4 more times over the next few weeks.

Anthony

Anthony began the program wanting to complete a number of smaller objectives that would take his pond company to the next level. He currently maintains coy ponds but wants to become a designer and builder of ponds as well. His primary challenges were poor organization and procrastination.

During the first session Anthony talked about the fragility of his ponds and the delicate balance necessary for his fish to thrive. We applied this to his life and devised a weekly practice to simply notice whether he was acting to survive or thrive. The practice was relevant and meaningful to his life and the following week he reported changes in his approach to work, primarily concerning the shift from putting things off to taking the next step.

He gave examples of taking actions toward getting his contractors license. He had opened the application envelope rather than letting it sit. He listened to an instructional CD and

began with the application process. When he ran into a snag, rather than putting the whole project down he took the next step of going on the internet to seek out a solution. He was successful and found help that allowed him to move forward. He accomplished in two days what would likely have taken two months or more. Typically he lets something sit, maybe takes the next step but then puts it down again, especially if there is a snag.

He also began creating a work schedule for December. Soon he was feeling more organized and professional, and more able to respond realistically and immediately to clients, rather than telling them he'd "call them back."

The formal practice of Presence, which he adapted to a practice of "bringing all parts of me back to the present moment" created a new strategy for coping with daily stress. Anthony felt less stress and more ability to continue with whatever he was doing instead of feeling overwhelmed. He also noted an increase in the quality of time spent with his baby and family when he was not working.

Anthony realized that he was very tired and took some time to relax. Relaxation and time away from work was new to him and very much needed. Being more organized and discovering the need for relaxation gave Anthony a new perspective on what was realistically possible. He felt more able to plan accordingly and to actually follow through in a relaxed manner, while at the same time clear that he needed help. These new skills and insights allowed Anthony to feel more relaxed even though his business was growing quite rapidly during a typically slow month. He was gaining new major clients, moving forward on his new contractor's license, placing ads to hire help, and maintaining his existing accounts with a new sense of relaxation and competency.

Anthony had unique ways of incorporating the practice of Presence into his daily activity, and seemed to successfully apply and integrate this awareness into his life.

Anthony's own words

My motivation to be part of the presence-based coaching study was that most of the times I felt really stressed and I was hardly accomplishing all the things I needed to do. I thought life coaching will help me find out what the problem was and [would help to] fix it.

The goal during this program was to be able to feel relaxed and to be able to accomplish the things that needed to be done. This goal was modified during the program a little bit but the essence was the same, the modification was made in order to forget about the major things involved in the future and in the past, focusing on the present and taking things as they showed up.

The first and more important aspect about this coaching experience was to be able to feel relaxed by doing the exercise and feeling present, therefore stopping just in the middle of the day, or a very overwhelming situation and just looking at things the way they are looking for ways to address them.

What I learned was to be able to feel that things are not really as hard as they appear, but it is me who makes them look more complicated. Now, I find myself in a place where I can feel free, a place where I can feel relaxed and a place where I feel I can do more, not only what I'm supposed to but more.

During this coaching experience I felt I brought all the pieces of me together in one single [piece]. Lately, I have been taking care of things more than in the past. I have been able to accomplish and achieve things that in the past I would procrastinate.

Pamela

Pamela is a young entrepreneur running a gift shop with her mother. She initially called to be in the study because she was exhausted and expressed being full of fear regarding the financial position of their business. She was working 7 days a week, knew what steps they needed to take to move to the next level, but was too afraid to make the financial investment and too wiped out to do the work herself. As with many entrepreneurs, she was burdened 24/7 with her business and wondered how she was going to continue.

After our first coaching session Pamela was given a number of practices. First, because of her high level of anxiety and panic she was given physical practices to circumvent the anxiety/ sympathetic nervous system 'flight or fight' response. She was told about "the shake." She did this physical exercise to relax her body. Also, to disrupt her anxiety and fear conversation, she practiced feeling her feet. To begin to practice Presence, her practice was to try to focus on getting through today instead of thinking about the future. Because of her high level of stress, practices were very challenging for her. The next week she was simply instructed to "notice" what was happening within her. She found this simple practice supportive of her current state of mind, and was able to incorporate it frequently throughout the week.

Pamela began to notice when she was being present and when not. Particularly in relationship to others, she immediately noticed differences in other's responses. Pamela started shifting her level of presence through the first two steps of stopping and observing. By the end of her program she was implementing the SOAA process successfully, characterized by throwing a great New Years Eve party that could have been easily "ruined" by the absence of an important group of friends.

Soon her relationship with her mother surfaced as the identified cause of much stress and frustration in her business. By stopping to notice the dynamics within herself, Pamela discussed a pattern of constantly "hoping" her mother would stop being "negative." She would become inflated with hopes that her mother would be different each day or that her mother's negativity wouldn't affect her, but then her mother would be "negative" and it would deflate her. (The coach noticed a pattern of Pamela continuously evaluating things as good/bad, positive/negative.) The next week Pamela incorporated this new level of awareness into her program by not expecting her mother to be different. Pamela reported that she found some humor in the situation, did not become deflated, and felt more in control of her own emotions. Ironically she said her mother's behavior changed too.

Pamela's goal switched from wanting to increase the profitability of her business over six-weeks to wanting to get through the busy holiday season with less stress and a higher sense of well-being. This new goal seemed feasible and she was happy with her progress.

Later, a time-management conversation allowed Pamela to notice how she was spending most of her day. Soon she was finding relief in giving herself permission to rest and not focus on work after leaving the shop. She also noticed an increase in energy and efficiency when working because she was now allowing for rest and relaxation without feeling guilty.

At the end of six-weeks, Pamela reported a new relationship with her work and business. Her days were not characterized by stress and panic. She had new stress-management skills that allowed her to rediscover the joy and love of her work.

Pamela's own words

I began as a stressed entrepreneur, virtually at the end of my rope. I was very busy, but not feeling like I was using my time as wisely and efficiently as I could. I was getting the job done, but I was exhausted.

My original goal was to make my company more profitable. My stretch goal was to reduce my stress and increase my sense of well-being during the holidays – and continue after the holidays. This became my focus because it was something I could accomplish with my practices. It was important for me because at the beginning of the program, I was really stressed out and feeling stretched to my emotional and physical limits. I needed to refocus my energy and change my behaviors to become more efficient with my time and more energized.

I learned different techniques to becoming present and handling situations in a more effective way. I am far more aware of my emotions than I was in the beginning. I now feel in control of the way I am feeling and how to express my emotions in a more practical way. In the last few weeks, I have improved my way of relating to people, specifically my mother—which has had dramatic effects on my experience at work. I have always had good social skills, but the practices I have learned have made me a better listener, friend, and shop owner. I've improved my perception of my career.

I think I have had experiences in my past where I have made an effort to become present and more spiritually aware. This program has allowed me to revisit that awareness and learn new practices to get me to that presence. I am now more aligned with my spiritual nature.

Jason

Jason is a young, ambitious entrepreneur with many current responsibilities (full-time job, MBA school, long-distance relationship, start-up company). He feels like he is beginning to break away from his family conditioning/socialization and become his own person. While he doesn't have regrets about his life, he realizes that outside influences

can quickly subvert his own deep desires and wishes. He finds himself with many demands that prevent him from focusing on his own long-term goals.

His goal was to develop skills that would allow him to better prioritize his daily activities and keep on track with long-term personal goals. He had become overextended and focused on short-term tasks in order to see results and feel a sense of achievement. His “heart and soul” priorities were being neglected more than he wished.

The first practice of Presence was to notice who or what was demanding his attention: Were outside influences determining where he put his attention, or was he deciding where to put his attention? The following week he reported being more aggressive with his own agenda and inquiring further into the basis or rationale others gave when demanding his energy. He reported an increase in effectiveness and focus demonstrated through the management of an important meeting. He planned for the meeting rather than conducting it on the fly. It was very successful and the resolution in a number of areas prevented the need for additional subsequent meetings for the time being.

By practicing the SOAA quite literally he discovered an increase in focus and the ability to better managing his priorities. The practice helped him shut out some of the outside “noise” by first recognizing the noise and then refocusing.

The practice of Presence moved into personal relationships when Jason went home for the holidays. He found himself somewhat uncomfortable around family who had different values, lifestyles, and so forth, and he felt judged. He noticed his distanced Way of Being in relationship to others and practiced shifting this by focusing on (or aligning with) the common family goal of unity and love. He reported improved relationships, and more enjoyment and satisfaction during the holidays.

Questions about meaning and values arose because Jason is at a transition point. He is committed to a high standard of work, but no longer interested in his job. Clarifying conversations that allowed him to articulate his values and priorities seemed to provide him with additional information to contemplate his future. His individual coaching program also included writing a vision statement for his life. Contemplating big questions such as his ultimate purpose seemed supportive during this moment when big decisions are pending. He realized what is most important to him at this point in his life, that these priorities may be competing for his time and attention, and that keeping these in balance is the key for him.

For Jason the practice of presence meant looking deeply at what was not working in his daily life, noticing how he was contributing to it, and what he could shift in himself in order to move toward what he desires.

Jason's own words

I am really at an important transition point in my life, and I wanted to make sure that I had as many tools at my disposal to make the right decisions based on the information I

had. This program seemed like an opportunity to add some additional tools to my arsenal.

My goal was to learn to prioritize tasks in a way to ensure that I could deliver quality work and decisions consistently. This goal was important to me because with so many things going on in my life (school, work, new business, social, etc.) I need to be able to perform well in those tasks which are most important to me. By the end of the program this goal was combined with the goal of learning to properly balance personal achievement and personal relationship management in my work environment. At the end of the day, striking this proper balance is very important to my personal happiness.

The meditation tools were helpful—a very simple way to recognize and refocus my energies in the heat of day-to-day work. Also, Elizabeth was VERY helpful in helping me realize how to recognize what I really want out of work, relationships, etc., and helped me to focus my priorities accordingly.

I think this program delivered to me some additional tools to help manage my hectic day-to-day activities. Further, I realized a lot of things related to my personal desires and goals that I had not previously analyzed at such a personal and intimate level.

I feel like I better understand my most basic and deepest desires as it relates to personal relationships, work and spirituality. I think with this understanding I can now better frame my day-to-day work. Elizabeth really pushed me to think about things that are sometimes painful to confront. Thank you very much for your help!

Wholeness

For this group of participants, the practice of becoming present brought up undesirable feelings or parts of themselves that seemed to be getting in the way of realizing their goals. The PBC program became a supportive environment in which to identify and integrate this undesired aspect of themselves.

Kara

Kara is a new entrepreneur with her brother. She discovered the PBC program through a women's entrepreneur organization. Her goals were immediately focused on Life Coaching issues versus business objectives. She wanted to incorporate "all aspects of herself" into her life in order to become the person she wants to "become." She explained that during the past decade she had moved a number of times and had been in a few serious but unsuccessful relationships. Most recently she moved home to be with her family, and really seemed to desire a sort of wholeness in herself and ultimately in an intimate relationship and career. In general she spoke of currently feeling unfulfilled and lonely.

After a challenging conversation with her father, Kara's goal switched to wanting to become a better communicator and, secondarily, to become more tolerant of others. She described her intolerance of others' opinions if they were not in agreement with her own. She also described herself as judgmental of others' behavior if she deemed it inappropriate. She felt that people "should" know better.

It came out in our sessions that Kara presented a face of "Mary Sunshine" to people, often using humor to deflect unwanted feelings, but internally she described feeling intensely strong emotions. She talked about this aspect of herself as "Freddy Kreuger-like." (In psychological terms this behavior could be described as "reaction formation" in which someone feels very intensely one way but presents just the opposite emotion or behavior (i.e. usually a more socially-acceptable emotion or behavior) to others. Ironically, the person is usually unaware of this dichotomy and believes he or she actually feels the way he or she is presenting).

For Kara the practice of Presence began by simply noticing this Freddy-Mary Sunshine dynamic within herself. This practice of noticing changed the intensity and frequency of her feeling uptight, and she started to find humor in her situation. After this initial awareness she discovered many uncomfortable feelings within her: anger, sadness, and loneliness. Anger had always been her initial emotion and she would respond by having conversations in her own head (which often dismissed the person such as filing them in the "dumb-ass" folder) but once she became more present to the anger she saw the sadness and loneliness as well.

The practice evolved to simply be present to whoever she was now, in any moment. Although it was difficult, Kara accepted the challenge and faced the fear and discomfort of being present to difficult emotions. It was both a surprise and a relief when she discovered that by allowing herself to experience and express emotions, they actually came and then went away quickly thereafter. Once she was a bit more comfortable feeling her strong emotions and expressing them with herself, she began to be able to think about specific details that upset her. Eventually she was willing to take another risk and practiced communicating a few of these details to others. Again a surprisingly pleasant outcome resulted from this new behavior: People listened to her and responded either through action or further communication and clarification. Consequently, she felt closer to these people.

By the end of the six weeks Kara felt more comfortable experiencing and expressing emotions, which resulted in her feeling more in control, centered, as well as closer to people. In regard to her business, she was no longer putting off difficult conversations with clients or her brother. Her clients were quite happy to know where things stood, whether good or not so good. By the end of the six-week program Kara knew there were still conversations to be had, however now she had choices of whether or not to have them whereas before avoidance was the only unfulfilling option. She felt more even-keeled, and her perception of herself and others had started to change.

Kara's own words

I have moved four times (meaning four different city/states, in the past 7 years) and had a great number of jobs. There are things that I have appreciated and disliked about the person I became during each of these transitions. I want[ed] to incorporate the wonderful aspects of who I have been at different times into who I am going to become.

During the process of trying to incorporate the different parts of who I have been with who I am going to be, I discovered a large gap in communication with others. This is a great part of what my goal became. To be able to respectably have a conversation with people of differing opinions and be able to express myself when something really annoys me, would be an amazing gift.

I knew that I had some issues that I should be addressing. I learned a pattern of avoiding not facing. This includes friends, family as well as myself. I started to just notice how I was feeling when issues came up as well as how I was willing to deal with them. Then I began to give myself permission to feel whatever I was feeling. After a while of taking notice of my feelings, I began to allow myself to express my feelings. It has been an amazing journey. People I know very well have mentioned it. Last night I received a wonderful and ironic compliment. I was told that "You are so present with yourself." I just about fell over laughing given what I have kept in my mind for the past 7 weeks. 😊

An incredible change has occurred. I pay attention to my feelings, which one would typically say would be a common occurrence, but it wasn't for me. I began to notice what made me uncomfortable or upset. When you can feel what is going on, you have a much better chance to deal with it.

I am much more honest about who I am, where I am coming from and what I need. This has greatly improved my relationships with a number of people in my life who I have had difficulty relating with well in my life

My job is almost entirely about communication. I have realized that making the "tough" phone calls early is so much better than either making them late, or not making them at all. People are so appreciative of my willingness to discuss anything with them.

Sean

Sean came to the program wanting to refine and learn to better articulate his marketing message for his company. He works with children as a consultant/tutor, applying focusing practices to help the kids develop social and academic skills.

In outlining his program we explored what is currently occurring for Sean and it turned out that he stumbles when attempting to describe his business. This happened right in session so we unpacked what was occurring. Sean's approach to his work is very personal and tied in with his own spiritual practice. When questioned deeper about this work he described becoming flustered. His response to becoming flustered is to incorporate a spiritual exercise or technology that he terms "a grounding practice," one which allows him to shift the nervousness, stand up straight and feel confident in

delivering his message. The result of this grounding practice is that his internal conversation shifts from a “failure” conversation, to “I am impressive, significant, and glowing.”

Sean’s program consisted of a combination of “presence” practice and basic homework assignments regarding his marketing message. In order to become more clear about what he does and communicate to a broader audience he created “core concepts” in two forms: spiritual language and secular language. This expanded his vocabulary and focused his message when approached by people about his business. He could then choose how to describe his work, not compromising his personal integrity or the integrity of the work.

We then explored the dynamic of this split between feeling doubtful or feeling impressive, becoming Present to what is true for Sean before he applies his spiritual grounding practice. Upon further investigation it became clear that this practice shifts, or changes what is true and uncomfortable in those moments for Sean, which is that he has doubt. After a few weeks Sean was willing to go as far as preventing himself from applying his spiritual practice in order to be present with and work with this doubting self. The metaphor of strengthening Clark Kent rather than turning into Superman described the process.

Sean was willing to stay with the discomfort, uncertainty, and doubt in order to work through this doubt-inflation (Clark Kent-Superman) dynamic. He applied the SOAA practice, aligning with authentic fluidity and his core concepts when communicating with others from his natural state (initial doubt). After stumbling and feeling unsure of himself at first, he increased his ability to feel more focused and communicate clearly without needing to implement his grounding practice. He described the outcome as having strengthened his natural state. We identified his need to implement this spiritual grounding exercise as a feedback signal that indicates his desire to change what is happening internally, that is, doubt, discomfort, fear, and so forth. At the end Sean did report having more acceptance of himself and his “humanity” or imperfections, and also indicated that he still wants to continue incorporating this grounding exercise if and when needed.

Sean’s own words

My goal was to communicate my message more effectively to my target audience. It was important to me because I felt that I was not being clear and effective in the way that I have been marketing, or in the way that I have been communicating my message.

I think the practicing of noticing what happens inside of me when I find myself in situations that I’m asked to communicate my message was very helpful. I also felt that practices where I wrote up some core concepts of my work and put it into more secular language was also very helpful.

What I learned was that there are times when it’s really beneficial to show your stumbles and your weaknesses. I’m not always served by hiding these things, and that it’s okay to

expose these things as a way of connecting and also showing the process that is, at the core, the service that I am providing.

[I am] more easy going, and less judgmental towards my shortcomings. [I have] more confidence in revealing the whole aspect of who I am. Less worry about the future, more trust that things are going the way they should be going.

Teri

Teri entered the program with a specified, measurable (very ambitious) goal pertaining to her business: a wellness business structured as a multi-level marketing business. As we assessed what needed to occur during the following week, Teri expressed fear. She spoke of her fear as being like a frightened, frozen child, yet Teri presented herself as an articulate, confident, highly-successful professional. Since her business was in the wellness industry, her practice was to practice wellness in the form of self-compassion, allowing all aspects of her to come along on this journey, even the frightened child. Her tendency was to present herself as an expert, which was reinforced through her position as an experienced nurse-educator.

The following week Teri reported that she wasn't able to speak to anyone about her new business, which gave the coach a new perspective on Teri's situation. The coaching conversation evolved into Teri's sharing of a childhood traumatic experience. It became apparent that Teri's stretch goal was quite unrealistic and that we needed to start at the very beginning. Her stretch goal became to simply learn about her business and learn how to engage people in a way that included all aspects of her (versus projecting an image).

As Teri attempted to move forward she struggled and was ultimately confronted with her insecurities, which conflicted with her highly competent self-image. The coach noticed Teri's habit of comparing herself to others, which was especially occurring during her weekly team phone calls where business colleagues discuss goals and achievements. There was a level of compassion surfacing when Teri declared that if she wasn't going to move forward on her goals, she would also not beat herself up, which was her habitual response. As the holidays neared, things got worse rather than better as family issues surfaced.

During session five Teri was "not doing well." She reported that she was working to "hold herself together." She also had taken action in response to her state, making arrangements to return to a more supportive working environment. While it seemed the traumatized child was resurfacing strongly, the coach asked about the competent adult with the question: "What can you be responsible for in this moment?" Teri's disposition changed quite suddenly in response to this question, as she outlined steps that she COULD take, which included making an appointment to see a doctor. This question seemed to call forth the healthy, competent aspects of Teri.

The following week Teri reported a number of steps taken to move forward in her own self-care and well-being. She outlined two scenarios that surprised the coach: Someone

had called her a monster, which would have been upsetting in the past (feeling that it was true). Her response was quite centered and calm, realizing that there was a “part” of her that felt this way, yet this “monster” wasn’t all she was. She was able to accept this feedback and know that she is making progress integrating any “shadow” aspects of herself into a healthier, more realistic self-image. Secondly, she had stretched herself, even in this vulnerable state, by facing and successfully meeting a personal challenge.

Teri’s coaching program ended up going back to the basics of establishing a more stable personal foundation. While the issues dealt with may be more psychotherapeutically oriented, the coach continued to follow the client’s process, drawing on whatever competencies were available in the moment, and establishing weekly goals based on what was available. [The coach was also very aware that this client is surrounded by psychologically-supportive resources: The client is enrolled in a spiritual psychology Master’s program and attends classes on the weekends, and is a nurse in a hospital full-time during the week. While the coach was ready to refer the client to a psychotherapist, the client offered to do this herself and thus the coaching continued in tandem.]

Teri’s own words

As part of my own school project, I have the goal to build my wellness business to support me, allowing me to leave my position as an RN and focus on wellness. Long term is that it supports me, in that I may follow my heart in humanitarian service, having greater freedom for this and to pursue other interests.

[My original goal was] to create a Platinum Distributorship by the time the 6 week coaching had ended. The new goal became to step back, take a breath, get support, nurture, slow down, and determine what I can be responsible for next. To participate in the present and allow for all my parts to participate. The reason the goal changed was that in order to build the business I had to talk to people and I had history that was getting in the way and causing fear.

I had a goal that required me talk to prospects, but I found I had too much fear to do that. What I learned were a group of tools that kept taking me backward until I had weeded through the blocks that were in the way and found a way to participate in wholeness and in the present. I now feel ready to talk with others, and have begun to truly own and embrace the business model I am practicing in.

I found a way to relate to myself more than ever before. I feel that my emotional state has become stabilized and I am able to ask for and get support as I need it. I have also learned to better facilitate myself when difficult emotions arise. I was able to receive some difficult emotional information regarding my shadow and take it in as information being neutral with the information, considering it and transforming the way I am with myself and in the world. I could now bring forth the shadow and have it dance with the light. I also began to truly support myself more than ever before, thus activating a support system I had built but was just waiting for me to begin participating in my life to this degree.

I feel like a different person. When I started I believe I was coming at this from a future fantasy, I had unrealistic expectations of myself for the six weeks but didn't really realize it. In the 2-3 week I fell deeply into the past, filled with fear, stuck, moving into what felt highly depressive and dark unable to see how I could come out of this and actually build a business. At the end I had found the present, and have tools to help me identify when I am in the future and find my way back to the present. It has been highly valuable, and I now know that I do have the capability to be successful at the business I have chosen.

Katrina

Katrina joined the coaching program in order to find support in taking her business to a new level. She is in the midst of a life transition purchasing her first house, finalizing a divorce, moving, expanding her business, and having blocks of free time since her son has entered kindergarten. She now has time, space, and energy to pursue her goals full-time.

Katrina's initial goal was to triage her tasks as well as move through the resistance that arises as she takes on this new challenge of growing her business.

Initially it was clear that Katrina was tired and needed to complete her move and get situated and settled into her daily life. In our six-week time frame we discussed the specific, attainable stretch goal of getting established in her personal and professional space and taking the next steps in her business (business plan) with harmony and ease. She quickly articulated a relationship characterized by both excitement and resistance when it came to most of her activities.

Through our discussion of becoming present to self, Katrina expressed wanting to refocus on her own well-being now that her son had begun school. As a result she began with her yoga practice. This went well but soon she was faced with many emotions and her work in the program was to be present to them.

Katrina saw that in some ways her self-care becomes simply more "to dos" and so we replaced specific actions with the question, "What is Essential in this moment?" This practice allowed her to truly be present wherever she was and to allow action to occur from whatever was essential in that moment. Katrina rediscovered play and reestablished old social connections that rejuvenated her.

As we moved through issues of self-care creatively, fear surfaced. A metaphor of making eye-contact with the fear came out of an experience Katrina had with a dancing partner the previous week. Katrina applied the idea of "making eye-contact" with the fear instead of burying or avoiding it. When checking-in with her goal progress, she expressed confusion. We had moved from business objectives to personal well-being. When we began to refocus on her business objectives, specifically her business plan, Katrina's resistance surfaced. Katrina reinforced in herself and to the coach what was essential, which was defined as continued self-care in order to establish a more solid foundation for the upcoming challenges. Next week the practice was to continue being present by asking this question and simply take the next step.

The following week Katrina described working with fears and facing obstacles by simply being Present, which she articulated as “not pursuing but not avoiding either.” She continued doing whatever was essential in this moment to remain present to her objectives. Eventually she reengaged with the business plan and even expressed excitement around it.

As a single parent Katrina’s program focused initially on becoming present to herself and establishing a foundation upon which she can grow into a larger role as entrepreneur and educator. As her program progressed, becoming more present to others and work meant encountering resistance and fears, which she did. For Katrina the key was to “dance” with all of it.

Katrina’s own words

While operating a small, one-person, service-based business for years, I am in the middle of upscaling the size and scope of my business, to one that will reach a larger audience. It is completely unknown territory. So, in addition to negotiating the work/live balance often a challenge, it is twice so with the element of newness and growth. It seemed a particularly timely event to receive coaching that would help me to distinguish the essential places for my attention.

My coaching topic was to triage the tasks before me as I tried to meet financial and logistical obligations. As I realized that I was very good at accomplishing tasks, and not too bad at triaging them, my goals soon turned to those of self-care, rest and relaxation. I came to realize that self-care is a crucial element in leveraging all other time and attention I put into my business and with my clients.

It was the structure and mirroring of the coaching relationship that helped me to first “see” clearly and then to feel support in trying on new behavior. I was able to more clearly define and attend to some of the behaviors that can easily distract and confuse me into placing my attention on non-essential tasks. Without the structure of the coaching weekly coaching sessions, I can feel the ease with which I slip right back into old behaviors.

Vacation as well as the coaching brought me into more commitment to those activities which truly bring me joy, relaxation and connection. I had the opportunity to look at the role fear plays in my relationship with others, work and self. The practice of presence in the face of fear allowed for some connections to occur that might have otherwise been avoided. I’m still working on [the quality of relating to my work] and finding ways of bringing play into my work. I was just beginning to address this at the end of our sessions. I suspect that it will greatly increase my level of presence with self, others and work should this occur more often.

Coaching as Forum for the Clarification of Values and Priorities

The researcher considers two cases moderately successful in terms of applying the specific PBC methodology. Though the six-week program was considered less effective in these two cases, both participants engaged in the PBC process and reported some clarification of values and priorities.

In the first case, the coach concluded that the research agenda got in the way of meeting the client's needs: The coach was interested in further integration of the initial learning while the participant expressed a desire to move on to other topics. Case two proved less effective as the client expressed the desire for a deeper understanding of the PBC process, both in terms of philosophical underpinnings and expected outcomes.

While the coach provided verbal (and one written) references, uncertainty (the impetus for this study), and the "spiritual" component of the PBC process created distance in the coach-client relationship.

Naomi

Naomi began the coaching program with a measurable goal of selling a specific number of her children's CD's this holiday season. She also wanted to approach this in a new way that would allow her to slow down, that is, "consciousness first," so she would work smart and watch the CD be successful. She wanted to create a compelling vision (an approach that didn't require her to work so hard) and see demonstrable results that confirm she is on the right path.

In her initial analysis of the goal, it became clear that she would not be very challenged by this goal. She is very competent and effective in achieving big goals. With her priority on raising her daughter at this moment, her time is limited. She was also in the position of wanting to create another CD rather than promote the existing one. She expressed being in the position of having choices. Because she had choices and expressed wanting more joy and engagement with work, her first weeks practice was to notice and engage with tasks that feel joyful. She expressed a desire to create and play so the coach gave her permission to do so.

The following week she expressed disappointment with her practice because thinking about tasks wasn't inspiring. Naomi expressed the desire to have a vision with "strong emotional content." Her previous goal was put on the back burner and her new stretch

goal became one of discovering a new way of relating to work and success that feels “juicy and healthy.” There seemed to be a lot of room to discover a new approach to work since she had many opportunities around her. Many people want to work with her and she has creative ideas already set into motion.

In applying the mindfulness practice the following week, Naomi noticed moments of anxiety in which she wanted to “check out” of her body. She also noticed a disconcerting feeling of doom. This was in conflict with the positive nature of Naomi’s language when talking about her attitude toward life: amazing, fantastic, fabulous, wonderful, beautiful, magical, and so forth. Her practice was to simply continue doing the presence practice and align with noticing what was true for her in any moment versus putting a positive spin on things.

The next week she reported experiencing resentment almost every day. Naomi is very competent and naturally giving and caring. This combination puts her often in a position of doing things for others. A switch can happen however, and her generosity can turn from free-flowing to resentment. Then she isolates rather than confronting. This is where she is now after an unsuccessful working relationship with another business partner: at home focusing on raising her daughter.

The PBC program allowed Naomi to practice being honest about what is true for her from moment to moment, while noticing her discomfort and denial of any negativity through the default shift to comfort and joy. Naomi continued to question her new relationship with work. Her program jumped around, from measurable goals, to interpersonal dynamics, to career vision, to concrete next steps for the CD, and never seemed to gain momentum and provide her with satisfying outcomes. In the end, Naomi didn’t have a clearly defined new relationship toward work, but she was certain that she wanted to work with others on transformational projects that contribute to love and light in the world, especially in continuing to create products for enhancing children’s self-esteem. This case was an example where the six-weeks seemed too short to be effective. The coach believes additional time would have been beneficial in providing clarity and answers to Naomi’s larger questions.

Naomi’s own words

My goal was to discover] a new way of looking at success/work [that is] juicy and healthy. [I] know my old way works but I end up pushing hard which doesn’t feel great...want to find other options. Original goal was a sales target for business over Christmas. Think it was just more of the push energy so wanted to find a new plan.

I think particular things [that were helpful] were the tools brought in by Elizabeth and observations:

- *need a little stress to keep things moving or it goes flat vs. too much push [What is the right amount of tension to stay interested, engaged, and challenged while not pushing too hard?]*
- *understanding me and how to make things work in an optimal way*

- *looking at happy/happy versus what is true [noticing a pattern of convincing myself that things are great when in actuality I am feeling resentful]*
- *looking at resentment and preventing by thinking ahead*
- *oxygen mask first [self-care instead of taking care of others and expecting they will in turn take care of me]*

I feel like there isn't a clear beginning and end for me personally....so the coaching is one part of life that helps me see what is true now. It feels like in some respects this is one thing that slows me down...stopping, getting present, observing...trusting at some point I will act but I don't jump on things like I used to which has advantages/disadvantages.... I am aware of how much I need to listen to the discomfort and deal with it before resentment kicks in. My stomach problems are worse not sure if there is any link to this work. I am taking more risks here [in the realm of emotion and relationships].

Naomi's response to the coach's summary write-up: *This looks pretty accurate. I think you have it—sometimes uncomfortable to read for me because I don't love sounding so unclear and it is true I am in that time when my direction is not clear—which is I guess the beginning of the next journey.*

Matt

Matt is a 37 year old entrepreneur in the high-tech industry who came to the study through his ex-fiancée. She, along with others in his life, thought that Matt's life was out of balance. Initially Matt believed this as well and described his life-style as being "insane" and "frantic" during the screening interview. His goal quickly changed as was foreshadowed from the start: When asked if there was an inherent desire to achieve the goal of life-balance he answered, "No."

Over time Matt expressed that his underlying desire is to be connected to those he cares about. Relationships are very important to him. Therefore he was in the study because there was conflict between Matt and the people he cares about. One identified problem was that Matt is somewhat conflict avoidant and, just as importantly, he doesn't trust emotions or emotional expression. Matt believes in the superiority of rationality over the more primitive aspects of human beings (emotions) and thinks that emotions are manipulative. The coaching sessions became clarifying conversations for Matt, as he began to realize that he is quite "passionate about being dispassionate."

Matt is exceptionally bright (the top of his class in every institution he has attended) and loves to discuss, share and debate. However, when upsetting emotions or disappointment is inevitable he acknowledged becoming flustered and intolerant. In such situations he tries to fix or short-circuit the problem by jumping to the endpoint with a "damage limitation conversation," often neglecting to explain himself or his rationale during these emotionally intense moments. The results are usually disappointing for both himself and the other.

As Matt practiced being more Present to whatever was arising in the moment (versus short-circuiting an interpersonal conflict and/or staying rational) he experienced

numerous responses. Noticing his own body and emotional responses, he discovered the existence of physical sensations and deep internal conflict when he tries to portray himself as an entrepreneur of absolute certainty. In his intimate relationship he experienced making an effort to be Present, which to his surprise was met by suspicion, accusations of not caring because he was not immediately responding, and being called odd.

Matt was willing to experiment with different behaviors, and seemed to gain insights about how emotions and internal conflict play a role in his day-to-day life. He described the process as quite inefficient and a waste of time if the end goal is to reach a rationally agreed-upon solution. While interested in new approaches, Matt evaluated them based on his personal philosophy, which was characterized as “somewhere between the ‘challenge everything’ view of the post Enlightenment Freethinkers and the world view of Aristotle where the divine is best sought out by a reasoned, logical mind.”

Matt felt that the coaching was most helpful in underscoring that he really likes his life as it is. While the Presence-Based Coaching method was less effective in itself, the six-week program was worthwhile for Matt because it offered him the opportunity to explore bigger life questions.

Matt’s own words

My original goal was to try to achieve better balance between my business and personal life. However, it soon became clear that I personally was not experiencing a problem with life balance, but some of those around me were and it was my concern about how I was making them feel that was the concern to me.

From this, further exploration revealed that a certain amount of my concern for what other people think stems from the my internal struggles with dissonance between what I actually feel I ‘know’ and what I have to project that I know in business and personal situations.

The coaching process helped me to identify the real question that I needed to answer. I am not sure that I would have found that question in such a timely way.

The discipline of the weekly session and feedback process provided the framework, which forced my thought process along and the actual sessions themselves provided a good forum in which to test the various ideas and revelations of the week.

The coaching approach utilized a set of principles of which, shamefully, I am largely ignorant. As a result it was hard for me to appropriately respond to some of the coaching lessons. There are some “world view” assumptions that are built into certain aspects of the approach which need to be understood and more importantly believed to be helpful.

As a result, for me the most benefit came from the conversations around the topic in the context of two people talking rather than benefit from attempting to apply concepts of

“being present” or “more heart centered,” etc. as applied in my daily life. I now find myself with a new set of questions for me to resolve and I am very comfortable with that.

The biggest change for me has been in understanding that I do actually like my life quite a lot and the things that I struggle with are actually the big questions of our time and not issues of whether I should give up with being an entrepreneur and go work in some cubicle somewhere.

Moreover, I have also been exposed to some more emotional conceptions of response to the environment particularly in the context of conflict. While this approach does not currently fit easily with my nature, the process of experimentation in pushing myself outside of my normal “comfort zone” is a valuable exercise for self-development.

Overall, I found this a very interesting and rewarding process. Irrespective of approach, the mere effort of self-reflection is intrinsically valuable and certainly helped me to reaffirm what I am doing and why I am doing it.

Matt’s response to the coach’s summary write-up: As I reflect on the experience it is more and more clear that the quest for the question was the goal (as it may be in life) so the process of self reflection and coaching was extremely valuable, even if the process does not naturally resonate with a rationalist like myself. My aspiration is to constantly challenge my assumptions in life and in that regard challenge of my intellectual process for understanding the world is a very valid and important endeavor. The comments you selected from me, seem to suggest that I did not get that much out of the experience, but I did, though possibly for reasons that were initially unintended.

Summary Reflection

While the case summaries describe four different ways that Presence-based Coaching influenced behavior, these categories are not exclusive of one another. The researcher suggests that most participants experienced each process to some degree. For example, many participants used the stop, observe, align, and allow steps as a “launchpad” or “reset” button, which allowed him or her to (re)focus and take action in accordance with desired outcomes. Also, emotions or Emotional Intelligence (Goleman, 1997), became a common topic of discussion as the participant and coach explored the participant’s Way of Being in relation to personal and professional issues. The result was often identification and integration of a higher degree of emotional awareness, which

could be considered a contribution to wholeness. The next section analyzes the PBC process week by week. This section describes the process of participating in the PBC program by examining the large group's reported outcomes week by week.

Weekly Processes and Outcomes

Documents providing the data for the thematic content analysis include: the preassessment questionnaire, Session One form (Flow assessment), coach's session notes from weeks 1-6, participant reflection questions from weeks 1-5, the postassessment questionnaire, and a final program evaluation form. Using the TAMS (Text Analysis Markup System) qualitative software program developed by Dr. Matthew Weinstein, the researcher identified 3807 coded passages, which were sorted into a total of 260 codes. These codes were grouped into five general categories: WHO (participant information); PROCESS; OUTCOMES; PBC EVALUATION; and COACH PROCESS NOTES. The following section contains a description of the PBC outcomes, which are a combination of both the PROCESS and OUTCOME categories of the thematic content analysis. For example, insights, engagement, communication, and discomfort are here considered both a part of the process as well as an outcome of practicing Presence.

The six-week intervention consisted of a Learning and Integration phase. The learning phase included two levels of intervention: Level I- cognitive reflection on Presence, and: Level II- introduction to the *Sensing, Looking, & Listening* exercise, or a phenomenological experience of Presence.

Week 1

As discussed in the Procedures section of the dissertation, week one consisted of a Level 1 intervention, or cognitive reflection on what it would mean for the individual to

become more present, that is increase his or her quality of relating to self, other, and work. Alan Sieler's (2003) Way of Being analysis was a common intervention during week one. Participants received unique practices in noticing, or becoming more aware of how they were approaching their life and/or work.

Outcomes ranked in order of reported frequency were: Others (15), Insight (11), Happy (6), and Calm (5).

Others: (15)

I was more present with my friends this week and was able to contribute to them more, even when I was busy. I found I could be clear that I was in a rush but that I would love to catch up for a couple of minutes . . . I could tell I was able to make the time count without making them feel unimportant or low on my priority list.

Increased quality of experience with my Mom—had lovely time setting up her Christmas decorations and I wasn't all stressed out about working—I was very present and pleasant for the time we shared. Increased quality of relating with [my partner]—clear and distinct moments of connectedness, rather than flighty moments in my work preoccupation.

Insight: (11)

not always is actual action real movement

I noticed that I don't give people the amount of time they need to talk. My pause in conversation isn't long enough. If I let the pause be longer, people open up more. Great realization since this is what I do for a living.

Happy: (6)

I noticed that if I started to wind up the structure dictator, I could simply prompt myself to take a break and remind myself that I was trying things differently for the week...I enjoyed myself and found new and more time efficient solutions during the week too!

Calm: (5)

I am much calmer.

I have been using this at moments when I start to feel overwhelmed and it resets me to a more calm baseline.

Week 2

Week two began the Level II intervention, or introducing participants to the phenomenological experience of Presence through the 4-5 minute abbreviated mindfulness meditation exercise *Sensing, Looking, & Listening* (Appendix B).

In session, participant responses to the short meditation exercise were:

“new, more sensitive”

“good, challenging, felt on the ball, could concentrate on multiple things, didn’t have to abandon one, relaxed”

“effort, kind of wild, so many things I was noticing that I had not noticed before”

“extremely calming, feeling of just being here, just existing”

“sharper”

Participants received the weekly practice of (a) Practicing the 4-5 minute meditation daily in silence, and (b) Beginning to practice the four-step process of stop, observe, align, and allow (SOAA). This four-step process is referred to as the “presence practice.”

Outcomes for week two ranked in order of reported frequency were: Others (16), Difficult (7), Focus (7), and Communication (6).

Others: (16)

The results were all positive, though there were some cases where people wanted their task completed first, but I didn’t, and that upset them. However, this was a positive thing for me because it meant I was doing what “I” wanted and what was a priority for “me” before what others wanted.

I freely helped peers without suspicion.

I was basically more connected to my client, and to myself.

Difficult: (7)

When I was in a calm setting doing this drill, I noticed that I felt more centered. When I tried to do this in the middle of other things, I just could not pull it together. I think I need more practice. Let's discuss how this is supposed to work while doing other things.

Focus: (7)

A short mental exercise can help "bring me into the moment" whenever I want to elevate my concentration/productivity level in whatever I happen to be doing at the time... When I started feeling distracted at work I ran through the mental exercise of focusing myself on the present moment and task at hand and found my mind wandered less, my distraction decreased, and I became more efficient.

Communication: (6)

I confronted an issue with my husband...[we] realized we weren't being present with each other as often as we'd like and connected more this week...when speaking with my husband [I] would stop before speaking and sometimes say something totally different than I had thought or just say nothing at all.

Week 3

Week 3-6 consisted of the implementation phase of the PBC program. During this phase, the coach intended to support deeper learning and integration of the material introduced in weeks one and two. Additional conversations occurred to support the participants learning, however the practices continued to encourage cultivating presence in relation to self, others, and one's work.

Outcomes from week three ranked in order of reported frequency were: Others (20), Acceptance (11), Insight (12), Negative (9), and Intentionality (9).

Others: (20)

I feel it affecting the customers and the people around me in general, which in turn minimizes my stress level.

By being a bit more attuned to the emotional, I feel that [my partner] at least appreciated the effort though she did comment that I was behaving a bit oddly! . . . While my efficiency dropped from doing this, there was a discernable benefit to the relationship in discussing the emotion of the thing at hand rather than trying to get to an answer.

Acceptance: (11)

I have been back at work for a few days and have been present to things that are a mess or the things I am not handling properly but I am not judging myself for those things. I am merely chipping away at them and thinking how good it will feel when I have everything more “in order.”

This could be in the negative, depending how you look at it, but I have been more emotional. I have felt my tiredness more deeply, my strength and calm more deeply, I have been happy and joyful and calm, and bitchy and grumpy. I am putting this in the positive because for the most part I have just let it all be.

Insight: (12)

Now that I'm formally defining what “enough” is, I think that these work-related “distractions” are an important part of work tasks that need to be done and therefore need to be included in figuring out what is “enough.”

I realized that I often see people in a position of authority over me, or peers as someone who will resent me for doing things my own way, or for having it come easily to me. I feel that unless I am killing myself to get something done there will be people who are disappointed. I also remembered that when I focus on what I love and having fun I have been incredibly successful with a great deal of ease. I have a very creative mind and helping people through problems becomes really easy and fun. . . . I reconnected with some of the skills that have really served me in the past. I realized I had thrown the baby out with the bath water and have started to integrate those skills back into my life now.

Negative: (9)

Efficiency went down, spent more time in the minutia of the day.

Practice of presence brings up a lot of sadness . . . [there is] resistance to experiencing it because I want to accomplish . . . [sadness] takes motivation away because I want to comfort [myself].

Intentionality: (9)

I accomplished the things that were more important to complete during the week . . . specifically I do more acting, and less reacting.

I feel myself pulling away from the “group think” and blazing a new softer trail that really suits me. That both excites and scares me.

Week 4

The same outcomes from week three existed in week four in a slightly different order: Others (21), Insight (11), Acceptance (6), Negative (5), and Intentionality (5).

Others: (21)

I used this framework in my interactions with siblings, parents, and grandparents throughout the week—it really helped ease some of my tension and apprehension in conversations, and helped me better convey and express my desired feelings to them.

Both of my client relationships are moving forward and trust is growing.

. . . perhaps the feeling of connection, and being able to notice when I was connected to others, even when I felt isolated.

Insight: (11)

When I used the different approach of paying attention to where my attention goes when I interact with her, I realized the negativity was partially my responsibility.

I get it now—that piece about being “all stuffed up” with a cold—the cold did offer to buffer me from feelings and now that I am free of the cold, I am feeling many things—some not so comfortable. Some of my relationships aren’t so pleasing—and are in need of growth—growth can feel weird sometimes and a bit tricky since I have been so removed from close friends emotionally . . . This is hard stuff to keep up . . . how tempting it is to remain in a place of overwhelm . . . so as to avoid “seeing” things honestly and to use “structure” aka rigidity to keep feelings and relationships at a distance. . . . On the other hand, pausing and mindfulness create opportunities for better relationships—particularly with

self. I am finding that I am more and more responsible for the quality of my existence and relationships.

Acceptance: (6)

I am allowing our relationship to flow from a place of acceptance now, which is a huge relief. In turn, she has become more agreeable and positive.

[I] love dropping ritual—all the things I do to make myself a better person.

good opportunities to talk, stumbling and being okay with this . . . not as scary . . . don't need to shove [it] away . . . it's not a disaster . . . before I blamed myself, was a cast-out, was a failure . . . now I embrace/include [this part]. [There is] value to including it . . . something to learn from here. [I] can relate to others better. [It] isn't as much of a schism/duality.

Negative: (5)

A negative outcome could be that opportunities, which may be larger, are not getting any attention at all because there is no time to look at them.

Negative—sitting in resentment has felt so lousy. See how much resentment there is. Not really knowing what to truly do with it.

I felt a great deal of confusion about the whole issue of goal setting vs. non-goal oriented approach to life. Messages seemed to be coming from everywhere about the importance of setting goals. It felt in conflict with what I was experiencing and the joy I was getting from being less structured.

Intentionality: (5)

When I decided I wanted a day off, but saw emails about work or heard voicemails, I checked in before automatically responding. I responded when I was ready.

I noticed that I am not so quick to jump into business gigs—I noticed that a natural feeling of “selectivity” is occurring.

. . . feeling more confident—not acting impulsively until [I] have a chance to consider . . . less impulsive; more choice.

Week 5

Outcomes from week five ranked in order of reported frequency were: Others (21), Insight (9), Communication (6), Limits (6), and Negative (6).

Others: (21)

I applied it to family time by just focusing and staying in the moment instead of navigating around in my mind about the future.

People are definitely noticing and my interactions have become more positive.

I am feeling separate from the leaders in the company, while still feeling a part of the team. I have found that in previous weeks I felt confused about how much I had to be like them to belong.

Insight: (9)

It was interesting to see the old practice of grounding as a way of “being Superman” and the new practice of presence as a way of “strengthening Clark Kent.” What it means is that it’s a lot easier to be in a natural state and just be who I am in that moment, and not have to worry about turning into someone else, or trying to come from a specific place of my persona. It’s easier to just relate as a more whole being.

Communication: (7)

I am much more willing to do things, make the not-so-fun calls at work, talk with people in my family about issues that come up, whatever. My fear of these situations is diminishing.

Clear and direct communication with client regarding fees.

Limits: (6)

I have added to my list of new years resolutions “Don’t make too many new years resolutions.”

Clear boundaries with family on Jan. 2 holiday—“I can’t hang out with you—I need to work.”

Accomplishing the tasks I was assigned, and only those tasks, related to a volunteer gig.

Have been able to stick to boundaries around the amount of time I work much easier than previous weeks.

Negative: (6)

I have not been trying to focus on other customers or other opportunities, so they may be feeling neglected.

I allowed myself to engage at an emotional level and really get stuck into the moment. This was seen as very strange behaviour by particularly my brother who is used to me being quite forgiving and focused on the bigger picture. Unfortunately as I became emotionally engaged I found myself using emotional manipulation as an added weapon to get what I wanted at that moment. In fact I found myself doing exactly the kinds of things that I have tried to encourage the rest of my family not to do.

Have still had moments of worry that I am not doing enough, that I will fall behind.

Week 6

After week six, participants completed the postassessment and program evaluation questionnaires. Total code counts throughout the six-week program were as follows:

SELF general (51): acceptance (36), calm (25), more aware (24), focus (23), wholeness (23), limits (19), nonattached (15), relax (14), centered (12), confident (13), creativity (13), less stress (12), taking time (11), authenticity (10), honesty (10), engagement (9), less avoidance (9)

INSIGHT general (63), intentional (33), clarity (26), perceive differently (16)

EMOTION general (70), fear (41), worry/anxiety (18), doubt (13), guilt/shame (12), happy (16)

BODY general (44), energy (9), sleep (9)

OTHERS general (119): communication (26), availability (16), differentiation (8)

WORK general (67): productive (20) efficiency (10), effective (6), leadership (6)

NEGATIVE general (30): discomfort (22), confusion (8), conflict (6), vulnerable (4)

TAO general (21): just be now (23); effortless (20), silence/stillness (18), what IS or what is true (11) nonjudgment (8), void/nothingness (7), subtle (5)

Change Summary

Changes or outcomes can be summed up in the following ways: In terms of changes in relationship to self, participants seemed to slow down and act more intentionally; develop a new approach to work characterized by more joy and energy and less effort; discover aspects of themselves characterized by wholeness; develop Emotional Intelligence; and increase focus. Changes in relationship to others included increasing communication; engaging or being more available to others; less avoidance; less reactivity; and increased risk-taking through honesty, which resulted in increased authenticity. In relation to work, participants reported learning new approaches to work; re-engaging with work, and increasing focus.

The following weekly entry provides an example that summarizes how the PBC process can affect one's relationship to self, others and work:

I practiced the mindfulness (observing) while in various professional board meetings. In one particular situation, after debating/discussion, I voiced objection and voted contrary to the rest of the group on one very dicey matter—an occurrence that does not happen often with this particular group of professionals. It felt both adventuresome and liberating to clearly define my views in calm and well articulated way, while not taking it personally that others did not vote on the issue the same way. . . . I noticed that when clearly provoked by peers, I remained non-entwined—participating in a discussion, but not so easily caught up in the underpinning, negative pieces. A calmness allowed me to remain more objective and less bogged down. This is a good leadership quality to have.

SOAA Examples and Modifications

Throughout the study a number of participants modified the SOAA process to something easier or more helpful to them. As stated in chapter 3, the researcher was

hoping that this population would support the development of an easy-to-understand description of the practice of Presence. Examples of participant modifications of the SOAA practice include:

“Lay back; feel everything; sense everything; breathing: “here I am...this is me.”

“The result of slowing down and centering is almost the same thing.”

“Slow . . . Notice . . . Feel”

“Readjusted practice: ask question first (align first) “what is essential in this moment?”

“Later I tried starting with all of them at once, attention to hands, feet, ears, eyes. It seemed as though I could bring myself into the present more quickly and for longer that way.”

“Reigning myself in (getting back in my body; hearing through my ears; seeing through eyeballs, sensing through body) finding stillness and satisfaction; noticing (without judgment and not having to say or do anything about it).”

“Cachitada de Elizabeth”—“white glove slap in the face . . . a wake-up.”

“When I don’t have time to do hands/feet easily I just put my hand on my heart and breathe.”

“Stopping, reflection on how important is this action? What do I need to know?”

Two descriptions of applying the four-steps of SOAA exactly follow:

“Before I do the call to the customers I am centering myself in my mind by stopping before I call, observing my mind state and centering myself. Then I think about what it is that I am calling for, what areas need to be discussed. Finally the call is placed and a conversation is allowed which moves in the directions, naturally (most of the time) which I had aligned with.”

“For example, on New Year’s Eve, my best friend called me at the last minute and said she wouldn’t make it to my party—to which many of her friends were coming—because she was not feeling well. I was talking to her on the phone, and I found myself being upset and rude to her because

of my frustration with the situation. I did stop myself (mid-sentence!), observed that I was putting a negative assessment on the situation (unfairly), aligned with the facts (this situation is what IS, and I can choose to be mad and negative or just enjoy the night without my friend), and finally allowed the night to unfold the way it did—in a great way! I know this is not particularly goal-related, but it’s the most vivid situation I can remember in applying this practice.”

Weekly Processes and Outcomes Summary

When looking at the final code count report after week six, processes and outcomes related to Self were most common. However, Others and Insight were consistently the most frequently occurring codes throughout the week-by-week analysis. During the entire program “Others” was the number one code reported each week. Therefore, even though participants were experiencing a variety of personal outcomes while practicing the PBC method, the effects were seen in their relationships with others.

After week one, the most frequently reported codes were happy and calm. Most practices after session one were given by the coach, and encouraged individuals to spend time doing something enjoyable or to simply notice a dynamic that was potentially frustrating their goal attainment abilities. Week two outcomes describe participants’ experiences of incorporating the meditation and SOAA four-step process into their daily lives. While the meditation proved to be difficult, participants experienced shifts in focus and they reported having increased communication with those around them. Slowing down and practicing Presence seemed to change individuals’ interactions with others: The interactions started to be more intentional and experimental.

After week two, the PBC learning process was complete, and the intention of the coach was to support the client to apply this new practice to goal attainment. Again outcomes after week three indicated that participants’ relationships with others continued

to provide the stage for practicing Presence, and experimenting with this different Way of Being. Participants started experiencing new levels of acceptance in regard to self, others, and their work. Intentionality, or acting versus reacting, was reported by a number of participants. Negative outcomes were also experienced as individuals became more aware of emotions and issues that had previously been unnoticed.

After week four participants reported the same processes and outcomes as week three. This was also the holiday week so participants were taking this Presence practice into their familial relationships, therefore having new insights in relation to family and personal life. Again, participants were expressing an increase in acceptance and intentionality. Participants reported negative outcomes such as losing potential opportunities by limiting or focusing one's attention on more specifically defined goals. Another potential negative outcome was the conflict or discomfort that resulted from more honest communication.

Week five outcomes indicated differentiation, feeling the consequences of breaking away from the "group think" approach, or establishing a slightly new value system. Participants reported beginning levels of comfort with a newly defined approach to life or work, and reported renewed interest or enthusiasm around goals. Outcomes included experiencing clearer communication with others, and more focus in terms of clearer goals and objectives, which was reported as limits.

Final outcomes indicate that the PBC program permeated all areas of the participants' lives: personal, interpersonal, and professional. Insights from both the PBC practice as well as the structured coaching conversations were reported throughout the program. These insights were frequently the material for the following week's practices,

and guided the participant's learning process. In general, participants' emotional experiences seemed to be positive at the beginning of the program as they received support and permission from the coach to slow down and become more present. After becoming more present challenging emotions such as fear, doubt, anger, insecurity, and other less comfortable emotions emerged in the participant's awareness. Eventually a leveling off of difficult emotions occurred as participants experimented with coping strategies centered around the practice of Presence. Acceptance, Insight, Communication, and Intentionality were often the outcome of dealing with difficulty. Negative outcomes were also reported weekly, and varied from participant to participant (Appendix W).

360-Degree Feedback Instrument Results

To further examine change in participants, the study collected additional first-person data as well as external data in the form of a newly-developed 360-degree feedback instrument. The 360-degree instrument consisted of four (10-item) subscales associated with Mindfulness, Flow, Presence, and Taoist attributes or behavior. Both participants themselves and four outside observers chosen by participants completed the instrument pre and post intervention.

T-tests were run to compare the means of (a) each item (40 individual items), (b) each individual subscale (four subscales) and (c) one total scale. Scale and subscale scores give data for only those participants who completed every item in the scale, and Total scores give data for only those participants who completed every item in all four scales.

Participants completed the pre-test before the beginning of the PBC intervention, and completed the posttest within 10-14 days of program completion. Of self-raters, 15

participants completed the pre-test and 13 completed the posttest within the given time-frame (one participant dropped-out of the program and another did not complete the assessment in the allotted time-frame).

Initially participants would not be accepted into the program until all outside observer 360-degree assessments were turned back to the researcher. However, the researcher changed this requirement in order to facilitate commencement of the study before the holiday season. The researcher had intended for the intervention to begin before the holiday season, but due to setbacks during the planning phase, the research could not begin until the beginning of December. The holiday season necessitated beginning the intervention immediately at the beginning of December rather than in middle or end of December when a number of participants would be traveling and away for the holidays. The participants had been successfully screened and selected, and all preassessment materials from the participants had been collected. The researcher wanted to have three weeks before participants started traveling. Also, it seemed like an appropriate time to begin the intervention as the lives of participants started getting busy with holiday preparation and celebrations.

Therefore due to the seasonal timeframe, the intervention began before receiving all outside observer assessments. Additional rationale for this change in requirement was: (a) the 360-degree instrument is not a validated assessment tool. Therefore as a pilot study the data is secondary in terms of achieving the goals of this dissertation, and (b) the qualitative data from participants is the most important data necessary to meet the goals of this study. The researcher received 54 out of 60 (90%) pre-test assessments within the

first 2.5 weeks of the intervention; and 23 out of 56 (50%) posttest assessments within ten days of program completion. The results of the 360-degree feedback instrument follow.

Correlations for Scales

The Standardized Cronbach Coefficient Alpha scores measuring scale construction and correlations were quite positive. Alphas for each scale are as follows: Mindfulness 0.71; Flow 0.77; Presence 0.69; Taoism 0.72; Total, or correlations of the different subscales with each other 0.91. It appears that the four subscales fit together well, and accurately measured each concept, for example the mindfulness questions accurately measured mindfulness, and so forth.

Since the Likert Scale was a 5-point scale with 5 equaling “ don’t’ know / not applicable” any 5s reported on the scale were set to equal missing data, or zero. Therefore, while a 5 is considered an answered question, it was treated as if it were missing.

T-test Results for Items, Subscales, and Total Scale

Because this was not a controlled experiment, it is impossible to know the precise source or cause of the following changes in 360-assessment scores. Given the exploratory nature of the study, no comparison group was solicited for this project. While there is evidence that something changed, further studies are necessary to better understand the cause of change that results from participation in the PBC program.

For self-raters, nine items out of 40 showed significant changes in means from pre-post test. Three out of the four subscales showed significant changes in means from pre-post test: Mindfulness ($p < .05$); Flow ($p < .05$); and Tao ($p < .05$). For other-raters, 15 items out of 40 showed significant changes in means from pre-post test; three subscales

showed significant change: Mindfulness ($p<.01$); Flow ($p<.01$); and Tao ($p<.01$); and the Total scale score proved to be significant ($p<.05$).

The nine items that showed a significant change in means from pre to post test for self-raters are items: 4, 5, 13, 14, 18, 20, 24, 26, and 33 (Appendix G).

Mindfulness

- *5. ... is attentive to the physical environment around him/her. (n=12, mean 2.6 to 3.5, $p<.05$)
- 13. ... is aware of his/her own biases, preferences, and points of view. He/she can articulate these mental “filters.” (n=13, mean 3.3 to 3.7, $p<.05$)
- 33. ... makes decisions based on the evidence and relevant facts provided. (n=12, mean 3.1 to 3.7, $p<.05$)

Flow

- *14. ... stretches his/her own capacities by taking on challenges that stretch his/her existing skills without overwhelming him/herself. (n=13, mean 2.5 to 3.3, $p<.01$)
- *18. ... outlines clear steps and strategies to achieve his/her goals. (n=11, mean 2.5 to 3.3, $p<.05$)
- *26. ... responds to feedback from the environment and is able to self-correct or make adjustments in the service of goal attainment. (n=12, mean 2.9 to 3.7, $p<.05$)

Tao

- *4. ... is very effective in accomplishing tasks and objectives. He/she gets things done. ... seems to accomplish tasks and objectives efficiently, minimizing roadblocks and other barriers to success. (n=13, mean 2.7 to 3.4, $p<.05$)
- *20. ... seems to have good timing. He/she is both patient and spontaneous and this results in positive outcomes. (n=11, mean 2.3 to 3.2, $p<.05$)
- 24. ...’s behavior can be described as “graceful.” (...’s behavior is marked by poise, dignity, and politeness.) (n=12, mean 2.6 to 3.25, $p<.05$)

(Items with asterisks were significant for both self and other-raters.) To review, the Likert scale for rating items was:

- 1= needs significant improvement
- 2= could benefit from development
- 3= is capable and demonstrates effectiveness in this area
- 4= is a role model
- 5= don't know/ not applicable

In summary, self-raters reported significant changes in means from pre to post test on three Mindfulness items, three Flow items, and three Taoist items. These same three subscales showed significant changes in mean scores from pre to post test: Mindfulness (n=8, mean 31.1 to 35, $p<.05$); Flow (n=10, mean 28.5 to 33.4, $p<.05$); and Taoism (n=10, mean 27.2 to 31.2, $p<.05$).

The fifteen items that showed a significant change in means for other-raters are items: 4, 5, 9, 12, 14, 18, 20, 26, 27, 29, 30, 32, 34, 37, and 38.

Mindfulness

- *5. ... is attentive to the physical environment around him/her. (n=18, 2.8 to 3.6, $p<.01$)
- 9. ... notices and responds to subtle clues or signals from others regarding their needs and desires. (n=19, mean 2.8 to 3.3, $p<.05$)
- 29. ... continues to refine his/her technical skill and competence. (n=19, mean 3.4 to 3.7, $p<.05$)
- 37. ... displays curiosity in both ordinary and novel situations. (n=20, mean 3.1 to 3.5, $p<.05$)

Flow

- *14. ... stretches his/her own capacities by taking on challenges that stretch his/her existing skills without overwhelming him/herself. (n=17, mean 2.8 to 3.5, $p<.01$)
- *18. ... outlines clear steps and strategies to achieve his/her goals. (n=16, mean 2.8 to 3.5, $p<.05$)

- *26. ... responds to feedback from the environment and is able to self-correct or make adjustments in the service of goal attainment. (n=18, mean 3.1 to 3.4, $p<.05$)
- 30. ... returns persistently to his or her goals and priorities. (n=17, mean 3.1 to 3.6, $p<.01$)
- 34. ... takes time for relaxation. (n=20, mean 2.7 to 3.3, $p<.01$)
- 38. ... has an established support system and utilizes this support system to achieve his/her goals. (n=18, mean 3.0 to 3.5, $p<.05$)

Presence

- 27. ... uses the wisdom of his/her head, heart, and intuition in combination. He/she combines “inner” knowing in addition to rationality. (n=20, mean 3.0 to 3.6, $p<.01$)

Tao

- *4. ... is very effective in accomplishing tasks and objectives. He/she gets things done. ... seems to accomplish tasks and objectives efficiently, minimizing roadblocks and other barriers to success. (n=19, mean 3.0 to 3.8, $p<.01$)
- 12. ... seems to exert little effort to accomplish ambitious goals. ... makes things look easy. (n=18, mean 2.6 to 3.2, $p<.05$)
- *20. ... seems to have good timing. He/she is both patient and spontaneous and this results in positive outcomes. (n=20, mean 3.0 to 3.4, $p<.01$)
- 32. ...’s interactions with others can be described as “harmonious.” (n=19, mean 3.0 to 3.5, $p<.05$)

Other-raters reported significant changes in means from pre to post test on all four subscale items including four Mindfulness items, six Flow items, one Presence item, and four Taoist items. Three of the four subscale totals showed significant changes from pre to post test: Mindfulness (n=15, mean 31.0 to 34.1, $p<.01$); Flow (n=14, mean 30.4 to 34.5, $p<.01$); and Taoism (n=13, mean 30.2 to 33.8, $p<.01$). In addition, the Total scale

score showed a significant change in means from pre to post test for other-raters ($n=11$, mean 124.6 to 136.0, $p<.05$).

In summary, from the reported quantitative outcomes the Flow subscale had the most number of items with statistically significant change in mean scores, followed by the Taoism subscale, followed by Mindfulness and then Presence. Although the 360-degree feedback instrument needs to be validated and tested against other similar measures, it seems to be measuring distinct constructs alluded to in the PBC model: Mindfulness, Flow, Presence, and a Taoist orientation. Three out of the four subscales showed significant changes in means from pre to post testing in both self and other-raters: Mindfulness, or step two (observe) of the four-step process, seemed to increase in participants as reported by self and others; Items describing the elements and outcomes of Flow, which informed the planning phase of the PBC process, showed significant increases in mean scores from pre to postintervention; Item scores referring to a Taoist orientation, which can be described as observational acceptance versus ego grasping, also showed significant increases by both self and other-raters. Step four (allowing) supported potential changes in participants in regard to a Taoist orientation.

Only one Presence item out of ten displayed any significant change over the six-week period as reported by other-raters: item 27, “uses the wisdom of his/her head, heart, and intuition in combination. He/she combines ‘inner’ knowing in addition to rationality” ($n=20$, mean 3.0 to 3.6, $p<.01$). Whereas the participants themselves did not identify a significant change for this item, others seemed to observe a shift in the way participants approached life and/or work.

Other raters were also invited to provide a written statement in regard to any changes observed in the participant during the six-week period. Twenty out of the 23 outside observer 360-degree assessments contained final comments. Seven out of the 20 comments explained that the outside observer had little or no contact to accurately assess the participant. Additional written comments provided by outside observers were:

I think Matt is more aware of his physical surroundings and environment. He seemed to have more of a work-life balance. I seemed to think that there were changes in how he interacts with people and is more aware of where they are coming from and their points of view. He seemed to be more relaxed overall. (Don't know if that was due to the holidays or the coaching.)

The thing I notice about Jason is that he has always just put his head down and worked diligently to overcome perceived setbacks relative to other more entitled colleagues/peer group (work only). Now I see that he is starting to see the whole picture more and realizing there are a number of things he doesn't know and should explore. In a sense, the game is slowing down for him (a basketball term). It is becoming more natural for him to do the simple things and he is wanting to expand to check out just how good he is. It's enriching to see an individual grow.

Jason seems to be more aware of the people around him and more willing to try and accept new things. Also, he seems to have a calmer demeanor and lives more for the present and seems to be enjoying life a little bit more.

Troy seems to listen a bit better, but overall there are no dramatic changes in Troy's behavior.

Unfortunately, I don't live near Teri and haven't seen her during this period. Due to the challenge she had at work and her withdrawal during that period, I didn't even speak to her much. The one day I did speak to her we had a very open, honest conversation. She seemed to be in a bit of a tail-spin. I can't say whether the coaching contributed to that or whether it had any impact on it.

[Angie's] enthusiasm is still there, but to all the activity it generates has been added more thoughtful, calm/quiet, strategic thinking (and time for same) to make sure activities and people she chooses to involve in those activities are in line with her goals and priorities. . . . On some of the questions I did change evaluations because I see that she is trying to work

and improve herself here. Whether or not this is due to this study is a big [question] because she is the type of person who is always looking to better herself. One other observation is that this is a very short timeframe for change. I see subtle changes because I am with her and around her a LOT. It may be hard for others to get a quality “read” on behavior especially with the holiday factored in.

More open to suggestions, and feedback. More focused on the goal. Able to express feelings better.

Six weeks is such a short period of time, so it is very hard to say. I think that he is becoming more forthright with his thoughts and feelings, which is terrific.

I see Naomi as taking better care of herself, communicating her needs in a loving way, being more gentle with herself, accepting and relaxed about life and where she is at.

Naomi seems to be getting more comfortable with looking after herself and with her not so nice feelings but colitis is not getting better.

[Diane] is really excited about your suggestion of doing her business practice like she does her yoga practice, and that suggestion seems to have re-energized her about her business and it’s possibilities. . . . Your coaching has been profound for Diane and could not have come at a better time. On the heels of a virtual health/energy meltdown, she was ripe for guidance on how to move forward in BALANCE and you offered that. Thank you Elizabeth!!

This chapter provided the results of implementing the six-week Presence-Based Coaching program with a sample of fourteen entrepreneurs. Goal attainment, processes, and outcomes of participating in the program have been examined using internal or subjective reports of the participants while outcome results were augmented by external raters who live or work in close proximity to participants.

CHAPTER 5: DISCUSSION

The results of this study suggest that practicing Presence can influence both what one does and how one does it. Specifically the results of this study indicate that the PBC model: (a) supports goal attainment, although there may be certain goals that are more appropriate for this process than others, (b) can be used in a number of ways depending on the goals and unique circumstances of the coaching client, (c) facilitates a relatively predictable growth process of increased awareness or insight, followed by challenging emotions or discomfort as one brings the learning of these insights into practice, followed by a subsequent integration or acceptance of the challenging emotions, (d) affects the personal and professional relationships of clients, specifically it engenders honest communication, and (e) supports differentiation, or authenticity, which may affect one's goal attainment strategies or value system in general.

This study also clarified that the PBC model: (a) may not be the quickest model in regard to goal attainment because it is an integral, or holistic model that values the whole human being, and may be therefore less appropriate for someone who does not want to “be in their body” while moving toward their goals, (b) needs support materials or further clarification for participants in terms of its definitions and processes, and (c) is founded on a specific set of assumptions that, if not shared by the client, must be clearly articulated and explained.

As the quantitative results suggest, Flow is one outcome of the PBC program. While the researcher feels that a variety of goals are appropriate for the PBC approach to goal attainment, a combination of interest, enjoyment, relaxation, and appropriate levels of challenge were important elements in goal re-evaluation for those who changed their

focus during the program. These qualities gave participants permission to disengage from the incessant mental and emotional demands of their business: They first disengaged in order to “unlearn” some of their work habits. The results of this were initially doing less, identifying the need to consider relaxation time into the equation for long-term goal attainment, and consequently limiting their focus. Once they began to re-engage with their entrepreneurial goals, participants reported new levels of energy and enthusiasm.

This model of practicing Presence created a level of uncertainty at the beginning stages as the individuals disengaged from their typical work habits. Continuing to practice Presence during this stage of uncertainty brought up emotions such as discomfort, fear and vulnerability. The inherent learning in the PBC model is that one discovers within themselves the resources for navigating the uncertainty, while the coach provides support and guidance. Discovering these resources within meant initially experiencing doubt, “emptiness,” the “void,” or “nothingness.” Not every coaching client is interested in this process of waiting for an organic or emergent inner wisdom to unfold in its own time, however this is the fundamental process of the Presence-Based Coaching model. Therefore this is a developmental, even transformational, approach to growth and learning. With this in mind, the researcher suggests that the goals best suited for the PBC program include an element of discovery or exploration.

This model is well-suited to the individual who is interested in attuning him or herself to the more subtle currents of information in order to discover deeper sources of knowledge and motivation. In other words, it is not easy to ignore inner contradictions as one deepens the practice of Presence as Jason explained: “Frankly, I think I was/am afraid of what this exercise is/will tell me. It’s sometimes hard to tell yourself that what

you really want is different than what you are striving for.” Presence seems to unearth these internal conflicts, ultimately paving the way to more harmonious actions that are in alignment with oneself, others, and one’s work. This is the Taoist orientation of the PBC model: discovering deeper levels of motivation and energy in order to successfully move toward one’s goals with less conflict and effort.

The case summaries provide the data regarding the PBC process and how it can be used to support goal attainment. The PBC formal structure—the coaching relationship—can provide the container or environment to experiment with totally new ways of working. For example, the coach may give the client permission to “do nothing for a week” in order to see what emerges. Having the structure of a follow-up coaching session one week later allows the individual to experiment in ways that he or she may normally not. Other ways the PBC program supported individuals was by providing tools that increased focus and attention; mirroring an acceptance for whatever arose in the process, which included inviting underdeveloped aspects of the individual to surface and therefore develop; and providing a regularly scheduled forum to discuss issues and questions that are important to the individual.

Results show that the PBC process encouraged a high number of insights from week to week. The PBC process promoted increased awareness about the subtler aspects of oneself, one’s relationships with others, and one’s behavioral strategies. While it can be argued that practicing Presence took some individuals out of initial states of Flow, it can also be argued that the process of increasing awareness took people out of a pre-reflective, unconscious state concerning some aspect of their lives (Welwood, 2000).

Two participants in particular described living a life somewhat in flow. For one (mentioned below) the practice made him more self-conscious, specifically it made him aware of uncomfortable emotions and feelings. The other entrepreneur enjoyed going very fast and conjuring up opportunities. Both came to the program because they were not satisfied with the outcomes of their actions, or others were reporting negative effects of their actions. Therefore, while they were in Flow, the outcomes were having somewhat unfulfilling consequences. Discovering what was happening required reflection on their behavior, or becoming conscious of self. Matt's case serves as an example of this point:

I have learned that I really don't "think" emotionally (on re-reading, I realized that my choice of language is almost as strong a statement as the sentence itself—"I have learned . . ."). I find it very hard to think about how I am feeling at any moment in time. I have been trying quite hard to observe myself over the last few days (this may be anathema to the presence concept) to see how I feel in certain circumstances. What I realize is that mostly I am trying to process all the things running through my head and I actively seem to try to view the events before me dispassionately.

Positively, I am beginning to observe myself, somewhat like a giant hairy lab rat, in my entirety rather than just what is going on in my brain. Negatively, observing myself distracts me from the task at hand a lot of the time and I have to stop, do what I need to do and try to think about what happened after.

Practicing Presence creates self-awareness, promotes insight, and encourages more adaptive behavior that may eventually promote new experiences of Flow. From our understanding of Flow, learning new skills is unlikely to promote Flow because the sense of self-efficacy has not been established in regard to the new activity. The PBC process introduces new activities such as observing and allowing which were new to participants. While participants reported high levels of self-reflection and insight during the initial process, the outcomes indicate that six-weeks of practicing and implementing the PBC

process increased their overall level of Flow as measured in the 360-degree feedback instrument.

Matt's writing also serves as an example that the PBC process promotes self-reflection, and self-reflection, as studied, in itself does not guarantee change (Grant, 2003b). However a result of this example of self-reflection is also an insight concerning Matt's normal pattern of behavior. The PBC process consisted of using this insight as a guide to develop new practices or strategies for behavioral change that may lead to more fulfilling results for the client. Therefore the PBC process of development consists of practicing Presence—which includes self-reflection—receiving insights, and integrating those insights into more adaptable or applicable behavior. This researcher proposes that supporting clients to move from insight to insight integration is the most central principle of coaching.

The process of self-reflection, however, can be challenging as is revealed in the qualitative thematic analysis. Discomfort, especially in relationship to unwanted emotions, was a frequently reported outcome of practicing Presence. Rather than encouraging movement away from the discomfort, the PBC method encourages observation (observe) and alignment with one's intention. The PBC model also supports allowing or taking actions in the service of what is trying to emerge, both a Taoist orientation and a strategy promoted by Senge et al. (2005). For some individuals what emerged was difficult yet honest conversations with others, which ultimately created closer relationships. For other participants what emerged was a collapse of a particular false self-image and the creation of a more accepting, kind attitude toward oneself.

As mentioned, the PBC program encourages differentiation as individuals engage in less automatic behavior and more intentional behavior. Participants reported increased occurrences of authenticity and breaking away from the “group think” mentality. This outcome created moments of reported conflict and dissent. While challenging during the moment of confrontation, most reported cases of differentiation resulted in a positive outcome from the perspective of the individual. Specifically, there was less “baggage,” regret, or rumination in one’s day to day experience because situations were encountered and dealt with honestly and openly. Angie described this process as “more conflicts encountered, dealt with, and resolved.”

In the process of differentiating, some participants spoke of developing new value systems, or replacing old values with new ones. Examples include valuing more authenticity in relationships and potentially losing relationships that could not survive new levels of honesty. Another example is the new acceptance and kindness toward oneself, which had the potential to remove some of the rigidity in regard to working styles. Inherent in this value shift was the recognition (and anxiety) that some levels of motivation may leave. As mentioned before, most participants re-engaged with work, motivated to continue doing what they were doing before. However, how they were approaching their work had changed significantly.

The motivation for the study was to increase the researcher’s understanding of the processes and outcomes of this Presence Based Coaching model. As this study comes to a close, the researcher has a more clear understanding of the concept of Presence, especially after organizing the literature around the anatomy of Presence and levels of Presence. This organization did not happen until after the delivery of the PBC model with

entrepreneurs. In other words the entire dissertation has been evolving over the past year. Even the researcher's conceptual organization of the Taoist philosophy as of late, has contributed to a clearer understanding of how she might explain the PBC model to potential clients interested in this approach to coaching. Her experience has been that individuals with a psycho-spiritual orientation "get it" and want to engage. However the development of more easily understandable language has been a central motivating factor. With this in mind, the researcher proposes a new definition of Presence, which is only a slight change from the initial definition given to participants for this study.

Initially Presence was defined as one's quality of relating to the here and now, or present moment. It concerned this "immediate fragment of time" as described by McPhee (2005). It is now clear that this definition can be altered slightly in order to be better understood, particularly adding the idea of the anatomy of presence, or the idea that there are different aspects to physical and psychological Presence. The new definition that the researcher proposes for the PBC model is that Presence is defined as this "immediate fragment of time" (McPhee, 2005), and the amount of oneself that exists in—and is available to—the immediate moment, especially concerning one's awareness and attention. It (Presence) can be discerned by determining one's quality of relating to the here and now, or present moment. While a subsequent conversation about the parts or anatomy of Presence will better explain the meaning of this definition, the researcher proposes creating a set of materials to be delivered at the beginning of the PBC process. These materials would include information about Presence as outlined in the literature, including the Anatomy and Levels of Presence, as well as research from the Flow and Mindfulness phenomenon.

Additional recommendations for the program include conducting the coaching in face-to-face settings, at least the initial training or learning portion of the program (weeks one and two). Allowing more time for the initial learning or training of the PBC model is also recommended. This would include spending a larger amount of time defining an appropriate goal for this model, and examining that goal through the lens of Flow. This would encourage goals that better fit the program right from the start rather than re-evaluating goals mid-way through the program.

The six-week length of the program was an artificial time-line created to match the resources and scope of this dissertation project. Rationale for this decision is based on time and resource limitations. It is recognized that this study is only the beginning of the broader investigation into Presence-Based Coaching interventions. The researcher does feel that there were advantages to keeping the program short. Weekly check-ins by participants sometimes began by participants reporting that they “really hadn’t done the practice” and they wanted to postpone or delay the coaching meeting. Then upon further questioning, the participant would provide numerous examples of how they did consider Presence in this moment or that moment, and then continue to explain the unintended outcomes including new behaviors (pausing, stopping, taking a moment, etc.). The sessions revealed that participants were incorporating the practice. The reinforcement of the weekly check-ins and refining of the participants understanding of the process encouraged continued application of the process. The relatively inflexible structure of the weekly coaching session reinforced the mindset of practicing Presence and encouraged the practice of Presence on the coaching call itself. This gave participants an opportunity to have direct attention placed on how it looks to allow for Presence in any situation. For

other participants who were using this model for an entirely new way of working, the intensive six-week structure provided the container to fully dive into this approach and explore the unknown territory of practicing (non)action.

Therefore the researcher recommends that a refined PBC program consist of the following elements: (a) Phase I: PBC Learning and Planning Process: an intensive PBC training and learning session. This phase includes learning about the PBC model, definitions, qualities and levels of Presence; Presence, Flow, and Mindfulness literatures and their outcomes; Taoist philosophy; the *Sensing, Looking, & Listening Exercise* (Tart, 1994); and the PBC four-step process. (b) Phase II: Implementation & Integration: weekly one-on-one coaching sessions with the coach for six weeks, and (c) Phase III: Follow-up & Support: bi-monthly or monthly check-in coaching calls to further answer questions and support the client with ongoing growth and development.

In terms of the 360-degree feedback instrument, the evidence suggests that this instrument is actually measuring some unique constructs not found in other 360-degree instruments. Therefore further validation of the measure is required. The instrument needs to be measured against other Presence, Mindfulness, Flow, and Taoist measures such as the MAAS and the Ego-Grasping Inventory. The researcher also intends to change the Presence subscale in light of her newly developed understanding and definition of Presence. Other suggestions from participants and the outside observers include making the instrument shorter, for example, making it a 20-item measure rather than a 40-item measure. Also, the instrument should be formatted in a more compatible way. The word processing format was considered inefficient and cumbersome.

As mentioned in the introduction, this dissertation was a formative study to explore the processes and outcomes of implementing the counter-intuitive strategy of nonaction, or Presence, in relationship to goal attainment. The researcher concludes that practicing Presence can influence both what one does and how one does it. Better articulation of the concept of Presence and the process and outcomes of practicing Presence is encouraged. Future studies should focus on researching the process of practicing Presence with a variety of coaches. Separating out the process of Presence from the presence of the coach delivering the intervention reinforces the split discussed in the psychological and medical literatures between interventions and the quality of an intervention's delivery. Therefore the researcher recommends that a number of coaches deliver this PBC intervention to examine client outcomes in general. In addition, the study should explore the difference between outcomes of each coach and then give the coach assessments concerning Presence and Mindfulness. Therefore future studies would distinguish between the coaches Way of Being and the application and outcomes of the PBC technique.

This study was limited in a number of ways. Since the researcher was both the coach and researcher for this study, replication of this study is necessary to determine if the PBC process is supportive of goal attainment or not. The researcher's investment in the subject matter was a limitation of this study. It is clear that the researcher is presenting a particular perspective on coaching. In addition she is fitting the participant's experience into this model and supporting the participant to reach their individual goals using this PBC framework. Therefore, demand characteristics from the coach-client relationship exist such as: motivation to bias participants, explicitness of instructions

given to subjects to change behavior, direct and explicit descriptions of the goals of coaching, clients wanting to please the coach, and clients wanting to support the researcher/coach in obtaining positive results if a meaningful relationship between the two has been established. Rosenthal (1964) refers to these obvious research limitations as interactional effects where the experimenter actively influences the participant or has the motivation to bias the client. Under the circumstances, this limitation clearly exists due to the nature of the coaching relationship where not only is there a desire to support the client in reaching his or her goals, but the coach may partner with the client to the extent that the client's goals become the coach's personal goals.

Another limitation concerning the researcher as the principal facilitator of the PBC model is the lack of distinction between the researcher/coach's personality and the PBC model itself. Therefore, whereas the researcher claims to be testing a specific model of coaching, the study is, in fact, testing this particular coach's effectiveness in using this particular model. For the results of this model's effectiveness to be validated, future research replicating this model using additional coaches is necessary. The researcher attempted to distinguish random researcher influence from the PBC four-step process through the use of the structured weekly reflection paper questions (Appendix F). Question number one focused on new learning or insights in general (where researcher's personality or other discussion items may appear), while questions number two and three asked the participant to detail the process and outcomes of the four-step PBC process specifically, therefore providing detailed feedback regarding this proposed method of practicing Presence.

Another limitation of this study is the absence of a comparison group. Therefore changes that occur over time may be attributable to natural changes such as participant maturation that may not be attributable to the PBC program. Although it is ideal to have a control group, qualitative studies without control groups are not uncommon. Because the researcher conducted the coaching interventions herself, time and resource limitations contributed to the decision to omit a control group.

A limitation of the study is language. Participants undergoing the six-week program are practicing to increase their awareness of feelings, thoughts, and sensations while engaging in new actions outside of their comfort zone. Whereas language can attempt to describe these experiences, it is not the experiences themselves. Just as the researcher is attempting to articulate this model of Presence through language, the participants will rely on language to describe the changes, insights, and experiences they have over the six-week period.

The study was limited in its generalizeability because the participants for this study were self-selected. However while the results of this study may not be applicable to the general public, it is assumed that they can be generalized to the general coaching population since inherent in the coaching relationship is the client's request for coaching and willingness to engage in the coaching relationship (Delgado, 1998; Kuhn, 2002).

Finally, as mentioned in the methods section of this dissertation, the researcher was a participant of this process herself. While this dissertation is the result of an entire year of practicing a Presence-Based approach to work and research, the final stages of this dissertation have proven to be the most revealing. The following final statements will be in first person in order to speak directly from a place of Presence.

During each and every step of the way, this project has felt like an unknown and mysterious journey. During my own process of coaching with Pamela Weiss, it became clear that I had ideas about how I “should” be as a coach as well as many expectations of how the PBC process “should” work. In staying true to the spirit of this model, I have practiced letting go and letting come. Although this has been challenging, I believe the following reflection paper entry sums up my own growth and learning process the best, so I will conclude with this:

I saw the outcomes of the dissertation based on what I thought it “should” look like. What’s happening is that my ideas of how this process “should” look and how it looks are different . . . At moments I have brief insights that feel fresh and unique and relate to how it actually IS . . . At those times I’ve felt like this is an adventure.

In our coaching session last week I had the very powerful experience of being led back to the present moment and accepting for a moment the thought that “I am doing enough.” It has become apparent in the last few sessions that I continually gravitate toward thinking that I “should always be doing a little more.” At a point in our session I was able to drop that thought completely—for just a moment. In that instance my mind stopped, and I felt a rush of warmth surge throughout my body. It was as if a door located at my neck dropped open and the rush moved from the head down into and through my body. Sitting with complete acceptance or satisfaction of myself and my efforts in that moment, I felt a sense of compassion and fullness never experienced before.

May this model be a doorway to compassion and fullness in our lives.

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APPENDIX A: EGO GRASPING INVENTORY

The Ego Grasping Orientation (EGO) is an instrument developed by David Knoblauch and Judith Falconer (1986) that attempts to assess the degree to which one either lives in harmony and connection with life or struggles against what life brings.

Knoblauch and Falconer contrast a Taoist orientation to life characterized by harmony with control or “ego-grasping” (p. 75). As Taoism is a natural way of interconnectedness, based on an energy or momentum in harmony with other things, a dualistic or individualistic stance based on control, force, and self-assertion stands in opposition.

With the help of Ashikaga Sensei from The Buddhist Temple of Chicago, Wally Muszynski from the Zen Affiliate Center of Rochester, and Phra Sunthorn from The Thai Buddhist Temple of Chicago, Knoblauch and Falconer (1986) designed a measure that referenced common psychological principles relating to a Taoist worldview. They explained the challenge inherent in this undertaking:

Since Taoism is a way of interrelated oneness, Western psychometric procedures, which are based on the theory of individual differences, have the potential to disrupt the unity of Taoist thought. For this reason the authors did not attempt to validate Taoism from a Western perspective. Rather, they explored the relationship of a measured Taoist orientation to Western personality dimensions in order to identify the unique clinical contribution of Taoist thought within a Western framework. (p. 74)

Using Jackson’s “four principles of theory, response style suppression, scale homogeneity, and convergent and discriminant validity” they created the Ego Grasping Orientation (EGO) (p. 74).

The EGO was normed on 136 Northwestern University undergraduate students. The authors divided items from tape-recorded therapy sessions into two groups: ego-

grasping or “an orientation towards te” (p. 76). Specifically three concepts were defined and operationalized: yin-yang (an explicit duality expressing the implicit unity of all things; unifying the positive and negative aspects of experience); wu-wei (enabling persons to accept and trust in the interrelatedness, the positive and negative aspects of themselves and others); and Te, psychological movement in the direction of the two previous concepts which results in harmonious existence with the Tao (Knoblauch & Falconer, 1986, p. 74).

Half of the subjects completed the original inventory: 50 percent of the items describe ego-grasping, “I am at conflict with what fate has given me,” and 50 percent describe nonego-grasping tendencies, “Usually I accept my personal problems” (p. 76). The original 40-item measure was refined to 20 items (Cronbach’s alpha of .81: $m=7.97$; $SD=4.43$; p. 76). Group II’s data was tested using the 20 items (Cronbach’s alpha of .82; $m=8.18$; $SD= 4.45$).

Both groups also completed ten personality instruments: unipolar affective condition measured by (Beck Mood Inventory), Dysthymic Scale, Depression Proneness (unpublished scale); bipolar aspect of affective condition measured by Cyclothymic Scale, Minnesota Multiphasic Personality Inventory (MMPI) Mania or 9 scale, K corrected; trait anxiety measured by State-Trait Anxiety Inventory (STAI); Repression-Sensitization or R.S. scale; self-esteem measured by Rosenberg’s Self-esteem scale; socialization skills measured by California Psychological Inventory (CPI) Socialization scale; and the Marlow-Crowne Social-Desirability Scale (M-C SD) to measure social desirability.

The Double cross-validation design between EGO scores and the ten personality instruments affirmed “no significant disproportionality among groups” (p. 78). Thus the authors concluded that the EGO is a Taoist measure that meets the standards of reliability for basic research and displays a strong relationship to Western personality dimensions.

Specifically the EGO measures a person’s place on a continuum ranging from being with the Tao (observational acceptance) to fighting against the Tao, or ego grasping (Knoblauch & Falconer, 1986, p. 80). According to these findings, the authors reported that “fighting against one’s true or timeless nature,” or ego-grasping, correlates with Western concepts of depression, anxiety, low self-esteem, and impaired interpersonal ability (p. 80). Data revealed that the highest correlations with ego-grasping were anxiety then low self-esteem, depression, and impaired socialization skills in this order (p. 80).

Uehara, Compton, and Johnson (1997) studied the validity of the EGO, reporting that their results support the EGO as a measure of mental health. However, these authors found that the EGO’s variance can be explained by other measures and that “the EGO was a significant predictor between the Taoistic and non-Taoistic groups only at the .10 level” (p. 624). This author believes that selection criteria for their study was insufficient. Inclusion into the Taoistic group required only one year of meditation experience.

The EGO is brief and easy to score (Knoblauch & Falconer, 1986, p. 70), and “must be used as part of a transpersonal approach . . . this is important because the orientation of the practitioner interpreting the results establishes the theoretical accuracy of the assessment” (p. 80-81). Authors use example of interpreting score of 17 (2 SD above mean). One does not tell the individual they are prone to depression or anxiety, and prescribe a strategy for “overcoming” the issues:

In fact, just the opposite must be done. If the person is to become, say, an 8 or mean score, the person must start by being a good 17. The practitioner must help the person to believe that they are what they are for a reason, that it is important for them to be this way, and at that moment, they can be no other way. Only this type of action through nonaction, based on the principle wu-wei, will produce optimal change for the person. (p. 81)

Decreases in EGO scores indicate movement toward an attitude of acceptance and harmony, away from ego-grasping, control, and resistance. As stated, 7.97 and 8.18 are the two mean scores generated by the undergraduates. No other norm data exists for the EGO.

APPENDIX B: THE MORNING EXERCISE: SENSING, LOOKING, & LISTENING

This exercise is adapted from Charles Tart (1994) *Living the Mindful Life* (p. 54-57).

1. Participants relax, close their eyes.
2. Focus on the right foot...open your mind to whatever sensations there are in your right foot at this moment...and this moment...and this moment. There is no sensation in particular you should look for or try to make happen. Whatever is there is what you focus on...savor the sensations in your right foot....suspend your thinking and expectations, open up your senses and ... *grok* the sensation.
3. Now move your focus to your left foot and open your mind to sensing whatever is happening in your left foot.
4. Now sense your left hand and whatever sensation or pattern of sensations is happening there. Whatever is there, just sense it.
5. “ ”right hand.
6. Now I want you to widen your focus of attention to sense both hands, simultaneously.
7. Widen your focus even more, and while still continuing to sense your hands, sense your feet at the same time, so you are sensing your hands and feet all at once.
8. Now while continuing to sense your hands and feet, I want you to add in actively listening to whatever sounds there are.
9. Now...expand your field of attention a little wider and slowly open your eyes, while simultaneously continuing to listen actively to whatever sounds there are, and to feel your hands and feet...Now with your eyes open...look actively at things. That is, I want no bland-eyed stares at anything, because looking fixedly at something is quite hypnotic...actively, curiously look at something for a few seconds and then shift your eyes to something else for a few seconds.
10. This technique is called *sensing, looking, and listening*. It is called *self-remembering*. It is a way of being consciously present to the moment by (1) using your kinesthetic senses, (2) actually listening to things, (3) looking at things, and also by (4) simultaneously making the *small effort of will it takes to keep your attention deliberately divided*. You are actively, although not strenuously, being present to the immediate world around you.

APPENDIX C: CONTEXT EXERCISE

1. What is True about _____? What are your judgments, beliefs, opinions, assessments, and decisions you hold about _____? This is the Context from which you act.

2. What actions do you take based on what is true for you regarding _____?

3. If you were to look at your actions regarding what is true about _____, what would you say you were committed to, what is your “underlying commitment?” Based on the idea that our actions reflect our actual— not necessarily desired—commitment

4. Based on this context you have about _____, what would you say is currently impossible?

5. What is/are the quality/qualities of __ (answer to #4) _____?

6. Create a new stand*: I am a stand for the possibility of _(choose one to three qualities from answer #5)_. *Your present stand becomes your new commitment. This shifts what is now impossible to being possible. This new stand does not fix the situation. It is not in reaction to the old commitment. It is creating an entirely new possibility.*

7. Being a stand for __#6_____, what is now true about __(original topic)_____?
This is the new Context from which you act.

8. What three actions are you willing to take based on what is now true about _____?

*Stand- to remain firm or steady; maintain one’s fixity of purpose; remain firm or unmoved; present a firm front; hold one’s ground; remain in a specified condition, state, etc.; act in a specified capacity; move to or remain in a specified place or position; insist on doing something.

The Context Exercise was created by Hans Phillips and adapted by Dr. Rosie Kuhn.

APPENDIX D: PREASSESSMENT FORM

Name: _____

Date: _____

Part I. Demographics/History:Age:Sex: M FProfession:Education level:

high school _____; 2 yr. College _____; 4 yr. College _____; Master's Degree _____;
 Doctorate Degree _____; Other Educational Programs and resultant degrees or
 certifications _____

Part II: Coaching Information

What is the chosen goal for this six-week program?

Describe the current status of this goal in your life, for example, is this a new goal or a goal you've attempted previously?

What is your experience working with this or a similar goal?

Describe any personal strengths that we can leverage in order to achieve this goal.

Describe any personal challenges that you may foresee in reaching this goal in a timely manner.

How do you imagine that coaching can support you in achieving your specific goals and objectives?

Part III: Personal Information

The following section contains questions that may seem personal in nature. Successful coaching relationships can be characterized as conversations that are quite direct and personal. If you are not comfortable answering any of these questions please feel free to leave them blank, however know that the coach may request a follow-up conversation to address these points.

PERSONAL HEALTH & WELL-BEING

Please answer the following in as much detail as possible for your comfort level.

A. Please describe your level of health and satisfaction in the following domains. Rate yourself on a scale of 1-5 by circling the number that best describes your level of satisfaction this week. Please explain briefly your reasons for choosing the circled number.

1= extremely low level of health and satisfaction

5 = an extremely high level of health and satisfaction

Physical/Body: 1 2 3 4 5

Emotions (awareness of and ability to express): 1 2 3 4 5

Mental/Cognitive Ability (How do you learn best? Do you consider yourself a fast/slow learner? Do you think with your head, heart, gut, etc.): 1 2 3 4 5

Interpersonal Relationships (feel free to differentiate family, friends, partner, etc.):
1 2 3 4 5

Social Skills / Community Involvement: 1 2 3 4 5

Financial/Money issues: 1 2 3 4 5

Profession/Career: 1 2 3 4 5

Spirituality/Sense of Meaning or Interconnectedness: 1 2 3 4 5

Work environment: 1 2 3 4 5

Home environment: 1 2 3 4 5

B. Are you currently experiencing any personal challenges in your life that may have an effect on our coaching work together, i.e. social, familial, financial, health, etc.?

C. Is there anything else that you would like to share about yourself or your coaching topic?

APPENDIX E: POSTASSESSMENT FORM

Name: _____

Date: _____

Part I: Coaching Topic/ Issue

What is the topic/issue you were coached on?

How long had you been attempting to address this?

What aspects of coaching helped you to address this topic/issue successfully?

What aspects of coaching were problematic or created barriers to addressing this topic/issue successfully?

Please describe how coaching was helpful for you.

Please describe how coaching may not have been helpful for you.

Part II: Personal Information

The following section contains questions that may seem personal in nature. Successful coaching relationships can be characterized as conversations that are quite direct and personal. If you are not comfortable answering any of these questions please feel free to leave them blank, however know that the coach may request a follow-up conversation to address these points.

PERSONAL HEALTH & WELL-BEING

Please answer the following in as much detail as possible for your comfort level.

A. Please *describe any changes* that may have occurred in the following domains during this six-week coaching program. In addition, please rate yourself on a scale of 1-5 by circling the number that best describes your level of satisfaction this week. Please explain briefly your reasons for choosing the circled number.

1= extremely low level of health and satisfaction

5 = an extremely high level of health and satisfaction

Physical/Body: 1 2 3 4 5

Emotions (awareness of and ability to express): 1 2 3 4 5

Mental/Cognitive Ability (How do you learn best? Do you consider yourself a fast/slow learner? Do you think with your head, heart, gut, etc.): 1 2 3 4 5

Interpersonal Relationships (feel free to differentiate family, friends, partner, etc.):
1 2 3 4 5

Social Skills / Community Involvement: 1 2 3 4 5

Financial/Money issues: 1 2 3 4 5

Profession/Career: 1 2 3 4 5

Spirituality/Sense of Meaning or Interconnectedness: 1 2 3 4 5

Work environment: 1 2 3 4 5

Home environment: 1 2 3 4 5

B. In reflecting upon your responses in Parts I & II, how have you changed since beginning this six-week coaching program?

C. Is there anything else that you would like to share about yourself or your coaching topic?

Thank you for your time and thoughtfulness.

Elizabeth

www.elizabethtopp.com

APPENDIX F: WEEKLY REFLECTION QUESTIONS

WEEKLY REFLECTION

1. Describe any new learning(s) or insight(s) you experienced from coaching this week. How has this impacted your behavior?
2. Describe *how* you applied the Practice of Presence (stop, observe, align, allow) in relation to your coaching goal. (Please give specific, detailed examples.)
3. What were the specific *outcomes* (both positive and negative) that resulted from practicing Presence in relation to your coaching goal?
4. Did you apply the practice of Presence to any other area(s) of your life this week? If so, please take a moment to explain.
5. Please take a moment to realign with your coaching goal. What changes, if any, will you implement into your action plan this upcoming week?

APPENDIX G: 360-DEGREE FEEDBACK INSTRUMENT

Name of outside observer (you) _____

Name of participant in this study _____

Date _____

You have been chosen to complete this 360-degree feedback instrument pertaining to _____. You have been selected as someone who is in regular contact with this individual and therefore able to observe him or her at work.

Please answer these questions based on specific behaviors and actual observations. Note there is a “don’t know” category. You are instructed to use it rather than guess based on what you know of this person. Also, feel free to make comments beneath the item in bold in response to the two prompts: 1. Specific behaviors observed, and 2. How this quality in ... impacts me. Please rate the individual according to the following scale:

1= needs significant improvement

2= could benefit from development

3= is capable and demonstrates effectiveness in this area

4= is a role model

5= don’t know/ not applicable

*	(Replace ... with the research participant’s name.)	Circle One				
1.	... listens attentively when communicating with others. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
2.	... displays inherent interest in his/her work. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
3.	... is aware of a larger purpose for doing what he/she does. ... articulates a vision for his/her work and inspires others to follow. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
4.	... is very effective in accomplishing tasks and objectives. He/she gets things done. ... seems to accomplish tasks and objectives efficiently, minimizing roadblocks and other barriers to success. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
5.	... is attentive to the physical environment around him/her. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
6.	... enjoys his/her work. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
7.	... is accessible and available. He/she is approachable and generous with his/her time when requested. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5

- 1= needs significant improvement
 2= could benefit from development
 3= is capable and demonstrates effectiveness in this area
 4= is a role model
 5= don't know/ not applicable

*	(Replace ... with the research participant's name.)	Circle One				
8.	... displays the "appropriate" level of feeling for the situation, i.e. ...does not minimize or overreact to situations. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
9.	... notices and responds to subtle clues or signals from others regarding their needs and desires. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
10.	... displays focused concentration on what he/she does in the present-moment. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
11.	... is sincere in his/her communication. He/she says what he/she means. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
12.	... seems to exert little effort to accomplish ambitious goals. ... makes things look easy. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
13.	... is aware of his/her own biases, preferences, and points of view. He/she can articulate these mental "filters." Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
14.	... stretches his/her own capacities by taking on challenges that stretch his/her existing skills without overwhelming him/herself. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
15.	... can improvise or alter his/her course spontaneously if exposed to new, relevant information in support of this change. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
16.	... displays clarity of thinking. ... can handle and synthesize multiple variables at once. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
17.	... is open to differences of opinion and self-expression. He/she acts with compassion even when others' values differ. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5

- 1= needs significant improvement
 2= could benefit from development
 3= is capable and demonstrates effectiveness in this area
 4= is a role model
 5= don't know/ not applicable

*	(Replace ... with the research participant's name.)	Circle One				
18.	... outlines clear steps and strategies to achieve his/her goals. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
19.	... is able to see below the surface of things. He/she is knows more than what is obvious. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
20.	... seems to have good timing. He/she is both patient and spontaneous and this results in positive outcomes. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
21.	... displays consistency between his/her words and actions. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
22.	... has strategies for managing anxiety and stress. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
23.	... typically approaches situations openly in a fresh, new way rather than imposing past experience onto the present circumstance. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
24.	...’s behavior can be described as “graceful.” (...’s behavior is marked by poise, dignity, and politeness.) Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
25.	... is able to recognize and acknowledge when he/she makes errors in judgment or technique. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
26.	... responds to feedback from the environment and is able to self-correct or make adjustments in the service of goal attainment. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
27.	... uses the wisdom of his/her head, heart, and intuition in combination. He/she combines “inner” knowing in addition to rationality. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
28.	... is very accepting of how things actually are. Instead of being disappointed and frustrated, he/she accepts the facts and moves forward. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5

- 1= needs significant improvement
 2= could benefit from development
 3= is capable and demonstrates effectiveness in this area
 4= is a role model
 5= don't know/ not applicable

*	(Replace ... with the research participant's name.)	Circle One				
29.	... continues to refine his/her technical skill and competence. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
30.	... returns persistently to his or her goals and priorities. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
31.	...’s attention is situated in the present-moment. He/she does not dwell in the past. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
32.	...’s interactions with others can be described as “harmonious.” Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
33.	... makes decisions based on the evidence and relevant facts provided. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
34.	... takes time for relaxation. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
35.	Sometimes it seems like ... is being helped by “invisible hands” because meaningful coincidences happen for him/her. ... seems lucky. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
36.	... behaves in a way that takes the well-being of others and the environment into consideration. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
37.	... displays curiosity in both ordinary and novel situations. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
38.	... has an established support system and utilizes this support system to achieve his/her goals. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5

- 1= needs significant improvement
 2= could benefit from development
 3= is capable and demonstrates effectiveness in this area
 4= is a role model
 5= don't know/ not applicable

*	(Replace ... with the research participant's name.)	Circle One				
39.	It is important to ... to have a high quality of life today. He/she does not only live for the future. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5
40.	... is nonjudgmental. Specific behaviors observed: How this quality in ... impacts me:	1	2	3	4	5

APPENDIX H: RESUME

presencebasedcoaching@yahoo.com
 www.elizabethtopp.com
 Phone 650-210-8700

Elizabeth Topp, MACP

Professional experience

www.elizabethtopp.com

Personal & Professional Development Coaching (12/02-present)

- Creator of Presence-Based Coaching (PBC) model: new scholar-practitioner model of professional coaching based on researched process and practices of Mindfulness Meditation, Flow, Presence, and Taoist theory.
- Deliver holistic/integral approach to personal and professional development. Coaching assessment and planning include cognitive, physical, emotional, social, and interpersonal interventions that contribute to successful personal development and goal attainment.
- Support clients' successful goal attainment through original PBC approach: Presence plus Intention.
- Principal researcher (in collaboration with two co-researchers) for outcome study of Coaches Training Program at the Institute of Transpersonal Psychology. Evaluating stress & coping, hope, psychological well-being.

Research/Training Assistant - Palo Alto, CA (9/03-9/04)

Institute of Transpersonal Psychology-Integral Coaches Training Program

- Assisted in preparation, teaching, and delivery of Integral Coaching Training curriculum to adult learners.
- Facilitated exercises & coaching practice sessions.
- Provided support & guidance to coaches in training.

One Spa - Shutters on the Beach - Santa Monica, CA

Meditation & Yoga Instructor (9/05-present)

- Initiator and Creator of Morning Program for Business Travelers
- Lead guided visualization, meditation, and yoga sessions.

Massage / Spa Practitioner (8/04-present)

FGI World - Toronto, Canada

formerly Window On the World, Inc. - Minneapolis, MN

FGIworld is a global leader in "defining workplace health." Since 1981, FGIworld has been developing and delivering employee assistance, disability management and cross-cultural services for employers in North America and around the world.

Executive Cross-Cultural Trainer (7/02-present)

Report to the Director of Cross-Cultural Training in the Cross-Cultural Solutions & Global Support Division.

- Deliver Country-Specific Expatriate Programs for international employees.
- Deliver customized training designed to provide awareness and skill building required for both business success and the daily living needs of expatriate employees and their family members.
- Trainer responsibilities include: preassessment planning; didactic presentations concerning topics of cross-cultural communications, cultural values, and culture-shock & adaptation; facilitating experiential exercises and cross-cultural simulations; facilitating country-specific consultant presentations during training sessions; and customizing strategic action plans to ensure successful cross-cultural transition, specifically focused on successful adaptation to work and life in a new country.

Cross-Cultural Youth Trainer (3/93-present)

- Customize, develop & deliver age-appropriate cross-cultural curriculum to children between the ages of 5-18.
- Develop country-specific experiential activities for children including games, language lessons, arts & crafts, etc.
- Facilitate country-specific presentations given by foreign-exchange students.

On-Site Destination Consultant (6/99-10/02)

Reported to Settling-in Destination Services Department

- Assisted the expatriate family with logistical support upon arrival in the host country.
- Customized programs to the needs of expatriates, including local customs and practical lifestyle information and resources.

Training Coordinator (6/95-7/98)

- Coordinated logistics of 20-30 executive cross-cultural training programs per month, including 2-3 country-specific consultants and 6-8 panel members per training.
- Identified, trained, and managed pool of 350+ international business consultants for international cross-cultural training program presentations.

Cross-Cultural Panel Facilitator (3/93-7/98)

- Facilitated panel groups of 5-8 former expatriates discussing the opportunities and challenges of living and working in target countries for clients preparing to move internationally.

Administrative Intern (1/93-6/94)

- Supported staff with a variety of duties such as training material preparation, country-specific research, and other administrative details.

Catholic Charities of San Jose - San Jose, CAPsychotherapy Intern (9/02- 12/03)

Division of Behavioral Health

- Conducted individual and group psychotherapy for individuals, couples, families, and children.
- Worked with Dual Diagnosis clients (mental health & chemical dependency issues) and sliding-scale counseling office.
- Conducted counseling services in school setting one-day per week.

John F Kennedy University Community Counseling Center - Sunnyvale, CAPsychotherapy Intern (9/01- 7/02)

- Conduct individual and group psychotherapy for individuals, couples, and children.
- Conducted counseling services in school setting one-day per week.

Carl Duisberg Society - Thuringia, GermanyCross-Cultural Intern (6/94-6/95)

- Participant in cultural exchange program between Germany and the United States, sponsored by the US Congress and the German Bundestag (Congress).
- European Union Economic Development Office - Erfurt, Germany Branch.
- German Social Services Office - State of Thuringia (former East Germany).

Minnesota International Center - Minneapolis, MNAdministrative Intern (1992)

- Facilitate international programming in World Affairs, International Visitors and International Student divisions.

University of St. Thomas- St. Paul, MNResearch Assistant - Business Management Department (6/92-10/92)

- Supported initial research for US-Ukraine International Trade Manual.

Education & Training

PhD: Transpersonal Psychology- graduation date: June 2006

Certificate: Clinical Psychology

2006, *Institute of Transpersonal Psychology*, Palo Alto, CA.

MACP: Counseling Psychology

Certificate: Creative Expression

2002, *Institute of Transpersonal Psychology*, Palo Alto, CA.

MLS: Liberal Studies: Holistic Human Development:

Mind/Body/Spirit

1998, *University of Minnesota*, Minneapolis, MN.

BA: German/Business Administration

1992, *University of St. Thomas*, St. Paul, MN.

Coaching Training:

2003-2004, Integral Coaches Training Program Assistant, ITP, Palo Alto, CA

2003, Ontoco/Accomplishment Coaching with Hans Phillips

2002-2003, Integral Coaches Training Program, ITP, Palo Alto, CA.

Bodywork/Massage Therapy Training:

2000- Spa Practitioner Training: Watercourse Way Spa, Palo Alto, CA.

2000- Cranial Sacral Therapy: Heartwood Institute, Garberville, CA.

1999- Principles of Massage/CMT: Body Therapy Center, Palo Alto, CA.

1999- Polarity Therapy: Somatic Emotional Release: Heartwood, Garberville, CA.

Additional Holistic Training & Experience:

2006 Yoga Teacher Training, Harbin Hot Springs, Middletown, CA

2005 Co-founder: Adyashanti Silent Gatherings- Los Angeles, CA

2004 Founder: Movement & Creativity Hour- Santa Monica, CA

1998-2000/2005 Hatha Yoga

1999-2000 Somatic Psychology & Somatic Psychology II

1999- Authentic Movement- Berkeley, CA

1998-1999 Founder: Movement & Creativity Hour- Palo Alto, CA

1998- Mind/Body Centering- University of Minnesota

International Study:

1994-1995, University of Jena, Jena, Germany.

1994, Carl Duisberg College, Radolfzell am Bodensee, Germany.

1990-1991, University of Trier, Trier, Germany.

1990, Goethe Institute, Gottingen, Germany.

APPENDIX I: LETTERS OF REFERENCE TO CONDUCT ONE-ON-ONE WORK

Letter #1

October 14, 2005

To Whom It May Concern:

It is without hesitation that I write to recommend to you the professional work of Elizabeth Topp. I met weekly for at least one hour with Elizabeth from September 2002 through December 2003 for individual clinical supervision as a part of her participation in the pre-doctoral psychology training program within the Behavioral Health Division of Catholic Charities of Santa Clara County. This psychology training program continues to be approved by the California Psychology Internship Council (CAPIC).

In the course of her clinical training experience with Catholic Charities, Elizabeth worked with a wide variety of children, families, adults, couples, and groups. She impressed me and other staff with her keen mind, deeply compassionate heart, personal maturity, and dedication to the highest well-being of her clients and to her own professional and personal development. I am confident in her capacity to continue to work competently as a coach and/or psychotherapist with both individuals and groups.

Please feel free to contact me if I can be of further assistance.

Sincerely,

John P. Sullivan, M.Div., Psy.D.

Clinical Supervisor

Licensed Psychologist, CA #16164

Letter #2

October 16, 2005

To Whom It May Concern:

This letter confirms that Elizabeth Topp participated in the ITP Transformational/Integral Coaching Training Program in 2002-2003. In addition, Elizabeth was an Assistant in the following Training Program from 2003-2004, supporting the Lead Coach Trainers in the training and guidance of new coaches in the program. It was because of her ability to be present and effective, while being compassionate and caring in working with clients that I chose Elizabeth to be an assistant in the program.

After working with Elizabeth in the capacity of coach, trainer, and coach supervisor for three years, I am happy to recommend Elizabeth as a coach and guide to individuals. I am very confident in her ability to lead and empower people through one-on-one coaching as well as group coaching.

Respectfully yours,

Rosie Kuhn, Ph.D.

APPENDIX J: SUPERVISION AGREEMENT

Supervision Agreement with Senior Coach for Presence-Based Coaching Dissertation

The intent of this letter is to clarify the relationship between Elizabeth Topp (researcher/coach) and Pamela Weiss (senior coach and supervisor) throughout the period of data gathering and (and possible analysis) for Elizabeth's dissertation with the Institute of Transpersonal Psychology.

Pamela, the selected coach who has served as a teacher or mentor and who has explicitly conveyed a coaching philosophy based on a foundation of Presence, will supervise and support Elizabeth Topp to follow closely the PBC process as outlined in her dissertation proposal throughout the coaching phase of the research.

Elizabeth and Pamela will meet weekly (except for the period between November 5-18) to discuss Elizabeth's research, coaching, and adherence to the formal PBC practice. (During the weeks that Pamela is away, Elizabeth will schedule a meeting with her coaching mentor to assure contact and support with a senior coach).

In order to reinforce the formal practice of the PBC process and document her experience of the PBC process, Elizabeth will complete a weekly reflection paper structured according to the five questions outlined in Appendix C of the dissertation proposal.

WEEKLY REFLECTION

6. Describe any new learning(s) or insight(s) you experienced from coaching/supervision this week. How has this impacted your behavior?
7. Describe *how* you applied the Practice of Presence (stop, observe, align, allow) in relation to your coaching goal. (Please give specific, detailed examples.)
8. What were the specific *outcomes* (both positive and negative) that resulted from practicing Presence in relation to your coaching goal?
9. Did you apply the practice of Presence to any other area(s) of your life this week? If so, please take a moment to explain.
10. Please take a moment to realign with your coaching goal. What changes, if any, will you implement into your action plan this upcoming week?

Fee: Elizabeth will pay Pamela, the senior coach, a \$100 fee per supervisory session.

Elizabeth Topp, MACP		10/17/05
Researcher/Coach Name (Please Print)	Signature	Date
Pamela Weiss, MCC		10/17/05
Senior Coach Name (Please Print)	Signature	Date

APPENDIX K: STUDY ANNOUNCEMENT

Free Life Coaching

Are you interested in exploring the possibilities of:

- Increased work-life balance?
- Lowering your stress-level while increasing effectiveness?
- Working smarter, not harder?

My name is Elizabeth Topp, and I am a doctoral student at the Institute of Transpersonal Psychology. I am looking for 15 entrepreneurs who are interested in taking part in a six-week Life Coaching study. This study will explore an approach to professional coaching called Presence-Based Coaching (PBC), and is based on the practice of present-moment awareness and attention. Presence-Based Coaching is a culmination of knowledge gleaned from Mindfulness meditation, the Flow experience, and Taoist philosophy. I am seeking entrepreneurs who are:

1. 18 and older
2. Available for a 30 minute to one hour coaching session each week for six weeks.
3. Willing to write about their experience each week in a one-page weekly reflection exercise for use and publication.
4. Willing to provide the names and contact information of four outside observers who have enough contact with you to complete a questionnaire pertaining to your observable behaviors both before and after the six-week PBC program?
5. Able to communicate via telephone and email during the six-week coaching program.

As a participant in the study you will:

1. Determine specific goals pertaining to the development of a Life Plan, or a specific strategy for attaining well-being and long-term sustainability in your business.
2. Learn the PBC process of stop, observe, align, and allow as a strategy for goal attainment.
3. Complete a 360-degree feedback self-assessment, pre- and post-intervention questionnaires, and a final program evaluation questionnaire.
4. Provide feedback regarding the researcher's initial findings based on your experience and participation in the PBC program.

If you are interested in participating in this study, please contact Elizabeth at:
Presencebasedcoaching@yahoo.com

I look forward to hearing from you.
 Elizabeth Topp

APPENDIX L: PROCEDURES FLOW CHART

Marketing

Announcement distributed to entrepreneurial websites and public

Contacted by participants

Set up initial telephone screening interview
 Researcher begins journal entries

Initial Screening Interview (Appendix M)

Brief description of research
 Field questions from participant

ACCEPTANCE into program

Participant completes:

1. PBC Participation Agreement (Appendix N)
2. Consent form (Appendix O)
3. Preassessment information form (Appendix D)
4. Outside observer contact information sheet (Appendix P)

Outside Observer (OO) Contact

1. Participant calls in advance to introduce the study and ask for participation
2. Researcher calls or emails OO.
3. Researcher sends OO:
 - a. introduction letter describing research (Appendix Q)
 - b. 360-degree assessment instrument (Appendix G)
 - c. instructions for completing 360-degree instrument (Appendix S)
 - d. informed consent form for OO (Appendix R).
4. OO returns completed 360 and OO informed consent (Appendixes G & R)

Begin six-week PBC Program with Entrepreneurs-Researcher PBC Program

1. Planning & Implementation Phases
2. Researcher six-week PBC program begins

Upon completion of six-week program: Postassessment

1. posttest questionnaire to participants (Appendix E)
2. 360-instrument to participants & OO (Appendix G)
3. Program Feedback Form to participants (Appendix V)

Data Analysis & Write-Up

1. Data Analysis of Participants & Outside observers
2. Get participant feedback pertaining to results
3. Rework results
4. Incorporate researcher results-report separately
5. Recommendations for future PBC Model

APPENDIX M: SCREENING INTERVIEW

Name:

Type of Business:

Size of Business: (number of employees, net worth of business, etc.)

Briefly, do you have a specific goal in mind for the six-week program? What do you want to learn or achieve during this time?

1. Are you over the age of 18?
2. Are you willing to call the coach/researcher for a weekly 30 minute to one hour coaching session each week?
3. Are you able to communicate via telephone and email during the six-week coaching program?
4. Are you willing to report your experience each week in a one-page weekly reflection exercise?
5. Are you available to complete the six sessions within an eight-week window?
6. Can you provide the names and contact information of four outside observers who have enough contact with you to complete a questionnaire pertaining to your observable behaviors both before and after the six-week PBC intervention?
7. Have you ever worked with a professional coach? If yes, when? Focus of work, i.e. issues?
8. Have you ever worked with a professional therapist? If yes, when? Focus of work, i.e. issues, including any diagnosis.
9. Do you or anyone in your family have a history of schizophrenia, suicide attempts, severe depression, epilepsy, seizures, psychosis, or untreated addictions such as drug or alcohol abuse? If yes, please explain.
10. Are you pregnant? If yes, at what stage?
11. Have you experienced any recent physical trauma?
12. Are you willing to have direct and personal conversations with the coach?
13. Are you coachable, i.e. willing to follow and implement suggestions agreed upon mutually by both researcher and self, complete weekly homework assignments outside the coaching sessions, and practice self-observation in order to discover effective strategies for behavioral change?
14. Have you ever practiced any methods of introspection, meditation or Presence in the past? If so, please explain.
15. Do you have a dependable support system such as close friends and/or family? Please describe.
16. Sometimes in coaching we encounter issues that are better dealt with in counseling than in coaching. If something like this surfaces, are you willing to add a counselor as an additional source of support in order to achieve your stated goals and objectives?

APPENDIX N: PRESENCE-BASED COACHING PARTICIPATION AGREEMENT

Thank you for your interest in participating in the dissertation research for the Institute of Transpersonal Psychology. This agreement outlines terms and conditions for the individual coaching relationship between you (the client) and Elizabeth Topp (coach). *Please refer to the Informed Consent Form for additional clarification of the research process of this program.*

Presence-Based Coaching Philosophy:

As a participant of this dissertation study you are agreeing to participate in a coaching program based on a unique coaching approach called Presence Based Coaching (PBC). For purposes of this study, Presence is defined as one's quality of relating to the here and now, or present moment. The PBC Model will study and explore the unique combination of practicing Presence in relationship to a specific goal or objective: Presence plus intention. The fundamental principles of PBC are based, in part, on the theories and empirical studies associated with Mindfulness, Flow, Presence, and Taoism. These concepts provide insights into increasing effectiveness through present-moment awareness and attention.

Coaching process

The coaching process consists of (1) conducting an initial assessment, (2) identifying a challenge or stretch goal, and (3) supporting you to achieve your goal. As participants of this study you will determine specific goals pertaining to your life and business. Coaching, which is not therapy or counseling, may include business success, personal projects, or general conditions in your life or profession.

Once coaching begins you will learn the PBC process of stop, observe, align, and allow, as a potential strategy for goal attainment. During the one-on-one coaching sessions we will discuss the outcomes of implementing this PBC process in relation to your goals. Coaching sessions will consist mostly of questions and conversations facilitated by the coach, however the conversations will be co-created by both the coach and you in order to support you in goal attainment. Conversations will be direct and personal.

In addition to the conversations and questions, the coach will introduce the Mindfulness exercise called Sensing, Looking, & Listening (Tart, 1994) as a way of demonstrating the first two steps of the PBC process of stopping and observing. This Mindfulness exercise, considered a form of meditation, will be verbally led by the coach with the primary purpose of situating an individual's attention in the present moment.

The Coach

The researcher/coach has been both the recipient and practitioner of a presence-based approach to coaching. The researcher/coach received coaching in this presence-based approach for four years with two coaches and continues to practice such an approach to life and work on a daily basis to the best of her ability. In addition, the researcher has

integrated the PBC principles and exercises into her one-on-one work with clients throughout her coaching career.

While the practices and processes of the PBC Model are not experimental, this formal six-week PBC program is new. As stated, this six-week PBC program draws from the practices and processes of the well-established Flow and Mindfulness research. The purpose of this study is to discover the outcomes of a condensed period of practicing the PBC approach in relation to goal attainment. This research aims to discover the program's strengths and weaknesses in order to further refine and improve this approach to living in order to actualize potential. To this end, in addition to gathering data from the participants, the coach/researcher will be supervised and supported by a senior master coach and practice the formal PBC process throughout the research herself.

Expectations

There is no fee for this six-week coaching program, however participation includes the completion of questionnaires and a 360-degree assessment instrument, the securing of four outside observers who are willing to complete the same 360-degree assessment instrument pertaining to you both before and after the program, attendance and participation in six 30-60 minute weekly phone coaching sessions, and possible review of the researcher's initial results to verify their accuracy.

Benefits & Risks

Coaching research has revealed numerous positive benefits to individuals such as: increased performance, satisfaction, commitment, efficacy, focus, self-awareness, self-acceptance and more satisfying interpersonal relationships just to name a few.

The PBC intervention includes training and practice in Presence, or being more present to yourself, others, and your work, and is demonstrated through the practice of a Mindfulness meditation exercise that focuses attention on the senses: physical sensation, listening and looking. Both the practice of Presence and meditation offer numerous positive psychological and physiological effects as well such as greater calm, increased positive emotions, and lowered heart rate and blood pressure. While this is the case, there are potential risk factors associated with these practices.

The following risk factors rarely manifest in healthy individuals, however we are required by law to inform you of all possibilities associated with participation in this program so you can make an informed choice to participate or not.

The practice of Presence may impact your goal-achieving strategies as well as your innermost psychological life. Such impact may affect your career, family life, goals, dreams, and values. Meditation can induce experiences of "unstressing" in areas such as emotional lability which may include anxiety, agitation, depression, or euphoria; somatic symptoms such as muscle or gastrointestinal spasms; the occurrence of painful existential questions; and even rarely the overwhelm of defenses "resulting in a psychotic break, especially in those with a history of previous psychosis" (Walsh, 1993, p. 65-66). Finally,

any exercise or intervention that focuses on the body carries with it the potential of triggering past physical or psychological traumas.

For these reasons, it is important to communicate any past physical or psychological disturbance to the coach before beginning the PBC program. Participants experiencing any of the risk factors mentioned above during the program should report these to the coach immediately. Participants reporting severe symptoms will be referred to the nearest registered licensed psychologist found through the American Psychological Association.

To minimize any risks associated with participating in the PBC program, it is suggested that participants practice a high-level of balance and well-being during the coaching program, for example regular exercise, healthy diet, scheduled relaxation time, and contact with one's emotional support system. Also, since coaching sessions are conducted over the telephone it is recommended that you have someone such as a therapist, coach, or guide who can be with you physically if you feel the need for additional support.

Call Procedure

For the weekly one-on-one coaching sessions, the client will call the coach at a pre-arranged number, date, and time. (Please call 310-390-4695 as of October 2005)

Cancellation Policy

While there is no fee for this service, it is requested that any appointment cancellations be made at least 24 hours in advance of scheduled appointment. It is recommended that the client/participant reschedule any cancelled appointments during the same week of the original appointment, depending on the coach's availability. Completion of the required six-sessions must occur within an eight-week period.

Confidentiality

For the protection of your privacy, all information received from you will be kept confidential as to source, and your identity will be protected through the use of a number code assigned to all written correspondence. All results will be reported through the use of pseudonyms (fictitious names).

Liability

Participation in the PBC program is entirely voluntary. By signing below, you, the client, agree to honor agreements, regard appointment time frames with respect, and keep the coach informed as to what is needed to keep you moving forward. In addition, your signature indicates that the coach has explained the coaching process to you and has answered your questions pertaining to this PBC program. Signing this agreement indicates full compliance and understanding of this agreement.

If you have any questions or concerns, you may call or email Elizabeth Topp at 650-210-8700; presencebasedcoaching@yahoo.com. You may also speak with the Institute of Transpersonal Psychology Chairperson for this Dissertation study, Dr. Shani Robins, Ph.D. (650-493-4430), or the ITP Chair of the Research Ethics Committee, Dr. Olga

Louchakova, Ph.D. (650-493-4430). Both committee members can be reached in writing at: the Institute of Transpersonal Psychology, 1069 East Meadow Circle, Palo Alto, CA 94303.

Thank you, Elizabeth Topp

Participant Name (Please Print)	Signature	Date
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E-mail Address (if interested in receiving a final summary of research findings)

Researcher Name (Please Print)	Signature	Date
--------------------------------	-----------	------

Please send this signed Participation Agreement along with the Informed Consent form to Elizabeth Topp at:

APPENDIX O: INFORMED CONSENT FORM

Dear Participant:

You are invited to take part in a study, the purpose of which is to examine the outcomes of the six week Presence-Based Coaching program (PBC). Participation in the research involves:

1. Six 30 - 60 minute weekly coaching sessions.
2. Interaction with the researcher over email and telephone. (All written correspondence will take place electronically, except for this informed consent form, which will be submitted through the US postal service.)
3. Submission of a one page weekly reflection paper before each weekly coaching session describing your learning.
4. Providing the names of four outside observers who are willing to complete a 360-degree feedback instrument reporting on your observable behavior both before and after the six-week program.
5. Completing a 360-degree feedback self-assessment.
6. Completing a pre- and post-intervention questionnaire.
7. Completing a final program evaluation questionnaire.
8. Engaging in weekly assignments pertaining to your stated goals and objectives.
9. Reviewing the researchers initial conclusions and providing feedback about the accuracy of these initial findings based on your experience and participation in the PBC program.

Confidentiality

For the protection of your privacy, all information received from you will be kept confidential as to source, and your identity will be protected. All results will be reported through the use of pseudonyms (fictitious names) to protect your identity.

The confidentiality of your chosen outside observers who will complete 360-degree feedback instruments will also be protected through the use of pseudonyms. In addition, to assure outside observer confidentiality, you (the participant) will not have direct access to the 360-degree data. If desired, the participant may request the results, which would then be verbally reported by the coach during a feedback-coaching session, which would comprise one of the six weekly coaching sessions. Again, upon request, the results of the 360-degree feedback forms will be paraphrased and summarized to make every effort to maintain anonymity of the outside participants who complete them.

Expectations

The nature of the coaching relationship supports you in achieving “stretch goals” or goals that make you think outside the box from your typical way of approaching things. As a result of your participation in this study, you may potentially increase your self-awareness. You may also increase your general level of satisfaction and fulfillment.

While the payoffs may be rewarding, there is the possibility that you may confront personal blocks. For example, the disclosure of personal matters might cause a degree of anxiety and uneasiness. The questionnaires, weekly reflection papers, and pre/postassessment forms request that you to disclose and describe thoughts and

behaviors that may seem personal in nature. Also, the time necessary to complete the requirements of participation may cause anxiety or stress.

This study is designed to minimize potential risks to you. While you guide the coaching process along with the support of the coach/researcher, you may experience resistance at times. If this occurs, you and/or the coach are encouraged to identify any resistance and refrain from continuing with the immediate conversation that is causing uneasiness. Please note that resistance can be a natural part of the coaching process, however, if at any time you have concerns or questions, we will make every effort to discuss them with you and inform you of options for resolving your concerns, including providing referrals to the appropriate professionals.

Withdrawal from the program

If you decide to participate in this research, you may withdraw your consent and discontinue your participation at any time throughout of the study and for any reason without penalty or prejudice. If you decide to withdraw from the program, the coach may request an exit interview or wrap-up session in order to determine if additional support or resources may be of benefit to you. If you or the coach feels it is appropriate, other coaching or psychological referrals will be provided as close to your geographical location as possible. You have the right to refuse to participate in this exit interview.

Liability

Participation is entirely voluntary therefore you acknowledge that no pressure has been applied to you encouraging participation. In addition, by signing this informed consent, you are stating that the researcher has explained the study to you and has answered your questions pertaining to this dissertation research.

If you have any questions or concerns, you may call Elizabeth Topp at 650-210-8700. You may also speak with the Institute of Transpersonal Psychology Chairperson for this Dissertation study, Dr. Shani Robins, Ph.D. (650-493-4430), or the ITP Chair of the Research Ethics Committee, Dr. Olga Louchakova, Ph.D. (650-493-4430). Both committee members can be reached in writing at: the Institute of Transpersonal Psychology, 1069 East Meadow Circle, Palo Alto, CA 94303.

As stated at the beginning of this informed consent, you will be asked to review the researchers initial conclusions and provide feedback about the accuracy of these initial findings based on your experience and participation in the PBC program. You may request a summary of the final research conclusions as well by providing your email address with your signature. A summary of the final conclusions will be sent to you electronically.

Thank you,
Elizabeth Topp

Participant Name (Please Print)

Signature

Date

E-mail Address (if interested in receiving a final summary of research findings)

Researcher Name (Please Print)	Signature	Date
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Please send this signed Informed Consent form to Elizabeth Topp at:

APPENDIX P: OUTSIDE OBSERVER CONTACT INFORMATION

Please provide the contact information of four individuals who are willing to participate in this research. These individuals will take part in the study by completing a 360-degree feedback form, answering questions pertaining to your observable behavior both before and after the six-week coaching program.

As an introduction, you will be asked to contact the four outside observers in advance of the researcher in order to (a) request that the observer participate in the study, and (b) provide a general explanation of the nature of the observer's role.

Name	Telephone	Email address	Home Address
1.			
2.			
3.			
4.			

I, the researcher, will call or email these individuals once I receive this form. I will also send them: a) a formal letter describing the research, b) an informed consent form requiring their signature for participation, c) the 360-degree assessment instrument, and d) instructions for completing the instrument.

APPENDIX Q: LETTER TO OUTSIDE OBSERVERS

Dear Participant (Outside Observer),

Thank you for agreeing to participate in the dissertation study for the Institute of Transpersonal Psychology. This study will examine the experience of individuals who participate in a six-week Presence-Based Coaching intervention (PBC). Part of the study includes asking outside observers, namely you, to report on the participant's observable behaviors. You have been chosen as one of those outside observers.

Attached is an Informed Consent Form that you are required to complete for the Institute of Transpersonal Psychology. Please sign and return this form through the US Postal Service to Elizabeth Topp. Before signing this release, please note two specific points:

1. Your answers to the enclosed 360-feedback instrument will be kept confidential. Each study participant has chosen four individuals to comment on his or her observable behavior. You have been chosen as one of those individuals. Participants will not have direct access to these forms, however, they will be able to receive the compiled results of all four outside observers through the researcher's summary and interpretation of results. Therefore, while your specific responses will not be made available to the participant, he or she may request to know how people rated his or her behavior. *To assure confidentiality, an alias name will be assigned to you unless you request otherwise.*
2. You are able to withdraw from this research at any time throughout the course of the study for any reason without penalty or prejudice.

Attached is the 360-feedback instrument along with instructions for completion. Please return the Informed Consent form through the mail as we need your written signature. Please return the completed instrument itself via email to: presencebasedcoaching@yahoo.com within five days in order to allow the next step of the research to advance. We greatly appreciate your participation in this study and thank you in advance for taking the time and effort to consider these questions.

If you have any questions, please do not hesitate to call me, Elizabeth, at 650-210-8700. You will find the number of the dissertation chairman, Dr. Shani Robins, from the Institute of Transpersonal Psychology on the Informed Consent form enclosed as well.

Thank you for your participation,

Sincerely,

Elizabeth Topp

APPENDIX R: INFORMED CONSENT FORM FOR OUTSIDE OBSERVERS

Dear Participant:

You are invited to take part in a study, the purpose of which is to examine the outcomes of a six-week Coaching program. Participation in the research involves completing a pre- and post-intervention 360-degree feedback instrument pertaining to the behavior of one of the study participants. You have been chosen by the participant to report on his or her observable behavior both before and after the Coaching intervention.

Confidentiality

For the protection of your privacy, all information received from you will be kept confidential as to source, and your identity will be protected to the best of the researcher's ability. All results will be reported through the use of pseudonyms (fictitious names) to protect your identity.

While the participant will not have direct access to the instrument results, he or she is allowed to request the 360-degree feedback instrument results from the researcher. In this case, the researcher will share the instrument results verbally through summary and interpretation of the compiled results. No one individual's comments will be given. Therefore, while every effort will be made to keep your responses confidential, the small number of raters (four) may allow the participant to deduce approximate responses.

Expectations

This study is designed to minimize potential risks to you. Your role is to report on the observable behavior of the participant both before and after he or she participates in the intervention. If at any time you have concerns or questions, we will make every effort to discuss them with you and inform you of options for resolving your concerns.

Withdrawal from the program

If you decide to participate in this research, you may withdraw your consent and discontinue your participation at any time throughout of the study and for any reason without penalty or prejudice.

Liability

Participation is entirely voluntary therefore you acknowledge that no pressure has been applied to you encouraging participation. In addition, by signing this informed consent, you are stating that the researcher has explained the study to you and has answered your questions pertaining to this dissertation research.

If you have any questions or concerns, you may call Elizabeth Topp at 650-210-8700. You may also speak with the Institute of Transpersonal Psychology Chairperson for this Dissertation study, Dr. Shani Robins, Ph.D. (650-493-4430), or the ITP Chair of the Research Ethics Committee, Dr. Olga Louchakova, Ph.D. (650-493-4430). Both committee members can be reached in writing at: the Institute of Transpersonal Psychology, 1069 East Meadow Circle, Palo Alto, CA 94303.

As a participant of this study, you may request a summary of the final research conclusions by providing your email address with your signature. A summary of the final conclusions will be sent to you electronically.

Thank you, Elizabeth Topp

Participant Name (Please Print)	Signature	Date
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Researcher Name (Please Print)	Signature	Date
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E-mail Address (if interested in receiving a final summary of research findings)

Please send this signed Informed Consent form to Elizabeth Topp at:

APPENDIX S: 360-DEGREE FEEDBACK INSTRUMENT INSTRUCTIONS

Enclosed is the 360-degree feedback instrument used for the Institute of Transpersonal Psychology. Your feedback in this study is very important in determining whether this Presence-Based Coaching Program is effective in influencing behavior. Your honest answers to these questions will support the researcher in determining the effectiveness of this intervention.

In completing this survey you are given a 5-point Likert Scale (1-5) based on how a participant behaves across a variety of behavioral correlates. Please answer these questions based on specific behaviors and actual observations. Note there is a “don’t know” category. You are instructed to use it rather than to guess based on what you know of this person. Please rate the individual according to the following scale:

- 1= needs significant improvement
- 2= could benefit from development
- 3= is capable and demonstrates effectiveness in this area
- 4= is a role model
- 5= don’t know/ not applicable

If you feel that the participant has not had the opportunity to demonstrate this behavior or skill, or you have not had the opportunity to observe the individual demonstrate this behavior, please do not hesitate to answer 5.

Please feel free to make comments beneath the item in bold in response to the two prompts: 1. Specific behaviors observed, and 2. How this quality in ... impacts me.

Please direct questions to: Elizabeth Topp, 650-210-8700;
Presencebasedcoaching@yahoo.com.

Thank you,

Elizabeth

APPENDIX T: SIX-WEEK PRESENCE-BASED COACHING PROGRAM

Phase I: Planning (Flow)

- A. Assessment of Goals/Objectives
- B. Assessment of Action Plan

Phase II: Implementation of PBC

- A. Learning Process: Stop, observe, align, allow
- B. Feedback
- C. Reassessment of goal
- D. Strategy Reassessment

APPENDIX U: SESSION ONE: FLOW

Please comment on the following questions pertaining to your goal:

Please write out the goal.

1. Is this goal intrinsically rewarding to you, i.e. is there inherent desire to achieve this goal (vs. feeling you “should” achieve it)?
2. What action steps will you need to take in order to reach this goal. (Think about where are you now and where would you like to be. Please list all the steps that need to occur in order to achieve the goal, being as detailed as possible. Having “clear proximal goals” within the overarching goal supports us to move forward because the next step is obvious and clear.)
3. Are you *interested* in engaging in the actions listed in #2?
4. Do you *enjoy* any of the actions listed in #2?
5. Besides the coach, what are the feedback channels that will inform you of whether you have successfully completed each step listed in #2?
6. On a scale of 1-10 (1=no challenge, 10=seems impossible), how challenged do you feel by this goal? Please explain:
7. What skills are required of someone wanting to achieve this goal?
8. Which of these skills do you have? Which skills will you need to develop?
 - a) Have:
 - b) Need to develop:
9. Have you experienced success with these activities and skills before?
10. Where will you get support to reach this goal within the six-week program?
11. Please list what you plan to do for relaxation during this six-week program:

APPENDIX V: PROGRAM FEEDBACK FORM

In order to develop this work further, we are very interested in your input and feedback concerning this Coaching Program. Please take a moment to give us your feedback in regard to participating in this dissertation research.

1. In general what was your experience of being in this study?
2. Please reflect on the different aspects of the coaching intervention and provide feedback about your experience. Please comment on the impact that each step had or did not have on supporting you to reach your goals.
 - a. Screening & Initial assessment of your coaching goal. This phase included learning about this coaching study and reflecting on it's relevance in your life through the completion of the preassessment form.
 - b. Planning phase. This phase included writing out your goals and creating an action plan.
 - c. Learning/ Implementation phase. This phase included learning the mindfulness exercise and the process of stop, observe, align, and allow, and implementing these practices into your weekly practices.
 - d. Feedback & Self-correction phase. This phase included discussing the outcomes of your practices and refining your strategy for goal attainment.
3. What did you like most about participating in this study?
4. What did you like least about participating in this study?
5. What are the positive benefits, if any, that you received from participating in this study?
6. What are the negative outcomes, if any, that resulted from participating in this study?
7. Please take a moment to comment on the strengths of the facilitator/coach. In what ways was the facilitator/coach helpful to you?

8. Please take a moment to comment on the limitations or weaknesses of the facilitator/coach. In what ways was the facilitator/coach not helpful to you?

9. Do you have suggestions for improvement concerning the content and/or delivery of this Presence-Based Coaching Program?

10. Would you continue engaging in this Presence-Based Coaching Program if you had the opportunity?

11. Would you recommend this Coaching Program to others?

Thank you for your comments.

APPENDIX W: NEGATIVE REPORTED OUTCOMES

Elizabeth:

. . . extreme discomfort being with my feelings and not releasing them through immediate expression.

Troy:

A negative outcome could be that opportunities, which may be larger, are not getting any attention at all because there is no time to look at them.

I have not been trying to focus on other customers or other opportunities, so they may be feeling neglected. However, the ones that I am focusing on, are definitely not feeling neglected. So, overall the “customer feeling neglected” quotient is most likely lower than it would be if I were to be working hard to please all potential opportunities.

Anthony:

There are negative outcomes but I have been able to see that there are not in my hands, meaning that there are not up to me, therefore they turn into positive outcomes because I learn from them and that actually makes me feel more relaxed without the feeling of frustration or regret.

Once again, a negative outcome that happened to me this week is that I didn't get to finish all the things I needed to finish. And a positive outcome is that by knowing that I have to allow myself some free time for relaxing and also for new accounts and ongoing work, by knowing this I can schedule my time more efficiently and by the time I have somebody to help me out I will have a better knowledge of what it's going on.

Kara:

I walked out of a conversation with my parents when my Dad began railing against my beliefs. It wasn't an attack on me, it was just him getting on his soap box and belittling anyone who didn't agree with him. In very short order, I decided that instead of arguing, or feeling like crap, I was just going to leave. Now, I know this isn't a healthy long term option for a dealing mechanism. But I felt much better within minutes. Usually, I would be having the mental argument in my head all night. On my way out the door, they asked why I was leaving, I just said I don't like discussing politics; it makes me uncomfortable, unhappy and leaves me feeling like crap, so I am just going to go. Bye.

I haven't stepped up to the plate to have “the talk” with my parents, so that is negative,

Jason:

while the negatives were people were frustrated that they couldn't get me to move at the moment they needed me to move on things. All in all, this is the effect I wanted to have.

Diane:

Negative: Sunday I was only awake for 5 hours. During that time I didn't meditate or do yoga. That's not the negative part –the negative part is that I felt guilty and beat myself up. I also noticed on Monday that even missing one day of yoga, which I love and is so good for me, I found it hard to make myself get back in the groove.

Negatives: I had lots of fear come up in the early part of the week. I had wild dreams and one night could barely sleep – stayed up most of the night writing in my journal. about recreating negative patterns in this marriage that I had done in my first. Fears about hiding in work and not living my life fully. Fear about not really living up to my potential and “wasting” my purpose here. Fear about money—in the future. Right now we are fine. I didn't post any ads this week as I needed to do to stay on target for my goal of taking 30 people through the process.

OH MY GOD!!!!!! The first day was a nightmare. I don't know what happened to me. [husband] was sick and so I walked the dog and did a bunch of stuff to help [husband] out. He was hanging around the house, which I am not use to during the week. I did my hour of work and it was really successful. But after that I couldn't get back into the groove. My unstructured time became and unstructured day. But I felt revved and full of anxiety all day. I got almost nothing done around the house. At the end of the day, my house felt dirty, I felt unfulfilled and grumpy.

I have become unsure about how to marry the [company's] style with my own personal style. I am loving this new way of working, and yet it flies in the face of all we are taught. [I guess I am learning that different styles work for different people. I have dropped affirmations and other things that I have used religiously over the past 9 months. It feels good to be free of them. I am confused about how to use them in a balanced way and still stay present to what is. I still fear the disapproval of others if I do things differently. If I have it too easy. I realized I am terribly afraid of having an easy life.

I did not accomplish even half an hour of work a day this past week. I feel no desire for it right now, other than helping people who are sick, and for them I have continued helping with great joy and it's been incredibly easy.

This is really the crux of it for me. I felt a sort of crisis going on inside my head. When I told that to one of my visiting friends he was shocked. He

said I seemed to calm. What caused me all this stress throughout the week is that I felt a great deal of confusion about the whole issue of goal setting vs. non-goal oriented approach to life. Messages seemed to be coming from everywhere about the importance of setting goals. It felt in conflict with what I was experiencing and the joy I was getting from being less structured. [husband] and I tend to spend this time of year creating a vision for how we want the next year to unfold and then on New Year's Day we write about the year as though it's already happened. I love this process. Now I feel totally confused about how to go about this.

I didn't do 1/2 an hour work on the days I had decided to work. I made some calls to help out people who are sick, but did nothing pro-active for developing my business. Felt very guilty about that, and then doing the practice was able to let go of the goal [the feeling is positive, but not accomplishing what I said I would do is as negative].

Have still had moments of worry that I am not doing enough, that I will fall behind. . . . Have felt unworthy of people's assistance if I am doing things my own way. . . . Didn't accomplish as much as I would have like to—but that's a quantity thing, not quality.

Matt:

I have been trying quite hard to observe myself over the last few days (this may be anathema to the presence concept) to see how I feel in certain circumstances.

Negatively, observing myself distracts me from the task at hand a lot of the time and I have to stop, do what I need to do and try to think about what happened after.

Efficiency went down, spent more time in the minutia of the day.

Unfortunately as I became emotionally engaged I found myself using emotional manipulation as an added weapon to get what I wanted at that moment. In fact I found myself doing exactly the kinds of things that I have tried to encourage the rest of my family not to do.

Positively, I was able to get my way, negatively, I did not feel that the means justified the end and further I believe that if I were to behave systematically in this way, the technique would become inefficient.

Outcomes with my girlfriend: bad news—generated negative conversation because I tried to take myself out of the loop and see (observe what was happening). There is usually a bit of drama.

Sean:

I found myself a lot less confident again, more confused as to what to talk about, and not at all the same confident person I was when I had done the grounding practice.

There were two moments in particular, where I was asked what I do, and instead of doing my grounding practice, I resisted, did the stop, observe, align, allow practice, and observed and allowed myself to fumble and hesitate. It was uncomfortable, for sure.

. . . again, noticed more hesitation and pause before attempting to articulate them this week. After doing so, I also felt that I didn't articulate them very well.

Angie:

Some anxiety

Noticed today that I am not as popular (Angie sitting back (now) vs. commanding room (before) = it's different)

Felt sadness and loss- piece of grief

Sucks but I want to keep moving

Very real

Very tempting to make it better and tidy

My body/being moving in different direction

Holding ground to allow for that

Noticing even more (for example that women are angry in general)

Shelly:

The negative outcomes were that I have not been using my friends for support as much and that has me feeling a little removed from my network. I am more capable of managing my emotions on my own but I am left feeling a little lonelier!

practice presence= a lot of sadness; resistance to experiencing it because I want to accomplish things instead; Sadness takes motivation away because I want to comfort myself (rather than accomplish).

Naomi:

Negative—feel I am most joyful with others and I don't have that set up on a really regular basis yet so have to trust that. I feel like I am not really moving forward any faster than I was last week.

Negative—sitting in resentment has felt so lousy. See how much resentment there is. Not really knowing what to truly do with it.