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William Courville
AUTEUR DE LA THÈSE / AUTHOR OF THESIS

Ph.D. (Religious Studies)
GRADE / DEGREE

Department of Classics and Religious Studies
FACULTÉ, ÉCOLE, DÉPARTEMENT / FACULTY, SCHOOL, DEPARTMENT

Coach, Therapist, or Spiritual Director?: An Analysis of Discourse about Spirituality as Used in Professional Coaching

TITRE DE LA THÈSE / TITLE OF THESIS

N. Goldenberg
DIRECTEUR (DIRECTRICE) DE LA THÈSE / THESIS SUPERVISOR

CO-DIRECTEUR (CO-DIRECTRICE) DE LA THÈSE / THESIS CO-SUPERVISOR

EXAMINATEURS (EXAMINATRICES) DE LA THÈSE / THESIS EXAMINERS

P. Beyer

T. Trost

P. Piovanelli

K. Raab

Gary W. Slater
Le Doyen de la Faculté des études supérieures et postdoctorales / Dean of the Faculty of Graduate and Postdoctoral Studies

Coach, Therapist, or Spiritual Director?:
An Analysis of Discourse about Spirituality as Used in Professional Coaching

William J. Courville

Thesis submitted to the
Faculty of Graduate and Postdoctoral Studies
In partial fulfillment of the requirements
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Abstract

Professional coaching, a hybrid intervention melding western therapeutic counseling and spiritual traditions, has recently emerged as a new phenomenon in executive development. The dissertation makes four broad points: first, that the field of professional coaching has developed little theory of its own and is in need of academic theorizing; second, that professional coaching plays a significant role in personal and professional development; third, that there is a definite spiritual dimension – both explicit and implicit – to professional coaching, and fourth, that psychology of religion is uniquely positioned to serve as an academic home for the conceptualization and theorization of the field.

To make these points, the thesis demonstrates that professional coaching has antecedents, in both form and structure, in depth psychology, humanistic psychology, pastoral counseling, and spiritual direction. It traces the history and development of spiritual discourse in professional coaching, showing that the application of ancient wisdom and other spiritual traditions was eventually "psychologized" and appropriated by traditional psychology for application to business and professional development. It explores coaching methods, models, concepts, and theories to show how the language of spiritual discourse is intertwined with therapeutic language as an integral part of the vocabulary of professional coaching. It illuminates both the explicit and implicit spiritual discourse found in professional coaching and suggests that making what is often an implicit discourse explicit might re-frame how practitioners and clients see themselves and the work they are doing. It discusses the concept of "spiritual intelligence" and

corresponding research that attempts to link spirituality and neuroscience and considers its implications for professional coaching, executive development, and psychology of religion. And finally, this thesis demonstrates that the study of the interrelationships among psychology, spirituality, and business has a long tradition in the field of psychology of religion and suggests that professional coaching can be seen as an extension of that research. It proposes that the field of psychology of religion can contribute to the development of established and emerging professional coaching approaches by providing a set of methodologies with which to further develop knowledge of the psycho-spiritual processes involved in purposeful change.

Introduction

Professional coaching has emerged as a new phenomenon in the fields of executive development and personal growth and may include many types of coaching interventions: executive coaching, business coaching, personal coaching, life coaching, feedback coaching, integral coaching, leadership coaching, and spiritual coaching, among others. Most professional coaching interventions draw heavily on psychological techniques. Recently, however, in their efforts to describe professional coaching, coaching practitioners and clients have begun to use language that—explicitly or implicitly—relates to religious discourse. Such discourse, because it is not directly linked to specific religious traditions, such as Christianity, Buddhism, or Judaism, can be usefully termed "spiritual." This use of spiritual discourse exemplifies what Lucy Bregman (2006) described as including

> those concerns or dimensions of humanity, which in earlier decades were the domain of existential philosophy and humanistic psychology. It covers the territory of religion without being externally visible and easily measurable. It covers the territory previously mapped by thinkers such as Frankl in *Man's Search for Meaning* (1963), and Maslow's *The Farther Reaches of Human Nature* (1971)—but without aiming for the "scientific" status of psychological theories of personality. (p. 6)

This dissertation will describe the emergence of the discourse about spirituality within the field of professional coaching, offer a constructive critique, and speculate on what its use might mean for academics seeking to theorize professional coaching, professionals who are practicing coaching, their clients who are receiving coaching, and corporations that are often the purchasers and beneficiaries of coaching services.

A central argument of this thesis is that professional coaching is under-theorized and that the subfield of psychology of religion is uniquely positioned to identify and

conceptualize the range of therapeutic traditions on which professional coaching draws. This thesis will postulate that professional coaching has used a spirituality discourse to move the focus of the therapeutic tradition away from the pathological or sick to the normal or healthy adult population. It will suggest that making what is often an implicit discourse explicit might re-frame how practitioners and clients see themselves and the work they are doing. In addition, making this spiritual discourse explicit might provide an opportunity to enlarge its sphere of influence and allow for an expanded conversation about "spirituality" in the world of business: a conversation about how spirituality informs and shapes business and how it is shaped by it.

The second chapter provides a broad historical overview of the field of professional coaching, linking it to different therapeutic traditions and demonstrating how it remains under-theorized. This chapter will discuss its development and show how professional coaching draws from traditions in coaching, psychology, and philosophy. It will present a typology of coaching that illustrates and explains the distinctions among the many types of coaching. It will examine coaching in light of what might appear to be other, similar interventions and tease out what it is that makes coaching unique. In particular, this second chapter will compare and contrast professional coaching with psychotherapy.

The third chapter will trace the development of the current discourse about spirituality and consider the evolution of the term "spirituality." Specific historical examples will demonstrate how the current use of the word is "the latest within [a] long quest for [a] personal and positive dimension of religion, within [the] perceived secularization of society" (Bregman, 2006, p. 5). The current popularity of the term

"spirituality" will be examined, along with its proliferating definitions, and what Lucy Bregman (2006) called its "glow" or the way using the term makes people feel good. This chapter will suggest that the current "fuzziness" or vagueness of the term can be regarded as both a strength and a weakness.

In addition, this chapter will explore coaching methods, models, concepts, and theories to show how the language of spiritual discourse is intertwined with therapeutic language as an integral part of the vocabulary of professional coaching. It will compare and contrast the traditional therapeutic traditions, professional coaching, and spiritual direction to illustrate how the traditions meld in professional coaching, and it will show that professional coaching draws heavily from the streams of the therapeutic traditions in psychology of religion. In short, it will describe the current discourse about spirituality, illuminate the explicit spiritual discourse found in professional coaching, draw forth the implicit discourse about spirituality found in professional coaching, and show how coaching participates in this discourse.

Chapter Four continues to expand the spirituality discourse by introducing the concept of spiritual intelligence. The concept of multiple intelligences will be explained, and I will show how spiritual intelligence might be situated within that framework. Discussion of the texts by Dana Zohar on spiritual intelligence will position her work as a contribution to the current debate about spiritual intelligence taking place in the field of psychology of religion. I will examine her texts to explain what spiritual intelligence is, how it works, and how she describes it as grounded in neuroscience, physics, and psychology. The thesis will demonstrate how Zohar's work suggests that the spirituality discourse can be expanded and enlarged by using language that draws from the sciences

as well as the humanities in its quest for "some label for interior human capacity and link to ultimacy and transcendence" (Bregman, 2006, p. 7). It will suggest that this expansion might allow for an enlargement of the field of psychology of religion.

Chapter Five will present the tradition of research in psychology of religion on the relationships among psychology, religion, and economics. Here, the works of Jeremy Carrette and Richard King will show that the study of the appropriation of the discourse of "spirituality" by psychology, and its role in the service of capitalism (Carrette, 2007), has a long tradition that started with William James and continued with Abraham Maslow. This chapter will suggest that using the discourse of spirituality in the field of professional coaching is an extension of that tradition, and, as such, a subject for the field of psychology of religion. It will suggest that the currents, concepts, and work in psychology of religion can contribute to the development of established and emerging professional coaching approaches by providing a methodology with which to further develop knowledge of the psycho-spiritual processes involved in purposeful change in normal, non-clinical populations.

Finally, Chapter Six presents several conclusions. If successful, this thesis will have demonstrated that the field of professional coaching is under-theorized and that the field of psychology of religion is uniquely positioned to fill that gap; that there is a spirituality discourse currently taking place in which professional coaching participates; that this discourse about spirituality is both explicit and implicit in the theory and practice of professional coaching; that by naming and illuminating that explicit discourse and by making that implicit discourse explicit (that is, by making the unconscious conscious), this dissertation will have enlarged the field of professional coaching as well as the field

of psychology of religion; and finally, that there already exists a tradition of research in the field of psychology of religion on the relationships among psychology, spirituality, and business and that professional coaching can be seen as an extension of that research and thus an appropriate subject for academic theorizing within the field of psychology of religion.

Chapter 1. Cross-Disciplinary and Cross-Methodological Foundations of Professional Coaching

Professional coaching is both cross-disciplinary and cross-methodological and, as such, has no theory or methodology of its own. As an emerging field, it borrows from three traditional academic disciplines: psychology, business management, and adult education (training and development). A fourth field, dealing with spirituality and traditions of spiritual direction, is just beginning to be linked to professional coaching. This field employs methodologies and techniques from transpersonal psychology, humanistic psychology, depth psychology, psychoanalysis, developmental psychology, and ancient wisdom traditions. Given its infancy as a field and its multidisciplinary approach, the literature on professional coaching has been more applied than academic or empirical. Much of the literature is practice-based and deals with the application of psychological techniques to modify behaviors rather than psychological theories per se. For the purposes of this review, the literature falls broadly into four main categories that reflect the themes of spirituality and coaching as explored in this thesis: psychology, business and management, adult education (training and development), and spirituality.

In 2001, Shelia Kampa-Koesch and Mary Anderson provided a comprehensive review of the existing literature in the field of professional coaching. Their work examined the history of coaching, themes discussed in the practice-based literature, and existing empirical research. In the literature related to the practice of coaching they found six recurring themes: the definition and standards of coaching; the purpose of coaching; techniques and methodologies used in coaching; the distinctions among coaching, counseling, and therapy; the credentialing of coaches; and consumers of professional

coaching services. In the empirical studies they found data suggesting that professional coaching increases productivity; that coaches come from a wide range of educational backgrounds; that most coaches used informal, 360-degree assessments in their work; that recipients were typically mid-level to senior managers; that half came to coaching voluntarily and half were asked to get coaching; and that generally the recipients were valued employees demonstrating difficulty in a specific area, those looking to improve leadership skills, or professionals other than executives.

A complete issue of *Consulting Psychology Journal: Research and Practice* (Kilburg, 1996a) was devoted to the topic of executive coaching. It traced the antecedents of coaching psychology back to the humanistic traditions of psychology (e.g., Maslow, 1968) and up to the recent emergence of the Positive Psychology movement (e.g., Seligman, 2002). What unites the humanistic traditions and positive psychology is their common focus on the individual as healthy as opposed to pathological.

Three executive coaching books (Fitzgerald & Berger, 2002; Kilburg, 2000; O'Neill, 2000) provided comprehensive discussions of executive coaching as practiced in corporations and also offered advice to those who are interested in developing a coaching practice. In *Executive Coaching with Backbone and Heart*, O'Neill discussed coaching from a systems perspective in working with leaders and their challenges within organizations. She focused on the importance of coaches having "presence," having credibility, and being able to go toe to toe with executives. She described the importance of being able to deliver difficult messages to executives while staying in relationship with them. Kilburg examined coaching from a psychodynamic and psychological perspective and provided a conceptual framework using psychodynamic principles to understand

coaching, the executive, and the organization. Fitzgerald offered a framework for understanding the psychological shift that occurs at midlife and applied insights from adult development theory to leadership and coaching.

Coaching has roots in business management. William Hodgett (2003) argued for the distinction between two types of coaching that occur in business settings: "transactional" or short-term, behavioral coaching and "transformational" or longer-term, developmental coaching. The difference, in his view, is between changing the performance and changing the performer. Increasingly, businesses are pushing for faster and more targeted behavioral coaching that is measurable (transactional) rather than transformational. He argued for a practical coaching model within corporations that would incorporate both approaches and could be used on a continuum from behavioral to developmental. His concern was that businesses that consider coaching as purely behavioral will forfeit the benefits of leveraging the true power of coaching.

Catherine Fitzgerald (1998) described the "shift" or deepening that coaching conversations take when they become "transformative." She observed that transformative conversations have some common elements: the client discovers a deeper pattern in his or her work or life (an area of work that has particular personal meaning, an area of past strength that has become a liability, and/or the emergence of previously undeveloped aspects of personality); an executive discovers the powerful impact of his or her behavior on the organization (one of the primary roles of an executive coach is to encourage the executive to reflect upon how he or she is seen by others); and when an executive moves to action by committing to a courageous course of action (the movement from "can I do this?" to "I'm going to go for it").

Des Dearlove and Stuart Crainer (2003) explored the burgeoning use of executive coaches by top executives and documented the results of working with professional coaches. They pointed out that coaching has legitimate roots in psychology, discussed some of the current prevailing theories that pertain to coaching, and suggested that coaching is still in flux and on par with the state of psychotherapy at the beginning of the twentieth century. Their work explained why professional coaching currently focuses on application more than theory: In the corporate world, the discussion about the theories that underlie coaching are less important than the outcomes (i.e., changes) that coaching produces.

Chris Argyris (1982) and Robert Kegan and Lisa Lahey (2001) arguably have had the most influence from an adult learning perspective for the practice of coaching. Argyris (1982) presented the theory of single- and double-loop learning that is commonly used in many executive development programs and coaching practices, and Robert Kegan (2001b) introduced the notion of a "dynamic equilibrium" to explain why behavioral change is so difficult.

According to Argyris (1982), single-loop learning occurs when someone completes an action and does not obtain the desired results and then repeats the same action, hoping for a different result. Double-loop learning occurs when someone looks at the results and takes the learning from that result and uses that learning to change the action in order to change the result. This kind of "double loop" learning was explored in a recent article in *Fortune* magazine by Geoffrey Colvin (2006) to explain why two people with equal abilities will not achieve the same success. One will rise to greatness and the other will not. Colvin used the term "perfect practice" to lay out the model for double-

loop learning. In his view, the key to greatness is to approach each task with the explicit goal of getting better (not just getting it done). He stated that when individuals approach each task in such a manner, they focus on what is happening and why they are doing it in a particular way. In perfect practice, individuals look for feedback on their performance and make changes in their behaviors as necessary. This is an example of how double-loop learning works in the business world.

In *In Over our Heads*, Robert Kegan (2003) introduced the notion that in addition to entropy and negentropy, there is a third force in the universe: a "dynamic equilibrium." Dynamic equilibrium is "the dynamic, ongoing, countervailing processes that hold things pretty much as they are" (Scharmer, 2000, p. 11). This force both promotes development of consciousness (when we get thrown off balance we strive to recreate a equilibrium) and also functions as a force that creates resistance to change in an effort to hold things as they are.

Kegan, with his partner Lisa Lahey (2001), discussed the psychological dynamic they called "competing commitments" to explain how underlying commitments in individuals often compete for the productive energy needed to bring about behavioral change. They suggested that this dynamic often results in what looks like resistance, but is in fact a kind of personal immunity to change because of an underlying fear that success in this newly espoused commitment might bring forth a situation that would be uncomfortable to them.

Another prominent player in the training and development field is the Center for Creative Leadership (CCL) in Greensboro, North Carolina. The CCL conducts leadership research and training and provides executive development programs in locations across

the globe. It is consistently ranked in the top five of all leadership development programs in the world.[1] In addition to, and consistent with, its role as a developer of executive leaders, the CCL developed a coaching program and performs a coaching and support role as part of its development programs as well as a stand-alone component. *Using your Executive Coach* by Wayne Hart and Karen Kirkland (2001), published by the CCL, provides guidelines for choosing and hiring a coach and lays out the general parameters of the coaching process. Hart and Kirkland pointed out that coaching is a private, personalized, one-on-one development program that can deliver significant improvements to a manager's leadership effectiveness.

Several authors bring out the dimension of spirituality and professional coaching. First, a recent dissertation by Mary Brantley (2007) examined the relationship between executive coaching and transformational learning by incorporating spirituality into a coaching methodology. Brantley developed an "inner compass model" and presented case studies to show that using this model, which engages the executive as a spiritual being, results in what she calls "deep learning" or an executive's ability to sustain more effective behavior patterns after the coaching engagement has ended. Brantley established that using spiritual techniques within the coaching engagement contributes to a deeper learning that seems to have longer lasting effects on behavior than engagements without a spiritual component. Second, a recent research project by Deborah M. Wharff (1998) suggested that spirituality is an intrinsic dimension of motivation and action, that there is little evidence to show that workplace developmental programs address spirituality in a formal or institutionalized manner, and that there is a need for a leadership development model that facilitates transformational learning through critical

[1] Rankings are published annually by *The Financial Times*, *Business Week*, and *Forbes Magazine*.

and deep reflection. Third, Kevin Cashman (1999) encouraged leaders to build internal foundations (personal development) for the greatest external results (leadership development). He used reflective questions and stories in a narrative, constructivist approach to bring leaders through a seven-step path from personal mastery (authenticity) to action mastery (leading as a whole person). Fourth, a coaching model used by Cheryl Peppers and Alan Briskin (2000) for bringing spirituality into the workplace presents a path for bridging the interior world of the individual with the uncertainties of the demands of work. Their model uses stories, reflective questions, and specific applications; it grounds individuals in both imagination and practice to allow them to "bring their soul to work" and increase their effectiveness. Fifth, Teri-E Belf (2002) has developed a model of coaching based on "spirit." Her coaching model is built on inquiry, starting with the basic questions that have been used by spiritual directors in both eastern and western traditions: Who am I? Why do I exist? For her, these questions form the basis of transformational coaching: the search for meaning and meaningful connection with the whole.

And finally, Ken Wilber (2000), a transpersonal psychologist and the founder of the Integral Institute, a think tank in Boulder, Colorado, has focused on areas of holistic thinking, interdisciplinary work, cross-cultural investigations, transpersonal and spiritual studies, and integrative endeavors. Wilber suggested that "the best place to begin with an integral approach to business is with . . . oneself." He wrote:

> In the Big Three of self, culture, and world, integral mastery starts with self. How do body and mind and spirit operate in me? How does that necessarily impact my role in the world of business? And how can I become more conscious of these already-operating realities in myself and in others?" (2003)

This thesis will further explore a spiritual perspective of professional coaching by focusing on the emerging concept of a "spiritual intelligence" (SQ). SQ can be seen as filling a gap in the literature of professional coaching by providing a scientific language and psychological process to expand the conversation about the role of spirituality in executive development. (Chapter Five explores SQ in greater depth).

Dramatic, articulate, and comprehensive in this new field of spiritual intelligence are psychologists of religion Dana Zohar and Ian Marshall (2001). Zohar teaches in the Oxford Strategic Leadership Program at Oxford University. Her research in the fields of physics, philosophy, religion, and psychology at the Massachusetts Institute of Technology and Harvard University functions as a background for her work in the field of spiritual intelligence. Dr. Ian Marshall is a Jungian-oriented psychiatrist and psychotherapist. Zohar and Marshall are authors of several books about spiritual intelligence (Zohar, 1991, 1994, 1997, 2001a, 2001b, 2004) and have conducted workshops at numerous business organizations and international institutions around the world, including Volvo, Shell, British Telecom, Skandia Insurance, Motorola, Phillips, and the United Nations Educational, Scientific, and Cultural Organization (UNESCO).

SQ refers to the ability or the intelligence with which individuals can place their actions and their lives in a wider, richer, meaning-giving context and (according to Zohar) has no necessary connection to religion—one can have high SQ and not be religious; one can have low SQ and be religious. Zohar brought a new view to psychology of religion with the integration of science and psychology. She used neurological evidence to posit that man's search for meaning and purpose can be mapped

to a specific neurology activity, and she used quantum physics to suggest that the neurological activity itself is tied to the interconnectedness of the universe.

Other writers have discussed spiritual intelligence within the framework developed by Zohar, but most have described its application in their work or practice, identified the attributes or skills that demonstrate the competency, or suggested practices that develop SQ.

Several practitioners have taken Zohar's work and begun integrating it into practice. Richard Bowell (2004) outlined seven steps that "release" spiritual intelligence; Altazar Rossiter (2006) presented 14 principles that help you "engage practically with the subtler aspects of yourself" (p. 3); and Cindy Wigglesworth (2006) developed a competency model for SQ, an assessment instrument to measure SQ, and a model for applying SQ to leadership. Other authors (Fry, 2003; Reave, 2005) also have suggested a connection between spiritual values and effective leadership. Broadening the discussion, Brian McMullen (2007) discussed spiritual intelligence and its role in health care.

In 2006, the *International Journal of Psychology of Religion* devoted an entire issue to the topic of spiritual intelligence. The discussion centered on the status of spiritual intelligence as an intelligence, the competencies or abilities that make up spiritual intelligence, and spiritual intelligence as development of consciousness, and it concluded that SQ is an issue of importance for psychology of religion and psychology in general.

The above review encapsulates the representative and important works that inform my view that the field of professional coaching is under-theorized and that have raised questions that will be addressed in this thesis: Is professional coaching a hybrid

intervention drawing not only from the traditions of psychology, but also from the traditions of spiritual direction? Is the field of psychology of religion, which embraces both of these traditions, uniquely positioned to theorize this new emerging field? Is there both an implicit and explicit discourse about spirituality in the theory and practice of executive coaching? Is there already a tradition of research within the field of psychology of religion that provides a theoretical view of the relationships among psychology, spirituality, and business? Can the newly emerging field of professional coaching, which utilizes both psychological and spiritual traditions in the professional and personal development of business executives, be seen as providing a laboratory for that research and a theorectical subject for the field?

Since professional coaching is a relatively new phenomenon, the next section of the thesis will discuss the field in sufficient detail to give the uninitiated a grasp of the field of professional coaching. This section includes the multiplicity of definitions; the history and development of the field; relevant theories that professional coaching draws upon for its methodologies, philosophies, and techniques; types of interventions that fall under the rubric of professional coaching; and finally, distinctions between professional coaching and other interventions that might appear similar and are frequently confused with coaching.

Chapter 2. Delineating Professional Coaching: From Etiology to Definition

To understand professional coaching, it may be more useful to describe it than to define it. The following two vignettes each conveys a sense of how individuals come to professional coaching, what a professional coaching engagement looks like in practice, and how professional coaching often moves back and forth between traditions of psychology and spirituality, and between personal and professional development.

Vignette 1:

> When Mary Elizabeth Becker was diagnosed with an arterial malformation in her brain, she faced life-threatening surgery and the realization that at age 31, her life was not what she wanted it to be. She was unhappy in her job and struggling with a weight problem. If she survived, she promised herself, she would change her life.
>
> Becker did survive, and tried to change. But seven years of psychotherapy did not help her switch careers or shed pounds, she says. It uncovered deep-seated reasons for her life choices, but when it came to living a happier, balanced existence, she says, "psychotherapy failed me." So, last year, Becker abandoned psychotherapy and hired a life coach. . . .
>
> Once reserved for executives facing tough decisions in elite corners of corporate America, coaching is trickling down to the masses. Becker, who has founded a small arts business and lost weight in the year since she started being coached, credits the coaching with helping her identify big-picture goals, set strategy and stay focused. (Capuzzi Simon, 2003, p. F1)

Vignette 2:

> There was a time when executives under David S. Pottruck felt less like professionals at the helm of a major brokerage than cowering children held hostage by a despotic father. Lording over the conference room, the now co-CEO of Charles Schwab & Co. bulldozed other people's opinions and overruled their strategies. He reveled in teamwork—if he was the captain. Ideas were great, but only if they were his. Try challenging the former All-Ivy wrestling champ, and you could find yourself caught in a corporate full nelson—left with a lot of bruised feelings and a trampled ego. "I knew there was always a lot of glass being broken around me," says Pottruck, "but I thought I was a great leader. I didn't understand that there was a problem." That is, until his nadir a decade ago, when

> his then-boss, Chief Operating Officer Lawrence J. Stupski, took him into his office for an annual performance review. "Man," Pottruck recalls Stupski saying, his normally even voice strained with anger, "you are high-maintenance—and you are painful." The next part seared him even more: "Your peers don't like working with you—and they don't trust you." (Conlin, 2002, p. 98)

This was a wake-up call for David Pottruck, a breakdown that led to a breakthrough for him when he decided to engage ex-IBM executive Terry Pearce—one of a growing cadre of executive coaches—to help him restructure his personality, his management approach, and his leadership style.

> Pearce flew with Pottruck on the company jet, ate room service with him in posh hotels, and spent weekends at "Camp David," Pottruck's former *hacienda*-style mansion. . . . Pearce took Pottruck to a "sweat" in the northern wilderness of Washington State, where they huddled in a steaming-hot lodge covered in pine boughs and listened to a shaman lead them in a spiritual cleansing.
>
> With Pearce's help, he has crafted a leadership style that centers on what he calls authenticity; that means he constantly communicates with employees about the company's wrenching restructuring and layoffs. He also tries to get across what he's like as a person, what he values, . . . and his vision. . . . And, rather than avoid the animosities, communication breakdowns, and jealous flare-ups on his team—as well as his own defects—he confronts them. . . .
>
> Leaders can no longer be just stellar strategists. They also have to be masters of their emotions. That's one reason why some of the most powerful CEOs of some of the biggest global companies have been relying more and more on these new high priests of corporate survival. (Conlin, 2002, pp. 99-100)

As demonstrated in the two vignettes, professional coaching often blurs the distinctions between therapeutic counseling traditions and traditions of spiritual direction in both personal and professional settings. As Dearlove and Crainer (2003) wrote:

> Just a few years ago, news that a CEO or senior executive was using a coach would have raised eyebrows in the boardroom. Now it is the height of corporate fashion to improve leaders' management performance and/or overcome their personal development deficiencies. (p. 107)

Looking for Theories

Coaching had its start in the United States in the mid 1970s, and then it rapidly spread globally. "A 2002 survey of human resources (HR) professionals by the Hay Group, an HR consultancy, found that more than half the 150 organizations polled in Asia, Australia, Europe, and North America had increased their use of coaching in the previous 12 months" (Dearlove & Crainer, 2003, p. 108).

Executive development—heretofore the domain of psychological assessments, behavioral psychology, and emotional competencies—has recently expanded through the work of professional coaches who are comfortable in the worlds of humanistic and behavioral psychology, depth psychology, psychoanalytic theory, management, and spirituality. They have derived models with antecedents in both form and structure in traditions of spiritual direction, psychology, counseling, adult learning, and management theory. The following section will review the current literature in the field of professional coaching to show that professional coaching is characterized mostly by practice-oriented literature and research and remains under-theorized.

Contemporary professional coaching is a relatively new field that is cross-methodological and employs cross-disciplinary methods. "Contemporary professional coaching is a cross-disciplinary methodology for fostering individual and organizational change, and comprises both personal or 'life' coaching, and workplace coaching with staff, managers, and executives" (Grant, 2006, p. 13). That professional coaching draws from a multitude of disciplines and methodologies can be seen as an opportunity as well as a challenge. Citing the work of Sherman and Freas, Anthony Grant (2006) pointed out that

> such diversity is both strength and a liability. The diversity of prior professional backgrounds means that the coaching industry draws on a wide range of methodological approaches to coaching, and a wide range of educational disciplines inform coaching practice. On the other hand, due to the diversity and sheer number of individuals offering coaching services, there is a lack of clarity as to what professional coaching really is and what makes for an effective or reputable coach. (p. 13)

Des Dearlove and Stuart Crainer (2003) commented on the confusion that exists within the current state of professional coaching and compared it to the situation of psychotherapy in its early years. In their view,

> the mix of disciplines, practices, terminology, and aspirations suggests that coaching is in a state of flux, on par with the state of psychotherapy at the beginning of the 20th century. Although the Jung and Freud of coaching have yet to emerge, it is not for want of trying. (p. 11)

Ben Dean, the founder of MentorCoach, a Maryland-based coach training school, was trained as a clinical psychologist, but now works full time as a coach and coach trainer. He stated that "coaching is where psychotherapy was in the 1910s. We are right at the beginning" (Capuzzi Simon, 2003, p. F2).

Given the emergence of professional coaching as a relatively new social phenomenon and a diverse area of practice, it should come as no surprise that coaching has produced a significant amount of literature, mostly relating to applied methods of coaching and most of it coming out of practice and institutes rather than academic institutions (Kampa-Kokesch & Anderson, 2001). The *Consulting Journal of Psychology: Practice and Research* published a review of the literature in 1996 in which almost every article was practice oriented.

> The colleagues whose work is represented in this two-part special issue of the *Consulting Journal of Psychology* span diverse applications. Most are practitioners rather than academics, though two are based in academic settings (where they work mostly as internal consultants rather than primarily as academics). These contributors therefore reflect the broader state of the field of

> executive coaching (at least of the type practiced by psychologists) that to date has caught on more as an area of practice than as one of theory or research. (Lowman, 2005, p. 90)

This appears to be even truer for the state of the field as practiced by professional coaches who are not psychologists. In my research of professional coaching, I have come across scant evidence of literature that is theoretically based. For the most part, the literature in the field of professional coaching has an applied focus, is practice-oriented, and does not have a theoretical perspective. Thus, this suggests that professional coaching, as a distinct intervention, is greatly under-theorized.

However, to say that the field of professional coaching may be under-theorized is not to say that it is without theory. The history of how the term professional coaching came into existence traces back to the development of coaching from its beginnings as a sports-based philosophy in the mid 1970s and moves into the psychological model for personal and professional development that we know it as today. Different theories and models of professional coaching were created along the way and underlie the methodologies and techniques that professional coaches use today.

Traveling the Coaching Route

"One might argue that Socrates was a professional coach and that the practice of coaching has a long history" (Bennett, 2006, p. 240). Lewis Stern (2004) stated that

> the origins of the word coaching come from the Hungarian village of Kocs and the more comfortable, covered wheeled wagon or carriage (koczi) first developed there to carry its passengers through the harsh terrain, protected from the elements on their way from their point of departure to their ultimate destination (Hendrickson, 1987). Over the centuries, the term itself traveled along several roads of use, from academic coaching (to carry the student more safely through exams) to sports coaching (to carry the athlete through practice, the game, and the competitive season). (p. 154)

Stern (2004) viewed executive coaching as "just one more evolution of the term where a coach helps to carry an executive from one point to another" (p. 154). In their comprehensive review of the coaching literature, Kampa-Kokesch and Anderson (2001) stated that "the history of executive coaching is difficult to track. . . . It is unclear when exactly executive coaching first began" (p. 207). Citing the work of Tobias, Kampa-Kokesch and Anderson wrote that "the term executive coaching came into the business world in the late 1980s and was used because coaching sounded less threatening than other types of interventions. . . . Then the "widespread adoption of executive coaching by consulting firms began around 1990" (p. 207). The authors then presented data from an interview by M. Harris, in which an industrial psychologist described what he viewed as three phases in the history of executive coaching.

> According to the psychologist, the first phase occurred between the years of 1950 and 1979, when a few professionals used a blend of organizational development and psychological techniques in working with executives. During the middle period (1980-1994), an increase in professionalism occurred as well as the beginning of standardized services (though a full standardization has not yet occurred). In the current period (1995-present), there has been an increase in publications and the establishment of a professional organization for coaching: the Professional and Personal Coaches Association, more recently known as the International Coach Federation (ICF). (p. 207)

Kampa-Kokesch and Anderson's research does an admirable job of tracking the emergence of the coaching movement within business and in particular, with regard to the fields of psychology and organizational development. However, the practice of professional coaching was also emerging outside of the business world and outside of the academy of psychology. In fact, when tracking the historical development of professional coaching, executive coaching seems to be an outgrowth of professional and personal coaching, and not the other way around. Professional coaching, as we know it today,

originally borrowed from the fields of sports psychology, ancient wisdom traditions, philosophy, humanistic and transpersonal psychology, adult learning, and human development. It arose out of a need to find purpose for people who had achieved material success and were searching for meaning and value in their lives. It perhaps could be seen as a classic example of Maslow's hierarchy of needs playing out in a capitalistic society. Having satisfied all physical needs, people were searching for guidance in a move toward self-actualization.

"The new genre of coaching based on humanistic and transpersonal psychological principles rejects much of the old discredited behaviorism. It was first applied to sport by Timothy Gallwey" (Whitworth, Kimsey-House, Kimsey-House, & Sandahl, 1998, p. x). In the early 1970s Gallwey (1974), a professional tennis coach, authored *The Inner Game of Tennis*, in which he set forth a methodology for developing personal and professional effectiveness and changed the way people thought about coaching. His book, *The Inner Game,* described how to get out of your own way so that you can express your full potential and maximize your performance. Drawing from the ancient wisdom practice of Zen and his professional sports coaching experience, Gallwey developed his theory that every game is composed of two parts: an inner game that is played within the mind of the player and the outer game that is played against opponents. He theorized that what gets in the way of our game is the contradictory advice we get about our outer game and the self-doubt, fear, and anxiety that we use to sabotage our inner game. Based on his theory, he developed a methodology that focused on helping people figure out how to get out of their own way to let their best game emerge. His model was straightforward and simple: Performance is equal to Potential minus Interference. His formula became popularized as:

P = P – I. In the late 1970s Galway demonstrated on television the effectiveness of his coaching model. In a live broadcast, he used his coaching model with two individuals who had never played tennis before and was able to coach them to a level that enabled them to play a game of tennis during the broadcast. As a nation watched, he used this model to demonstrate that what gets in the way of most performances is interference by "experts." He introduced to the audience a client-centered model of coaching that used the coach not as an expert, but as a "facilitator." He saw a coach as one whose job was to help the client figure out what was getting in the way of him/her being successful—not telling the client what to do. The technique he used was one of asking questions rather than giving answers. His performance and his work spawned a following of practitioners who began applying his model outside the field of sports to help clients achieve success in the business world and in their personal lives.

Sir John Whitmore (2003), a sports psychologist, extended the application of Gallwey's principles to business with *Coaching for Performance*, which has become a classic in the field of professional coaching. Whitmore developed his own model for successful, effective, solution-focused coaching, which he called the GROW model: Goals, Reality, Options, Will. The GROW model helps coaches develop questions that might move clients to action by helping them clarify their goals; explore what achieving those goals would look like; acknowledge what would get in the way and what would support them in attaining those goals; solicit viable options for attaining the goals; and ask for the clients' commitment to act on those options to move them toward their goals. This basic model is still used as a framework for many coaching engagements and, in particular, is often used to introduce coaching into organizations.

Thomas Leonard seems to have been the first to introduce coaching to a wider audience as a professional and personal intervention. Thomas, a financial planner, has been credited with developing and introducing coaching as an intervention to help prosperous clients find meaning and value in what they may experience as comfortable, but empty lives. An article in the *Washington Post* stated:

> Life coaching has been around since the mid-'80s, with Thomas Leonard largely credited with its founding as a profession. Leonard left his financial planning practice to counsel his prosperous clients on how to spend their money and live their newly affluent lifestyles. Leonard saw himself as helping them "create a life" instead of "fixing problems." He saw what he was doing as working with people's problems in a positive way. (Capuzzi Simon, 2003, p. F2)

Leonard, encouraged by the results of his work and the demand for his services, began training coaches in 1989, and in the early 1990s he started Coach U, which has graduated some 8,000 coaches. "In 1994 he established what would become the International Coach Federation (ICF) and in the process, he set the standards for what has become a new industry and an emerging profession" (Capuzzi Simon, 2003, p. F2). Leonard was an entrepreneur and a pioneer in the field. Today there are over 15,000 coaches in North America alone (Dearlove & Crainer, 2003), the use of coaching by organizations around the globe has increased exponentially, and "world-wide there is a veritable industry offering a range of 'coach certification' programs. Indeed, it may be that the majority of money made within the coaching industry is being made by commercial coach training organizations rather than through actual coaching by coaching practitioners" (Grant, 2006, p. 14).

At the same time that coaching was evolving as a profession in both the personal and professional worlds, coaching as an organizational intervention seems to have begun with the work of such management consulting firms as Personnel Decisions International

(PDI) and the Center for Creative Leadership (CCL). According to Carol Delamore, Director of the National Leadership Institute (NLI) at the University of Maryland University College, "The original focus of PDI, which began its operations in 1967, was helping organizations assess and select talent and was mostly concerned with job placement and career advice" (personal communication, 2007). According to its website, PDI (2008) "has linked the art and science of human behavior to business needs, providing both individuals and organizations with distinctive expertise in building leadership talent that provides a real competitive advantage." PDI developed a coaching model based on strategies supported by its own research and experience that focused both on individuals and the organizational structure (Kampa-Kokesch & Anderson, 2001). Its coaching approach is a process that involves gathering information to explore the difference between perceptions and abilities in four major areas: goals and values (what do you want to do?), abilities (what can you do?), perceptions (how do others see you?), and success factors (what do others expect from you?).

In 1970 the Center for Creative Leadership (CCL) (2008) was established to "advance the understanding, practice and development of leadership for the benefit of society worldwide." Carol Delamore, the director of the National Leadership Institute (NLI), has worked with CCL since its inception. The NLI is the Washington, DC-based network affiliate of the CCL and was the first satellite location providing the CCL's programs outside of its North Carolina headquarters. According to Delamore, the CCL was founded by psychologists who came from a theoretical background and initially provided assessments for business leaders through the use of psychometric instruments (personal communication, 2007). Using psychometric analysis for business was seen as a

very new and exciting option at the time, and psychologists were regarded as the proper deliverers of that feedback. The program was so successful that the demand soon exceeded the supply of psychologists, and eventually the program expanded by using other professionals, all of whom worked under the supervision of a "chief assessor," who is a credentialed psychologist that acts in a supervisory role for the feedback givers. Even today, all CCL coaches work under the supervision of a chief assessor who is a credentialed psychologist.

In the mid 1970s, research demonstrated that successful leadership development did not occur with a one-time event, and thus the CCL expanded its services to provide a week-long program for developing leaders that included support for behavioral change, in addition to the feedback on the assessment instruments, and the people providing that support were called "feedback coaches." In the mid 1980s, the CCL expanded the role of the feedback givers and began using the term "executive coach" to describe their role in providing assessment, challenges, and support to help executives bring about behavioral change. In its role as a developer of executive leaders, the CCL has begun providing one-on-one executive coaching as a stand-alone component, and in 2007 it started offering coach training for people interested in developing coaching skills. *Using Your Executive Coach* by Wayne Hart and Karen Kirkland (2001), published by the CCL, provides guidelines for choosing and hiring a coach and identifies the general parameters of the coaching process.

While the corporate world was developing coaching within an organizational context, the profession, practice, and craft of professional and personal coaching continued to grow. More professional schools dedicated to training coaches were

established to meet the increasing demand for skilled professionals. These schools were based on the concepts developed by Gallwey and Whitmore and enlarged upon by others, including Laura Whitworth (Whitworth et al., 1998), Julio Olalla (2001), Frederick Hudson (1999), and James Flaherty (1999). These original schools were followed by programs at universities and eventually by the field of psychology itself with the work of Martin Seligman (Seligman & Csikszentmihalyi, 2000). Seligman, the father of the field of positive psychology, partnered with a coach training school (MentorCoach) to apply his approach to professional coaching. MentorCoach targets clinically trained psychologists who want to become professional coaches.

Another commercial coach training organization is the Coaches Training Institute (CTI) founded in 1992 by Laura Whitworth and Henry Kimsey-House. "You can trace the heritage of professional/personal coaching to executive coaching in large organizations and to mentoring programs," wrote Whitworth and colleagues (1998), authors of *Co-Active Coaching,* in which they identify their unique approach to professional/personal coaching:

> There are a variety of different coaching models in the world today. Many of these models come out of management or organizational development and emphasize improved productivity, team building, and other organizational performance goals. Some coaching models are built on the premise that the coach is the expert who provides advice as well as support and motivation. (Whitworth et al., 1998, p. xii)

Whitworth et al. (1998) called these "expert coach" models. There are content coaches with specific niche specialties and there are coaching models that are essentially mentoring models with a new name "coach." She also points out that many traditional managers are now cast in the role of "coach" with a team that functions almost like

independent operators and where the coach's role is to provide a game plan and individual attention as necessary.

Whitworth et al. distinguish their co-active coaching model from other models, writing that it is "a style of coaching we call co-active coaching because it involves the active and collaborative participation of both the coach and the client" (p. xi), where the "relationship is an alliance between two equals for the purpose of meeting the client's needs" (p. 3). They also state that "the primary building block is this: Clients have the answers or they can find the answers" (p. 3). Thus, Whitworth et al. set the stage for what appears to be one of the most significant distinctions for professional and personal coaching and an important contribution to the theory and practice of the field: "the agenda comes from the client, not the coach" (p. 4). This assertion began a debate within the practice regarding the coach's role as an "advice giver" or "expert" versus the coach as a facilitator. Grant (2006) noted that "the notion of the 'coach as expert advice-giver' is somewhat controversial, and there is some difference of opinion as to the appropriate role of expert knowledge in coaching" (p. 19).

Whitworth et al. (1998) added two other distinctions that appear to distinguish professional coaching from other similar interventions: that the product of the work the client and coach do together is action and learning" (p. 5). A point of importance for Whitworth is that coaching moves clients to action ("forwards the learning") and coaching is about continuing to learn ("deepens the learning"). The third and final piece that Whitworth et al. contributed to the coaching discussion is that coaching takes place within a container that is comprised of the relational skills of curiosity, listening, intuition, and alliance.

Julio Olalla was the founder of the Newfield Network, another coach training school, and was one of the first to develop a philosophical framework for professional coaching. In an unpublished paper, *A New Discourse on Learning,* Ollala (2001) laid the foundation of a coaching philosophy as he reflected on learning in relation to establishing a new grounding for coaching. He said his aim was "to move beyond conceiving learning in terms of the narrowly utilitarian aim of acquiring knowledge for the sake of effective action" to learning that is "ultimately undertaken for the sake of taking care of our future so that we may live rich, full, satisfying lives"(p. 4). Olalla described the prevailing view of learning as narrow and superficial, with its primary purpose to acquire certain forms of largely "work-finding knowledge" (p. 3). His goal was to expand learning so that it is "capable of encompassing the fullness, variety, depth, and wholeness of human experience, of investigating our modes of learning, and aspiring to generate wisdom, well-being, and a capacity to live harmoniously with others" (p. 4). Olalla defined "learning" as follows:

> a) to engage in practices that will allow us to do something, to take some action that we were not able to do before; b) to engage in practices that will allow us to interact in ways we were unable before; c) to alter the observer I have been, to create a new relationship with the world or a new way to be part of it; and d) to develop a new collective observer, a new shared set of interpretations. (p. 4)

To elaborate such a discourse of learning, Olalla turned to philosophy and its ontological, epistemological, and ethical perspectives on learning to form the basis of his coaching model and methodology. Olalla (2001) stated, "to adopt an ontological perspective is to seek to reveal the ways of human knowing and learning that are constitutive of the kinds of beings that we are," (p. 5) and "at the very core of any account of learning there lies a central epistemological issue: the task of discerning how

we come too know what we know" (p. 4). Thus he grounded his coaching methodology with "who" we are and "how" we know. He added to this his ethical perspective, which gives direction to the "who" and the "how." Ollala stated that he interprets ethics "to be fundamentally concerned with the question of how as human beings we can lead rich, effective, satisfying lives while living in peace and harmony with our fellow beings, animals, and Earth itself" (p. 19). His goal is "to broaden the scope of our model of learning to encompass all four dimensions of being [language, society, emotions/body, and transcendence] and recover the building of connectivity and meaning" (p. 17). Olalla stated

> that we are linguistic beings who live in language and use it to communicate and coordinate with others, we are social beings belonging to a wide variety of groups and social communities, we are emotional beings living lives made rich with an incredible array of feelings and moods, we re physical beings whose bodies are deeply coherent with our linguistic and emotional dimensions, and we are beings drawn toward transcendence, seeking to be connected to and find meaning in something larger than ourselves. (p. 5)

There are three core concepts to his model. First, we learn through language, our relations with others (culture, society), our emotions (feelings and moods), our physical body (taste buds, neural system), and our spiritual paths that connect us to higher planes of reality. Second, for each of those dimensions, we need to ask ourselves how we come to know what we know, and what we should know and learn. And third, we need to understand how to place what we learn and how we learn in the service of our need for connectedness and meaning.

One aspect of the Newfield approach, and a major contribution to the language of professional coaching, is the power of language, which Olalla described as "the ability to acquire distinctions for the sake of cognizing and making sense of our world; and the

ability to coordinate action via speech acts" (p. 10). Or, as he also stated, "Speech is action and interaction" (p. 11). Olalla revealed that "language thus plays a vital role in cognition by differentiating phenomena for us according to the distinctions words encode and make available to us" (p. 11) According to the Newfield approach, the language aspect is extremely significant and "has several components, including emotional benchmarking, body language and verbal clues"(Eckberg, 2001, p. B8). The Newfield approach or model generally follows these steps: observation, action, results. "When systems disconnect and fail to achieve a desired result, leaders usually revert to another action, which can lead to more failure. Instead, they should start completely over at the observation stage" (Eckberg, 2001, p. B8). David Martin, a Newfield-trained coach stated, "You need to look at the way you look at the world because if a coach doesn't challenge how someone looks at the world, they will continue to act in the same way" (Eckberg, 2001, p. B8). In short, to obtain a different result, instead of changing the action, changing the way the observer sees the world will result in a different action and a change in results.

James Flaherty (1999) took a phenomenological approach and added to Olalla's philosophical discussion about coaching in *Coaching: Evoking Excellence in Others*. In his book, Flaherty drew from phenomenology, "a school of modern philosophy centered on the way phenomena actually show up in people's lives, as distinct from metaphysical schools of philosophy in which events and experiences are categorized by pre-existing distinctions" (p. 8) to provide a basis for his coaching theory and the foundation for his coach training school, New Ventures West. Of his theory, Flaherty stated:

> It must be respectful of people, flexible enough to include the vast differences among people, allow the coach to understand the client and design and conduct

> coaching programs that result in a client who is a long-term excellent performer who is self-correcting and self-generating. (p. 8)

Flaherty stated that in order for coaches to do that, they "must account for behavior because behavior leads to outcomes," and he suggested that coaches do that "by understanding it [behavior] as what follows from the way the world is showing up for someone" (p. 9).

Flaherty cited examples from Fritz Perls (1973) to demonstrate how the way we see or interpret the world affects our behavior. He described three different people at the same party who each behaved differently because each person finds him or her self in the middle of a different interpretation of the same environment (Flaherty, 1999). He used this example to show that "our job as coaches will be to understand the client's structure of interpretation, then in partnership alter this structure so that the actions that follow bring about the intended outcome" (p. 8). Flaherty posited two ways to do this: One, "by providing a new language that allows the client to make new observations" and two, "by providing practices that allow the language introduced to become permanently part of the client's structure of interpretation" (pp. 9-10). Thus, he grounded his theory of coaching in phenomenology and developed a model for coaching proclaiming that language and practices can change the structure of an individual's interpretation, which in turn can lead to a change in behavior.

If Olalla and Flaherty attempted to ground coaching in a philosophical framework, then it is fair to say that Seligman and his new Positive Psychology have been instrumental in grounding coaching in a psychological approach. "The roots of coaching psychology . . . are related to the factors underpinning the emergence of the Positive Psychology movement" (Grant, 2006, p. 12). "There have been long-standing

calls for psychology to broaden its relevance to society in ways that would help the general public to use psychology in a positive manner in their daily lives" (Grant, 2006, p. 17). Seligman heard that call clearly and took up the task of developing a psychology that focuses on developing human strengths and competencies. In 1998, as president of the American Psychological Association (APA), he "suggested that psychology should turn toward understanding and building the human strengths to complement our emphasis on healing damage" and decided to teach an undergraduate seminar in positive psychology (Seligman, 1999, p. 1). He said, "I believe that a psychology of positive human functioning will arise that achieves a scientific understanding and effective interventions to build thriving individuals, families, and communities" (p. 1). That class resulted in his first book on positive psychology, *Authentic Happiness* (Seligman, 2002). "Positive psychology can be understood as 'the scientific study of optimal functioning, focusing on aspects of the human condition that lead to happiness, fulfillment, and flourishing' (Linley & Harrington, 2005, p. 13)" (Grant, 2006, p. 17).

"Links between positive psychology and coaching psychology are clear" (Grant, 2006, p. 18). Perhaps most telling, in April 2003 Seligman teamed up with one of the top therapist coaching schools. He and instructors at Bethesda-based MentorCoach teach trainers to spread coaching and positive psychology to other psychologists (Capuzzi Simon, 2003).

Another leader in establishing training programs for professional coaches is Frederick Hudson (1999). Hudson founded the Fielding Institute in 1973 to provide graduate programs for mid-career adults. He left that organization in 1986 to establish the Hudson Institute of Santa Barbara as "a training ground where leaders and professionals

can learn how to sustain resilience, future vision, and renewal within themselves and the environments in which they live and work" (Hudson, 2008, p. 1). The Hudson Institute is a non-degree adult training center, combining personal, professional, and organizational renewal and grounded in adult development. Hudson appears to be the first one to utilize a developmental approach to coaching as a model to understand how people move through life and negotiate transition points. He used a development map to identify and work with adults during these transitions.

"In contrast to the commercial training programs that dominated the coaching market during the late 1990s and early 2000s, there are now a number of universities that offer postgraduate programs in coaching" (Grant, 2006, p. 15). "Universities, including Georgetown and George Mason, offer coaching courses. And the American Psychological Association (APA) sponsors coaching workshops for continuing education credit"(Capuzzi Simon, 2003, p. F2).

With the entrance of universities into the coach training field, an academic approach grounded in a more theoretical framework may develop. A case in point is the program at Georgetown University, which began offering a certificate program in coaching in 1999 via its Center for Professional Development. Students in the program are exposed to all of the models of professional coaching (as opposed to one model based on the philosophy of the founder or "guru"). In addition to presenting the models used by acknowledged individual professional schools, the program offers an extensive review of the important works in professional coaching literature, theories of adult learning, emotional intelligence, ethics, somatics, moral/spiritual development, neuro-linguistic programming, appreciative inquiry, action learning, and a practicum. In addition,

Georgetown makes its own contribution to the coaching field by introducing a narrative constructivist theory as a model for a distinct type of coaching: leadership coaching. The faculty is comprised of a blend of individuals, some with academic credentials (Ph.D.s) and others with professional competence (as trained professional coaches).

While professional coaching began in North America, it appears that Australia and the United Kingdom were at the forefront of situating the field in academia.

> As of December 2005, there are three Australian universities offering coaching specific education as part of postgraduate degree programs. All of these are offered by Schools of Psychology. At least seven UK universities offer coaching degree programs. Most of those are not offered by Psychology Departments, rather they are offered by Business Schools or from within the Faculties of Education. In the United States, seven universities offer coach degree programs and in Canada there are two postgraduate programs in coaching. The majority of North American programs are offered from within Business Schools rather than Schools of Psychology. (Grant, 2006, p. 15)

In sum, although there are several antecedents and models for coaching, most are experienced-based and lack a theoretical underpinning. As noted, there is no consistent academic home for coaching programs; some reside in psychology departments, while most reside in the more practical business faculties.

The Definitional Challenge

Having established a time line for the development of professional coaching, and having presented an historical overview of the field, this next section discusses what it means to coach, what coaching does, and what makes it distinctive from the other fields from which it draws its methodologies and techniques. First I present an overview of the multiple definitions of coaching as a basis for understanding the analysis in the remainder of the dissertation.

Despite the fact that the definition of coaching has been the subject of much debate, it appears that coaching as a distinct field, practice, craft, profession, or domain remains ambiguously defined, with a variety of definitions, not unlike the Sufi tale of the blind men and the elephant, in which each of several men who touched an elephant in a different place described a different animal. To wit, "A number of authors have stated that executive coaching as a distinct intervention remains poorly defined . . ." (Kampa-Kokesch & Anderson, 2001, p. 208) and Anthony Grant maintained that "definitions of coaching vary considerably . . . and have been the subject of much debate . . ." (p. 13). In light of this, the intent here is not to identify all existing definitions of coaching, but to present a representative sample of what has appeared in the literature. For example, Shelley McNamara, a human resources manager at Proctor & Gamble stated, "Coaching is about asking questions that help people discover what they want out of life and how to go get it. It's offering them ways to create something new for themselves personally, for their organization or for the business" (Capuzzi Simon, 2003, p. B8). In her doctoral dissertation, *Executive Coaching and Deep Learning*, Mary Ellen Brantley described coaching as

> working individually with a leader using both the content of her work and the way she makes meaning of it to assist her in developing new perspectives, new ways of making meaning, and more effective ways of being in a leadership role so that the individual, the company, and the employees are benefited. (p. 39)

Patrick Williams, who once practiced as a clinical psychologist and later founded the Institute for Life Coach Training, a coach training program for therapists, stated, "Coaching . . . is about 'futuring' people" (Capuzzi Simon, 2003, p. F2). Kampa-Kokesch and Anderson quoted Kilburg's definition of executive coaching as follows:

> A helping relationship formed between a client who has managerial authority and responsibility in an organization and a consultant who uses a wide variety of behavioral techniques and methods to help the client achieve a mutually identified set of goals to improve his or her professional performance and personal satisfaction and, consequently, to improve the effectiveness of the client's organization within a formally defined coaching agreement. (quoted in Kampa-Kokesch & Anderson, 2001, p. 208)

Kampa-Kokesch and Anderson (2001) supported Kilburg's definition, stating that "this definition appears to represent a fairly comprehensive view of what has been discussed and how executive coaching has been defined" (p. 208). They added that coaching "can be used for both developmental and remedial purposes, and it seems to occur in six stages: relationship building, assessment, feedback, planning, implementation, and evaluation and follow up and that these stages are consistent with other consultation models" (p. 208). Also, they distinguished coaching as "a highly confidential personal learning process that focuses not only on interpersonal issues, but also on intrapersonal ones" (p. 208).

Dearlove and Crainer (2003) stated, "Executive coaching may be seen as a combination of mentoring, professional development and support offered through a one-on-one relationship between a coach and an executive" (p. 108). In support of their view, they referred to a definition by Edgar Schein, an organizational theorist from the Massachusetts Institute of Technology's Sloan School of Management:

> Professor Schein says coaching covers a wide spectrum of activities, from helping people learn a new system to helping them broaden their outlook on what the company is doing. "I think of coaching as establishing a set of behaviors that help the client to develop new ways of seeing, feeling about, and behaving in problematic situations". . . . (p. 109)

Allison Rossett (Rossett & Marino, 2005), a professor of educational technology at San Diego State University, stated, "coaching is about purposeful interactions between a coach and the person or persons being coached" (p. 148). For Lewis Stern (2004),

> Executive coaching (EC) is an important method that can be applied as part of an organizational consulting intervention. It entails a coach working one-on-one with executives to help them learn how to manage and lead and assist them to establish, structure, plan, and lead the executives' organization. (p. 154)

Stern also quoted a definition from Ennis et al.'s *The Executive Coaching Handbook*:

> Executive coaching is an experiential, individualized, leadership development process that builds a leader's capability to achieve short and long-term organizational goals. It is conducted through one-on-one interactions, driven by data from multiple perspectives, and based on mutual trust and respect. The organization, an executive, and the executive coach work in partnership to achieve maximum learning and impact. (Stern, 2004, p. 154)

That the definition of coaching is still in flux is evident even if one considers only the various definitions put forth by its official professional organization, the ICF. In a 2001 article, Kampa-Kokesch and Anderson quoted a definition taken from an ICF conference in 2000 as follows:

> Executive coaching is a facilitative one-to-one, mutually designed relationship between a professional coach and a key contributor who has a powerful position in the organization. This relationship occurs in areas of business, government, not-for-profit, and educational organizations where there are multiple stakeholders and organizational sponsorship for the coach or coaching group. The coaching is contracted for the benefit of a client who is accountable for highly complex decisions with [a] wide scope of impact on the organization and industry as a whole. The focus of the coaching is usually focused on organizational performance or development, but may also have a personal component as well. The results produced from this relationship are observable and measurable. (quoted in Kampa-Kokesch & Anderson, 2001, pp. 208-209)

Compare that definition to the one John Bennett found on the ICF website in 2001:

> Coaches help people set better goals and then reach those goals; ask their clients to do more than they would have done on their own; focus their

> clients better to more quickly produce results; [and] provide the tools, support and structure to accomplish more. (quoted in Bennett, 2006, p. 240)

And, in a recent search of the ICF website in 2008, the following definition was offered:

> Coaching is partnering with clients in a thought-provoking and creative process that inspires them to maximize their personal and professional potential. Professional coaches provide an ongoing partnership designed to help clients produce fulfilling results in their personal and professional lives. Coaches help people improve their performances and enhance the quality of their lives. Coaches are trained to listen, to observe and to customize their approach to individual client needs. They seek to elicit solutions and strategies from the client; they believe the client is naturally creative and resourceful. The coach's job is to provide support to enhance the skills, resources, and creativity that the client already has. (International Coach Federation, 2008)

Teri-E Belf, author of *Coaching with Spirit* (2002), offered both official and unofficial (functional) definitions of coaching. She stated, "My official definition of coaching, derived from the British training I received in 1987, is an inquiry process of helping people master the ability to consistently obtain the results they want in all life areas with a sense of well-being," but her preferred definition of coaching is

> when a client takes the initiative to create a space of unconditional acceptance or love (as well as a coach, a human being, can), then, for a time period of at least four months and for as long as the coaching partnership lasts, the client can just be whom he or she truly is. (pp. 12-13)

In *Coaching: Evoking Excellence in Others*, James Flaherty (1999) defined coaching as "a way of working with people that leaves them more competent and more fulfilled so that they are more able to contribute to their organizations and find meaning in what they are doing" (p. 3). He stated, "It's my premise that coaching is a principle-shaped ontological stance and not a series of techniques" (p. 13). He added that "one of the most powerful ways of understanding coaching is from the end" or what coaching produces. For Flaherty, the products of coaching are long-term, excellent performance; self

correction; and self generation. Brantley (2007) quoted other relevant definitions of coaching: "Hargrove (1995) sees coaching as a journey that involves impacting people's visions and values, and 'helping them reshape their way of being, thinking, and acting'" (p. 39) and "Whitmore adds the idea of 'unlocking a person's potential'" (p. 40).

This brief review suggests that there is no one clear and commonly accepted definition of professional coaching, and there continues to be much debate—even within the professional association that attempts to govern the field. "The difficulty of defining executive coaching may also be a result of the many different individuals and disciplines involved in providing executive coaching services" (Kampa-Kokesch & Anderson, 2001, p. 224). However, one does find some agreement.

> Central to most definitions are the assumptions of an absence of serious mental health problems in the client (Bluckert, 2005), the notion that the client is resourceful (Berg & Szabo, 2005), willing to engage in finding solutions (Hudson, 1999), and that coaching is on outcome-focused activity which seeks to foster self-directed learning through collaborative goal setting, brainstorming and action planning (Greene & Grant, 2003). (Grant, 2006, p. 13)

"Coaching is thus, collaborative, individualized, solution-focused, results oriented, systematic, stretching, fosters self-directed learning, and should be evidence-based and incorporate ethical professional practice" (Grant, 2006, p. 13). In addition, one might add that coaching helps give people a sense of well-being, is not only client-centered but client-directed, is appreciative, is future-oriented, moves people to action, and involves one's search for meaning, values, and purpose.

Roots and Antecedents

As we have seen in the historical overview of the field, professional coaching has antecedents, in both form and structure, in the traditions of philosophy, adult learning,

and psychology. Next, each of these will be explored in more detail to demonstrate the breadth and depth of these disciplines from which coaching draws its support. A later section will explore more fully the implicit and explicit antecedents of coaching in the traditions of spiritual direction and perennial wisdom.

Sources in Philosophy: Ontology, Epistemology, Ethics, and Phenomenology

The theories of professional coaching are philosophically based and first appeared in the works by Julio Olalla and James Flaherty, two pioneers in the field, who each developed professional coach training schools based on their theories.

Julio Olalla's (2001) theory emerged from his belief that learning is central to coaching. He stated that "our present model of learning is grounded in the three core principles (individualism, the subject-object split and scientific common sense) that dominate our modern view of ourselves as human beings" (p. 3). Olalla questioned the inherent advantages and disadvantages of that view and concluded that "this view of learning ignores whole dimensions of our being" and does not fully encompass "the fullness, variety, depth and wholeness of human experience" (p. 5). From his perspective, fullness and wholeness include "not just our head, but also our body, soul, and spirit" (p. 3). This led Olalla to suggest that for coaching to be effective, it must adopt a new view of learning that encompasses an ontological approach that "reveals the ways of human knowing and learning that are constitutive of the kinds of beings that we are" (p. 4) and an epistemological approach that expands our view of "how we come to know what we know" (p. 3).

Olalla grounded his theory of coaching on two philosophical principles: what it is to know and what it is to be. He maintained that an ontological and epistemological approach makes it possible to examine the explicit and tacit assumptions that underlie individuals' approaches to learning and to consider alternative possibilities. He posited that an approach that is "grounded in a reformulation of what it is to know and what it is to be" will enable people to move from merely "producing effective action to the higher goal of producing wisdom for the sake of effective living" (p. 3). If one were to choose two words that sum up the goal of professional coaching, Olalla's "effective living" would accurately reflect the current thinking in the field.

Olalla took the task of defining who we are and how we know by addressing each of these questions separately. First, Olalla answered the eternal, ontological question: What is being? Olalla posited that

> We, human beings, are linguistic beings who live in language. . .; we are not merely individuals but also social beings belonging to a wide variety of groups and social communities, aiming to find purpose and satisfaction in service. . .; we are not just creatures endowed with reason, but emotional beings . . . with an incredible array of feelings and moods; we are physical beings whose bodies are deeply coherent with our linguistic and emotional dimensions; . . . and we are beings drawn towards transcendence, seeking to be connected to and find meaning in something larger than ourselves to experience through aesthetics, intuition and spiritual practice, a new sense of wholeness and oneness with the earth and the cosmos itself. (p. 5)

In short, Olalla concluded that humans are social, emotional, linguistic, somatic, and spiritual beings.

Having established his definition of being, Olalla turned his efforts to the epistemological question: How do we know? In addition to who we are, in order to live effectively, we must also "discern how we come to know what we know" (p. 5). Olalla presented examples to demonstrate his theory that "different observers, operating with

different sets of distinctions, see different realities" (p. 6), from which he drew the following conclusions.

> One, the distinctions we are operating with are generative: that is, they actually create for us the reality we cognize and thus determine what constitutes knowledge for us which is to say that what we are able to know depends on what distinctions we have, or the kind of observer we are. Two, language and culture represent two huge sources of automatic distinctions . . . that are so transparent that we are largely unaware we are using them and thus transparently shape how we come to know what we know about the world we live in. (p. 6)

Olalla pointed out that in addition to linguistic and cultural distinctions, living in a culture involves our emotions and moods because society and culture "historically have generated emotional fields to which we continue, largely speaking, to be blind" (p. 7).

Thus, Olalla answered the question of who we are and how we know in the following manner: One, we are social, emotional, linguistic, somatic, and spiritual beings; two, our individual distinctions create our reality and thus determine what we are able to know; and three, language and culture are primary sources of our individual distinctions, as well as generators of emotions and moods and thus transparently shape how we come to know what we know.

Having addressed the ontological and epistemological foundations for coaching, Olalla moved onto the third leg of his philosophical footstool: the field of ethics. Olalla interpreted ethics a bit differently than the traditional definition. For Olalla, ethics is "to be fundamentally concerned with the question of how as human beings we can lead rich effective, satisfying lives while living in peace and harmony with our fellow beings, animals, and Earth itself" (p. 10), and thus it serves as the teleology of coaching. Olalla's interpretation of ethics underlies his *raison d'etre* of learning and thus coaching. For Olalla, coaching is about living meaningful, purposeful, and connected lives. Olalla's

notion of a meaningful, purposeful, and connected life might be described as participating in a discourse about spirituality, which will be taken up later in this thesis.

Olalla viewed learning as being in the service of producing wisdom for the sake of effective living, and his ethics defined effective living as leading rich and satisfying lives while living in peace and harmony with ourselves, others, and the universe. For Olalla, helping people learn to live effectively is the goal of coaching. He saw coaching as an opportunity to address the fundamentally important questions of ontology, epistemology, and ethics:

> what it means to be a human being, and how we should live, and perhaps even open up the path to achieving a new level of consciousness through which we may connect to our worlds in a multitude of new ways. (Olalla, 2001, p. 18)

James Flaherty also looked to philosophy to understand human behavior and develop an alternative model of coaching. His focus was not ontological, that is to say, on what is being, but more phenomenological, that is to say, how we understand who we are as human beings. He wrote, "Until we can reveal to ourselves what we understand humans beings to be, we cannot coach them" (Flaherty, 1999, p. xi). Thus for Flaherty, it is not about who we are, but how we understand who we are that is key to effective coaching. In Flaherty's words:

> The theory that I'm proposing is drawn from phenomenology, a school of modern philosophy centered on the way phenomena actually show up in people's lives, as distinct from metaphysical schools of philosophy in which events and experiences are categorized by pre-existing distinctions. . . . In other words, it's not events, communication, or stimuli that lead to behavior, it is the interpretation an individual gives to the phenomenon that leads to the actions taken. (pp. 8-9)

Flaherty (1999) borrowed an example from the work of Perls (1973) to demonstrate how different interpretations by different people in the same environment will lead to different behaviors. He summed this experience up by saying that "each

person's actions were fully consistent with the interpretation he brought, an interpretation that will persist across time, across events, across circumstances" (p. 9). Coaching, for Flaherty, is about "providing a new language that allows the client to make new observations" and "practices that allow the language introduced to become permanently part of the client's structure of interpretation" (pp. 9-10). A coach can alter the structure of interpretation by providing new distinctions that enable clients to see things differently. For example, a person viewing a night sky might see it as beautiful and peaceful, with glittering, shimmering pinpoints of light. The same person viewing the same night sky with an astronomer might see the big dipper, Orion, and the North star, and determine which direction is north. Or, whereas a competitive skier might look at a slope of snow and see moguls and jumps that are challenging and inspiring, a novice might see a treacherous, un-navigable terrain. Flaherty wrote,

> If coaching is to change behavior, then the coach's mission is to find what affects behavior in a way that will bring about the desired change. This means that the way we see the world at a particular moment determines the actions we take. (p. 31)

Theories in Adult Education: Andragogy and Experiential Learning

In addition to psychology and philosophy, professional coaching borrows heavily from two main areas of adult learning: how adults learn and what learning is. Andragogy, the art and science of helping adults learn,

> is an educational approach characterized by learner-centeredness (i.e., the student's needs and wants are central to the process of teaching), self-directed learning (i.e., students are responsible for and involved in their learning to a much greater degree than traditional education), and a humanist philosophy (i.e., personal development is the key focus of education). (Herod, 2002)

The term was used by Malcolm Knowles in 1970 to describe what he saw as a new direction in adult education based on his theory that adults needed more of a "facilitator of learning" than a didactic encounter with a subject-matter expert (Knowles, Holton, & Swanson, 1998). Brantley wrote:

> In the introduction to part 4 of their book, Merriam and Caffarella (1999) observe that andragogy actually tells us more about the characteristics of adult learners than about the nature of learning itself. . . . According to Merriam and Caffarella (1999), Knowles theory of andragogy is based on five critical assumptions about the adult learner: self direction, experience base is content, connectivity between relevance and readiness to learn, immediate application of learnings, and internal motivation. (p. 35)

Brantley (2007) drew the following implications for coaching from Knowles theory:

- The agenda for the coaching engagement begins with the client—understanding what they want to learn.
- The goal of the coach is to empower the client to draw on his inner resources to foster his development.
- The coach must make sure to stay connected to the reality for the business which serves as context and the demands placed upon the coachee. When the learning is perceived as relevant to helping the coachee achieve goals, it is more easily embraced.
- The coach has the privilege of working with a client who has at his disposal a laboratory where new ideas and behavioral practices can be tried out.
- The coach who can connect a sense of purpose with what the coachee does on a daily basis is more likely to fully engage the coachee. (p. 36)

The focus on adult learning as client-centered parallels the focus of practice as evidenced in professional coaching. In addition, coaching uses insights from adult education to understand the importance of helping clients re-frame their experiences. Flaherty (1999) stated,

> Our job as coaches will be to understand the client's structure of interpretation, then in partnership alter this structure so that the actions that follow bring about the intended outcome . . . by providing a new language that allows the client to make new observations. (p. 9)

According to Mezirow, "Learning occurs in one of four ways: by elaborating existing frames of reference, by learning new frames of reference, by transforming points of view, or by transforming habit of mind" (quoted in Brantley, 2007, p. 18).

Another concept from adult education that informs professional coaching is the idea of the primacy of learning in order to bring about change. Change, according to Chris Argyris (1982), comes from learning. Since professional coaching is aimed at an adult population, it stands to reason that professional coaching would draw from the field of adult education to understand the distinctions about how people learn and how they can use that learning to bring about change. Argyris drew distinctions between what he called "single-loop learning" and "double-loop learning" to demonstrate how a person can use learning to change behavior.

Brantley (2007) described the concept of "loop learning" as follows:

First Loop

- There is a period of homeostasis. An individual is relatively secure in what she knows.
- Then an event occurs—perhaps generated by coaching that introduces challenge into what is known—this challenge in turn causes a cognitive dissonance and for a moment the individual find herself questioning what she knows to be true.

Second Loop

- There is a period of turmoil in which the individual begins to develop a new insight. Perhaps the insight is further stimulated a result of questioning by a coach, and the individual alters what she knows.

Third Loop

- At this point the individual—perhaps generated by support of others(s)—begins to reintegrate what she knows into a reconstituted Self, altering not only the insight gained in Loop 2, but also the relationship to the knowledge, or the way she comes to knowledge. (p. 21)

This idea of how one incorporates insights gained from previous experience to inform how one changes a behavior to attain different results is central to most coaching practices.

Kegan, in contrast,

> distinguishes between informational learning, which is new knowledge added to the current form of one's mind, and transformational learning, or learning that changes the very form of one's mind, making it more spacious, more complex, and more able to deal with multiple demands and with uncertainty. . . . . Transformation happens in many ways; the most vital to Kegan is the movement of things from *Subject* to *Object*. (Fitzgerald & Berger, 2002, pp. 29-30)

Fitzgerald and Berger explained Kegan's notion of Subject and Object as the differences between "having something" (object) and something "having us" (subject). They elaborated:

> In Kegan's scheme, things that are Subject are by definition experienced as unquestioned, simple a part of the self. They can include many different things—a theory, a relational issue, a personality trait, an assumption about the way the world works, behaviors, emotions—and they can't be seen because they are the lenses through which we see. (p. 30).
>
> Objects, in contrast, can be seen, questioned, considered, and shaped:
>
> Something that is Object can be a theory, a relational issue, a personality trait, a belief, behaviors, or emotions. And, while things that are Subject *have us*, we *have things* that are object. Because it isn't the lens through which we see, something that is Object can be held out and examined. (Fitzgerald & Berger, 2002, p. 30)

Roots in Psychology: Depth, Developmental, and Humanistic Psychologies

Professional coaching also owes a great debt to the field of psychology for its inspiration, theories, methodologies, and techniques. It is from psychology that it draws its theories about how people learn, behave, and develop. Given that coaching is about change, and about how we do and see things differently, to hear that "executive coaching has legitimate roots in psychology" (Dearlove & Crainer, 2003, p. 109), and that much of the practice and methodology used by coaches comes out of the field of psychology, seems reasonable.

According to Anthony Grant (2006):

> The roots of coaching psychology stretch back to the humanistic traditions of psychology (Maslow, 1968), and are related to the factors underpinning the emergence of the Positive Psychology movement (Seligman, Martin E. P., 2002). However, contemporary coaching psychology as a specific academic sub-discipline can be considered to have come into being with the establishment of the Coaching Psychology Unit at the University of Sydney in 2000. (pp. 12-13)

Coaching draws from several of the branches or disciplines within the field of psychology, and especially from the techniques and methodologies of organizational psychology, psychoanalytic theory, cognitive behavioral theory, behavioral theory, developmental theory, and positive psychology. Dearlove and Crainer (2003) posited that

> much of today's best work derives from the research of three organizational theorists: Harry Levison, chairman of the Boston-based Levinson Institute and clinical professor of psychology emeritus in the Department of Psychiatry at Harvard Medical School; group dynamics pioneer Kurt Lewin and his Field Theory; and Edgar Schein of the Massachusetts Institute of Technology's Sloan School of Management. (p. 109)

Richard Kilburg (2004) provided a succinct overview of the psychodynamic approaches to executive coaching. "Psychodynamics recognizes unconscious patterns of behavior, thoughts, emotions, conflicts, defenses, and relationships that influence how individuals, families, groups, organizations, and communities adapt to the circumstances, predicaments, and environment of their lives" (p. 249). Kilburg identified conflict theory and object relations theory as two main schools or approaches that incorporate the psychodynamic perspective and presented a summary of the basic types of developmentally oriented conflicts and basic attachment styles that have major implications for individuals and that can be used to explain the nature of conflicts, defenses, emotions, and relationship issues to coaching clients.

Carl Rotenburg (2000), in a paper presented at the meetings of the American Academy of Psychoanalysis, demonstrated the debt that coaching owes to psychoanalytic theory. In his words, "Coaching is facilitated by a coach's appreciation for the complexities of depth psychology, the operations of conflict, and the resistance to change" (p. 653). He pointed out the contributions that psychoanalysis has made to coaching and executive development by referring to the work of ego psychologist Harry Levinson, who has written extensively about problems of executive management since the late 1960s, as well as the Tavistock Group, which brought its understanding of the problems of group organization to bear on the study of corporate environments and *The International Society for the Psychoanalytic Study of Organizations*, which meets annually and has been active for several years (Rotenberg, 2000). Another example of how psychoanalytic theory contributes to coaching psychology is presented by Gilles Arnaud (2003), who developed a methodology of psychoanalytic coaching that is directly inspired by the work of Jacques Lacan, a well-known clinical psychoanalyst.

Among psychologists, Carl Rogers (1951), with his client-centered therapy, seems to most closely parallel the work of professional coaches. Rogers based his theory on the belief that one cannot really teach another; rather, one can facilitate another's learning by creating a space where the threat to the other is minimized, a space where the client feels safe and trusted and where the client feels free to experiment with different perceptions. Rogers maintained that a client's realization that learning is in his/her self-interest, a safe container, and active listening skills are all that were necessary if the client is motivated to learn. That Rogerian psychology is generally accepted as a foundation for professional coaching was evidenced recently at a coaching program for U.S. Navy Flag Officers.

Roger Conway, a senior fellow at the Center for Creative Leadership, and one of its lead coaches commented, “When in doubt, fall back on Rogers.”

Recently there has been considerable interest in a positive psychology that focuses on developing human strengths and competencies (Seligman & Csikszentmihalyi, 2000). Positive psychology and professional coaching are both fairly recent developments in the field of human development. “Psychology as an applied helping profession has traditionally focused on ameliorating distress and repairing dysfunctionality rather than enhancing the well-being and goal attainment of normal, well-functioning adults” (Grant, 2006, p. 17). Positive psychology was developed to address that gap. After many years of psychological research, Martin Seligman (Seligman & Csikszentmihalyi, 2000) realized that all of psychology and psychological research was focused on pathology or what was wrong with people, as evidenced by the Diagnostic and Statistical Manual of Mental Disorders (DSM), a manual published by the American Psychiatric Association that covers all mental health disorders, statistics in terms of gender, age at onset, and prognosis, as well as some research concerning the optimal treatment approaches. In light of his realization, Seligman began researching normal healthy adults to determine what was “right” and developed a still emerging body of work known as positive psychology. The link between positive psychology and professional coaching is evident in that both disciplines focus on the normal, healthy adult rather than the pathological adult. In addition, Seligman and his followers developed a professional development program to train professional coaches using his techniques and authored a book that teaches positive psychology coaching (Biswas-Diener & Dean, 2007).

Coaching Models and the Psychological Paradigms

As previously discussed, the literature on professional coaching is more focused on application than theory; it is more concerned with "how" to coach than "what" coaching is. Professional coaching as an applied science draws its models and techniques from the different theoretical perspectives that support it. The following represents the models and techniques generally applied in professional coaching that draw from the psychological paradigms.

> In addition to the obvious connection between positive psychology and coaching, coaching psychologists employ a wide range of theoretical perspectives in their work, not just positive psychological frameworks. These include psychodynamic and systemic (Kilburg, 2000), developmental (Laske, 1999), cognitive-behavioral (Ducharme, 2004), solution-focused (Greene & Grant, 2003), and behavioural (Skeffington & Zeus, 2003). (Grant, 2006, p. 18)

Cognitive behavioral therapy evolved out of the theory that most behavior is determined by what one tells oneself about a situation not the situation itself. That is, it is the story that one tells oneself about what happened that determines how one behaves—not what actually happened. Many of the practices used by professional coaches could be described as utilizing methods or techniques that reflect this theoretical model.

> Once a client connects with a coach, the process is similar to that of cognitive behavioral therapy. In both techniques, clients are asked to set goals and then are prompted by questions meant to cut to the heart of ideas that get in the way of success. Homework is designed to test skills and move forward. (Capuzzi Simon, 2003, p. F2)

Other approaches include rational emotive behavior therapy and cognitive coaching (Passmore, 2007). Jonathan Passmore (2007) developed a model that integrates several streams of psychological and behavioral perspectives (behavioral, cognitive, and unconscious) with a focus on improving performance at work. Kilburg (2004) presented a

17-dimension model of psychodynamic and organizational systems based on the psychodynamic processes of conflict and object relations. Cocivera and Cronshaw (2004) proposed a model to further operationalize the mediated focus that is the product of Kilberg's model. They proposed action frame theory (AFT) as a method to move clients to action. "AFT is derived from a synthesis of existing theory and research on the theory of social action (T. Parsons, 1937) and functional job analysis (S. A. Fine & S. F. Cronshaw, 1999; S.A. Fine & M.Getkate, 1995)" (Cocivera & Cronshaw, 2004, p. 235). Campbell Quick and Macik-Frey (2004) "proposed a developmental model of coaching anchored in a process of deep interpersonal communication . . . focused on safe, secure communication in which difficult, complicated issues are addressed and where crucial conversations occur" (p. 235).

Developmental models create a typology that allows one to characterize people according to their stage of development in the life span process.

> Piaget (Piaget, 1954) had studied how children develop into young adults through many transformations. . . . Beginning in the 1960s, other psychologists (Loevinger, 1966; Kohlberg, 1969; Graves, 1970) began to focus on how adults develop from the baby's narrow, self-centered view of the world to the mature wisdom and powerful action of exemplary adults. (Cook-Greuter, 2004, p. 67)

The developmental psychology of Erik Erikson (1968) organized development into eight stages. Each stage is identified with specific psychological challenges. In a 2007 personal communication, Caren Carney, President of the Carney Group, said that Frederick Hudson (1999), founder of the Hudson Institute, introduced a developmental coaching model to understand how we move through life and negotiate transition points. His model utilizes maps of developmental stages to identify which stage the client is experiencing and helps determine the most effective and appropriate way to work with the client to

move from one stage to another. Ottto Laske (1999) outlined a coaching paradigm that derives from a constructive-developmental psychology and adult education. He established stages that he called "houses" and used these houses to identify "where the client is" developmentally. He introduced a distinction between "making development happen" which he called "agentic" and those experiences that the human organism experiences developmentally as a matter of course that he called "ontic." He emphasized the importance of knowing where the client is "ontic-developmentally" in order to conceptualize the coaching strategy as well as to determine the compatibility of the coach and client (Laske, 1999). Laske suggested that "the effect of coaching depends on the ontic-developmental preconditions that determine where an executive is when entering a coaching relationship" and that "coaching potentially has ontic-developmental effects (i.e. lasting effects on the complexity of executives' personal as well as professional meaning making)" (p. 142).

Susanne Cook-Greuter (2004) argued for a developmental perspective for coaching as a way to differentiate and integrate people's meaning-making capacities. She stated that "full-range developmental thinking has been slow to be integrated into the workplace" and credited W. Torbert (1987) as "an early proponent of developmentalism applied to leadership and organizational change work" (p. 139). Cook-Greuter described full-range developmental theories as sharing the following assumptions:

- Development theory describes the unfolding of human potential towards deeper understanding, wisdom, and effectiveness in the world
- Growth occurs in a logical sequence of stages or expanding world views from birth to adulthood
- Overall, world views evolve from simple to complex, from static to dynamic, and from egocentric to sociocentric to world-centric
- Later stages are reached only by journeying through the earlier stages
- Each later stage includes and transcends the previous ones

- Each later stage in the sequence is more differentiated, integrated, flexible and capable of functioning optimally in a rapidly changing and complexifying [sic] world
- People's stage of development influences what they notice or can become aware of, and therefore what they can describe, articulate, influence, and change
- As development unfolds, autonomy, freedom, tolerance for difference and ambiguity, as well as flexibility, reflection and skill in interacting with the environment increase, while defenses decrease
- A person who has reached a later stage can understand earlier world views, but a person at an earlier stage cannot understand later ones
- Development occurs through the interplay between person and environment, not just by one or the other. It is a potential and can be encouraged and facilitated by appropriate support and challenge
- The depth, complexity, and scope of what people notice can expand throughout life. Yet no matter how evolved we become, our knowledge and understanding is always partial and incomplete. (p. 277)

In addition to these general assumptions shared by developmental theories, Cook-Greuter (2004) stated that developmental theories "also divide the full spectrum trajectory of human consciousness into four main tiers: Preconventional; Conventional; Postconventional; and Transpersonal" (p. 278). According to Cook-Greuter,

> different strategies, structures and tools and different kinds of interventions are necessary both to support people at the level at which they are already operating and to facilitate transition towards greater integrations and wider world views. . . . The developmental perspective [in coaching] offers a framework for understanding and assessing the current capacity and the growth potential of individuals, teams, and whole organizations. (p. 280)

Fitzgerald and Berger (2002) applied insights from Kegan's adult development theory in coaching models. In their view,

> understanding the movement from Subject to Object has profound implications for executive coaching practice for three reasons. First, although executive coaching often focuses on increasing the executive's knowledge or skill, a substantial amount of executive coaching involves helping executives make Subject-Object shifts. In many cases, this happens when coaches help executives surface and examine their hidden assumptions about the world. . . . Second, it is essential for coaches to realize that the movement from Subject to Object is more challenging than it may appear. Clients may have difficulty seeing the limitations of ways of understanding and dealing with the world that have worked well for

> them and that they experience as coherent. . . . Third, it is important for coaches to understand the Subject-Object shift because it represents an increase in complexity. Although the movement may seem fairly small (and perhaps straightforward and even obvious to the coach), an increase in complexity can shake up a client's way of seeing and dealing with the world thus affecting the client's self-concept, relationships, goals, and plans. (pp. 31-32)

What we often find within the psychologically based models of coaching, and it is evident here, is that psychologists "tend to integrate the key tenants of the psychological framework into their personal world view, and in a sense, they personally embody the core facets of their preferred theoretical approach in their own lived experience (Grant, 2006, p. 18). Given that, it is no surprise that many psychologists coach out of their own theoretical perspectives and thus provide models of coaching based on those perspectives. Gilles Arnaud (2003) provided a good example of this in his article, "A Coach or a Couch? A Lacanian Perspective on Executive Coaching and Consulting," in which he attempted to "pave the way for a methodology of psychoanalytic coaching which is directly inspired by the work of Jacques Lacan" (p. 1131). It also suggested that "psychologists may be challenged to view presenting issues from clients from a range of theoretical perspectives . . . rather than try to fit a specific theoretical approach to the client" (Grant, 2006, p. 18). This "psychologizing" or appropriation of the language and experience of another domain (in this case, professional coaching) by the field of psychology for its own use is a theme we have seen before and will revisit again later in this thesis.

Approaches to Professional Coaching

In addition to the psychological models discussed above, the field of professional coaching has developed its own models of coaching. Professional coaches who are not

psychologists employ a range of theoretical perspectives that draw from the fields of philosophy, adult learning, and "perennial wisdom." These models were briefly presented in the discussion of the history of the development of professional coaching. They will be taken up again here both as a review as well as to compare and contrast them in light of the psychological models discussed above. The main players in the development of professional coaching were Timothy Gallwey (1974), Sir John Whitmore (2003), Julio Olalla (2001), James Flaherty (1999), and Laura Whitworth, Henry Kimsey-House, and Phil Sandahl (1998).

The first model used by professional coaches, as distinct from coaches with a psychology or management background, was a model that came from the field of professional sports in the early 1970s. The model, developed by Timothy Gallwey, a professional tennis coach, encouraged people to look at their game from both an inner and outer perspective. Gallwey maintained that the inner perspective was as important as the outer game, and he developed a model to strengthen the inner game. His model borrowed from the perennial wisdom traditions and his ideas echo some of those observed in James Hillman's work in archetypal psychology. His model replaced the coach as "expert" with coach as "facilitator of learning" as a way to help people develop their full potential. His model is encapsulated as "performance is equal to potential minus interference" or P = P - I. Gallwey's model was the first to suggest that the coach did not need to be a content expert, but rather a facilitator and that coaching was applicable in areas outside of sports. This suggested that people had inside of themselves what they needed to be successful and that all they needed was an objective observer to help them remove obstacles to growth.

The second professional coaching model was developed, implemented, and marketed by Sir John Whitmore. Whitmore too emerged from the worlds of sports, and he took Gallwey's idea and expanded it to make it more useful for business. His model is very methodical and suggested step-by-step guidelines that a person can follow to remove obstacles that interfere with successful performance. A coach needs first to explore what the client is hoping to achieve (goals); second, to call the client to honesty by examining the reality associated with those goals (reality); third, to explore options and determine which of those are "live" or real options for the client (options); and finally, to discuss with client which of those options they would like to explore and move the client toward a commitment to one of those options in order to move the client forward (willing). His model is encapsulated as the GROW model and has become a standard coaching model utilized by many professional coaches as they begin their careers in the business world. Because of its simplicity, the GROW model is often used as a tool to develop line managers into "coaches" for their direct reports. The GROW model gives them a method to apply basic coaching techniques within their organizations.

The model developed by Olalla and taught in the Newfield professional coaching program moves from an archetypal and process view to an ontological view. The focus is on the observer him or herself and how the observer knows and learns. The model is often depicted as "observer, action, results." To change the results that one is getting, instead of focusing on changing the actions (behaviors), one would focus on changing the way the observer sees the world. If the observer sees differently or with more distinctions, then the observer him or her self will change and that will change the

actions, which will change the results. The goal of Newfield's model is to give people new distinctions (e.g., emotions, moods, somatics) with which they can see the world.

Another professional coaching model, developed by James Flaherty, adopted a phenomenological view; Flaherty developed the New Venture West coaching school around it. Flaherty's model is based on his theory that how we make meaning or how we structure our interpretations of the world determine to a large extent how we behave. His model helps clients understand how they structure their interpretation of events and then helps them change that structure so that the client sees things differently. With a different interpretation, they can develop a different structure that produces different actions that can bring about the different results. Flaherty used two basic techniques for bringing about this alteration in interpretation: One, by providing new language that allows a client to make new observations; and two, by developing practices that will make that new way of seeing permanent. His model could be depicted as follows: Behavior = Structure of Interpretation; and Structure of Interpretation = Language + Practices.

Laura Whitworth, Henry Kimsey-House, and Karen Kimsey-House developed what they called the "co-active coaching model," which emerged from their experiences working with clients and training coaches at the Coaches Training Institute (CTI). "Today CTI is the nation's largest nonprofit organization devoted exclusively to training coaches and teaching coaching skills and is internationally recognized as a leading coaching organization" (Whitworth et al., 1998, p. xii). Their model drew from other theories of coaching that the authors have validated through years of practice and experience. While Whitworth et al. offered no new insights or theories, they organized the skills, techniques, and practices of professional coaching in a way that makes it

accessible to people who want to join the practice. Their model is based on what they called four cornerstones: "One, the client is naturally creative, resourceful, and whole; two, co-active coaching addresses the client's whole life; three, the agenda comes from the client; and four, the relationship is a designed alliance" (Whitworth et al., 1998, p. 3).

Neil Stroul (2001), a psychologist on the faculty of Georgetown University's Leadership Coaching Program, has developed a leadership coaching model that is based on a narrative constructivist approach for developing authentic leadership. The premise of his model is that

> We experience our self-continuity as a narrative that moves through time. In other words, it is a story. Because it is a story, because it is our story, we continually rework and edit the story so that it makes sense. The story is always a "first person" story, and in making sense of the story, we give our lives meaning. (p. 7)

Or as Fitzgerald (2003), in a paper delivered at the Conference for Business Results Conference Board in New York suggested, coaching supports sense-making in executives by eliciting more dimensions of the executive's story; linking the story to the executive's history, personality, and values; and proposing perspectives that provide alternative ways of understanding the story.

According to Stroul,

> The coach operates on the premise that clients are gifted people. The purpose of coaching is to work with clients to help them better understand the nature of their gifts. To the extent they write the story of their lives with their gifts as a major plot line, they will be more happy and more effective. (p. 12)

Variations of Professional Coaching

This chapter has reviewed the literature, outlined the history, described the development, examined the models and theories, and explored the roots of professional coaching. Now, we will look at the types of coaching that populate this landscape of

professional coaching and see what makes them different and distinct from one another—or not.

"In the last 20 or so years, at the same time EC [executive coaching] evolved as a recognized practice or methodology, many other forms of coaching have also morphed into our organizational and personal lives" (Stern, 2004, p. 157). Carol Delamore (personal communication, 2007)[2] stated that what differentiates different types of coaching are the population, the content, and the expertise in the specific field. Lewis Stern (2004) provided the following list of different types of coaching, which supports Delamore's view by demonstrating the distinctions that exist among some current popular forms of coaching:

> **Personal or life coaching** primarily focuses on an individual's personal goals, thinking, feeling, and action and how an individual can change his or her life for greater personal effectiveness and satisfaction.
>
> **Career coaching** primarily focuses on the individual's short-and long-range career objectives. It helps the client to decide on career directions and then plan, seek or change them over the short or long term.
>
> **Performance coaching** focuses on an employee's specific performance potential, job requirements, deficiencies, or derailers and on how to fill performance gaps and shape the job to optimize the individual's performance.
>
> **New assigned leader coaching** focuses on helping the leader to assimilate into new role and successfully define and implement his or her new business charter along with key constituents and his or her team.
>
> **Relationship coaching** focuses on specific relationships between individuals and helps form or change those relationships for greater productivity and satisfaction.
>
> **High potential or developmental** coaching helps employees with potential for greater responsibility to develop the skills and prepare for moving into new roles.
>
> **Coaching to provide feedback** debriefing and development planning helps individuals understand and use their assessment results and 360-degree

[2] Personal communications in this thesis are the product of a series of interviews with leaders of mainstream coach training programs (e.g., the Fielding Institute, the Georgetown University Leadership Coaching Program, the Newfield Network), leaders of nationally recognized Executive Development Programs utilizing professional coaches (e.g., the National Leadership Institute, the Center for Creative Leadership, Personnel Decisions International), and certified professional coaches with established practices.

feedback in the context of their personal and professional history and their career and business objectives.

Targeted behavioral coaching aims to modify specific behavior or habits (e.g., intimidation, risk aversion, nonassertiveness) or develop new behaviors to allow an individual to be more effective in his or her current or future roles.

Legacy coaching helps the retiring or winding-down leader to identify the legacy he or she would like to leave behind and to take the appropriate actions to make that legacy become a reality.

Video coaching is defined by its method of using immediate video recording and playback to allow people to become more aware of how they come across to others and to shape their verbal and nonverbal communication to convey the intended messages and achieve the desired influence.

Team coaching, different from most of the other coaching methods, provides one or more coaches who specialize in team dynamics and effectiveness to work together with the leader and each member of a team. The team coach "has an ongoing, helping relationship with both the team and the individual executive." (pp. 157-158)

This rather extensive list suggests that almost any content, population, or expertise can form the basis for a coaching engagement. As the term has becomes increasingly popular, it seems to have become what Lucy Bregman referred to as a "glow word"—that is, a word that people like to use because it makes them feel good when they do and yet a word with an elusive definition. We see the term "coaching" popping up more and more as a way to describe almost any kind of one-on-one helping relationship that wants to share in the new "glow" of the term coaching.

> Want to drop a few pounds? Get a coach. Want to motivate employees? Get a coach. Want to monitor progress toward retirement? Get a coach. Want to become more creative, less dependent, or stop pulling your hair? Get a coach. Are you ready for a special date with a special person? That's right, get a coach. People with needs, many kinds of needs, are turning to coaches. Coaching is big for matters from the sublime to the ridiculous. (Rossett & Marino, 2005, p. 46)

Or, as a colleague of mine recently remarked over lunch, "Today you can probably find a coach for flirting."

There is another perspective on what distinguishes different types of coaching. Laske (1999) stated that "the way in which the level of self is construed, both

theoretically and practically, determines the telos adopted for the coaching and the kind of coaching that is actually done" (p. 140). A later chapter will introduce and explore the theme that professional coaching participates—both implicitly and explicitly—in a spirituality discourse. At that time, two other distinctions or types of coaching—leadership coaching and spiritual coaching—will be introduced. These two types of coaching are defined more by Laske's notion of "the construction self" and "telos" than Delamore's content, experience, and population.

Coaching and Other Interventions

Coaching Versus Therapy

Given the similarities in the content, setting, and vocabulary utilized in both psychotherapy and coaching, there appears to be a legitimate concern over whether there is indeed a distinction between the two. To clients, coaching can look a lot like therapy: two people working together one-on-one, private space, confidentiality, often dealing with emotions. In fact, "Tobias argued that coaching by psychologists is a mere repackaging of practices once done under the umbrella of consultation and counseling" (Kampa-Kokesch & Anderson, 2001, p. 207). So what is different?

Teri E-Belf (2002) explained, "Coaching picks up where traditional therapy leaves off, moving people to integrate their therapeutic insights into practical everyday living" (p. 13), and "Therapy takes bad things and chunks them smaller while coaching takes good things and chunks them bigger" (p. 13). There is also the training.

> Years of training can separate therapists and coaches. Therapists with PhDs may train for more than six years. Coaches need a minimum of 60 hours of training and 250 hours of coaching client experience for "associate" certification; "master" certification requires 200 hours of education and 2,500 hours of coaching

> experience. . . . But the major difference between coach and therapist is in the degree of active intervention. (Capuzzi Simon, 2003, p. F3)

Another important way in which coaching and therapy differ is the status of the relationship. "The most important distinction between coaching and therapy: the doctor-patient relationship is different from that of coach and coachee" (Capuzzi Simnon, 2003, p. F3). Ellen Ostrow, a clinical psychologist in the District of Columbia and Silver Spring, Maryland, explained, "There is an 'implied dependency' between doctor and patient. A therapist agrees to take on a patient's well-being, and the patient's internalized view of the therapist is an essential part of the healing process (Capuzzi Simon, 2003, p. F3). Lynne Hornyak, a psychotherapist for 20 years and now a practicing coach in the District of Columbia, points out another important distinction. Unlike therapy, in a coaching engagement the coach is not the "expert" and in charge of the patient's well-being. Rather, she explained, they are equal partners in the relationship. She stated, "Coaching is two persons coming together to co-create. One has expertise in change; the other has expertise in their life" (Capuzzi Simon, 2003, p. F3). "The issue here is about the role of expert knowledge in coaching, and how expert knowledge can be best utilized within the coaching relationship" (Grant, 2006, p. 0). "In essence, this issue is about striking the right balance between process facilitation and content or information delivery" (Grant, 2006, p. 19).

A further distinction is that in therapy,

> the relationship is protected by an ethical and legal framework. The coaching relationship, on the other hand, functions as a collaborative business arrangement. . . . When Slochower describes the psychotherapeutic process, she characterizes it as working "from the inside out." . . . It's talking about old pieces, and how they get recreated in the present, and how they can change. And for coaches—and their clients—that's the rub. Unlike therapy, "coaching doesn't look back." (Capuzzi Simon, 2003, p. F3).

Linda Finkle, a coach and president of the Washington, DC chapter of the ICF stated,

> The bottom line is that coaching is forward-moving and action-oriented. We don't care how you got to where you are. We're not here to get you over it or deal with it better. We ask, "what do you want to do with your life?" We help you to recognize what's holding you back, and then move you forward. (Capuzzi Simon, 2003, p. F2)

Additionally, coaching does not deal with people who have mental disorders, but rather coaches work with what they refer to as "'high functioning' individuals who want their lives to be better in some way" (Capuzzi Simon, 2003, p. F2). That said, "It may be that some individuals seek coaching as a more socially acceptable form of therapy" (Grant, 2006, p. 14). Capuzzi Simon (2003) stated:

> There are others, especially men, who would never consider psychotherapy but who would talk through problems with a seemingly less threatening, more positive coach. . . . For people who are "terrified of treatment," says Washington clinical psychologist and coach Lynn Friedman, "coaching is a good thing. It allows them to get help in a way that doesn't make them feel bad." (p. F2)

Thus,

> Central to most definitions [of coaching] are the assumptions of an absence of serious mental health problems in the client (Bluckert, 2005), the notion that the client is resourceful (Berg & Szabo, 2005), willing to engage in finding solutions (Hudson, 1999), and that coaching is an outcome-focused activity that seeks to foster self-directed learning through collaborative goal setting, brainstorming and action planning (Greene & Grant, 2003). In this way coaches help clients enhance aspects of both their personal and professional lives." (Grant, 2006, p. F2)

All of these distinctions led Grant (2006) to conclude, "[R]ather than act as a coach, it makes more sense for a psychologist to actually be a coach, to develop coaching skills and psychological frameworks that go beyond existing clinical or counseling frameworks and applications" (p. 13). That of course, begs the question "what are these

'coaching skills' that go beyond clinical or counseling frameworks?" That question will be addressed later in this chapter.

Coaching Versus Training, Consulting, and Mentoring

In addition to therapy, professional coaching is often confused with other interventions or practices, such as consulting, mentoring, and training. According to Dearlove and Crainer (2003), "Step back from the hyperbole, and executive coaching may be seen as a combination of mentoring, professional development, and support" (p. 108). Personal observations and interviews with practitioners in the field of professional coaching have produced the following distinctions.

Training is an intervention that is designed based on generic skills or expectations for an organization, a group, or a position. It may or may not involve individual progress, has a short time frame, and uses required information to provide learning. *Coaching*, in contrast, is individualized, tailored, and customized to the individual, and it is data-based. It requires individual progress in an on-going time frame and uses open-ended questions and reflection to promote learning.

Mentoring is a practice in which advice is expected. It emphasizes organizational goals, usually occurs between a senior and junior person, and generally focuses on career development. *Coaching* requires questions rather than advice, balances the individual and organizational goals, can occur between peers, and focuses on learning or development rather than performance.

The focus of *consulting* is problem solving. It uses available data to diagnose problems and provide solutions. The consultant is the expert and accountable for success,

and the emphasis is on group change or organizational change. As we have seen, the focus of *coaching* is to deepen learning and move action forward. It uses data, but only to set goals, not to diagnose problems or provide solutions. In *coaching*, the client is the expert and is accountable for success, and coaching emphasizes personal change.

To return to a question posed earlier, "What are these distinctive coaching skills that go beyond existing clinical or counseling frameworks and applications?" All of the above interventions of therapy, consulting, training, and mentoring are expert-centered. The therapist is responsible for a person's mental health, the consultant is in charge of diagnosing and solving the problem, the trainer's position is to impart specific skills or knowledge, and the mentor's role is to share experiences and give advice. One thing that makes coaching different is its focus. Coaching is client-centered and client-directed, and the responsibility for success rests with the client. Further, coaching is focused on learning and development rather than performance, the future rather than the past, strengths rather than weaknesses, movement toward action rather than stasis, and questions and reflection rather than advice or problem solving. In addition, coaching is customized and tailored to the individual rather than a methodology or theoretical stance, and its primary tools are questions rather than answers. And lastly, the relationship itself: The relationship has been identified by many (Hargrove, 1995; Kilburg, 2000; O'Neill, 200) as one of the most important tools in effecting change (Kampa-Kokesch, 2001, p.224) and is fundamental to the success of professional engagements.

One of the basic tenets of professional coaching is that coaching helps clients see things differently. The primary skill utilized and developed by professional coaches that goes beyond existing clinical or counseling frameworks and applications is the ability—

even in areas where they have little or no expertise—with a few well placed questions to lead the client to focus on variables that are critical to his or her success and to bring clarity to his or her "story"—that is what he or she is doing and why he or she is doing it.

History suggests that the phenomenon of professional coaching that was introduced in North America by Gallwey and Leonard in the mid 1970s focused on finding meaning, values, and purpose. With the entry of psychologists into the field in the mid 1980s, it appears that the focus of coaching began to shift from meaning to means of production; from fulfillment to efficiency; from purpose to engagement; and from personal values to the bottom line. This is not the first time that psychology has appropriated language and experience from another domain, "psychologized" it, and utilized it in the service of business. In later sections, this thesis will present research that examines what appears to be a similar role played by psychology when it entered the domain of spirituality at the beginning of this century.

Some view psychologists' movement into the field of coaching as an attempt to take advantage of the "glow" generated by coaching and use its "halo" effect to refurbish the image of their profession and enhance their incomes. Based on the work of Tobias and Filipczak, Kampa-Kokesch and Anderson (2001) maintained that "this gaining access to leaders of organizations by psychologists has been perceived by some as an attempt by psychologists to replenish their income after the damaging effects of managed care by bringing 'therapy' into the workplace" (p. 207).

Capuzzi Simon (2003) quoted New York psychoanalyst and Hunter College professor Joyce Slochower, who stated,

> Psychologists who abandon their traditional role and declare themselves coaches are often scorned by colleagues: Are they leaving unprofitable practices and

> looking for easy riches? Are they refusing to put up any longer with the annoyances of managed care? Are they bad therapists? (p. F2)

Capuzzi Simon added that "what many therapists are beginning to realize is that they are failing to reach a big slice of the population—or failing to cash in on a huge market, depending on one's viewpoint" (Capuzzi Simon, 2003, p. F2).

And this is not just the case in North America. Giles Arnaud (2003) wrote: "To witness how some, more or less hard-line psychoanalysts have latched onto the concept of coaching recently in France (Forrestier, 1997), one cannot help wondering just what role financial interests have in their motives."

Thus, professional coaching might be seen as a "Jurassic Park" for psychotherapy. In the film "Jurassic Park" (1993) directed by Stephen Spielberg, when scientists could not find a place in academia or the professional world to accommodate their desire to incubate and develop live dinosaurs, they turned to a theme park to pursue their dreams. The theme park provided a place where what they wanted to do was valued because it could be seen as a way to further financial gain. One might suggest that psychotherapy has found such a place in executive coaching. Just as the scientists in Jurassic Park found a theme park that provided a place for them to grow dinosaurs, psychotherapists may have discovered in professional coaching a new marketplace to sell their wares. Like water seeking a natural course, psychologists may have found a way to save their practices by convincing business that it can use their skills to drive profits.

Towards a New Understanding of Professional Coaching

While the field of professional coaching is becoming increasingly popular and widespread, it is not without its detractors and its concerns. Not the least of these from an

academic viewpoint, and one addressed here and offered as a contribution of this thesis, is the fact there has historically been a lack of published work to conceptualize and theorize this new field and thus a dearth of theoretical literature surrounding it.[3]

In addition to the fact that the field is under-theorized, Kampa-Kokesch and Anderson (2001) identified the following concerns regarding this new social phenomenon: "the absence of a clear and widely accepted (a) definition, (b) standard of practice, and (c) agreement as to the appropriate service providers" (Kampa-Kokesch & Anderson, 2001, p. 223). They argued that "there is surprisingly little empirical research on the efficacy of executive coaching" (p. 206) and that there is "increased concern regarding the definition and standardization of executive coaching as well as who is most qualified to deliver such services" (p. 206).

Another issue

> involves the myriad backgrounds of executive coaches. Currently, professionals from business, teaching, law, and sports are claiming to be executive coaches (Brotman et al., 1998; Kilburg, 1996b). In part, this has resulted from the increased demands for executive coaching, and, as such, there is concern over unqualified professionals making claims and threatening the legitimacy of executive coaching as a viable intervention (Harris, 1999; Kilburg, 2000). (Kampa-Kokesch & Anderson, 2001, p. 211)

In an attempt to address these concerns, "Guidelines for successful coaching have been proposed by various individuals (e.g., Kiel et al., 1996), but to date no standards or

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[3] It is acknowledged at the beginning of this thesis (and is in fact one of the contributions of this thesis) that the field of professional coaching, a new phenomenon in the field of personal growth and professional development, suffers from a lack of published theoretical and scholarly literature. This dissertation draws from what is available. In this case it means relying on fewer traditional academic sources (e.g., scientific and/or peer review journals) and on more "non-scientific" sources (e.g., websites, professional coaching books, on-line journals, magazines, newspaper interviews, and personal interviews and focus groups) to make its case. In addition, the relative infancy of the field also often blurs what might otherwise be considered traditional distinctions between primary and secondary sources--scholars and practitioners are often one and the same. They are providing evidence and presenting data as well as offering critical and "scholarly" analyses of those data. As with the early stages of any field, this data is often based on practice and accessed initially by interviews and articles and shows up in current literature before it find itself in traditional academic and peer review journals.

guidelines have been widely adopted" (Kampa-Kokesch & Anderson, 2001, p. 208). Grant (2006) stated that

> because coaching is an industry and not a profession, there are no barriers to entry, no regulation , no government-sanctioned accreditation or qualification process and no clear authority to be a coach; anyone can call themselves a "Master coach." World-wide there is a veritable industry offering a range of "coach certification" programs. (p. 14)

In summary, professional coaching, as a new therapeutic intervention, has recently become widely used in both the personal and professional realms. A relatively new phenomenon, professional coaching draws from several therapeutic traditions and thus has no particular academic discipline of its own. Much of the professional literature to date has been more about its application (how to coach) than its theory (what is coaching; what happens in coaching) and draws from the fields of philosophy, adult learning, and psychology. This lacuna in the literature presents an interesting opportunity to be addressed by scholars if professional coaching is to be taken seriously as an independent academic discipline.

Professional coaching arose primarily out of the need to find meaning, values, and purpose that individuals perceived as missing in their otherwise rich, full, material lives. Professional coaching emerged first with an application of the concepts of eastern religious practices to draw upon personal interior experiences to improve physical prowess and quickly developed into professional and psychological models for achieving success in different areas of personal and professional life. The result has been the development of many types of coaching distinguished by content, population, and expertise, as well as a multiplicity of definitions of coaching. This has led to some confusion about how coaching as an intervention is distinct from other similar

interventions, and some concerns have been expressed about the use of coaching as a back-door method of providing therapy.

One of the underdeveloped areas of professional coaching is the discourse about spirituality that was the impetus for its emergence and the role it continues to play in professional coaching. As we have seen, most of the literature in professional journals and academic literature is centered on the theory, methodology and practice of coaching from a philosophical, adult learning, and psychological perspective. What is lacking in the professional literature is a more robust discourse about the spiritual or religious aspects of professional coaching that were present at its origin and that still operate—implicitly or explicitly—at its core. This spirituality discourse speaks to the human search for meaning, purpose, values—our ultimate concern. The next chapter maps the terrain of the current discourse about spirituality and shows how professional coaching navigates it.

Chapter 3. The Spirituality Discourse

This chapter will explore what can and cannot be said about spirituality in the area of professional coaching. It will explore the current discourse about spirituality and examine professional coaching in light of this discourse. This chapter examines contemporary definitions of spirituality and highlights professional coaching models and practices that both explicitly and implicitly incorporate spirituality. It will reveal what might be thought of as an implicit or hidden spiritual discourse in professional coaching, and it will examine the explicit spiritual discourse in professional coaching to shine a light on it and illuminate it. Thus, an argument will be made in this chapter that there is an explicit and implicit spiritual discourse taking place in the field of professional coaching and that, as such, it could be a domain of research for the field of psychology of religion. More specifically, this chapter will suggest that a focus on executive or professional coaching supplies instances of practice in which there is a melding of psychological and spiritual traditions. It will propose that the domain of professional coaching might be better understood or illuminated through certain theories, methodologies, concepts, and currents in the domain of psychology of religion and that the field of psychology of religion might benefit from an expansion that would include the fields of professional coaching and executive development. And, finally, this chapter will suggest that professional coaching can expand the spirituality discourse by providing a practical laboratory where the development of spiritual intelligence can be observed. In doing so, both the practice of professional coaching and the field of psychology of religion might benefit.

Six important points about the nexus of spirituality and coaching are noted. First, a map of the terrain explores the discourse about spirituality that is taking place in North America today. I will examine this discourse from the perspectives of religious studies, psychology, sociology of religion, and psychology of religion. Several authors exemplify this discourse. The works of Lucy Bregman (2006), a professor of religious studies; Daniel Helminiak (2006), an associate professor of psychology; Gordon Lynch, a professor in sociology of religion; and Jeremy Carrette and Richard King (2004), prominent theorists in the field of psychology of religion, represent these different perspectives.[4] These theorists will provide a sense of the landscape that the discourse about spirituality occupies and function as the map for my discussion about the use of a spirituality discourse—both implicit and explicit—in professional coaching. Second, this chapter will present examples of contemporary models of professional coaching that explicitly participate in that spirituality discourse. Third, it will explore other models of professional coaching, as well as widely accepted coaching practices, and show how they take part, either consciously or unconsciously, in the discourse about spirituality. Fourth, it will show that some therapeutic traditions used by professional coaches have antecedents, in both form and structure, in traditions of spiritual direction. Fifth, it will show that many of the therapeutic traditions used by professional coaches historically have been described as traditions of research in psychology of religion. And finally, it will introduce a new concept to the discourse about spirituality: spiritual intelligence.

[4] My intent here is to draw the contours of *a* discourse about spirituality; not *the* discourse about spirituality. I recognize that there are other relevant discussions and dimensions of spirituality (e.g. socio-cultural) that are not accounted for in this description of a spirituality discourse. It is not possible to include all of the relevant discussions and dimensions of spirituality and keep this thesis within reasonable bounds. Thus, I have chosen to include here the discussions and dimensions that are relevant to psychology and psychology of religion.

Attempts to Characterize "Spirituality"

Lucy Bregman: the "Glow"

Lucy Bregman's (2006) work on death and dying brought the plethora of definitions of spirituality to her attention. She was intrigued by what she called the "glow" of the current use of the term and was interested in what made it so popular in recent thinking about dying and bereavement. She stated of the terms "spiritual" and "spirituality": "Most of us like to use them. They make us feel good when we do. Yet clear definitions of these terms remain elusive" (p. 6). Gordon Lynch (2007) noticed this "feel good phenomenon" as well. He mentioned that a study conducted by researchers at the University of North Carolina in Chapel Hill described a phenomenon observed among teens as "moralistic therapeutic deism" that ascribes to a credo "that there is a God who watches over the earth, that God wants people to be good to each other, and that the point of life is to be happy and to feel good about oneself" (p. 5).

The multiplicity of definitions of spirituality (Bregman counted 93 different ones!) led Bregman (2006) to examine the niches that the many definitions of spirituality now fill and in particular, to consider the relationship of spirituality to religion, rather than attempt yet another definition. She argued that the abundance of definitions "hides a basic inner confusion and works so well because it allows us to use it in many instances and situations where we find it convenient" (p. 6). Having a multiplicity of definitions is simultaneously useful and problematic. When the definitions encompass too much, they lose the ability to actually define by delineating boundaries. Instead, the boundaries become so blurred that the distinctions become useless—or at least less useful. On the one hand, the intent of the author is unclear; it is unclear if the term itself has a meaning

independent of the author; and it is not clear what the audience or community of listeners hears and understands by the term. On the other hand, it allows the umbrella of "spirituality" to cover a larger, more inclusive set of issues, which gives the term and what it represents a broader use. For example, it can cover "those concerns or dimensions of humanity, which in earlier decades were the domain of existential philosophy and humanistic psychology" (Bregman, 2006, p. 6). Bregman explained:

> "Spirituality" is both a vaguer and murkier variant of "religion" and a way to label universal, essential capacities for freedom and transcendence. It covers the territory of religion without being externally visible and easily measurable. It covers the territory previously mapped by thinkers such as Frankl in *Man's Search for Meaning* (1963), and Maslow's *The Farther Reaches of Human Nature* (1971)—but without aiming for the "scientific" status of psychological theories of personality. (p. 6)

Bregman stated that her goal in examining the current use of the term "spirituality" was to make people more aware of what is concealed by the contemporary uses of the term with the hope that they may use it more cautiously.

Bregman (2006) began her examination of the history of the use of the term spirituality by citing Scheleiermacher, who "re-defined religion not as a belief or action but as a 'feeling' of surrender to the Whole, of absolute dependence or 'sense and taste for the Infinite'" (p. 6). She suggested that the term "mysticism" used during the late nineteenth century is somewhat akin to the way "spirituality" is used today: "To identify some private, transcendent reality apprehended by individuals outside of formal doctrinal faiths and rituals" (p. 6). Carrette (2007) supported this view. He wrote that he used the word spirituality "as a term reflecting the privatization of religious ideas and practices" (p. 140). And in *The New Spirituality,* Gordon Lynch (2007) discussed what he called "new mystical forms of religion" that "emphasized the importance of personal inner

spiritual experience and had no more than a very loose attachment to traditional Christian doctrine" (p. 104). Lynch said that Thomas Luckmann also noted a "drift towards religion being a matter of personal concern for the individual but with little wider social significance" (p. 126).

Bregman (2006) brought to light several other labels that have been used to fill some of the niches that are now filled by the term spirituality, for example, Jung's "personal myth" and "invisible religion." She cited Tillich's re-definition of faith as "ultimate concern" "to express faith as inner, universal human capacity without specifying that it directly be faith in God, Christ, the bible, etc." (p. 7) as another example of the terms used to define what is now described in some places by spirituality. Bregman wrote that while scholars have criticized some of these labels and definitions, these attempts are indicative of "a long quest for some label for interior human capacity and link to ultimacy and transcendence" (p. 7). She pointed out that attacks against the broader current use of the term "spirituality" are not necessarily attacks against the use of such an inclusive term; rather, they could also be seen as attacks against what may be perceived as religious imperialism: an attempt to gain and retain power over others by enlarging the "parish" to be "everyone everywhere" and poaching on other sects and denominations.

In a point that she returned to later, Bregman (2006) demonstrated that spirituality was a concept initially linked to practices by members of Roman Catholic religious orders and that the broad use of the term to encompass a multitude of meanings is a recent innovation. She explained, "There is no historical use of it back before the 1980s to serve the multi-purpose roles of contemporary definitions" (p. 8). She cited an

historical survey by Walter Principe, conducted in 1983, to demonstrate that the term had broadened and was at that time already used to identify the commitment and life-orientation of anyone to his or her "chosen religious ideas." At that time, it still signified a relationship between a subject and a non-self, beyond-the-self reality, and not simply an internal, existential dimension of humans (Principe, 1983). By 2002 the term "spirituality" had become even "fuzzier" and by now was "clearly seen as able to exist without connection to social institutions by the definition-makers, and consequently a lot of the discussion turned to what the relation is or should be between 'spirituality' and 'religion'" (p. 9). Some have argued that "traditional institutions are providing inadequate structures and resources for the contemporary upsurge in spiritual searching" (Lynch, 2007, p. 123) and suggested a new "progressive spirituality" that offers "a structure for the pursuit of a personally meaningful spirituality in the expanded spiritual marketplace of contemporary western society" (Lynch, 2007, p. 13).

Bregman (2006) presented the results of two surveys (Gracie & Mahoney, 1999; Unruh, Versnel, & Kerr, 2002) to show researchers' previous attempts to classify the many definitions of spirituality. The results from the Unruh et al. survey classified spirituality into six separate types and a seventh that was a "conglomeration of the previous six." Bregman discussed each type and attempted to draw out its meaning.

1. "Relationship with God, spiritual being, higher power" (p. 9). According to Bregman, "this one is 'most clearly 'religious'; retains Principe's relational structure with the self and something 'higher'"(p. 9). The flexibility of this term allows any deity to substitute for God or spiritual being.

2. "Not of the self" (p. 10). Bregman stated "that even the three authors found this one unclear" (p. 10).
3. "Transcendence or connectedness unrelated to a belief in a higher being" (p. 10). Bregman critiqued this type, saying that this allows for connectedness to almost anything. "The Dao, the Force of Star Wars, and other cosmic principles to which we may aspire for connection and harmony are just as 'higher powerish' even if they are not personal beings" (p. 10).
4. "Existential" (p. 10). Bregman says, "oddly, this is the term used to classify definitions that tie spirituality to 'experience beyond everyday life' and 'not of this world' (Unruh, Versnel, & Kerr, 2002, p. 9)" (p. 10). She found this odd because, as she pointed out, "the majority of uses for 'existential' echo existentialist philosophy, which most decidedly focused on freedom, choices and meanings within this world and this life" (p. 10).
5. "Meaning and purpose in life" (p. 10). Bregman clarified that this "is actually closer to what 'existential' normally means as in Victor Frankl's famous narrative of his concentration camp experiences (*Man's search for Meaning*, whose original title was *From Death Camp to Existentialism*)" (p. 10). Bregman explained that "here the 'meaning and purpose in life' is related to innate human capacities, to human nature's urge for direction and purpose" (p. 11). She also noted that "the glow that accompanies all current uses of 'spirituality' appears here too; there is no hint that some meanings and purposes in life may be worthless, destructive or unrealistic" (p. 11).

6. "Life force of the person" (p. 11). Bregman stated that "this focuses on a within-the-person core. Yet it includes some idea of an implicit or unconscious sense of transcendence, freedom, and ties with all existence" (p. 11).

Bregman noted that the results from the Mahoney survey resembled the types described above, "but also included 'forgiveness' and 'compassion' as intrinsic to working definitions of spirituality" (p.11).

Having duly noted and considered the above efforts to create a typology for the definitions of spirituality, Bregman decided to approach the discourse about spirituality from another direction. Hoping to make a new contribution to the discourse, she re-framed the question for her own research from "what does spirituality mean" to "what has occasioned or caused this outpouring of definitions?" Instead of making yet another attempt to ask what spirituality means or what is the "essence" of spirituality, she began to address what fuels this prodigious effort to enlarge the meaning of spirituality.

Bregman's (2006) research indicated that one driver of this search for a usable term for "private religion" is "the complex social transformation that sociologists of religion call 'secularization'" (p. 14). In her view, the secularization of religion "has resulted in a gradual change that has turned religious practices and teachings into 'preferences' and choices of a specific bounded group, rather than universal codes mandated for all" (p. 15). Lynch supported this view. Noting contributions by sociologist of religion Wade Clark Roof, Lynch (2007) wrote, "Roof has argued that there has been a significant shift in the American religiosity towards what he describes as a spiritual-quest culture characterized by individuals' search for a meaningful spirituality" (p. 111). One

such example of this spiritual quest is what Lynch described as a new "progressive spirituality." Lynch explained that progressive spirituality can be understood as "a form of resistance to a secularized world view generated by the modernization of society, and as an attempt to regain a sacralized basis for modern life" (p. 13).

Another such example of this quest is a phenomenon that Bregman called "quilt making." She noticed that people living today have the option of picking and choosing from the fragments of cultures and religions of the past and putting them together in what Bregman referred to as a kind of "quilt work." People now have the option of sewing their own patchwork quilt of spirituality by weaving together their own individual scraps of left-over religious material in a pattern that reflects their personal lives. In short, people take bits of this religion or that practice and use it in combination or association with another religion or practice. Bregman's description of spirituality as a quilt-making phenomenon might also be used to describe the development of professional coaching, as seen in the last chapter: Picking and choosing select pieces from different therapeutic and spiritual traditions practitioners have weaved the pieces together to form a new therapeutic intervention.

In the end, Bregman (2006) developed her own rationale for this drive to define spirituality broadly. She maintained that the reason why the term "spirituality" emerged in the 1980s and blossomed in the 1990s and into the current decade is the result of three events: a term (spirituality) loose from its moorings, a distinction for a residual form of traditional religion, and a pluralistic religious society. First, she pointed to the decline of the number of people in religious orders. She stated, there

> is no longer a large active cluster of persons in this country to defend ownership of the term and to remind others that the topic has a firm solid rooting in a

> specialized set of religious practices, roles, and settings. As a result, the term was freed up for other, entirely novel usages and definitions, rather than remaining a technical term wholly associated with a particular lifestyle. (p. 23)

Second, she maintained that in fact, for many people, spirituality is not entirely divorced from religion even though many try hard to make that case. Rather, she argued that "'spirituality'may be residual or a more generic religion, not an opposite of religion" (p. 23). And third, she suggested that

> as a consequence of immigration, more persons have entered the country since the 1960s with religious and cultural identities that are not Christian or Jewish and that generic "spirituality" may hope to accommodate to pluralism, while 'religion' looks more contentious. (p. 24)

Theorists in the Jungian tradition might suggest another rationale: that the timing is due to a collective need to connect with some kind of vital experience, and that the reason why there is a movement to move away from "religion" and toward "spirituality" is because institutionalized religion no longer connects people to a vital experience or energy. People feel disconnected because traditional or institutional religion has lost contact with immediate personal experience. The traditional religions have mistaken the signs and symbols codified by their doctrines and institutions for experience.

As Carl Jung (quoted in Jacobi & Hull, 1970, p. 338) stated,

> It is in fact, impossible to demonstrate God's reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naïve-minded person has never separated from their unknowable metaphysical background. He instantly equates the effective image with the transcendental x to which it points. . . . Then it must be remembered that the image and the statement are psychic processes which are different from their transcendental object; they do not posit it, they merely point to it.

Following the Jungian theme, exchanging "spirituality" for "religion" is not just putting an old wine in a new skin; it is creating a new varietal and putting it into a new skin because the old skin is no longer capable of containing it without tainting it. The

new definitions of spirituality "glow" because they are connected to a deep inner experience, "a mythological connection to the centering energies of the cosmos" (Hollis, 2006, p. 163). Jung might have said that it is because they now have *affect*. These new definitions of spirituality are attempting to define a "living" experience, not just a skeleton of an experience that has been codified so that it is tasteless and stale.

Instead of describing this phenomenon as individual/personal versus organizational/institutional, it might be more illuminating to describe it as what James Hollis (2006) called a "mature spirituality" versus an "infantile spirituality." Hollis discussed a mature spirituality as one that does not provide answers, but "instead asks larger questions that lead to a larger life." He described infantile spirituality as "any spirituality that defers to authority to external sources. Any spirituality that keeps people in bondage to fear, to tradition, to anything other than that which is validated by their personal experience" (Hollis, 2006, p. 186). As Jung (1971) observed:

> Once metaphysical ideas have lost their capacity to recall and evoke the original experience they have not only become useless but prove to be actual impediments on the road to wider development. One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. . . . This end result is . . . a false spirit of arrogance, hysteria, wooly-mindedness, criminal amorality, and doctrinaire fanaticism, a purveyor of shoddy spiritual goods, spurious art, philosophical stutterings, and Utopian humbug, fit only to be fed wholesale to the mass man of today. (CW vol 9ii, paras 65,67)

Bregman offered a comprehensive historical and sociological look at the evolution of the use of the term "spirituality." She demonstrated the evolution of its use as a referent to a subject-object relationship, to a visible reality outside of the self, to its current generic use as something disconnected from social institutions. The result is a definition of "spirituality" that is individual rather than institutional; completely private

and individualized; focused on personal experience; and rooted in human core capacities and meanings. It is a spirituality that is synonymous with humanistic and depth psychology. Bregman (2006) wrote, " 'Spirituality' is clearly an extension of the themes of humanistic psychology, echoing Maslow's theory of self-actualization, and dependent on the same vision of 'higher' human capacities within all of us" (p. 21).

Daniel Helminiak: Theology and Science

Daniel Helminiak (2006) agreed with Bergman's conclusion that in its current usage, spirituality has "multiple uses and murky meanings" (Bregman, 2006, p. 6), and that it is often used as a politically correct alternative to "religion." Helminiak had his own reasons to clarify the term. He wanted to define the term narrowly, not to "take it back for religion," but so that it could be studied from a scientific or explanatory perspective rather than a "merely descriptive" one. In his article, "The Role of Spirituality in Formulating a Theory of the Psychology of Religion," Helminiak (2006) argued that spirituality is an essential dimension of religion that is fully nontheological and subject to scientific study. He admitted that as it is currently defined, the term presents obstacles that prevent it from being studied scientifically because of its ties to the theological or religious. Thus he set out to develop his own definition. Like Bregman, he developed the theme that spirituality is aligned with psychology because it relates to "being human" and the development of "meaning and purpose." Helminiak stated that "most accounts suggest it deals with people's visions of meaning, purpose, and values insofar as in some way these foster self-transcendence" (p. 202). To support his claim, he cited Miller and Thoresen (1999), who insisted on "spiritual relevance" of concerns not

labeled as spiritual, but "referred to as personal values or philosophy of life issues" (p. 13), as well as Robert Emmons (1999), who understood spirituality "to encompass a search for meaning, for unity, for connectedness, for transcendence, and for the highest of human potential" (p. 5).

Helminiak (2006) summed up these authors' comments by describing his own definition of spirituality: "Here spirituality . . . is taken to be most essentially a concern for self-transcendence, and it is assumed that this concern is specified and lived out via some personally held set of beliefs and practices" (p. 202). To clarify his definition and to unhook it from theology, Helminiak made three important points. First, he offered multiple examples to show that this "two-part formula" of beliefs and practices "is pervasive in human experience and pervasive in discourses across the humanities and the social sciences and therefore supports his claim that it represents something that is inherently and simply human, not divine or other worldly" (p. 203). Second, he stated that "all people, religious or not, hold some understanding about life and some concomitant commitment to live according to that understanding, and via such commitment may explicitly intend to achieve some kind of 'growth'" (p. 203) to demonstrate that while the term "beliefs and practices" might suggest a connection to religion, there are cases in which they are not necessarily strictly religious. Finally, he emphasized that spirituality is not only a sense of transcendence, but also "an explicit concern for such transcendence," as well as a "concern for growth or movement" toward a "deliberate commitment to self-transcendence, along the lines of the meanings and values that one holds" (p. 203). For Helminiak, spirituality is not a passive behavior; "spirituality is understood as an active and deliberate endeavor" (p. 204).

In brief, Helminiak defined spirituality as an inherently and completely human capacity that deals with people's vision of meaning and purpose and posited that it is this capacity that drives individuals to a deliberate commitment to growth towards those goals. For Helminiak, psychology is a hard science supported by data; this would allow for a scientific rather than a descriptive study.

Jeremy Carrette and Richard King: Selling Out

Jeremy Carrette and Richard King (2004) began their book *Selling Spirituality* with a citation from Lewis Carroll's *Through the Looking Glass/and What Alice Found There*:

> When I use a word Humpty Dumpty said in rather a scornful tone, "it means just what I choose it to mean – neither more nor less." "The question is," said Alice, "whether you can make things mean so many different things?" "The question is," said Humpty Dumpty, "which is to be master, that is all." (p. 30)

Thus, from the beginning, Carrette and King presented one of their basic points: When spirituality comes to mean so many things to so many people, in the end it means nothing to anyone, has no universal meaning, and can be manipulated toward almost any end the user has in mind, and according to them, always has reflected political interests.

Carrette and King (2004) argued that the term is contextual, and therefore, to understand spirituality, it is often more important to understand its use rather than its meaning. They proceeded to examine how is it is used and in particular how it is used as a marketing tool. They argued that the term's very "fuzziness," its ability to be used differently in different situations, is what makes it so useful to so many groups and allows different constituencies to use it to their advantage; or in current business vernacular, to

"spin it." "What is clear is that one reason 'spirituality' functions so well in the market space of business and professional efficiency is precisely because it is a vague signifier that is able to carry multiple meanings without any precision" (p. 31).

Carrette and King pointed out that the term spirituality is often used in an effort to create a distance from religion. Bregman (2006) made the same point in her article, describing people who refer to themselves as "spiritual" but not "religious' in order to make a distinction between the two. Quoting a definition from Roof and Gesch, Carrette and King (2004) explained:

> To be religious conveys an institutional connotation, prescribed rituals, and established ways of believing: to be spiritual is more personal and experiential, and has to do with the deepest motivation of life for meaning and wholeness. The first is "official" religion, standardized, and handed down by religious authorities; the second is "unofficial" highly individualistic, religion a la carte as Reginald Bibby puts it. (pp. 31-32)

Like Bregman, Carrette and King (2004) posited that there is a cultural perspective for this current movement to re-define spirituality as a personal religion. For Carrette and King, this secularization arose out of the emphasis in western capitalist society on the "individual" or the "self" in self-determination at the expense of the collective or society. Here we reach what seems to be one of the authors' main concerns: In its current, ambiguous state, the term spirituality could become the exclusive provenance of modern humanistic psychology, which they see as an unconscious tool of capitalism. They summarized, "Indeed, psychology, as a modern discipline of the self is a political apparatus of modern society to develop and sustain consumers" (Carrette & King, 2004, p. 56). They posited that capitalism has appropriated spirituality to sell its goods rather than move individuals and society toward a greater common good.

To Carrette and King, the new cult of self-discovery, as well as the current unbridled consumerism, both can be seen as vehicles that capitalists use to distract consumers from more legitimate concerns. For examples, they mentioned the traditional eastern spiritual exercises of meditation and yoga showing up in the western world as Transcendental Meditation ™ and yoga "lite." Authentic spiritual practices are imported and watered down to appeal to the western masses in ways that do not demand much sacrifice or hardship.

Implications of the Spirituality Discourse

All the authors commented on the recent emergence of a new trend taking place in the discourse about spirituality that attempts to define spirituality very broadly. They discussed what they observed as an increasing desire to make a distinction between the term spirituality and religion, to make spirituality more "user friendly," more secularized, and more individualistic. Bregman even talked about the new usage of the term spirituality as having a "glow" or "feel good" component.

Several common threads run through the works of the authors cited: First, there is a link between spirituality and psychology. Second, the term "spirituality" is vague and "fuzzy" and "feels good." Third, it is this very vagueness and "glow" of the term that makes it such a likely and suitable candidate for appropriation. Fourth, the term is used in discourse as an attempt to label the human capacity for authenticity, meaning, purpose, or what may be called "ultimate concern." And finally, the term is a product of social transformations that have created an increasingly secularized society.

While the cited authors concurred that the definition of spirituality has changed, and agreed about how it has changed, there has been some disagreement about what caused this change and why this change has taken place in the way that it has. All the authors identified a cultural or social driver to this recent phenomenon, but disagreed on what those contexts are and the effect they have had on the usage of the term. For Bregman, the main social driver was the opportunity to take advantage of a term that is no longer being held captive or defended by declining religious orders, a change in how people identify with established traditional religions, the secularization of religion, and the large number of immigrants who have called for a more pluralistic term that will include them and their cultural practices within traditional religions. Bregman seemed suspicious of the "glow" that is associated with the term and would be more comfortable with it if it came with a call for discipline, values, and moral responsibility. Carrette (2007) shared her concern, taking issue with this "feel good" dimension. He wrote, "to highlight the 'feel good' dimensions of experience . . . creates the idea of 'religion' according to euphoric dimensions, rather than the complex patterns of formation found in many cultural traditions, which develop from the integration and meditation on suffering" (p. 147). Even Bregman had difficulty accepting the idea of uncoupling spirituality and religion. In fact, she argued that the notion that people are leaving traditional religion today in droves is really not as bad as it seems. She posited that people are still practicing traditional religion today, just differently.

For Carrette and King, the new use of the term spirituality has its source in the western capitalistic emphasis on the self and self-determination. Spirituality thus would align itself more closely with a psychology that would support capitalism.

Helminiak (2006) clearly placed spirituality into the realm of psychology by describing it as "human spirit." He aligned the term with psychology so that it could be properly studied as a psychological phenomenon and not a religious one. He wanted to make spirituality a subject of scientific inquiry and argued that in order to do so he needed to unhook it from its theological underpinnings. While Helminiak did not mention what he thought was driving this new push to redefine spirituality, he was ready to take advantage of this opportunity to establish a place for his own definition. He used the current state of flux and change and concern with the multiplicity of meanings to support his own efforts to re-define the term and make it more specific and less murky, yet in the process, he was firmly establishing spirituality as a term distinct from religion to serve his purpose to make it a proper subject of scientific inquiry. In doing so, he hoped to place it in the realm of both psychology and religion as the subject of psychology of religion.

The following words of Gordon Lynch sum up well my own research experience with the discourse about spirituality:

> As I trawled through books and websites talking about a "new spirituality" however, two insights began to crystallize for me. The first was that the study of the new spirituality could be likened to staring into a deep, dark pool. The clearest picture to emerge from such study was often the reflection of the researcher themselves. Writing about the new spirituality functions as a kind of religious and cultural Rorschach test, where what the researcher sees is often a projection of their own values, hopes and concerns. The second insight that began to dawn on me was that, amongst certain books and websites on the emerging spirituality, I was finding certain recurring ideas. (p. 7)

Lynch's experience that researchers often find in their research a reflection of their own values, hopes, and concerns was described by Carl Jung (1953) as a function of the psyche. Jung wrote that the only unmediated experience we have is the experience of

the psyche itself. "It is, in fact, the only immediate experience we can have and the *sine qua non* of the subjective reality of the world" (CW vol. 5, p. 232, para 334). Everything we experience, we experience through our own psyches, which shapes and forms our experience.

So, what Lucy Bregman identified in this discourse about spirituality was a threat to traditional religion from the new use of a term whose vagueness has led it to become appropriated by psychology and an unease with the "glow" of the term that has become characterized by irrepressible optimism and a tendency to find good in everything. She might have asked, "Where's the pain and suffering?" What Helminiak saw was a scientific term that could be uncoupled from theology so that it could be studied scientifically. What Jeremy Carrette and Richard King saw was "an insidious ideological trick of late modern capitalism" (Lynch, 2007, p. 7). What Gordon Lynch saw was a new progressive spirituality. And what I see is an experience that comfortably takes on the character of the domain in which it is viewed. I see a discourse that uses spiritual language to describe an experience that can be viewed as either psychological or spiritual: a spiritual language that describes psychological experiences, a psychological language that speaks of spiritual experiences. I too find a recurring theme. It would appear that the terms "meaning, value, and purpose" are the vocabulary of both psychology and religion. Thus, the discourse about spirituality and the discourse about meaning, value, and purpose in psychology appear to be synonymous.

Spirituality or Psychology?

> It is not, after all, as though the counseling of troubled persons or the guidance of those involved in personal growth were a new human enterprise, springing full

> grown, as it were, from the head of Freud. On the contrary. This really *is* the oldest profession, and every culture has had its shamans, confessors, gurus, spiritual directors, magicians, and many other varieties of wise men and women, dedicated with varying degrees of expertise and effectiveness, to carrying out just these tasks. It is only in the last century that the bifurcation of this ancient profession into a religious and a secular branch has taken place. (Barnhouse, 1979, p. 149)

One could argue that the current discourse about spirituality is, in some ways, a discourse about what it means to "be human" and about who is best qualified to minister or counsel in this arena. As we can see from the epigram that began this section, the model of being human long has been the focus of both religion and psychology. Religion sees this as its domain because humans are inherently "spiritual beings"; psychology sees this as its proper domain because humans are "human beings," and an individual's spirituality is but one part of "being human."

> In his historical assessment of the early relation between psychology and the churches in the first part of the twentieth century Graham Richard (2000) notes that, unlike debates in the natural science and religion, where there was conflict, the relationship with psychology has been (with the exception of some psychoanalytical literature) a congenial one. (Carrette, 2007, p. 110)

Carrette stated that E. F. Barry (1923) argued that psychology was an "ally of supreme importance" and he quoted Barry as follows:

> We are all psychologists to-day. Psychology as become 'popular' more rapidly than any science previously, and a positive spate of books pours forth from publishers on psycho-analysis and the New Psychology. The general public as well as professional thinkers are coming more and more under its spell. History and the social sciences, industrial organizations, generalship, over and above the technique of medicine, are being re-thought in psychological terms. And the tide is advancing up the religious beaches. (Barry, quoted in Carrette, 2007, p. 107)

Carrette agreed that both psychology and religion are systems for examining life but he maintained that each has a different focus. He quoted Philip Rieff, who "argued that the religious person was 'born to be saved' and that 'psychological man' is born to

be pleased" (p. 107). James Pratt, a psychologist and student of William James, viewed it from a slightly different perspective. Carrette stated that Pratt argued: "As psychologists we are interested primarily in the way religion manifests itself in the thoughts, and feelings and activities of individuals (i.e. of individuals in society)" (p. 178).

The spirituality discourse raises an important question. Are there processes that are uniquely "spiritual" and not of being human that are the proprietary provenance of spirituality? Are there processes that are uniquely human and not spiritual that are the proprietary provenance of psychology? Or, does this model of being human benefit from being viewed through the psychic lens of both psychology and religion? Does each of these disciplines, bringing to the object of study the biases, constructs, and realities that influence what they see and how they see it, provide a different and important view of the subject that needs to be respected by the other? The field of psychology of religion, home to both therapeutic and religious traditions, seems uniquely positioned to take up this question.

Daniel Helminak (2006) contributed to the enlargement of this spirituality discourse with his attempt to address the question posed earlier: Are there spiritual processes that are uniquely human and not theological that could be addressed by the field of psychology of religion? In his discussion, he introduced the notion of the development of consciousness into the discourse about spirituality.

There is a presently a debate within the academy of psychology of religion about spirituality as the proper focus for the field. In "The Role of Spirituality in Formulating a Theory of the Psychology of Religion," Helminiak (2006) suggested that spirituality (as he defined it) is the proper subject for the psychology of religion and, as its subject,

would allow psychology of religion to be an explanatory psychology instead of what he called a "merely descriptive" one. He wrote that "an explanatory psychology of spirituality would elucidate the scientific underpinnings of the psychology of religion as well as that of the social sciences in general. All of which grapple with the issues of human meaning making" (p. 197).

As we will see in this section, Helminiak argued for splitting the term "spiritual" from "spirituality" by making a distinction between capacity and use. He identified "spiritual" as an inherent and complete human capacity that is divorced from any implication of a relationship with God (or something of the kind) as well as any valuation (either positive or negative). Spiritual thus would encompass any human functioning that involves experience, understanding, judgment, or decision. Helminiak defined these human functions as those that generate sets of meanings and values that can be accepted or deliberately assessed and constructed and that are within the capacity of being human regardless of how they are used. He identified the term "spirituality" as denoting the human capacity for understanding, judgment, and decision. Spirituality would describe behaviors that are in pursuit of increasing sensitivity to the spiritual and toward positive growth, not the capacity for those behaviors. Helminiak cited various sources to establish that spirituality is an essential dimension of religion, as well as a distinctive feature of the human species, thus laying the foundation for positing that spirituality is the proper subject of the study of psychology of religion, as well as a facet of psychological concern and research.

Pargament (1997) defined sacred phenomena as central to both spirituality and religion and argued for keeping spirituality as part of religion. Hans Stifoss-Hanssen

(1999), in his article "Religion and Spirituality: What a European Ear Hears," held a different view:

> Whereas Pargament prefers to see spirituality as a part of religion, based on an understanding of the sacred as the common core for the two concepts, I argue in favor of the following three points: (a) Spirituality needs to be better defined in order to lead a more fruitful discussion; (b) I don't find the arguments convincing for giving sacredness such a central place in the definition of spirituality (existentiality would probably serve this goal better); and therefore (c) spirituality is best seen as a wider concept than religion. (p. 25)

After an extensive review of the literature on spirituality and religion, Lucy Bregman (2004, 2006) agreed that spirituality and psychology have a common focus. She stated that "spirituality" is used as a vaguer synonym for "religion." People use the term to express the personal side of religion, when they want to contrast it with "institutional" or "public" or "organized religion." And it has taken over the "existential core human dimension" that was once the identified domain of humanistic psychologies (Bregman, 2006). And again, "'spirituality' is clearly an extension of the themes of humanistic psychology, echoing Maslow's theory of self-actualization, and dependent on the same vision of 'higher' human capacities within all of us" (Bregman, 2006, p. 21).

Further, in her discussion of Unruh et al.'s classification of the types of spirituality, Bregman stated that both type five (meaning and purpose in life) and type six (life force of the person) "covers territory made familiar by third force or humanistic psychology, a movement that sought to move beyond Freud and behaviorism to recapture dimensions and depths of human nature these two other movements left out" (p. 11). She concluded that "the relation between 'spirituality' as now used, and psychology of this variety, is much closer than these definitions seem to acknowledge, and has been far less debated than has the spirituality vs. religion issue" (p. 11). Bregman contributed even

more weight to the argument that spirituality and psychology share common ground. She added, "'existential' definitions, and those that speak of spirituality as a universal core of our humanness, rely on the vocabulary and concepts of the same humanistic psychology movement from which Kubler-Ross drew" (Bregman, 2006, p. 21). Carrette also found common ground between spirituality and psychology. He wrote that even F. R. Barry, writing in 1923 "argued that psychology supplies the data and vocabulary for a true theology of the Holy Spirit" (Carrette, 2007).

These scholars placed spirituality at the human core and thus squarely within the realm of psychology. Helminiak (2006) echoed these statements, concurring that spirituality is the product of "an inherently and completely human capacity" (p. 201). In the end, Helminiak defined spirituality as "dealing with people's visions of meaning, purpose, and values insofar as in some way these foster self-transcendence" (p. 202). He insisted that it is not just a sense of transcendence, but also "an explicit concern for growth or movement, deliberate commitment to self-transcendence, along the lines of the meanings and values that one holds" (p. 203). Helminiak sought to do more than place spirituality in the realm of psychology; he wanted to de-couple it from its theological basis. Helminiak stated that from a psychological perspective, "identification of the spiritual with the divine is not only mistaken and inevitably obfuscating, but also fully unnecessary" (p. 209). He described this self-transcending dimension of the human mind as being "experienced as wonder, marvel and awe" and as setting human beings "ever beyond ourselves in a forward-looking dynamism, the purview of which is open-ended" (p. 209). He further explained, "as 'I' a person is always more than what he or she knows of him or herself as 'me.' The essence of human subjectivity is self-transcendence" (p.

210). Helminiak used terminology from the work of Bernard Longergan to refer to this "spirituality" this "transcendent function" as the "human spirit" and as such, the basis for psychological study:

> The human spirit is a structured, open-ended, dynamic dimension of the mind. The human spirit is inherently self-transcending, geared to reach ever beyond itself. It is oriented to the universe of being, to all that there is to be known and loved, to reality. In the ideal, the spirit's spontaneous flow of questions would not be satisfied until one understood everything about everything and spirit's outward-moving decisions and choices would not rest until one rested in the love of all that is lovable. In that ideal fulfillment, one would hypothetically share in the knowledge and love consistently attributed to God in the Western tradition. (p. 212)

Helminiak (2006) also distinguished between "general involvement with the spiritual from a specialized involvement, spirituality" (p. 214). That is to say, he distinguished between what is spiritual and what is a spiritual activity (i.e., spirituality). He posited that if the term spiritual is associated with human functioning and not in any way with a religious connotation, then the term does not necessarily denote a positive orientation. For Helminiak, once "spiritual" is understood in terms of the human spirit and not religion, then "spiritual" names any human functioning that may or may not carry a positive connotation; whereas "spirituality" (i.e., a spiritual activity), would refer to the use of the human spirit (spiritual) in a positive way. Helminiak pointed out that in this way the study of spirituality (as the subject of psychology of religion) could treat matters associated with God without appealing to God because only the human mind and not something divine would be involved.

Robert Doran (1996) summarized Helminiak's central thesis that there is an entire range of data about what is human that more often than not is overlooked, at least in North American academic circles, but whose exploration would provide the key to a

scientific account of what is genuinely human. He further commented that to accept Helminiak's thesis,

> only one theological commitment is required and that is a negative one: The human is distinct from the divine and can be studied on its own terms, no matter what one's other theological affirmations may be and in fact whether or not one is prepared to make any other theological affirmations at all. (p. 22)

While Doran stated that he agreed with Helminiak's thesis, he took issue with two points. First, Helminiak could have used Lonergan's original term for the study of human science, "intentionality analysis," rather than replace it with the term "spirituality," which could invite confusion. Second, "human consciousness is always both spiritual and psychic and that an analysis of the data of consciousness must not only distinguish and relate these dimensions but also must honor both of them precisely as dimensions of consciousness" (Doran, 1996, p. 23). In Doran's view, Helminiak restricted the use of the term "consciousness" to intentional operations (leaving out the nonintentional) and to the spiritual dimension (into which he folds psyche), which creates an impression of duality between spirit and psyche and does not do justice to the interrelations of the two.

Bregman (2006) also described the work of spirituality as the work of psychology. In discussing the work of Elizabeth Kubler-Ross (1968) on death and dying, Bregman wrote that while Kubler-Ross worked as a psychologist, if she were working today, what she would be doing would be described as spirituality. She explained that it is not the content of what Kubler-Ross was doing that would have changed, but that the psychological work that she was doing then would now be called "spirituality." The psychological approach that she used as a vehicle for her intervention would be closer to what is now called "spirituality" than to the empirical psychological research tradition.

Helminiak was saying that the essence of being human is spiritual, and thus the study of "being human" or as Lonergan called it "human spirit" is both psychological and spiritual. Bregman supported that argument by quoting John Morgan. In his words,

> We cannot escape our spirituality because it is the core of our being, tied to our very essence as humans. This ability of persons to self-determine his or her life, is perhaps the most fundamental example of the spiritual nature of the person. (Morgan, quoted in Bregman, 2006, p. 20)

With this statement, Bregman supported the claim that psychology and spirituality can be synonymous. Or, as Carrette (2007) phrased it, "psychology and religion" can both be "frames of representation for experience" (p. 21).

Bregman suggested that as psychology has "re-medicalized" in the last few decades, those working in the field may be looking to "spirituality" for a new home. This resonates with my own experience with psychologists who have turned to executive coaching as a way to practice psychology without the worries of medical reimbursement or to avoid the stress of pathological clients. We saw evidence of this earlier in the discussion of the distinctions between coaching and therapy where Tobias argued that "coaching by psychologists is a mere repackaging of practices once done under the umbrella of consultation and counseling" (Kampa-Kokesch & Anderson, 2001, p. 207). In addition, Bregman's theory that an attraction of the new spirituality is its "glow" or the way that it makes us "feel good" might be seen as a contributing factor in this migration from therapy to coaching. A colleague recently explained her move from traditional therapeutic work to executive coaching as, "The work [psychotherapy] was too intense, and I found it a relief to work with a non pathological clientele" (personal communication, 2002).

Grant (2006) discussed the move from therapy to coaching in this light also. In a discussion about why psychologists are turning to coaching, he wrote:

> Many of us were frustrated that there was so little taught about the normal, well-functioning adult person, and even less about how to apply theory to practice, and it was frustrations such as these which gave impetus to the emergence of coaching. . . . (p. 12)

Capuzzi Simon quoted New York psychoanalyst Joyce Slochower, who said of psychologists who abandon their traditional roles for roles as coaches, "Are they refusing to put up any longer with the annoyances of managed care?" (Capuzzi Simon, 2003, p. F2). And, "What many therapists are beginning to realize is that they are failing to reach a big slice of the population" (Capuzzi Simon, 2003, p. F2). Arnaud (2003) suggested that coaching is a way of

> adopting a strategy to diversify the offerings in analysis, by firmly endeavoring to appeal to a professional population composed of company heads or top executives who, while they are certainly reticent to come to the couch, are nevertheless potentially interested. . . . (p. 1134)

The spirituality discourse, as discussed in this section, is described as both psychological and spiritual. It describes language that is used by both psychology and spirituality in ways that appear to be interchangeable. This discourse about spirituality thus suggests that professional coaching, a hybrid therapeutic intervention that melds both psychological and spiritual traditions, could be described as a psycho-spiritual endeavor. This thesis suggests that all forms of coaching, regardless of content, population, or expertise, engage in this spirituality discourse; that this discourse is about constructing meaning, determining values, seeking purpose and making sense of the world; and that this discourse is uniquely human and both psychological and spiritual.

While some have written about spirituality and coaching (Belf, 2002; Brantley, 2007; Cashman, 1998; Peppers & Briskin, 2000), most of the literature is more about the application of spiritual practices in a coaching engagement than about coaching as a spiritual endeavor. Some have theorized about coaching from a transpersonal perspective (e.g., Wilber, 2000), and some from the aspect of how using a spiritual approach can affect learning (e.g., Brantley, 2007). Still others have theorized about the effect of spirituality on motivation (e.g., Wharff, 2004), and the place of spirituality in leadership (e.g., Cashman, 1998; Fahey, 2007; George, Sims, McLean, & Mayer, 2007; Hariprasad, 2006; Jaworski, 1996; Liddell, 2005; Solomon, 2002; Vaill, 1998). However, to date there has been little discussion about how coaching might be described as spiritual, and how or why that might be important individually, socially, or (in particular with executive coaching) to an enterprise. Given the lack of literature on the topic and the lack of open discussion among many in the field about the spiritual aspects of coaching, one might say that some people (particularly in business organizations) are "allergic" to the term spiritual. One might suggest that spirituality can be seen as the unwanted step-child or the black sheep of the family of coaching: Everyone knows it is there, but no one wants to discuss it.

Many coaches would agree that there is an element of spirituality to what they do but few are comfortable calling it what it is. Frank Ball, the Co-Director of the Leadership Coaching Certificate Program at Georgetown University's Center for Professional Development stated, "I've been saying for years that coaches are secular clergy" (personal communication, 2007). Carney,. President of the Carney Group in Edgewater, Maryland, explained that "coaching is holistic and encompasses all aspects of

being human" (personal communication, 2007). Camille Preston, President of AIM Leadership in Washington, DC, remarked that "there is a spiritual aspect to all coaching" (personal communication, 2007). And Dearlove and Crainer (2003) wrote that "often the executive coach is a corporate father confessor" (p. 110). We even saw in the vignette about coaching presented at the beginning of this thesis how a coach used a "sweat lodge" and "shaman" in his work with a CEO and how coaches were referred to as "the new high priests." In spite of the evidence of a spirituality discourse in the world of business, spirituality is often, like Harry Potter's Voldemort, "that which must not be named." As one coach who used a holistic approach to executive coaching explained to me, "it's like getting the camel's nose under the tent" (personal communication, 2007). Preston described her coaching as a "trojan horse" used to get spirituality into organizations without calling it spirituality. Jim Loehr and Tony Schwartz (2001), in an article for the *Harvard Business Review*, described a high-performance pyramid that builds from a base of physical capacity to a peak of spiritual capacity:

> Most executives are wary of addressing the spiritual level of the performance pyramid in business settings, and understandably so. The word "spiritual" prompts conflicting emotions and doesn't seem immediately relevant to high performance. So let's be clear: by spiritual capacity, we simple mean the energy that is unleashed by tapping into one's deepest values and defining a strong sense of purpose. This capacity, we have found, serves as sustenance in the face of adversity and as a powerful source of motivation, focus, determination, and resilience. (p. 127)

An explicit spirituality discourse in professional coaching would make it possible to be clear about what spirituality is, how it operates within a coaching engagement, and how it affects the way coaches work. Like emotions that are uncomfortable to discuss and often missing from conversations, I would suggest that spirituality exists in coaching engagements whether it is acknowledged or not. A spirituality discourse would enable

coaches to name what it is that they are doing, and to see themselves as "spiritual counselors" able to tap into a dynamic process that has been shown to be a source of motivation, focus, determination, and resilience.

Explicit Discourse about Spirituality

The discussion of the different types of coaching at the beginning of this thesis stated that two other distinct types of coaching would be introduced when the theme that professional coaching participated in a spirituality discourse was explored. The first of these is spiritual coaching.

This section will present those coaching models that utilize the language of spirituality discourse in their methodology and practice and are unapologetic about referring to their work as "spiritual coaching." The following models, coaches, and practices represent a sample of an *explicit* spirituality discourse that is currently taking place in professional coaching. Later in this thesis, the many coaching models and practices that incorporate what I believe to be an implicit discourse about spirituality will be presented and shown how they participate in the spirituality discourse described here.

Teri Belf (2002) described spiritual coaching as a way to enhance effectiveness by integrating spirituality into your professional interactions with clients. In the foreword to her book *Coaching with Spirit*, Travis Twomey wrote:

> I also know that a coach who is comfortable and confident when Spirit emerges is a more effective coach. In the words of Sir Thomas Aquinas, "All that is true, by whomsoever it has been said, has its origin in the Spirit." (quoted in Belf, 2002, p. xii)

Belf herself, in her introduction, identified two purposes for her book: "to increase coaches' awareness of the part Spirit plays in their interactions with clients and to

enhance coaching effectiveness by welcoming and integrating Spirit into coaching meetings" (p. xviii). The foundation for Belf's coaching model is life purpose or purposefulness. She explained, "The ultimate spiritual question throughout the ages has been 'Who am I?' or 'Why do I exist?' and this is where coaching begins" (p. 16). By positioning her coaching in this way, Belf was following in the path of some of the great spiritual traditions.

> Great teachers throughout history have asked people to open a dialogue within themselves, seeking their own answers to these questions. These questions can be found at the heart of Jesuit education and are as relevant now as they were to Ignatius Loyola in the 15th Century, when he founded the Jesuit order and created the Spiritual Exercises. (Girou, 2002, p. 18)

Rhonda Hess (2001), another professional coach who practices spiritual coaching wrote:

> Spiritual coaching taps into the power center both within the client and within the coach. Giving credence to this immaterial intelligence, coaches can aid clients in hearing the messages in their heart, supporting them to take action and effect changes from that place of inner strength.

She explained that

> a coach, who pays attention to their own spirit and looks for the spirit in others, will likely coach with a spiritual style. Whether the client is an executive trying to improve their profit margins or a parent talking about challenges with their teenager, any client with any agenda can be coached with a spiritual style.

For Hess, spiritual coaching is not about doing; it is about being. It is not about using spiritual techniques, literature, or expertise; spiritual coaching is about the coach's spirituality or spiritual life. In her view, a coach does not need to be knowledgeable about spirituality to be a spiritual coach, but rather "what's important is that the coach has an active spiritual life and is learning to surrender to spirit, allowing it to guide their thoughts, decisions, and actions."

In her dissertation, Mary Brantley (2007) explored the effect on what she called "deep learning" when spiritual values were incorporated into her coaching methodology. She had noticed that among the many executives that she had coached, some were more effective at maintaining their level of effectiveness after the cessation of coaching than others. Brantley hypothesized that this difference reflected the depth of learning that had occurred. Brantley said her own spiritual awakening had "profoundly impacted the way [she] interacted with people as an executive coach," and she observed that in working with clients "the most remarkable transformations appeared to happen when [she] included in the coaching sessions discussion of spiritual principles that might inform the executive's decision-making" (p. 3). Brantley introduced spirituality into her methodology for those clients who wished to incorporate spiritual values into their coaching by adding two steps to her standard coaching approach. One, she worked with her clients to understand their meaning-making systems in order to help her "understand 'who God is' for the clients (Barry & Connolly 1986) and 'who the client[s] [are] for God'" (Brantley, 2007, p. 106). And two, she helped "the person notice how God is at work in her life. Helping him foster a contemplative, reflective attitude. Work with him to deepen the dialogue with God and to develop a true relationship with the Lord" (p. 107). She stated that she would "also try to understand where God is in this relationship and listen to what He is doing in the person's life" (p. 107).

Belf, Hess, and Brantley each approached spiritual coaching from a faith-based consideration or from a base of ancient wisdom-based traditions. Another type of spiritual coaching, based on the work of Ken Wilber (1983), approaches the development of consciousness as a spiritual enterprise.

Wilber is a transpersonal psychologist and founder of the Integral Institute in Boulder, Colorado. He has made a concerted effort to take all of the known maps of human potentials, both inner and outer, and combine them into a more comprehensive, inclusive, and accurate map of reality. He called this map an Integral Map, and it serves as a framework for understanding his integral psychology. According to Wilber (2003):

> It started with an exhaustive cross-cultural comparison of all the known interior maps offered by the world's major cultures, including psychological maps from Freud to Jung to Piaget; Eastern maps including those offered by yoga, Buddhism, and Taoism; the extensive results of cognitive science, neurobiology, and evolutionary psychology; typologies from the enneagram to Myers-Briggs; transformation tools from ancient shamans to postmodern sages.

Wilber (2003) stated that "the easiest way to summarize the Integral Map is that it covers a spectrum of consciousness operating in both inner and outer worlds: *the Integral Approach includes body, mind, and spirit in self, culture, and nature.*" About the inner worlds of mind, body, spirit he wrote,

> On the interior domains . . . there appears to be a spectrum of consciousness available to men and women. This spectrum ranges from body to mind to spirit; from pre-rational to rational to trans-rational; from subconscious to self-conscious to superconscious; from emotional to ethical to spiritual.

He explained that "In addition to these internal psychological realities, the second half of the integral equation—in self, culture, and nature—represents the three most fundamental environments, realities, or landscapes through which the spectrum of consciousness operates." Wilber continued on to define the terms of the second half of the integral equation:

> "Self" simply refers to my own interior world or subjective realities, which can be accessed by introspection, meditation, and self-reflection. "Culture" refers to the world of shared values, mutual understanding, and common meanings that you and I might exchange, such as a common language, an interest in business, a love of classical music, or any shared meaning or value. . . . And "nature" refers to the exterior world of objective facts, environments, and events, including exterior

> human nature and its products and artifacts. If the human organism is a part of nature, and it is, then the products of human organisms, such as automobiles, are products of nature and can be approached with natural sciences such as systems theory and complexity theory.

To some, such as Jack Crittenden (2004), Wilber's integral approach

> appears to have provided a coherent vision that seamlessly weaves together truth-claims from such field as physics and biology; the eco-sciences; chaos theory and the systems sciences; medicine, neurophysiology, biochemistry; art, poetry, and aesthetics in general; developmental psychology and a spectrum of psychotherapeutic endeavors, from Freud to Jung to Kegan; the great spiritual theorists from Plato and Plotinus in the West to Shankara and Nagarjuna in the East; the modernists from Descartes and Locke to Kant; the idealists from Schelling to Hegel; the postmodernists from Foucault and Derrida to Taylor and Habermas; the major hermeneutic tradition, Dilthey to Heidegger to Gadamer; the social systems theorists from Comte and Marx to Parsons and Luhmann; the contemplative and mystical schools of the great meditative traditions, East and West, in the world's major religious traditions. (p. 3)

To others (e.g., McIntosh, 2007; Thompson, 1998), it is seen as only an exercise in mapping and categorization that blurs distinctions. Wilber described his own work as "as one of the first believable world philosophies, a genuine embrace of East and West, North and South" (Wilber, quoted in Crittenden, 2004, p. 5). Crittenden (2004) wrote

> that Huston Smith (author of *The World's Religions* and subject of Bill Moyer's highly acclaimed television series *The Wisdom of Faith*) recently stated as much when he observed, "No one—not even Jung—has done as much as Wilber to open Western psychology to the durable insights of the world's wisdom traditions." (p. 6)

Wilber and the Integral Institute have developed a coaching model based on his integral theory that is called "integral coaching," which practitioners and clients define as spiritual. Ben Parlee (2008), a licensed clinical psychologist with private psychotherapy and personal life coaching practices in Mill Valley, California, and the VP, Chief of Staff, at Ken Wilber's Integral Institute in Colorado, described integral coaching as follows:

- It understands that people are not reducible to any one simple type, but are actually constellations of levels of development, different values, personalities, social strategies. . . .
- It approaches individuals with multiple assessment tools to arrive at a fuller and more accurate understanding of their strengths and weaknesses, hopes and fears, likes and dislikes. . . .
- It offers a larger range of change technologies that can address the various dimensions of human existence: cognitive, emotional, physical, spiritual. . . .

In Wilber's philosophy, there are stages or levels through which consciousness passes over the course of its development, which means that a person must complete one stage before moving on to the next one. Each of these levels or stages is comprised of lines or waves, which are somewhat independent and develop in a non-linear fashion. This means that lines can develop at different rates within a particular stage, giving the appearance of a "higher level" but really only indicative of a higher development along a particular line within a stage or level. According to Wilber, spiritual evolution obeys the logic of this successive unfolding as its development is tied to the development of consciousness. He stated:

> Often when people refer to something as "spiritual," they explicitly or implicitly mean the highest levels in any of the developmental lines. For example, with the affects or emotions: the higher or transpersonal affects, such as love and compassion, are usually deemed spiritual, but the lower affects, such as hate and anger, are not. Likewise, with Maslow's needs hierarchy: the lower needs, such as self-protection, are not often thought of as spiritual, but the highest needs, such as self-transcendence, are. (Wilber, 2000, p. 4)

Wilber (2000) stated that this "reflects some of the significant developmental aspects of spirituality (namely, the more evolved a person is in any given line, the more that line seems to take on spiritual qualities)" (p. 4). Another way to view the development of spirituality is with its common usage: "The spiritual line begins in

infancy . . . and eventually unfolds into wider and deeper spheres of consciousness until the great liberation of enlightenment" (p. 5). Wilber stated that

> viewing spirituality as a relatively independent line also explains the commonly acknowledged fact that somebody might be highly developed in the spiritual line and yet poorly—or even pathologically—developed in other lines, such as interpersonal or psychosexual, often with unfortunate results. (p. 5)

These examples demonstrate how professional coaching participates explicitly in the discourse about spirituality. While they are few and far between, their numbers are growing. What we find more plentiful, in both practice and the literature, are examples of how coaching participates implicitly in the spirituality discourse.

Implicit Discourse about Spirituality

As discussed earlier in this thesis, there are many examples of professional coaching methodology, theory, and practice that take part in a spirituality discourse that could be described as unconscious and implicit. This section will show that the original theories of professional coaching were drawn from Eastern wisdom traditions and "perennial wisdom"; that the language employed by coaching theorists and practitioners is similar to the language described as a spirituality discourse earlier in this thesis; that clients too utilize this spirituality discourse to describe their coaching experiences; that many of the therapeutic traditions that influence professional coaching have been described as theories in psychology of religion; that professional coaching can be described as having antecedents in both form and structure in traditions of spiritual direction; that leadership, as a field of practice and study, participates in this discourse about spirituality and that leadership coaching shares methods, techniques, and language

of that discourse; and finally, that the teleology of the field of professional coaching itself is also best described in the language of a spirituality discourse.

Roots in Perennial Wisdom

Perennial wisdom, as used in this thesis, refers to the common practices, skills, and theories that many spiritual traditions have developed and applied to make sense of life and give it meaning. These ancient practices and skills have been passed along through the ages and are found in some form or other in many spiritual traditions. Such perennial wisdom is congruent with the precepts of professional coaching.

As referenced earlier in this thesis, the birth of professional coaching began with the work of Timothy Gallwey in the early 1970s, and Gallwey drew inspiration for his method and techniques from Zen Buddhism. Gallwey applied the Zen practice of mindfulness, the power of a quiet or relaxed mind, to increase focus and attention. He called it "Progressing in the Art of Relaxed Concentration" and identified four stages: paying attention, interested attention, absorbed attention, and finally "being wholly there" or union (1976). Gallwey's insight that bringing one's focus or attention to a critical variable relating to the performance rather than the performance itself was instrumental in changing the way that people thought about tennis—and how to achieve success. For example, Gallwey taught tennis players to focus on the way an approaching ball is spinning, and he taught a symphony tuba player to focus on the way the player's tongue felt during a practice session, rather than the sound of the notes. In a review of Gallwey's book *The Inner Game of Tennis*, Ed Schumaker (2000) identified Gallwey's work as "spiritual." He wrote that it could "leverage an inner motivation and reasoning" and that

"[t]his puts the game of tennis on a spiritual level" (p. 1). Thus, the introduction of a spirituality discourse drawing from the teachings of Buddhism and the practice of mindfulness into the field of sports coaching gave birth to the phenomenon that we know today as professional coaching.

This notion of mindfulness that one finds in Buddhism is also present in other wisdom and spiritual traditions. For example, it is found in Sufism, which exhorts its followers to embrace the content of one's own thoughts, feelings, perceptions in each moment and to see one's gifts as manifestations of God. In addition to mindfulness, Sufism provides other lessons relevant to professional coaching. As related earlier, the famous Sufi tale of the blind men and the elephant explains how each of us sees the same world differently. In the tale of the blind men and the elephant, several blind men form different conclusions about the object they are touching based on which part of the elephant they are touching. One outcome of professional coaching is an awareness of and respect for diverse perspectives--an awareness of our own particular perspective and a respect for the value of perspectives that differ from our own. Professional coaching views our own perspective as subjective, not objective. Sufism and professional coaching share the belief that one's own perspective is only *one* way of seeing, not the only way, and not even necessarily the objective truth.

Professional coaches help clients see how this tale plays out in their own lives. Clients are encouraged to examine the data to which they have access; look closely at how they filter those data through their own senses, values, and past experiences; understand how they create their own story about those data; question the assumptions and conclusions they draw from those data that leads them to their judgments; and be

intentional about the actions they take based on those judgments. Coaching attempts to help clients see their world view as a story they have created about the facts rather than an objective fact itself. If the world view can be seen as a story about what a client has seen, then it opens up the possibility that clients can change their stories and that there are other versions of those stories that the clients can create that will produce different options for them.

This "perennial wisdom" that an awareness of how we create our perceptions is necessary in order for us to change is also present in the spiritual traditions of the Toltecs, an ancient culture in central Mexico (Ruiz, 1997). The Toltecs taught that change was possible only if we were aware of how we create our own unique perception of the world based on our beliefs. The "Toltec Way" exhorts each person to live by a code that reflects conscious personal choices and reflects what can also be seen as the end goal of the work of successful coaching, namely to have clients who speak with integrity, do not take things personally, do not make assumptions, and always do their best in each situation.

Hinduism offers other practices, skills, and theories that are shared by professional coaching and that can be referred to as perennial wisdom. The four goals or objectives (*purusharthas*) around which Hindus organize their lives are: *dharma* (right conduct), *artha* (right wealth), *kama* (right desire), and *moksha* (right exit) (Michaels, 2004). The overarching goals or objectives around which one structures a coaching engagement are authenticity, economic success, balance, and wholeness. And coaches often encourage clients to the use the common Hindu practices of meditation and yoga to deal with stress and to help them achieve more balance in their lives (Michaels).

An Indian mythology expert and corporate business consultant, Devdutt Pattanaik (2008), examined corporate behavior in light of mythic narratives and grounded management practices in stories and symbols. Pattanaik has worked with corporate clients to find patterns in mythology that correspond to the world of business and constructed a "3-B" model: belief, behavior, and business. By linking various Hindu gods that are culturally familiar and personal to common business practices, he has helped clients create beliefs that generate desired professional behaviors. Pattanaik's model suggests that beliefs generate emotions and that those emotions then drive behavior (Lakshmi, 2008). A varation of this model is a commonly used practice in professional coaching called the "thinking path." The thinking path suggests that what one thinks influences what one feels, that what one feels generates one's behavior, and that changing what one thinks or believes changes how one responds or behaves.

Application of Spirituality Discourse to Professional Coaching

In the earlier review of theories, coaching models, and practices, it would be possible to miss the many references or examples of a spirituality discourse that has been taking place in the field of professional coaching. First, because I had not yet mapped the terrain of that discourse, the elements of such a discourse may not have been clear. And second, because we often see what we are accustomed to seeing, it may be that the reader, at first glance, was viewing those theories, models, and practices in ways that he or she has become accustomed to thinking about therapeutic interventions and human development. It will be useful here to revisit these theories and practices now that the reader has been provided with a new map and new distinctions, a new lens if you will,

that will allow the reader to see these references in a new way. This section will highlight some of the examples provided earlier in this thesis that give dramatic emphasis to the extent to which professional coaching engages—explicitly and implicitly—in a spirituality discourse and demonstrates the importance of the discourse about spirituality to the field.

The following quotes from prominent theorists already reviewed in this thesis highlight the pervasiveness of the spirituality discourse in professional coaching (italics are mine):

1. Julio Olalla (2001):

> We are *beings drawn towards transcendence, seeking to be connected* to and *find meaning in something larger than ourselves* to experience through aesthetics, intuition and *spiritual practice*, a new *sense of wholeness and oneness with the earth and the cosmos itself.* (p. 5)

Olalla focused "not just our head, but also our body, *soul, and spirit*" (p. 3), and he described coaching as a practice to "open up the path to achieving a *new level of consciousness* through which we may *connect to our worlds* in a multitude of new ways" (p. 18), and as "fundamentally concerned with the *question of how as human beings we can lead rich effective, satisfying lives* while *living in peace and harmony with our fellow beings, animals, and Earth itself*" (p. 10).

2. James Flaherty (1999): "[U]ntil we can reveal to ourselves what we *understand humans beings to be*, we cannot coach them" (p. xi). Coaching is "a way of working with people that leaves them . . . *more fulfilled* . . . and *find meaning* in what they are doing," (p. 3) and the products of coaching are "long term excellent performance, self correction, and *self generation* (p. 4).

3. Robert Hargrove, Laura Whitmore, Frederick Hudson: "Hargrove (1995) sees coaching as a journey that involves impacting people's *visions and values*, and 'helping them reshape their way of *being, thinking, and acting*'" (Brantley, 2007, p. 39). Hudson (2008) described his Hudson Training Institute as "a training ground where leaders and professionals can learn how to sustain *resilience, future vision, and renewal* within themselves and the environments in which they live and work" (p. 1). Whitworth et al. (1998) described the principles for their coaching practice as "one, the client is *naturally creative*, resourceful, and *whole*; two, co-active coaching addresses the *client's whole life*; three, the agenda comes from the client; and four, the relationship is a designed alliance" (p. 3). "Whitmore adds the idea of '*unlocking a person's potential*'" (Brantley, 2007, p. 40).

4. Neil Stroul (2001): "The story is always a 'first person' story, and in making sense of the story, we *give our lives meaning*" (p. 7) and, "The purpose of coaching is to work with clients to help them better *understand the nature of their gifts*. To the extent they write the story of their lives with their gifts as a major plot line, they will be *more happy and more effective*" (Stroul, 2001, p. 12).

5. Martin Seligman:

> Psychology should turn toward understanding and building the *human strengths* to complement our emphasis on healing damage . . . [and] a psychology of *positive human functioning* will arise that achieves a scientific understanding and effective interventions to build *thriving individuals, families, and communities* (Seligman, 1999, p. 1).

"Positive psychology can be understood as 'the scientific study of optimal functioning, focusing on aspects of the human condition that lead to *happiness, fulfillment, and flourishing*' (Linley & Harrington, 2005, p. 13)" (Grant, 2006, p. 17).

6. Susanne Cook-Greuter (2004): "Development theory describes the unfolding of *human potential* towards deeper understanding, *wisdom*, and effectiveness in the world" and developmental theories "also divide the full spectrum trajectory of *human consciousness* into four main tiers: Preconventional; Conventional; Postconventional; and *Transpersonal*" (p. 278).

7. John Whitmore (2003): "The idea that *meaning and purpose* are significant is far from new, in fact it is probably as old as the most *ancient religion*" (p. 120). Drawing from the work by Dr. Roberto Assagioli, who asserted that "much of the psychological dysfunction in the world stems from frustration or even desperation about the *lack of meaning an purpose in our lives*" (p. 121) and transpersonal psychology (the emerging fourth force of psychology), which is based on the hypothesis that *we each have a deeper identify or a higher organizing principle*, Whitmore developed method for in-depth coaching. His model uses questions to help the client "reframe life as a developmental journey, to see the *creative potential* within each problem, to see obstacles as stepping stones and to imagine that we all have a *purpose in life with challenges and obstacles to overcome in order to fulfill that purpose*" (p. 121). Whitmore described his model for what he referred to as *"psycho-spiritual development"* as follows:

> We can trace our experience of our own life track or that of others on a two-dimensional graphical model, of which the horizontal axis represents material success and psychological integration and the *vertical axis represents spiritual, value or aspirational unfolding*. (p.122)

In addition to the above theorists, the ICF (2008) used the following language found in the spirituality discourse to describe what coaches do:

> Professional coaches provide an ongoing partnership designed to help clients *produce fulfilling results in their personal and professional lives*. Coaches help people . . . *enhance the quality of their lives*. . . . [T]hey

> believe the client is *naturally creative and resourceful*. The coach's job is to provide support to enhance the skills, resources, and *creativity* that the client already has.

Antecedents in Traditional Theories of Psychology of Religion

Professional coaching has roots and antecedents in traditions often described by psychology of religion. For example, one finds references to Maslow's hierarchy of needs to explain the search for self-actualization that underlies most efforts at coaching (Brantley, 2007; George et al., 2007; Grant, 2006; Kilburg, 1996; Strenger & Ruttenberg, 2008) in order to validate its roots in psychology, but with little reference to the significant role Maslow's humanistic psychology and self actualization play in the field of psychology of religion. One can finds hints of James Hillman's (1997) archetypal psychology, another domain studied within the field of psychology of religion, in Gallwey's *Inner Game of Tennis*. In *The Soul's Code* Hillman presented his acorn theory to demonstrate how individuals have within themselves the potential for their unique possibilities. He used the metaphor of an acorn: An acorn has within itself all of what it needs to become an oak. Hillman considered the work of psychology as a way to help the individual reconnect with what is within, and not add something from without. Stetler (2006), in writing about Gallwey's coaching theory, explained:

> He communicated his message by describing the growth process of a rose. When we plant a rose seed in the earth, we notice that it is small, but we do not criticize it because it is rootless and has no stem. We treat it as a seed, giving it the water and nourishment required by a seed. When it first shoots up out of the earth, we don't condemn it as immature and underdeveloped; nor do we criticize the buds for not being open when they appear. We stand in wonder at the process that is taking place, and we give the plant the care it needs at each stage of its development. The rose is a rose from the time it is born until the time it dies. Within it, at all times, is contained its whole potential. It seems to be constantly in the process of change yet at each state, at each moment, it is perfectly all right as it is. (p. 1)

Compare Gallwey's rose theory with what Hillman (2007) stated about acorn theory:

> It claims that each life is formed by its unique image, an image that is the essence of that life and calls it to a destiny. As the force of fate, this image acts as a personal daimon, an accompanying guide who remembers your calling. (p. 39)

In *Executive Coaching: Practices and* Perspectives, Catherine Fitzgerald described her own use of Hillman's work in her coaching:

> My approach at this stage has been influenced by James Hillman, who suggests in *The Soul's Code* (1996) that there is an ultimate purpose for which each person is born and that the circumstances, successes, and hardships of life act as preparations for achieving that purpose. (Fitzgerald & Berger, 2002, p. 105)

Coaching draws from Jung's analytical or depth psychology. For example, Carl Rotenberg (2000) wrote, "Executive coaching proceeds optimally when the coach takes into account relevant aspects of the depth psychology of persons he coaches" (p. 654). Another example of the tie between Jung's analytical psychology and executive coaching is the extensive use of an assessment instrument in executive coaching called the Meyers Briggs Type Indicator (MBTI), which is based on Jung's theory of psychological types. The MBTI is one of the most widely used personality assessments, both in general and in executive coaching. The MBTI identifies innate preferences for apprehending and comprehending information--two functions that Jung felt essential to the way that the ego presents itself to the world and how it presents itself differently. Jung's theory of psychology types underlies his theory of individuation, or the process individuals go through to develop what he referred to as "the Self" and become whole. Jung viewed the Self as a unifying function that integrated the ego, the personal unconsciousness, and the collective unconsciousness. Through this integration process, "we become more open to

other perspectives and increase our awareness both of the necessary tension between opposites (e.g., practicality and vision) and of the need to accept and work well with that tension" (Fitzgerald & Berger, 2002, p. 91). It includes "a gradual expansion of the sense of self to include these neglected, disowned, and rejected parts" (p. 91). Jung "believed that the course of individual development proceeded through a focus on one-sidedness and moved toward an integration of the opposites" (Fitzgerald, 1998, p. 3). "Jung's view about the centrality of these processes is supported by the frequency with which these four processes appear in discussions of personality differences and in analyzing different perspectives in education and work . . . and in the arena of leadership" (p. 2). Fitzgerald (1998) explained, "Jung observed that many key aspects of human functioning are mutually complimentary, representing polarities that 'generate the tension that both the individual and society need for the maintenance of life' (Jung, 1921/1971)" (p. 3).

Executive Coaching often uses the MBTI to bring this tension into consciousness, and to make people aware of it and the role it plays in how they lead and live their lives. Here is an example of how executive coaching implicitly participates in the discourse about spirituality either consciously and unspoken, or unconsciously and unspoken. Professional coaches use this technique to tap into a spirituality discourse without acknowledging the debt they owe to theorists and traditions in psychology of religion and often without being conscious that it is part of an ancient spirituality discourse. Another hidden or unconscious example of how professional and personal coaching draw upon Jung's analytical theory can be found when, as is often the case, professional coaches are called upon to work with executives who are struggling to find meaning in their lives (Fitzgerald, 1998; Hollis, 2006; Strenger & Ruttenberg, 2008). "The goal of the second

half of life is individual integration and wholeness—which necessarily includes all of your neglected, disowned, and rejected parts" (Fitzgerald & Berger, 2002, p. 90). Coaching often focuses on helping individuals integrate their "lost parts," either as a way to bring their whole, larger selves to work (Peppers & Briskin, 2000) or to navigate the challenges of mid life and find the meaning, value, and purpose that they are seeking (Fitzgerald, 1998). Fitzgerald and Berger (2002) described this stage in life as being "quietly driven by a search for meaning, for what's most unique and valuable about them and for what's most important to them" (p. 100).

Another example of the influence of theories of psychology of religion in professional coaching can observed in Peppers and Briskin's (2000) work. Much of the language in their work came from Jung's analytical psychology and Hillman's archetypal psychology. They used terms such as "shadow" to describe neglected parts of their clients, as well as techniques such as "active imagination" as a key part of their work. In addition, they referred to their work as "bringing soul to work," which draws from the language of James Hillman's "soul making," and they utilized Hillman's notion of using fantasy and imagination to develop or grow soul.

Coaching and Spiritual Direction

"Spiritual direction," according to Brantley (2007), "is a helping practice whose aim is to assist the individual in encountering and coming into a deeper relationship with God" (p. 67). Brantley found evidence of such a practice not only in Catholic and Episcopal traditions, but also in Buddhism, Islam, and Judaism. In her view,

> The thing that makes it markedly different from an executive coaching session is that there are three people in the room at any one point in time: the directee, the

> spiritual director, and God in the form of a presence or mystery, sometimes called the Holy Spirit. (p. 68)

In two different articles, Carl Rotenberg (2000) and Ruth Tiffany Barnhouse (1979) identified overlapping paradigms among executive coaching, psychotherapy, and spiritual direction. In his article, Rotenberg established the connection between psychotherapy and executive coaching. "For example," he stated, "executive coaching proceeds optimally when the coach takes into account relevant aspects of the depth psychology of persons he coaches" (p. 654). And, he continued,

> They both involve two people working together, a client ("follower" in the literal sense) and a therapist, or coach. They both assume a structure of regular meetings in which one person will help the other to change according to some initially defined criteria. The means of influence is primarily through the use of words and interpersonal interaction. Finally, they both assume a parting of the ways, or a termination, when the work toward change has run its course. (p. 655)

Rotenberg (2000) pointed out that the "lines of accountability, expectations for progress, and professional standards" (p. 658) are three areas in which the two paradigms differ and cautioned psychotherapists to be conscious of which role they are taking so that they do not blur these distinctions.

Barnhouse (1979) established a connection between psychotherapy and spiritual direction by examining spiritual direction as practiced in conjunction with the Spiritual Exercises of Ignatius of Loyola and comparing it to the processes used in applied psychotherapy. She wrote that

> psychotherapy is a process designed to alleviate symptoms which are subjectively disturbing, and which prevent the person from functioning either efficiently, or happily, or both. Spiritual direction is designed to assist the individual in developing an effective prayer life, and this in turn eventuates in improved functioning and sense of well-being. The areas of overlap are obvious, even from these very brief and general definitions. (pp. 149-150)

Barnhouse (1979) discussed four similarities between what she called these "two systems of helping people." First, she says that for each of them there has to be "motivation from within." Without internal motivation both therapy and spiritual direction are doomed to failure. A second important similarity between psychotherapy and spiritual direction "is that there is an objective point provided in the person of the therapist or director. This is to circumvent 'blind spots' in the person's consciousness which would otherwise impede progress." Third, and more important than either of the first two "is the fact that each of these techniques for dealing with people is dealing with unique events," and fourth, is that both psychotherapy and spiritual direction "provide training in the technique of choice which requires that the subject become conscious of as many as possible of the elements which need to be considered in making a particular decision." That which was formerly unconscious becomes conscious. (p. 150)

Barnhouse (1979) also pointed out the differences between psychotherapy and spiritual direction and enumerated what she considered five important distinctions: First, and the most obvious, "is the standard by which results are evaluated. Psychotherapy measures results against the needs and wishes of the individual with some consideration given to social requirements of community" (p. 152), whereas "the reference point for spiritual direction is not on the social plane but is the subject's relation to God and participation in entire Christian community" (p. 153). "A second difference is that in spiritual direction the distinction between soul and psyche is observed" whereas in psychotherapy they are seen as one (p. 153).

Barnhouse (1979) borrowed from Ann and Barry Ulanov's book *Religion and the Unconscious* and cited them to demonstrate the distinction between the two.

> The psyche may enable a person to become a self in relation to others, but the soul concentrates on the desire to do so, and the willingness to want to do so. Thus the soul, unlike the psyche, cannot be defeated by sickness, whether of the body or the psyche, though it is certainly seriously affected by it. (p. 153)

She then quoted a remark from Kahlil Gibran to illustrate and clarify this distinction: "The madman is no less a musician than you or myself, only the instrument on which he plays is a little out of tune" (Gibran, quoted in Barnhouse 1979, p. 153).

Barnhouse compared the psyche as the instrument and the soul as the music to point out that a psychotherapist could then be likened to an instrument tuner, and the spiritual director to a music teacher. The goal or end product of the two practitioners may be the same, but it is viewed from different perspectives and amplified with different distinctions and dependent on each other to achieve the desired results. The third difference is one that Barnhouse described as the difference between what she called the "art of treating mental and emotional illness" (psychotherapy) and the "science of values" (religion). She maintained that treating mental illness is more of an art than a science because it is deals with unique experiences and in the use of the scientific method, the unique aspect of the experience is lost. She posited that religion deals with the science of values, "using 'science' in its best sense: knowledge, including the courage to risk and to experiment in the service of that knowledge" (Barnhouse, 1979, p. 153).

And finally, she pointed out that these two disciplines deal with the issue of orientation differently:

> In evaluating a person's mental state, one must ascertain whether the person is oriented as to time, place, and person. In a similar way, a person's religious health depends on how one perceives oneself in relation to eternity, one's place in the total scheme of the universe, and who one is in relation to all of this. (Barnhouse, 1979, pp. 153-154)

Barnhouse (1979) concluded by stating that some psychological theories do make claims about a person's relation to eternity, the universe, and who one is, "if only to declare that the traditional transcendent formulations of theology are mere epiphenomena of the human psyche." "Such declarations," she stated, "are not denials of religion, they *are* a religion, since they make a claim about the ultimate system of orientation" (p. 154).

Thus, by demonstrating that psychotherapy and executive coaching overlap, and that psychotherapy and spiritual direction overlap, Barnhouse and Rotenberg laid the groundwork for suggesting that professional coaching and spiritual direction are overlapping paradigms. This provides a new way of seeing professional coaching as a hybrid intervention that melds the traditions of psychology and religion and offers a new way of theorizing the field by enlarging the discourse about spirituality within the field of professional coaching as well as expanding the field of psychology of religion.

Leadership Coaching as a Spirituality Discourse

In my discussion of the different types of coaching at the beginning of this thesis, I stated that there were two other distinct types of coaching that would be introduced in the discussion of the discourse about spirituality. This section on coaching and the discourse about spirituality began with one of them: spiritual coaching. The second type of coaching, leadership coaching, will be introduced and explored here, and, in particular, it will demonstrate how the vocabulary of the spirituality discourse shows up and plays an important role in leadership and in leadership coaching.

Peter Senge, in an introduction to Joseph Jaworski's (1996) *Synchronicity, the Inner Path of Leadership*, contrasted leadership books about what leaders do and how

they operate with Robert Greenleaf's *Servant Leadership*, which "invites people to consider a domain of leadership grounded in a state of being, not doing" (p. 1). Senge declared that "leadership is about creating a domain in which human beings continually deepen their understanding of reality and become more capable of participating in the unfolding of the world. Ultimately, leadership is about creating new values" (in Jaworski, 1996, p. 3). Kevin Cashman (1998) echoed Jaworski and Senge. In his words, "Leadership is not simply something we do. It comes from somewhere inside us. Leadership is a process, an intimate expression of who we are. It is our being in action" (p. 18).

> Bill George's book, *Authentic Leadership: Rediscovering the Secrets to Creating Lasting Value*, challenged a new generation to lead authentically. Authentic leaders demonstrate a passion for their purpose, practice their values consistently, and lead with their hearts as well as their heads. They establish long-term relationships and have the self-discipline to get results. They know who they are. (George et al., 2007, p. 130)

And finally, celebrated leadership gurus, such as Warren Bennis (2003), Jim Collins (2001), and Stephen Covey (2004), have agreed that authenticity, willful humility, and purpose are fundamental for effective leadership.

In a 2007 study by Bill George, Peter Sims, Andrew McLean, and Diana Mayer described as "the largest in-depth study of leadership development ever undertaken" (George et al., 2007, p. 130), the authors concluded after interviews with 125 leaders that there were no "universal characteristics, traits, skills, or styles that led to their leadership success." Instead, they learned that

> their leadership emerged from their life stories. Consciously and subconsciously, they were testing themselves through real-world experiences and reframing their life stories to understand who they were at their core. In doing so, they discovered the purpose of their leadership and learned that being authentic made them more effective. (p. 130)

They described three steps in the process that people used to become authentic leaders. "First, and most important, they frame their life stories in ways that allow them to see themselves not as passive observers of their lives but rather as individuals who can develop self-awareness from their experiences." Second, they "act on that awareness by practicing their values and principles, sometimes at substantial risk to themselves." And third, they keep a strong support team around them, ensuring that they live integrated, grounded lives" (pp. 131-132). "The journey to authentic leadership begins with understanding the story of your life. Your life story provides the context for your experiences, and through it, you can find the inspiration to make an impact in the world" (p. 132). "As the novelist John Barth once wrote, 'The story of your life is not your life. It is your story'. . . . It is your personal narrative that matters, not the mere facts of your life" (p. 132). Or, as James Hillman explained in *The Soul's Code*, when you read the story of your life backwards, it tells you more about who you are than the mere facts of the story.

As referenced earlier in this thesis, Georgetown University has developed a program for this particular type of coaching (leadership coaching) that uses a model based on the concept of "story" and how one can use story (narrative constructivism) to develop authenticity and values, discover meaning and purpose, and integrate and ground oneself in life.

Leaders consistently maintain that leadership skills are learned through experiences of adversity and diversity and that these transformative experiences build resiliency and enable them to understand who they are, what their values are, and what gives purpose and meaning to their lives.

> Asked what empowered them to lead, these leaders consistently replied that they found their strength through transformative experiences. Those experiences enabled them to understand the deeper purpose of their leadership. . . . Authentic leaders used these formative experiences to give meaning to their lives. . . . . [And,] As John Donahoe, president of eBay Marketplaces and former worldwide managing director of Bain, stressed, being authentic meant maintaining a sense of self no matter where you are. (George et al., 2007, pp. 132-133, 137)

Leadership coaching involves working with a population of leaders—people who are leading in their own lives or leading corporations. As Kevin Cashman (1998) wrote, "Leaders lead from who they are; only the domains of influence are different" (p. 18). Thus, this discourse about leadership follows the terrain and echoes the discourse about spirituality mapped earlier in this section and demonstrates how leadership and leadership coaching participate in this spirituality discourse.

This suggests that leadership coaching could be seen as a distinctive type of coaching, not only as defined earlier by Delamore (content, population, experience), but also as defined earlier by Laske (the way in which the level of self is construed and the telos adopted). One could usefully describe the content of leadership coaching as "essence" or "authenticity"; the experience as a developed expertise in the therapeutic traditions of psychology and spirituality or spiritual direction; and the population as people who are in leadership roles—either in their own lives or organizations—thus satisfying Delamore's conditions. One also could usefully describe leadership coaching as the development of levels of the self or levels of consciousness; the progressive development of higher levels of consciousness as synonymous with the development of what might usefully be called a "spiritual intelligence" (the intelligence that human beings use to become self aware, make sense of their world, and construct meaning and values for themselves); and the telos, or goal, of leadership coaching as assisting people

in their attempt to live integrated, grounded, connected lives—thus satisfying Laske's conditions as well, thus placing both definitions within the spirituality discourse.

Laske's criteria of what distinguishes types of coaching are important for this thesis, for two reasons. First, Laske's conditions established the criteria for what might be a useful distinction between what has been called transformational coaching and transactional coaching. Transactional coaching has as its primary focus changing behavior; transformational coaching has as its focus "changing character, identity, and one's deep assumptions about self and the world" (Hodgetts, 2003, p. 2):

> In transactional coaching, the person learns to behave differently, but the self that learns basically stays the same at its core; the person's core identity and deep assumptions about self and the world are not worked, with, not challenged, not identified directly. (p. 2)

In transactional coaching, the client might behave better, but the *person* does not change or develop; in transformational coaching, what changes is the client's "core identity, his or her sense of who he or she is, and his or her fundamental beliefs and assumptions about self and world" (Hodgetts, 2003, p. 3). Transformational coaching thus seems to align more closely with Laske's definition, which characterizes coaching by what constitutes the self and how one works with the levels of self.

Second, Laske's definition more closely reflects the type of coaching that was described as spiritual at the beginning of this section. Spiritual coaching, as described earlier, can be seen as a type of coaching that focuses on the development of levels of consciousness, the sense of who a person is at his or her core, his or her fundamental beliefs and assumptions about who he or she is, why he or she exists, and what his or her purpose or "call" is. These characteristics of spiritual coaching are more closely aligned

with Laske's definition, which characterizes the types of coaching by how they work with levels of the self and by their teleology.

This chapter has postulated that the discourse about spirituality uses constructs of spirituality developed by Bregman (2206), Helminiak (2006), Carrette and King (2004), and Lynch (2007) to convey the inherent and completely human capacity for meaning, value, and purpose. I suggest that this current discourse about spirituality demonstrates that the language currently being used to describe an experience of what is called "spirituality" is the same language being used to describe the experience that is also called psychological: the process of "being human." And further, this discourse about "being human" describes the experience by which one comes to know oneself; to understand who one is; why one exists; what one's purpose or "call" is; and what one values.

Chapter 4. Enlarging the Discourse: Spiritual Intelligence

The new concept of spiritual intelligence, currently being debated in the field of psychology of religion, is a significant addition to the discourse about spirituality. Spiritual intelligence broadens the spirituality discourse by introducing the language of the natural sciences. This chapter examines an emerging body of work suggesting that we have access to multiple intelligences, or ways of organizing and "experiencing the world," including spiritual intelligence (SQ). In business, psychology, and leadership development circles, it is widely accepted that we utilize two commonly known types of intelligence in our attempts to learn and understand our world and ourselves and relate to people: cognitive or intellectual intelligence (IQ) and emotional intelligence, which is sometimes referred to as social intelligence (EQ).[5] During the last several years, data have emerged in the worlds of neuroscience, psychology, quantum physics, and human development suggesting that we have access to a new type of intelligence, spiritual intelligence, which enables us to make sense of our worlds and construct meaning. Quite simply, the discourse about spirituality has taken on even broader dimensions that are relevant to professional coaching.

In the previous chapter, the term "spiritual intelligence" was introduced into the discourse as a suggested component of the definition of leadership coaching. This chapter will explain what spiritual intelligence is, how it works, how it fits into the scheme of this thesis, and why it is important for this discourse about spirituality. Some discussions of spiritual intelligence, particularly those that deal with neuroscience and quantum physics,

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[5] See, for example, Daniel Goleman's best seller *Emotional Intelligence: Why It Can Matter More Than IQ* (1995); Gibbs (1995); Salovey and Mey (1990), Boyatzis, Goleman, and Rhee (2000), Bar-On, Reven, and Parker (2000), and Brody (2004).

remain hypothetical, unproven, and controversial. My point in this chapter is not to prove or disprove the various theories, but rather to demonstrate the discourse's various contours and permutations. It will become obvious that more work needs to be undertaken to substantiate some of these theories, but my task here is to highlight the discussion, not validate the components.

The description of the concept of spiritual intelligence by Danah Zohar (2000) and others (e.g., Emmons, 1999; Kwilecki, 2000; Mayer, 2007) echoes the discourse about spirituality as described in the previous chapter. Zohar (2000) described spiritual intelligence as

> the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path is more meaningful than another. (p. 4)

She wrote:

> SQ (spiritual intelligence) is the intelligence that rests in that deep part of the self that is connected to wisdom from beyond the ego, or conscious mind, it is the intelligence with which we not only recognize existing values, but with which we creatively discover new values. SQ is not culture-dependent or value-dependent. It does not follow from existing values but rather creates the very possibility of having values in the first place. Throughout human history, every known culture has had some set of values, though the specific values differ from culture to culture. SQ is, thus, prior to all specific values and to any given culture. It is also therefore prior to any form of religious expression that it might take. SQ makes religion possible (perhaps even necessary), but SQ does not depend upon religion. (Zohar, 2000, pp. 9-10)

The term "spiritual intelligence" usually refers to the human ability to find meaning, value, and purpose and has no necessary connection to religion—one can have high SQ and not be religious; one can have low SQ and be religious. According to Zohar and Marshall (2001):

> It is the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path is more meaningful than another. (p. 4)

For some, the nature of the term itself raises the question of whether one can link spirituality and religiousness with intelligence and life functioning (Emmons, 2000b). Others are concerned with the possible conflation of spirituality (or spiritual consciousness) with spiritual intelligence (Emmons, 2000b). Still others raise the question of how to define *intelligence*, and some make a distinction between an intelligence (spiritual) and a domain (spirituality) (Emmons, 2000b). One might argue about the definition of the term, whether or not it is an intelligence or a domain, or even if it conflates the term spirituality itself. However, what seems indisputable is that the term—with all its various threads--has entered what this thesis describes as a spirituality discourse. It expands the discourse about spirituality into the domains of neuroscience, quantum physics, and the development of human consciousness, although some of these links might be rather tenuous.

To move further into the discussion, it is important to understand the concept of multiple intelligences and explain how spiritual intelligence might be situated within that framework. It then will be possible to discuss intellectual intelligence (IQ) and emotional intelligence (EQ) to demonstrate how they function as intelligences and to compare and contrast them with spiritual intelligence. Finally, Danah Zohar's research on spiritual intelligence will be used to present a picture of what this intelligence is; cite how she grounds it in biology, psychology, physics, and ancient wisdom traditions; explain how it fits into our current working knowledge of IQ and EQ; consider how it expands our knowledge of the therapeutic traditions of psychology and spirituality; and explore how

its principles for development already have been incorporated into some working models of leadership.

In conclusion, I will suggest that Zohar's work on spiritual intelligence contributes to the discussion currently taking place in field of psychology of religion about whether spiritual intelligence should be considered a separate form of intelligence, and that the language of spiritual intelligence might advance the use of a spirituality discourse in therapeutic traditions, the field of professional coaching, and the world of business.

The Concept of Multiple Intelligences[6]

To begin at the beginning, Merriam-Webster's online dictionary defines "intelligence" as:

> the ability to learn or understand or to deal with new or trying situations; the skilled use of reason; the ability to apply knowledge to manipulate one's environment or to think abstractly as measured by objective criteria; and, the basic eternal quality of divine Mind.

That being said, in the world of psychology, "there is little agreement over how to define *intelligence*" (Emmons, 2000a, p. 5).

> In the good old days, the concept of intelligence used to be unproblematic within academic psychology. The important niche occupied by intelligence was established by the success of the intelligence test, as first devised by Alfred Binet around the turn of the century, and then developed into an efficient, pragmatic instrument by psychometricians like Lewis Terman and David Weschsler. (Gardner, 2000 p. 27)

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[6] There are other significant aspects of the concept of intelligence that cannot be taken up here and still keep the thesis in reasonable bounds. My intent here is to explore how spiritual intelligence can be seen as a new direction for the spirituality discourse and how it might expand that discourse by bringing the language of the natural sciences into the conversation. In order to present spiritual intelligence and make it understandable, it is my intent to give only a broad overview of the concept of intelligence here in order to situate spiritual intelligence within the broader framework of multiple intelligences. In light of my intent to show the possible links between spiritual intelligence and the natural sciences, it seemed important to also present the new research that links emotional intelligence and neuroscience.

Intelligence was seen as a single capacity, largely inborn and therefore difficult to alter, that could be measured through instruments called IQ tests (Gardner, 2000). "During the last 2 decades, the quiet consensus among psychologists has been rudely disrupted. New lines of investigation within neuroscience, cognitive science, anthropology, and psychology itself, combined with societal pressures, have challenged nearly every tenet about intelligence" (Gardner, 2000, p. 28). This has made it possible to expand how we look at the term and has produced a multiplicity of definitions and theories of intelligence. Intelligence has been recently defined as

> "the level of skills and knowledge currently available for problem-solving" (Chiu, Hong, & Dweck, 1994, p.106), "the ability to attain goals in the face of obstacles by means of decisions based on rational rules" (Piner, 1997, p. 62), "a set of abilities that permits an individual to solve problems or fashion products that are of consequence in a particular cultural setting" (Walters & Gardner, 1986, p. 164), and "mental abilities necessary for adaptation to . . . .any environmental context"(Sternberg, 1997, p. 1036). (Emmons, 2000a, p. 6)

"One of the most influential and widespread theories of intelligence is Gardner's theory of multiple intelligences"(Emmons, 2000a, p. 7). In 1983, Howard Gardner (1983) took a new tack and turned away from tests, test scores, and psychometrics. Instead, he posed the question, "How did the brain/mind evolve over many thousands of years, in order to allow individuals (and the species) to survive across a range of environments?" Gardner (2000) explained,

> Armed with this question, and drawing on data collected in the several sciences cited earlier [neuroscience, cognitive science, anthropology, and psychology], I initially identified seven forms of intelligence. In addition to the linguistic and logical-mathematical forms of intelligence that are at a premium in the schools, I proposed five additional intelligences (here listed along with specimen individuals who exemplify each intelligence) musical (composer, performer), spatial (sailor, architect), bodily-kinesthetic (athlete, dancer, surgeon), interpersonal (therapist, salesperson), and intrapersonal (individual with keen introspective skills). Recently, I have garnered evidence in favor of an eighth intelligence—that of the

> naturalist, the individual who readily recognizes patterns in the flora and fauna in the wild. I have considered evidence in favor of a ninth, or spiritual intelligence, only to conclude that this putative form of intelligence is problematic. In the process, however, I have become convinced that there may be an existential intelligence, that captures at least part of what individuals mean when they speak of spiritual concerns. (p. 28)

Gardner defined intelligence as "a set of abilities that are used to solve problems and fashion products that are valuable within a particular cultural setting or community" and postulated that "they exist as potentials inherent in each person, yet vary genetically in terms of individual competencies and potential for development" (Emmons, 2000a, p. 7). Gardner's theory is not the only approach to intelligence, however it is the most popular and it sets out specific criteria for determining a valid intelligence. Robert Emmons (2000a) wrote:

> Gardner (1993) laid out eight criteria for distinguishing an independent intelligence:
>
> - An identifiable core operation or set of operations
> - An evolutionary history and evolutionary plausibility
> - A characteristic pattern of development
> - Potential isolation by brain damage
> - The existence of persons distinguished by the exceptional presence or absence of the ability
> - Susceptibility to encoding in a symbol system
> - Support from experimental psychological investigations
> - Support for psychometric findings
>
> (Emmons, 2000a, pp. 7-8)

John Mayer (2000), who has conducted extensive research on emotional intelligence for several years, maintained a more classical approach to intelligence. He wrote that

> the term *intelligence* refers to a capacity or ability that primarily concerns performing valid abstract reasoning with coherent symbol systems. This *abstract reasoning* criterion overlaps only partly with the eight criteria of an intelligence, originally developed by Gardner (1993, pp. 62-68). . . . Symposia on intelligence

> over the years repeatedly conclude that the first hallmark of intelligence is the capacity to carry out abstract reasoning. (p. 48)

Mayer (2000) pointed out that only one or two of Gardner's eight criteria approximate abstract reasoning and that because they are equally weighted, abstract reasoning is relatively de-emphasized. He mentioned that Gardner himself acknowledged that it was unclear how many criteria, and which among them, an entity was required to meet for it to be labeled an intelligence. In fact, Mayer stated that, for Gardner, the selection of a candidate intelligence for inclusion or exclusion was as much an art as a science. According to Gardner, "at present the selection (or rejection) of a candidate intelligence is reminiscent more of an artistic judgment than of a scientific assessment" (quoted in Mayer, 2000, p. 49).

"Mayer's careful analysis of the construct of intelligence in developing a research program for determining whether EI [emotional intelligence] meets traditional standards for an intelligence" (Emmons, 2000b, p. 48) led Mayer (2000) to offer his own criteria for meeting the requirements of the abstract reasoning category: "New intelligences must be translatable into mental performance, with agreed upon criteria for correct performance. That is, a person possessing the intelligence should be able to solve specifiable problems that someone without it cannot" (p. 49). Mayer added that an intelligence must be able to satisfy a number of co-relational criteria, such as the ability to encompass a reasonable number of important areas of thought (e.g., verbal intelligence spans vocabulary, reading comprehension, and verbal fluency); be similar enough to other intelligences to be recognizable, but different; and have a developmental aspect (i.e., develop from infancy to adulthood).

This overview of the discussion of what can be said and not said about multiple intelligences as a backdrop makes it possible to examine more closely two of these multiple intelligences: IQ, cognitive, intellectual or rational intelligence; and EQ, emotional and social intelligence. I have chosen these two intelligences because (a) they are widely recognized and familiar to many; (b) they are acknowledged, accepted, and utilized in the worlds of business, education, psychology, and training and development; and (c) because Zohar used them to demonstrate how the various intelligences map to different neural systems in the human brain.

After exploring these two widely accepted intelligences, a new candidate for an intelligence, spiritual intelligence (SQ), will be introduced and examined. The existence of this intelligence would suggest that SQ (the human ability to unify thinking, make sense of the world, construct meaning, and prioritize values) maps to its own distinct neurological process corresponds to its own unique psychological process; is mutable and iterable, and thus can be developed; and is rooted in life itself and thus has biological and evolutionary origins. Although this last piece is particularly controversial, two authors go so far as to suggest that SQ might provide the link between proto-consciouness and consciousness "grounding us in the wider cosmos and giving our lives purpose and meaning within the larger context of cosmic evolutionary processes" (Zohar & Marshall, 2001, p. 88).

Cognitive Intelligence (IQ)

At the beginning of the twentieth century, educators were enamored with the discovery of intellectual intelligence or IQ—a way to measure how smart people are.

Tests were developed that could measure the verbal capacity to reason, plan, and solve problems. The Binet-Simon Intelligence Scale was originally developed and used to identify students who needed help coping in school curriculums and was later refined into the Stanford-Binet Intelligence Scale that we know today. IQ scores traditionally have been used to predict how successful people would (could) be. These scores were used widely to predict individuals' success in school and in the business world. IQ is identified with the thinking functions, such as rational analysis, logical deductions, mathematical and linguistic skills. It is the intelligence that people use to solve logical or strategic problems. It is linear, rational, and serial. It is customarily used when a solution is predetermined and a person to measure how something fits into it. Computers, for example, are a prime example of cognitive intelligence at its best. It is the kind of intelligence people use when solving such equations as if a = b; and b = c; then a = c. It is the intelligence that people use to memorize data, store it, and retrieve it later; it is the intelligence that enables people to learn and use language. One could say that it measures how people think.

Emotional Intelligence (EQ)

"For most of its history, Bell Labs served as the research division of AT&T. It was a fabled conglomeration of about 3,000 scientists that could lay claim to being the greatest innovation factory of modern times" (Gertner, 2008, p. 100). In the mid-1990s, Daniel Goleman (1996) used the results of research that was conducted at Bell Labs to show that high performers consistently had better relationship skills than average performers. Based on that research, he developed a theory that there was another kind of

intelligence—in addition to intellectual intelligence—that is associated with these relationship skills. He described this intelligence as one that deals with feeling functions (emotions), and he grouped the skills that were critical for this intelligence into four categories: self-awareness skills, self-control skills, social awareness skills, and interpersonal (or relational) skills. He called that collection of skills "emotional intelligence," and his research and theory changed the way we think about what it takes to be successful in the world of business and interpersonal relations. Goleman wrote extensively about his theory, explaining what emotional intelligence is, how it works, why it is important and how one can develop it. Additional research on emotional intelligence has been conducted by John Mayer (2000) who, along with his colleagues (Mayer, Caruso, & Salovey, 1999) "have continued to do the painstaking work of determining whether EI actually meets the accepted criteria for an intelligence, and developing innovative, performance-based measures of EI" (Emmons, 2000b, p. 58). Mayer and his colleagues described emotional intelligence as "the ability to perceive and express emotion, to assimilate emotion in thought, to understand and reason with emotion, and to regulate emotions in self and others" (Emmons, 2000b, p. 58).

EQ is the intelligence that we use to make us aware of ourselves and others. It is what gives us our ability to look at ourselves objectively and to understand how we act and react to stimuli. It enables us to be empathetic; to understand how others are acting and reacting; to understand the impact of our behavior on others and the ability we have to change our behavior accordingly. Goleman described emotional intelligence as "the capacity for recognizing our own feelings and those of others, for motivating ourselves, for managing emotions well in ourselves and in our relationships. It is the intelligence

that makes us aware of how our feelings impact our behavior and therefore enables us to consciously change our behavior. It is the intelligence that enables us to make associations. For example, we can associate a smell with our grandmother or recognize a familiar face. It enables us to develop responses to those associations that form a pattern of behavior for us. That is, in response to repeated stimuli over an extended period of time, we develop adaptive routines that become instinctive or unconscious. When we receive these stimuli, this enables us to respond without engaging our conscious mind. Emotional intelligence is tacit (knowledge one has about how to do something, but has difficulty explaining it to someone else), learned, and can be developed. And, since EQ is associative learning, developing EQ is accomplished through trial and error.

Armed with his research that demonstrated quantitatively that emotional intelligence (self-awareness, self-control, social awareness and managing relationships or interpersonal skills) is a learned capacity and a better predictor of success in business than intellectual intelligence or technical expertise, Goleman's work with emotional intelligence has become the foundation of many respected corporate programs designed to develop leadership skills. Goleman and his work have become an industry in themselves, spawning assessment instruments and workshops to measure and develop emotional competencies.

One such instrument, developed by Goleman and a colleague, Daniel Boyatzis, is a psychological assessment called the Emotional Competency Inventory (ECI), which is intended to measure individuals' capacity for self-awareness, self-control, social awareness, and interpersonal skills (Sala, 2002). The ECI has become to emotional intelligence what the Standford-Binet scale was to intellectual intelligence. Over the

years, the ECI has been proven effective in measuring the levels of competency in these areas, as well as determining what amount of these competencies were present in successful leaders. Research by the Hay Group (2002), which administers this instrument, has demonstrated that leaders who are high in emotional competency are more effective leaders and that companies that have senior leaders with high emotional competency have better bottom lines.

Another contribution by Goleman (1997), and one that will be relevant to our discussion of spiritual intelligence and neuroscience, was that he was the first to popularize the way people talk about the construction of the brain. To explain how emotional intelligence works, he described what he called "the amygdala hijack" to explain why people often are hijacked by their emotions in spite of their conscious efforts. Today, the "amygdala hijack" has become part of the vocabulary in leadership and psychological conversations around how people act and react to stimuli. According to Goleman's explanation, the amygdala is the most primal part of the brain—one of the brain's oldest and most primitive elements—an almond-shaped cluster of interconnected neurons responsible for instinctive reactions when people feel threatened. Its function is to enable people to react instinctively when faced with a threat to survival, and historically, that reaction has been either to flee or to fight. In earlier times, when primitive people often were in danger of being confronted by saber tooth tigers, they had to react immediately if they wanted to survive. If they took time to think, it would be too late. In such situations in which people feel that their survival is threatened, the amygdala sends the adrenalin flowing through bodies that entails the fight or flight response—instinctively, immediately, and without conscious thought.

Today, in spite of our advances and our development of consciousness, this old "lizard brain" still serves the same function. When people feel that their survival is threatened, they react instinctively by either fighting or fleeing. Today, people do not face saber tooth tigers, but they often do face daily circumstances in which they feel psychologically threatened—that is, individuals feel like *who* they are is threatened; and they react in the same manner. Often, in conversation, this shows up as violence or silence. People either continue to push their position or they withdraw from the conversation. When people feel psychologically threatened, they respond instinctively—they are "hi-jacked" by the amygdala. Goleman explained that the way to short circuit that response (our reaction) is to engage the conscious mind so that the response goes through the conscious mind (frontal lobes, the more developed portion of the brain) rather than remaining in the limbic system (emotional lobes) before an individual takes action.

Instead of remaining in the limbic system, going straight from the stimulus to the amygdala, which produces the automatic flee or fight response, if people can engage the conscious (frontal, parietal lobes) part of the brain, they can change their behavior to respond to a perceived threat with a conscious *action* rather than an unconscious *reaction.* When people can do that, when they can intercept their automatic (unconscious) response and engage the conscious part of their brains, they are demonstrating emotional intelligence. Then people are more self-aware, more self-managed, more socially aware, and better at managing relationships. And as we saw earlier, since EQ is associative learning and developed by trial and error, the most effective way to develop EQ is practice.

Support for Goleman's ideas eventually came from the science of neurology. Thanks to scientific advancements in neuroscience, Magnetic Resonant Imaging (MRI) machines can now measure and record the brain's activity. That is, it is now possible to detect the movement of the neurons in the brain and record the activity, as well as diagram where that activity takes place. Now there is a way to scientifically show the activity that takes place in the brain's limbic system --the area associated with emotions—when emotional intelligence is being used.

Based on continued neurological research, Goleman has recently revised his ECI assessment instrument to place more focus on social relationships, and it has been renamed, more appropriately, the Emotional and Social Competency Inventory (ESCI). His book, *Social Intelligence: The New Science of Human Relationships* (2006), developed and expanded his thoughts about the importance of relationships based on this recent research in neuroscience. His findings demonstrated that our brain design makes it sociable, and, as Goleman stated, inexorably drawn into intimate brain-to-brain linkups whenever we engage with another person. In his view, our relationships modify not only our experiences, but also our biology. Our brain-to-brain links with others enable our strongest relationships to shape us. His new book moves from a one-person psychology focused on an individual's internal capacities to a two-person psychology that is focused on what transpires when people connect. Goleman used new developments in neuroscience to demonstrate that people's brain patterns are different when they are socially engaged with others than when they are not and that the intensity of those relationships, as well as their familiarity and depth, also affect human brain patterns. In sum, he maintained that how we connect with people has an important influence on how

we behave and who we are, thus elevating relationships to a new and even more important status (Goleman, 2006).

While on the topic of neuroscience, it is important to note that new advances in neuroscience are having an increasing impact on religion as well as psychology. Mario Beauregard (Beauregard & O'Leary, 2007) and others (Llinas & Ribary, 1993; Singer & Gray, 1995) have conducted extensive research to measure the neurological impact of spiritual experiences on the brain. In *The Neuroscience of Consciousness,* Beauregard (2007) discussed his research studying spiritual experiences of an order of Carmelite nuns at the University of Montreal. The goal of his research was to study the neural correlates (the activity of the neurons) during what was described as a contemplative experience. He explained:

> Essentially, there is no God switch. As our studies with the Carmelite nuns have demonstrated, spiritual experiences are complex experiences, like our experiences of human relationships. They leave signatures in many parts of the brain. That fact is consistent with (though it does not by itself demonstrate) the notion that the experience contacts a reality outside of herself.

Nina Azari, a neuroscientist at the University of Hawaii at Hilo who also has a doctorate in theology, has examined the brains of religious people. She used positron emission tomography (PET) to measure brain activity of two groups: one with six fundamentalist Christians, and the other with six non-religious (though not atheist) controls. Previous research had suggested that the limbic system of the brain (the part associated with emotions) is an important center of religious activity. To her surprise, Azari discovered that there was increased brain activity in three areas of the frontal and parietal cortex, which are areas of the brain known for their involvement in rational thought. As referenced earlier in this thesis, the limbic system is that part of the brain that

regulates emotion and is active when people are using emotional intelligence or EQ. Intriguingly, the only thing that triggered limbic activity in either of the groups was reading a happy story ("Where angels no longer fear to tread," 2008).

Another leading expert on the biological basis for religious experience is Andrew Newberg (2002), a professor of radiology and psychiatry at the University of Pennsylvania School of Medicine and an adjunct assistant professor in the department of religious studies at the University of Pennsylvania. Newberg has conducted brain scans on nuns at prayer, Buddhist monks during meditation, Pentecostals speaking in tongues, and entranced Brahzilian mystics. Newberg used what is called single photon emission-computed tomography to demonstrate that there is a physical basis for feelings of transcendence. Newberg's studies show that certain activities or stimuli (meditation, prayer, rituals, etc) not only have an impact on the brain and stimulate only those portions of the brain that encourage feelings of transcendence, but that there is something in the brain that facilitates and rewards that type of experience and endeavors to make sense of it.

Spiritual Intelligence (SQ)

Some theorists have been suggesting that there is evidence of a third kind of intelligence. Among them, Mary Katherine Delaney (2002) investigated the emerging language of spiritual intelligence in a qualitative study for her dissertation, *The Emergence of Spiritual Intelligence: The Synergy of Science and Spirit.* Delaney analyzed the data collected from a search of printed media using the key search terms, "spiritual intelligence," "religion and psychology," and "spirituality and psychology." She

determined that there were three global assertions and five overarching principles associated with these terms. The first one places spiritual intelligence squarely in the middle of what I have described in this thesis as a spirituality discourse. The global assertions are: First, spiritual intelligence emerged from the discourse of spirituality, and spirituality emerged form the discourse of religion; second, spiritual intelligence is a holistic intelligence; and third, spiritual intelligence is an inclusive construct. The five overarching principles found with near-uniformity in all of the data sources included: (a) the key to developing spiritual intelligence is to value diversity, (b) spiritual intelligence defines reality as multidimensional, (c) consciousness includes multiple ways of knowing, (d) people with spiritual intelligence have a distinctive relationship with the world around them, and (e) rituals are vehicles for spiritual intelligence (Delaney, 2002).

Kathleen Noble (2000), in a study of nine adults from different cultural and religious backgrounds found that spiritual intelligence is an innate human ability and that it can help people grow psychologically. In an article for a special edition of the *International Journal for the Psychology of Religion*, Robert Emmons (Emmons, 2000a) explored spirituality as a form of spiritual intelligence by examining the evidence for spirituality as a set of capacities and abilities that he feels meet the criteria for an intelligence. John Mayer (2000), in a response to Emmons, suggested that what Emmons considered spiritual intelligence might better be characterized as spiritual consciousness. He wrote that "Emmons's proposed spiritual intelligence and its five aspects while covering a variety of parts of mental life from structured aspects of consciousness to nonintellective personality traits . . . does not yet meet the criterion of primarily involving abstract reasoning" (Mayer, 2000, p. 54). Howard Gardner, whose work on multiple

intelligences I examined earlier, was willing to allow for what he called an "existential intelligence that captures at least part of what individuals mean when they speak of spiritual concerns" (Gardner, 2000, p. 28), but concluded that a spiritual intelligence is problematic. His hesitation, he explained, "derives from the lack of convincing evidence about brain structures and processes dedicated to this form of computation" (p. 30). In a response to Emmons, he commented:

> As Emmons indicates, there are some hints about parts of the brain that may be important for investing significance in objects, and that may be linked to hyper-or hypo-religious behavior. However, in truth such issues have not yet been much studied by neuroscientists, and so it is unclear whether these tendencies simply reflect a broader philosophical frame of mind, or whether they actually focus on capacities that can properly be limited to the existential or spiritual realm. (Gardner, 2000, p. 30)

However, as we cited earlier, there is growing research by neuroscientists, such as Beauregard (Beauregard & O'Leary, 2007), Azari ("Where angels no longer fear to tread," 2008), Newberg (2002) and others (Llinas & Ribary, 1993; Singer & Gray, 1995) that seem to support a biological basis for religious or spiritual experience (i.e., spiritual intelligence).

Another comprehensive, articulate, and dramatic explanation of this new third kind of intelligence—spiritual intelligence—was offered by Danah Zohar and Ian Marshall, in an attempt to provide a cogent neurological, psychological, and scientific explanation of the basis for spiritual intelligence that would address some of the concerns expressed by Gardner and Emmons. Their research presented in , *SQ, Spiritual Intelligence, the Ultimate Intelligence* (Zohar & Marshall, 2000b) presented spiritual intelligence in terms of psychological processes, neuroscience, quantum physics, and ancient wisdom traditions in order to examine spiritual intelligence from a scientific

rather than religious perspective. Although it is important to note that some of this work, particularly that dealing with quantum physics, remains speculative, the point of including this work is to show the broad directions of the discourse and not to prove the various components.

Some have used the term spiritual intelligence interchangeably with spirituality and religious experience. Emmons (2000b) defined spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment" (Emmons, 2000b, p. 59). Jeffrey Solomon (2002) stated that "spirituality is a meaning system that has wide-ranging impact on how we think and act in everyday life" (p. 2). Noble (2000) described it as "a quality or awareness that recognizes the multidimensional reality in which physicality is imbedded and the personal and societal importance of cultivating empathy, self-awareness, and psychological health" (p. 1). Frances Vaughan (Oxford Leadership Academy, 2007), a practicing psychologist who described herself as working at the interface of psychology and spirituality, says that spiritual intelligence can be developed relatively independently, called for multiple ways of knowing and for the integration of the inner life of mind and spirit with the outer life of work in the world. She added that it can be cultivated through questing, inquiry, and practice.

Spiritual intelligence, as we are discussing it here, has nothing to do with religion or doctrine. This dissertation examines the term spiritual intelligence as defined by Zohar and discusses it from within a scientific and psychological framework. For our purposes, "Spiritual intelligence has nothing too do with spiritualism, religion or any rigid belief system. Spiritual intelligence is what we use to discern meaning, intuit purpose, create

vision, and identify our core values from which our actions will spring" (Oxford Leadership Academy, 2007, p. 1).

Danah Zohar's Clarification of Spiritual Intelligence

Various theorists have discussed spiritual intelligence in terms of capabilities, capacities, and physical and phenomenological states. What made Danah Zohar's contribution different is that she grounded her discussion in neurology and physics, as well as psychology, and thus filled in some of the gaps not addressed by others. First, Zohar grounded her arguments in the natural sciences using neurological data and quantum physics to support her assertions; second, she tied the scientific data to psychological processes, and third, she integrated science, psychology, and spirituality to develop a new model of personality types borrowing terminology from Carl Jung (1953) and John Holland (1997).

Zohar argued "that all of our intelligences can be linked to one of three basic neural systems in the brain and that all of the variations that Gardner describes are actually variations of the basic three IQ, EQ, and SQ and their neural arrangements." And, she argued, not only can all variations be linked to these three, but she maintains that "spiritual intelligence (SQ) is the necessary foundation for the effective functioning of both IQ and EQ" (Zohar, 2000b, p. 4).

Zohar began her undergraduate studies in physics at MIT and she used her training and education in science in her work. She began her explanation of SQ by examining the neural arrangements in the brain to demonstrate the scientific evidence for SQ. More recently, articles and journals have provided the results of research in

neuroscience to explain what had been heretofore anecdotal.[7] A scientific bias based on rational western traditions has conditioned many people to place faith and trust in the sciences. In spite of the advances of the human sciences and the acceptance of phenomenology as a method of verification and validation, it seems that the theories of logical positivism and logical empiricism continue to hold sway.

David Rock and Jeffery Schwartz (2006) examined the neuroscience of leadership and stated that during the last two decades we have gained "a new, far more accurate view of human nature and behavior change because of the integration of psychology (study of the human mind and human behavior) and neuroscience (the study of the anatomy and physiology of the brain)" (p. 42). Zohar brought that new view to psychology and spirituality by using the physiology of the brain to suggest that man's search for meaning and purpose can be mapped to a specific neurological activity.

Neurological Processes

Zohar summarized the physiology of the human brain in the following way. The brain contains many thousands of neural cells or neurones. Think of the neurones in the brain like trees. Each neuron has branches (dendrites), a trunk (cell body), and roots (axons). The branches are capable of receiving sensory input (from the imaginary sky) and sending them along to the cell body (the trunk). If the input reaches the cell body (trunk), then the cell body fires an "action potential"—like a lit fuse—that travels down the trunk until it reaches the axons (roots). The axons form junctions (synapses) on the branches (dendrites) of other neighboring trees (neurons) that they touch. Most of these

[7] See, for example, Lehrek (2008), Ratey (2002), Rock (2006), Collins (2006), Rock and Schwartz (2006), Schwartz (1997) and Schwartz and Begley (2002).

synapses work by secreting a drop of a chemical known as a transmitter, which excites or inhibits the dendrite (branch) it contacts.

In addition to communicating with each other in this manner, Zohar stated that there is another way in which neurones can interact. When the stimulus received by the cell body is not strong enough to generate an action between neurones, it nevertheless creates an electrical field that affects the neighboring parts of its own neuron, as well as adjacent neurones. When that happens, these systems of interacting neurons can produce oscillating electrical fields in the dendrites (branches).

According to Zohar, there are several important points to understand: First, individual neurones function as signaling devices that communicate to other individual neurones and other bundles of neurones; second, neurones can produce oscillating electrical fields that affect other neurones and neuron bundles; and finally, that the frequency at which these electrical fields oscillate can be measured.

The next point to understand, if one is to follow Zohar's argument, is the different way that neurones interact when they are being employed for any thought or series of thoughts. Zohar explained that the brain operates or processes data by using three different neural systems: neural tracts (serial processing), neural networks (parallel processing), and synchronous neural oscillations (unifying processing). Neural tracts are like telephone cables that link neurons (or groups of neurons) and are used for serial processing (like a string of Christmas tree lights—if one goes out, the others do not work). These tracts are self-informing (are wired) to a fixed program of rules that are laid out according to formal logic. The learning involved is step by step. When we learn by rote (e.g., times tables, rules of grammar, and rules of a game), we are wiring our brains

for serial processing like ruts in a road that are deepened by increased use. According to Zohar, serial thinking is very similar to the serial processing done by many computers. Serial thinking (processing) is what happens in the brain when we are using our IQ. Basically, "when one neuron in a neural tract links to the next, and to the next and to the next, and passes the solution of a problem on to the brain as a whole, that is IQ in action" (Finley, 2002, p. 2). The advantage of serial thinking is that it is precise, accurate, and reliable; the disadvantage is that it is linear and deterministic: B always follows A in the same way.

A different process is used for the second kind of thinking.

> Associative neural networks are used when we are doing associative thinking (EQ). Each of these networks contains bundles of thousands and thousands of neurones and each neurone in the bundle may be connected to many thousands of others. Unlike the precise wiring of neural tracts, in neural networks, each neuron acts upon, or is acted upon by, many others simultaneously. (Zohar, 2000b, p. 50)

Another difference is that unlike neural tracts, which are rule-bound or program-bound and thus unable to learn, neural networks have the ability to rewire themselves in dialogue with experience (Zohar, 2000b, p. 52). It is these neural networks that enable us to develop and change our adaptive routines. Each time we react to the same stimuli, we develop patterns, and the more we use the same patterns, the more instinctive the response becomes over time. Think about driving a car. At first we are constantly thinking about the road, the clutch, the brake, the accelerator and trying to coordinate all of our movements. However, after we have developed the pattern, we can drive almost automatically.

Zohar (2000b) made several important points about associative learning and neural networks that provide key links to emotional intelligence and behavioral change. One, that

> all associative learning is done by trial and error; two, that all associate learning is tacit learning—I learn the skill, but I can't articulate any rules by which I learned it and usually can't even describe how I did so; and three the limbic system, which is the central seat of emotional control in the brain, has both serial neural tracts and associative neural networks. (p. 53).

These points are important because they help explain from a neurological perspective why behavioral change is so difficult, how people learn new competencies and skills, and how psychology can help people break habits of emotional associations.

> The advantages of associative thinking are that it is in dialogue with experience and can learn through experimentation as it goes along. . . . It is also a kind of thinking that can handle nuance and ambiguity. . . . The disadvantages of this kind of thinking are that it is slowly learned, inaccurate, and tends to be habit-bound or tradition-bound. We can relearn a skill or an emotional response, but it takes time and much effort. And because . . . it is tacit, we have difficulty sharing it with others. (p. 55)

Zohar began her explanation for spiritual intelligence (SQ) by demonstrating how it is different from serial thinking and associative thinking. Serial thinking is bound by rules and associative thinking is formed through deep habits. SQ is unifying thinking that allows us to make the rules and change habits. Both of the other intelligences work within boundaries—it is SQ that allows us to move the boundaries. Zohar (2000b) explained,

> We learn language with our serial and associative thinking systems, but we invent language with some third thinking system. We understand common or given situation and behavior patterns and rules with our first two kinds of thinking, but we create new ones with this third kind. (p. 59)

Here is where the last piece of the tutorial on neurones comes into play. It is in her explanation of spiritual intelligence or unifying thinking where the electrical field generated by oscillating neurones becomes important. IQ or cognitive intelligence uses

serial thinking and is associated with the way that neurones line up in neural tracts (serial processing); EQ or emotional intelligence uses associative thinking and is associated with the way that the bundles of neurones and the serial tracts interact with each other (parallel processing); SQ or spiritual intelligence uses unifying thinking and is associated with the third way that neurones can interact or communicate. It is associated with the effect of the synchronous oscillations that unite many of the vast number of those neurones in serial tracts and even thousands more that are in network bundles.

According to Zohar, it is spiritual intelligence that enables us to make meaning of things. It is what enables us to take the millions of data points that we receive continually and process and make meaning of that data. When we see a bowl on a table, the data we are receiving are color, shape, design, function, and so forth. Spiritual intelligence is what enables us to take that data and make sense of it so that we know that it is a bowl and not a just a hundred inputs of data. It is what enables us to organize that data into a meaningful whole.

> The oscillation dances back and forth to the parts of the brain responsible for understanding color, size, and stored memories. . . . The oscillation locates and corroborates patterns of encephalic recognition. In this oscillation, the myriad specialized parts of the brain converge into a functional whole. In effect, the oscillation is the physical manifestation of the brain seeking meaning, sense, understanding. (Finley, 2002, p. 3)

Zohar wrote,

> The brain consists of lots of "expert systems," some of which process colour, some sound, some tactile sensation, and so on. When I look at the room in which I am working, all these expert systems are bombarded by millions of pieces of perceptual data—visual, auditory, tactile, thermal, and so forth. Yet my consciousness sees the room as a whole: I have a unified perceptual field. (Zohar, 2000b, p. 60)

This ability to unify and "make meaning" was indentified in chapter three as an important element of the current discourse about spirituality. The neurological basis of this ability is what Zohar attempts to desribes here. Zohar (2000b) presented the results of research conducted by Wolf Singer and Charles Gray (1995) to demonstrate that when an object is perceived,

> the neurones in every part of the brain that are involved in that perception oscillate in unison at a specified frequency (between 35Hz and 45 Hz). Those synchronous oscillations are what unite the different localized responses to the perception and give one the experience of a single object. (p. 61)

Each perception or object generates an oscillation of neurones in the range noted above (35Hz to 45Hz), but each perception or object maps to a specific frequency.

Electroencephalography (EEG) studies of meditators' brain waves during the deep meditation stage of practice, in which the meditator is aware but empty of specific thoughts or contents, show coherent brain waves at 40 Hz across large areas of the brain. "The experience, as described by meditators, of the contents of consciousness entering into a unity is accompanied by a unity of neural oscillations" (Zohar, 2000b, p. 62).

New technology developed in the 1990s that allowed for a more sensitive and larger-scale study of these oscillations show

> evidence that synchronous neural oscillations in the 40 Hz range: Mediate conscious information processing between the serial and parallel neural systems in the brain; are the most likely neural basis for consciousness itself and of all unified conscious experience, including the perception of objects, the perception of meaning, and the ability to frame and reframe our experience; are the neural basis for that higher-order unitive intelligence that in this book we call "SQ" or "spiritual intelligence." (Zohar, 2000b, p. 63)

Zohar's explanation for a third kind of intelligence is based on the scientific evidence that this 40 Hz frequency occurs only when this higher-order unifying process is taking place and that this new tertiary or third kind of thinking or processing is different from the

other two. IQ or the cognitive process can be mapped to serial processing; EQ or the emotional process can be mapped to parallel processing; and SQ or the spiritual process can be mapped to unifying processing. Each of these processes employ (together and/or separately) a specific neural process and therefore can be seen as separate kinds of intelligence.

Perhaps most controversial, Zohar, having established a neural basis for this tertiary process, then attempted to establish a neural basis for "transcendence."[8] First, Zohar (2000b) presented research on the 40Hz neural oscillations by Denis Pare and Rodolfo Llinas, which showed that

> consciousness is an intrinsic property of the brain. Consciousness just *is*, in and for itself, though this background, intrinsic consciousness can be modulated (given shape or form) by stimulations from the outside world, or from within the body itself. That all mammals at least share the property of having this intrinsic consciousness, and that consciousness itself is a transcendent process—that is, our consciousness puts us in touch with a reality far deeper and richer than the mere connection and vibration of a few nerve cells. (p. 68)

She added that the research showed

> that all mammals at least share the property of having this intrinsic consciousness, and that consciousness itself is a transcendent process—that is our consciousness puts us in touch with a reality far deeper and richer than the mere connection and vibration of a few nerve cells. (p. 68)

Second, Zohar (2000b) defined what they meant by transcendence:

> Transcendence is perhaps the most essential quality of the spiritual. By "transcendent," theologians and many religious people mean something that is beyond the physical world. In this book I mean something more humble and at the same time more fundamental. The transcendent, I suggest, is that which takes us beyond—beyond the present moment, our present joy or suffering, our present

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[8] Zohar's research is presented to show some of the wider dimensions of the spirituality discourse. It is not my objective here to prove or disprove these more controversial theories; that is beyond the scope of my topic. I am neither a physicist nor a neurologist. Nonetheless, it should be noted that some of these theories, particularly those involving the link between the brain's neurological activity and the inter-connectedness of the universe are extremely speculative and perhaps merely metaphoric. That said, I include these theories to demonstrate some broader contours and newer directions of the discourse about spirituality.

> selves. It takes us beyond the limits of our knowledge and experience and puts these things in a wider context. The transcendent gives us a taste of the extraordinary, the infinite, within ourselves or within the world around us. Many who experience the transcendent call it "God"; some say they have had a mystical experience; others sense it through the beauty of a flower, a child's smile or a piece of music. This ability to access and use our experience of higher meaning and value is the basis of what we mean by SQ. (pp. 68-69)

Zohar offered what she called a simple example of what that transcendent phenomenon described by the neural oscillatory state in the brain would look like in nature: an absolutely still ocean in which waves have been created. The water would be in every wave, but when looking at the ocean, what we would see would only be the waves, not the ocean in them. However, if we were the waves, we would see only each other and not the ocean.

Zohar (2000b) used the analogy of the ocean and waves to introduce what is known in physics as the quantum field theory. She made the analogy that the universe can be seen as just such a still ocean of energy and that all existing things—including beings—could be seen as the waves upon it. She wrote:

> According to this theory, the universe and all of its constituents consist of energy in different states of excitation. People, tables, chairs, trees, stardust, and so on are patterns of dynamic energy set against a background (the quantum vacuum) of still unexcited energy, which therefore has no qualities that we can directly see, touch or measure. Any such quality would be an excitation (wave) of the vacuum, not the vacuum (the ocean) itself. (pp. 69-70)

Zohar (2000b) explained:

> Excitations of the quantum vacuum are like guitar strings that have been plucked. Such strings vibrate or oscillate. This analogy brings us closer to the brain, whose neurones oscillate when stimulated. Bundles of neurones all over the brain oscillate simultaneously at similar frequencies (about 40 Hz) if they perceive the same object. Such coherent oscillations give unity to our perceptions. At this level, this unity can be described as a transcendent dimension to the activity of individual neurones. Without it, our world would consist of meaningless fragments. (p. 71)

Zohar summarized this by pointing out that Llinas and Ribary's research demonstrated the following:

> First, that the presence of consciousness is associated with the presence of 40 Hz neural oscillations; second, that these oscillations occur whether we are awake or dreaming; third, that the only difference between the dreaming brain and the waking brain is whether or not the brain is sensitive to external stimuli; and fourth, that the dreaming brain is dissociated from muscular activity and ego/rational thought. (p. 75).

This led her to conclude that "consciousness, or mind, is an intrinsic state of the brain rather than simply a by-product of sensory experience" (p. 75).

Zohar was describing what is often referred to in layman's terms as "synergy": what we experience when a group or team can achieve better results collectively than any of the individual team members can achieve individually; that is, when the whole is greater than the sum of its parts—not just quantitatively, but qualitatively. Using Zohar's controversial notion, these oscillations that create waves upon the ocean of the brain may give us a unifying perspective or position that is more than just the oscillations themselves. Additional research may find that these oscillations acting together give us more than each or any of them would be able to give us individually.

Zohar (2000b) recapped the whole process for us, explaining how SQ works in relation to IQ and EQ:

> These 40Hz oscillations can be seen as forming the neural basis of SQ. Just as linear or serial neural tracts enable rational, logical data processing (IQ) to take place and parallel neural networks allow preconscious and unconscious associative data processing (EQ), the 40 Hz across-the-brain oscillations provide a means by which our experience can be bound together and placed in a frame of wider meaning (SQ). (p. 76)

Having established a neural basis for SQ, Zohar (2000b) moved on to the question of whether or not the brain has a quantum dimension. First, she provided an explanation of quantum theory:

> Quantum theory describes physical behavior that is indeterminate and "holistic." It is quantum holism that interests us here. Holism in this context means that the many individual parts of a quantum system are so fully integrated that they behave as a single unified whole. The boundaries of the individual photons (particles of light) in a laser beam, for instance, are so overlapped that the beam behaves as though there is just one huge photon present. That is why laser light is so focused. If a quantum structure of this kind were found in the brain it would allow all or a great number of our individual neurones to behave so synchronously as to become one. Such quantum activity would explain the special unity of consciousness. It would also explain how many separate proto-conscious bits could combine to become one field of conscious experience. (p. 84)

Then, having established that there is an electrical field oscillating at 40Hz across the brain and that this electrical field is produced by the collective activity of many individual neurones, Zohar (2000b) turned to the question of whether this across-the-brain electrical field is a quantum electric field. According to Zohar, a quantum field would be one in which the 40 Hz oscillations are coherent quantum oscillations; that is, a field where the oscillations form one coherent event. Zohar explained that while the complex calculations and experiments that would be needed to prove that have not been carried out, she believed that there was sufficient evidence to suggest that indeed "our consciousness is a particularly unified phenomenon." She viewed the individual neurones in the brain "as many individual voices that have become one voice in a choir" and stated that "no known classical phenomenon could generate this kind of coherence, but it is the rule in quantum processes" (pp. 88-89).

Zohar (2000b) concluded her justification for a spiritual intelligence with an explanation for why she viewed it as important to establish such a link between spiritual

intelligence and quantum theory: to ground human consciousness in the larger context of evolutionary processes and to ground meaning in the ultimate transcendent reality describable within physics. She wrote of consciousness:

> After considering all the main arguments, I have opted for the stronger view that proto-consciousness (pre-consciousness that in some combinations can become conscious) is a fundamental property of the material universe, just as mass, charge, spin and location are. Further, I have accepted the argument that everything possesses a degree of proto-consciousness but that only certain special structures, like brains, have what is needed to generate full-blown consciousness. In this case, we conscious human beings have our roots at the origin of the universe itself. Our spiritual intelligence grounds us in the wider cosmos, and life has purpose and meaning within the larger context of cosmic evolutionary processes. (p. 88)

And she described the quantum vacuum as:

> the background energy state of the universe—the source of everything that exists. It is the ultimate transcendent reality describable within physics. It is the still, silent "ocean" on which existence appears as "waves" (oscillations of energy). The first thing to emerge from the vacuum is an energy field known as the Higgs Field. This is filled with the very vast, coherent energy oscillations that are the origin of all fields and fundamental particles in the universe. If proto-consciousness is a fundamental property of the universe, then there is proto-consciousness in the Higgs field, and the quantum vacuum becomes very like what mystics have called the "immanent God," the God within all. In that case the 40 Hz neural oscillations that result in our human consciousness and our spiritual intelligence have their roots in nothing less than "God." "God" is the true centre of the self. And meaning has its origins in the ultimate meaning of all existence. (p. 90)

Clearly there is considerable fodder for additional research. Even Zohar (2000b) admitted that there are "no previous non-academic accounts of the research data that backs up this book's claim for the existence of SQ" (p. 87). However, she asserted that the experimental research that she presented did demonstrate the following:

- There are 40 Hz oscillations across the whole brain;
- These oscillations seem necessarily to be associated with the possibility of consciousness in the brain;
- These oscillations 'bind' individual perceptual and cognitive events in the brain into a larger, more meaningful whole; and

- there may be a quantum dimension to the ion channel activity that generates the oscillations, as well as quantum coherence among the oscillations at multi-neuron level. (p. 87)

Given the results demonstrated by that research and summarized above, Zohar (2000b) concluded "that the 40Hz oscillations are the neural basis of SQ, a third intelligence that places our actions and experience in a larger context of meaning and value, thus rendering them more effective." While Zohar (2000b) would have liked to firmly establish a quantum dimension to SQ to provide a neural basis for transcendence, she wrote that it is not central to the argument that there be a specific neural process that corresponds to the unifying intelligence that she described as spiritual intelligence. She wrote:

> In any case, our SQ gives mind a transcendent quality that roots us at the very least in the rest of life on this planet. The "centre" of the self is rooted in at least something as deep as Jung's collective unconscious. There is a wider context of meaning and value within which we can place the human experience. (p. 89)

Psychological Processes.

Zohar then moved from neurological to psychological hypotheses. Zohar postulated that there were two psychological processes used in Freudian psychology for what she called "sifting and integrating psychological information" (p. 63) and that these two processes aligned themselves with the first two neurological processes (serial and associative) described earlier in this chapter. The primary process is the id, which is the world of the unconscious—dreams, motivations, repressed memories, etc. The second is the ego or the world of consciousness (reality, rationality). The primary process (id) is aligned with parallel or associative thinking, and the secondary process (ego) is aligned with serial thinking.

With the addition of the tertiary neurological process, Zohar (2000b) looked to psychology for a third psychological process and in doing so, situated spiritual intelligence within the field of psychology of religion. She wrote, "many students of religion, as well as many humanistic and transpersonal psychologists, have described three psychological processes" (pp. 63-64). Carl Jung identified them as the ego, the personal and collective unconscious, and the Self. "Ken Wilber calls them the pre-personal (the instinctive), the personal (ego-level phenomena) and the transpersonal (going beyond the limited ego self to the core of its being)" (Zohar 2000b, p. 64).

Zohar (2000b) credited Carl Jung as the first to posit a third unifying psychological process and lamented that he did not live long enough for neuroscience to provide scientific evidence to support his phenomenological observations. She wrote, "the Jungian 'self,' or the Jungian 'transcendental function,' was an attempt to bridge this divide but neurology was insufficiently developed in Jung's lifetime (he died in 1961) to offer him a scientific basis for his further psychology" (p. 7). Zohar viewed this third process as one that unifies, integrates, and possibly transforms the material from the other two processes. She explained, "It facilitates a dialogue between reason and emotion, between mind and body. . . . [I]t provides the self with an active, unifying, meaning-giving centre" (p. 7). And she related this to Jung's concept of the Self as "an integrating or transforming aspect of the personality" (p. 157).

In addition to her indebtedness to Jung for identifying a unifying psychological process, Zohar borrowed from Jung's theory of personality types. Jung developed his theory to illustrate how consciousness works and to explain how it works differently in different people. He observed that some people are more energized or excited by the

internal world and other by the external world. He called that orientation an "attitude" and described these individuals as introverts and extraverts, respectively. Furthermore, he observed that there were certain other properties or functions of consciousness, and he identified these as thinking—rational, logical, reasoning, how people name things and how they link to things; feeling—how individuals value things or people; sensation—the facts available to the senses; and intuition—a sense of possibilities, meaning, and so forth outside of the senses. He further divided these four functions into two pairs: a rational pair (i.e., thinking and feeling), which determines how people prefer to comprehend data and make decisions; and an irrational pair (i.e., sensation and intuition), which determines how people prefer to apprehend or gather data. The importance of these dynamic pairs in Jung's theory is that each pair contains opposite functions with the same dynamic process.

According to Jung's theory, each person has a primary or dominant function that is one of the four functions. This "preferred" function is the one that she or he relies on and uses the most. That function would come from one of the two pairs of rational or irrational functions. In addition to the primary or dominant function, each person depends on an auxiliary function that is drawn from the opposite pair and is the secondary function that she or he relies upon. Each function, teamed with an attitude (of extraversion or introversion), describes how that person interacts with the world. Besides the functions that are utilized primarily (and secondarily), the other two functions that are not utilized often fall into disuse—some into the unconscious—and could cause a great deal of difficulty. Jung placed great significance on the tension between opposites as a way of development, and thus the opposites in dynamic pairs are central to Jung's

typology. Jung felt that the Self, by synthesizing opposites, could produce a new function that was neither one nor the other, but that "transcended" both to form a new position in relation to the ego. (This could be seen as tantamount to the quantum theory of "synergy," whereby the excited energy field creates something that is more than the sum of the individual bits of energy themselves.)

Jung posited that we developed our functions in developmental stages and that the integration of opposite functions happened naturally later in life. He used the metaphor of the sun's path through the sky to illustrate how he believed our preferred strengths changed in intensity and focus during our lifetimes. The sun's potential energy is seen as it rises at the beginning of the day, its full energy as it reaches its zenith at mid day, and its softer intensity as it moves towards its setting. The strength of the sun is experienced differently in the morning, midday, and evening. Jung posited we experience our functions differently as we progress through our lives and began integrating inferior functions. Zohar (2000b) acknowledged Jung's transcendent function; however, she did take issue with the timing. She wrote, "Jung thought self-transformation most appropriate to later life, whereas I associate it with spiritual intelligence and think it potentially active throughout life" (p. 157).

Zohar's identification of a third psychological process (a process which has already been described as a religious or spiritual process in the field of psychology of religion) that corresponds to a tertiary neurological process suggests that spiritual intelligence is a proper subject of study for psychology of religion. And in fact, such a discussion already has begun.

The Debate: Is Spirituality an Intelligence?

As mentioned earlier, in 2000, the *International Journal for Psychology of Religion* devoted a special edition to a discussion of spiritual intelligence. The special edition included an essay by Robert Emmons (1999), who asked if spirituality is an intelligence, and included responses by Howard Gardner (1983), S. Kwilecki (2000), and J. Mayer (2000). Emmons summarized the critiques in his own response to his critics as a qualified "no" (Gardner), a qualified "yes" (Kilwecki), and a "perhaps" (Mayer). Another opinion was offered by C. Batson (2001), in a review of Emmons's *The Psychology of Ultimate Concerns: Motivation and Spirituality*. Batson stated that

> Emmons suggests that spirituality should be considered a form of intelligence . . . [because] some people have a greater capacity to transcend the physical and material, to experience heightened states of consciousness, to sanctify everyday experience, to utilize spiritual resources to solve problems and to be virtuous. (p. 68)

In the end, Batson (2001) found Emmons's claims unsubstantiated because "the empirical basis for the major conclusions is so limited" (p. 68). Anthony Edwards addressed directly the question of whether or not the discussion of spiritual intelligence belongs in psychology of religion. He argued that the special edition "addressed an issue of assured importance for both the psychology of religion and psychology in general" (Edwards, 2003, p. 49). Having staked a claim for spiritual intelligence as a proper and important subject of study for the field, Edwards then proceeded to raise several questions that he said were not sufficiently addressed by Emmons and his responders. These are:

> a) Is spiritual intelligence truly autonomous from other forms of intelligence--in particular social intelligence, b) Does using spirituality to solve problems imply that a certain set of problems can be specifically designated as spiritual ones? And c) Can we distinguish spiritual knowing from knowing about spirituality? (Edwards, 2003, p. 52)

Susan Kwilecki (2000) applied Emmons's theory of spiritual intelligence to an individual case history and concluded that "his 'core components' receive high marks for capturing the essential dynamics of spiritual growth. However, the explanation of personal religion as an expression of a universal capacity for transcendence is relatively weak" (p. 35). She suggested that Emmons's theory would be stronger if he "somehow accommodated the difference in spiritual and secular modes of conceiving and actualizing human potential" (p. 45). Kwilecki elaborated by explaining that "the problem lies in a confusion of religious with secular understanding of well-being, so that spiritual striving is expected to produce outcomes that meet psychological criteria of health and adaptation" (p. 45). She pointed out that for a believer, every spiritual act, no matter how bizarre, is ultimately adaptive as measured against a supernatural calling, whereas psychology measures adaptiveness in terms of consequences in this world.

Emmons began his case for spiritual intelligence by suggesting that the reason Gardner dismissed spirituality as an intelligence was because his definition of spirituality was too narrow. To make his case for spirituality as an intelligence, Emmons submitted that "a) there exists a set of skills and abilities associated with spirituality which are relevant to intelligence, and b) individual differences in these skills constitute core features of the person" (Emmons, 2000a, p. 9). He listed these core competencies of spiritual intelligence as follows:

> 1) The capacity to transcend the physical and material; 2) the ability to experience heightened states of consciousness; 3) the ability to sanctify everyday experience; 4) the ability to utilize spiritual resources to solve problems; 5) the capacity to be virtuous. (p. 10)

Having postulated spirituality as a set of related abilities and competencies, Emmons then marshaled evidence to suggest that these abilities meet the requirements of the criteria laid out by Gardner. According to Emmons (2000a):

> in order to determine what competencies and abilities qualify as an intelligence, Gardner (1993) laid out eight criteria for distinguishing an independent intelligence: 1) An identifiable core operation or set of operations; 2) an evolutionary history and evolutionary plausibility; 3) a characteristic pattern of development; 4) potential isolation by brain damage; 5) the existence of persons distinguished by the exceptional presence or absence of the ability; 6) susceptibility to encoding in a symbol system; 7) support from experimental psychological investigations; 8) support from psychometric findings. (pp. 7-8)

Emmons concluded that the evidence he had gathered appeared to support his thesis that spirituality meets virtually all of the criteria as specified by Gardner.

Gardner (2000), in his response to Emmons's article, stated that while he applauded Emmons's investigations, he came to a different set of conclusions. He suggested several reasons that the conclusions differed. He explained that he was not comfortable with the way Emmons mixed aspects of spirituality and various facets of psychology. In his view, Emmons mixed aspects of spirituality that have to do with phenomenological experience or with desired values or behaviors along with capacities and abilities that have to do with existential issues. He found Emmons's definition of the term spirituality is too broad and inclusive for his comfort, and he took issue with the way Emmons tied the term intelligence to emotions, personality, motivation, and morality. Gardner's preference would be to keep intelligence more properly in the realm of cognition and preserve the distinction among those psychological dimensions. Gardner found problematic Emmons failure to "separate the power of computational capacities, from the uses to which they are put" (Gardner, 2000, p. 31). (In fairness, Gardner also faulted Daniel Goleman of doing the same thing with his analysis of emotional

intelligence.) He wrote that "Emmons also blurs the line between the descriptive and the prescriptive" and pointed out that spiritual intelligence can be used for both good and evil (p. 31). And, he faulted Emmons for using heritable traits to serve as a basis for conclusions about the brain or genetic basis of spirituality because Gardner submitted that the studies on heritable traits in human beings were not completely controlled and therefore not acceptable. Emmons's argument might be better served by the use of Zohar's work that is missing from this discussion to buttress his position by providing a biological and neurological basis for spiritual intelligence.

Gardner (2000) made an interesting distinction between an intelligence and a domain: "An intelligence is a biological potential to analyze certain kinds of information in certain kinds of ways. . . . Domains (or disciplines or crafts) are organized activities in a culture wherein one can rank individuals in terms of their relative expertise" (p. 32). In the end, Gardner admitted that "a number of the points he [Emmons] makes seem well worth following up through further analytic and empirical investigations" (p. 33).

John Mayer (2000) stated that he sees spirituality "less as a heightened intelligence . . . and more of a heightened consciousness" (p. 47) and thus reframed the discussion by posing the question: spiritual intelligence or spiritual consciousness? Mayer commented, "The shift in language from the terminology of mental ability . . . to one of consciousness and awareness yields an interesting revision of Emmons's description" (p. 47). Mayer's main thesis hinged on the distinctions he drew between intelligence and consciousness; between abstract reasoning and a way of being. Of intelligence, he wrote, "To me, the term intelligence refers to a capacity or ability that primarily concerns performing valid abstract reasoning with coherent symbol systems" (p. 48), whereas he

wrote, consciousness is about "a way of being and experiencing" (p. 49). Mayer compared Emmons's five parts of spiritual intelligence to various personality components to see to what degree each one qualifies as engaging valid abstract reasoning. He concluded:

> Emmons's spiritual intelligence and its five aspects seem to cover a variety of parts of mental life from structured aspects of consciousness to nonintellective personality traits. To me, Emmons's proposed spiritual intelligence does not yet meet the criterion of primarily involving abstract reasoning. (p. 54)

Zohar added a dimension that others have missed. Zohar's work, absent from this debate, discussed the role of consciousness in spiritual intelligence, additional characteristics of spiritual intelligence, and some evidence about brain structures and processes dedicated to this intelligence. As stated earlier, this is a subject ripe for additional research that is beyond the scope of this thesis.

Spiritual Intelligence in Professional Coaching

Spiritual intelligence has been described as the neurological and psychological processes by which humans make meaning, determine values, and find purpose. It is the process that allows humans to ask fundamental questions: Why do I exist? Who am I? What is my purpose? What are my values and principles? Where am I going? As described earlier in this thesis, these are the fundamental questions that underlay all great spiritual and wisdom traditions and served as the impetus for the emergence of professional coaching as a hybrid intervention to assist humans in their search for clarity about meaning and purpose.

If spiritual intelligence is an intelligence, the question for executive development and professional coaching becomes: Is it mutable? And, if it is mutable, is it iterable?

Zohar's work indicated that SQ (like EQ) might be tied to neurological processes, is both innate and developmental, and thus is both mutable and iterable.

Other writers have discussed spiritual intelligence within the framework developed by Zohar and described how they have used it in their own work and how they have created practices to develop SQ. Richard Bowell (2004), for example outlined 7 steps that increase spiritual intelligence. He wrote that

> through awareness, meaning, and evaluation (steps one, two, and three) we become centered in our self and why we do what we do (step four). This enables us to take an overview of the situation (step five), act with projection (step 6), and develop our effectiveness to realize our true mission (step 7). (p. vii)

Altazar Rossiter (2006) has "evolved some very particular linguistic structrures and procedures to acess spiritual intelligence and to help in aligning with it" (p. 5). Other authors (Fry, 2003; Reave, 2005) developed a connection between spiritual values and effective leadership, and Brian McMullen (2007) discussed spiritual intelligence and its role in health care. Professional coach Cindy Wigglesworth (2006) has developed a competency model and an assessment instrument that attempts to measure SQ competencies, maps SQ qualities to leadership competencies, and suggests professional coaching as a method of developing spiritual intelligence for the development of authentic leaders. Although there has been some research in the areas of mutability and iterability, the field is still relatively unexplored, leaving one to believe that much remains to be done. Nonetheless, the links are beginning to appear, and perhaps professional coaching could become a laboratory for the development of spiritual intelligence.

The purpose of chapters three and four was to explore the discourse about spirituality that is currently taking place in North America and examine professional

coaching in light of that discourse. Chapter three mapped out the territory of what I think could usefully be termed a spirituality discourse. Examples from the works of prominent theorists in religious studies, sociology of religion, psychology, and psychology of religion demonstrate that this terrain covers the ground previously associated with psychology in general, and Maslow's humanistic psychology in particular. Thus, this discourse about spirituality is about what it means to "be human" and suggests that professional coaching, a hybrid therapeutic tradition, also participates in that discourse. Theories and practices of professional coaching were presented that make explicit use of this discourse and thus illuminated how they participate fully in the discourse about spirituality. Professional coaching practices revealed what I believe to be a hidden or implicit spiritual discourse taking place in professional coaching and thus argued that professional coaching also participates in an unconscious discourse that could usefully be considered spiritual both in theory and practice.

Given that professional coaching can be seen as a hybrid therapeutic tradition that melds psychological and spiritual traditions, this thesis suggests that, as such, it could be a domain of research for the field of psychology of religion. More specifically, I suggested that professional coaching supplies instances of practice in which this melding of the traditions of psychology and spiritual direction can be examined. An examination of the similarities between therapy and professional coaching and similarities between psychotherapy and spiritual direction were presented, thus establishing a link suggesting that professional coaching might be usefully described as a tradition of spiritual direction and yet another example of how professional coaching participates—albeit unconsciously and implicitly—in the spirituality discourse. This thesis also suggests that professional

coaching has antecedents, in both form and structure, which have historically been described in the therapeutic traditions of psychology of religion, thus establishing another link between professional coaching, the spirituality discourse, and psychology of religion. I have identified aspects of leadership that could be said to correspond to aspects of spirituality, as seen in the discourse about spirituality, and suggested that leadership coaching might be described as another form of spiritual coaching.

In chapter four, I introduced the concept of "spiritual intelligence" into the discourse about spirituality. I presented a review of the concept and an overview of the discussion about this concept that is currently taking place in order to show how this concept expands the spirituality discourse. I have shown that the concept of spiritual intelligence, or SQ, has enlarged the discourse by stirring a debate about the possibility of spirituality as an intelligence or an ability to be developed, an innate way of knowing, and a discussion about brain structures and processes dedicated to this form of intelligence. I have introduced theories and studies—however controversial—that link neuroscience to parts of the brain that may be important for unifying and meaning-making and that may be linked to certain types of religious behavior to show that the discourse about spirituality has expanded to include the natural sciences as well as the social sciences.

It was not the objective of the chapter on spiritual intelligence (or within the scope of this thesis) to prove that spiritual intellgence is an intelligence or that it is definitively linked to neurology and consciousness; rather, the objective was only to present the outlines of a what might be seen as new directions in the current discourse about spirituality and establish that the concept of spiritual intelligence participates in and

expands and enlarges the discourse about spirituality as described in chapter three. As I stated at the beginning of this chapter, my task here was to draw out the contours of the discussion, not validate the components.

Thus, I have established in chapters three and four that there is a discourse that could be called spiritual and that this discourse or conversation, once seen as the exclusive domain of religion, is now taking place in the world of the natural sciences, psychology, adult development, business, executive development, and religious studies. These chapters are intended to support the propositions set forth in this thesis that there is indeed a current discourse about spirituality in which professional coaching participates; that the concept of spiritual intelligence could be described as participating in as well as expanding that discourse; and that the concept of spiritual intelligence itself is a subject of study that enlarges the field of psychology of religion.

In conclusion, I would like to draw upon several important points from the above discussion for emphasis: First, the discourse about spirituality is a discourse about human meaning-making; second, the study of human meaning-making can be described as both psychological and spiritual; third, professional coaching participates—explicitly and implicitly—in that discourse; and fourth, "spiritual intelligence" is a useful way to describe the process of meaning-making and enlarges the spirituality conversation. Professional coaching has been described as a hybrid therapeutic tradition that melds psychological and spiritual traditions, and participates in the discourse about spirituality as described in this thesis. I would suggest that, as such, it could also be described as a domain of research for the field of psychology of religion.

Chapter 5. Psychology of Religion and Its Relationship to Business

The field of psychology of religion has not yet taken up the challenge of evaluating the uses of a spirituality discourse in professional coaching. My intent in this chapter is fourfold: first, to explore the broad landscape of the field of psychology of religion; second, to show that lines of research already exist within the field that examine the relationships among psychology, spirituality, and business; third, to suggest that professional coaching, a hybrid intervention that has been described as both psychological and spiritual and has an important relationship to business, can be seen as an extension of that research, and fourth, to make the case that the field of psychology of religion is broad enough and uniquely positioned to serve as an academic home for conceptualizing and theorizing professional coaching.

As discussed earlier in this thesis, professional coaching shares the domains of this research, namely psychology, spirituality, and business. We have seen that professional coaches, drawing on practices from both therapeutic and spiritual traditions, utilize those practices in their interventions for personal and professional development, often within the context of commerce and business. This chapter provides additional context for placing professional coaching within the field of psychology of religion. It is neither necessary, nor is it within the scope of this thesis, to critically examine or debate the merits of that research. So, for example, this thesis does not respond to criticisms of Maslow's humanistic psychology, some individuals' contempt for contemporary spirituality, or anyone's indictment of capitalism. Rather, the point of this chapter is to demonstrate that this business-related discourse already exists in the field of psychology

of religion and that therefore an examination of professional coaching may be appropriately situated in this field.

This chapter also will show that the previous research (particularly that by Carrette and King [2004]) has described the relationships among spirituality, psychology, and business as an appropriation of spirituality for capitalism; has characterized capitalism and its proponents as evil and unscrupulous; and has suggested that those working in psychology and spirituality have allowed themselves (unconsciously) to be appropriated by business in the service of profit at the expense of a greater societal good. In short, capitalism, according to these proponents, can be viewed as serving narrow, individualistic, selfish goals rather than humanitarian objectives. While it is neither the intent (nor within the scope) of this thesis to respond to these arguments in depth, it would be remiss not to acknowledge that this is a rather one-sided view: Self-interest cannot necessarily be reduced to selfishness; and caring for others can be seen as a form of self-interest. Adam Smith (1759[2002]) himself acknowledged that sympathy for others was characteristic of self-interest and a basis for determining how we come to view ourselves. In fact, as I will suggest, professional coaching has turned the tables and might be described as an intervention that has used business as a vehicle to introduce a spirituality discourse into the workplace.

Psychology of Religion: Mapping the Terrain

Even before its inclusion in the American Psychological Association (APA) in 1975, "'psychology of religion' has existed for more than a century and counts all 'great psychologists' among its contributors" (Belzen, 1997, p. 7). A comprehensive

examination of all of those great psychologists and their theories is beyond the scope of this thesis. Instead, to situate the spirituality discourse within the field of psychology of religion, I will explore a representative sample here.

> Foremost among these early psychologists was William James . . . who was deeply interested in religious phenomena and tried to understand the individual's religious experience. His Gifford Lectures were published as *The Varieties of Religious Experience*, a monumental work that has remained in print since it first appeared nearly a century ago. . . . G. Stanley Hall studied religion and sought to improve psychological theory and research regarding religious practices. . . . Gordon Allport's (1950) attempt to describe the role of religion in people's experience began his indelible mark on the field, and to this day his Intrinsic-Extrinsic distinction in religious motivation remains the most influential approach in psychological studies of religion in the USA. (Nielsen, 2000, p. 1)

> Nielson (2000) also wrote:

> An important factor in the field's development and current status is the establishment of journals that are favorably inclined to empirical studies of religion. *The Journal for The Scientific Study of Religion*, *Review of Religious Research*, and *The International Journal for the Psychology of Religion* as well as other similar outlets have enabled psychologists to publish research focusing on aspects of religious belief and behavior, furnishing a venue that is valued by other psychologists. (p. 3)

In addition to the APA, other groups are comprised of psychologists interested in religion.

> Among the more prominent of these is the Association for Transpersonal Psychology, which focuses on matters of altered states of consciousness and spirituality rather than on organized religion. Its journal, *Transpersonal Psychology*, publishes work by psychologists such as Ken Wilber. It offers an outlet for theory and research relevant to religious experience, particularly if the research uses methods outside the bounds of traditional empirical psychology. . . . In addition, there are several organizations that promote psychology and specific religious traditions such as Christianity or Judaism, as well as groups of what are known as pastoral psychologists. These organizations [for example, The American Association of Pastoral Psychologists and the Christian Association for Psychological Science] tend to focus most strongly on the application of psychology to mental health issues in a religious setting. (Nielsen, 2000, p. 4)

There has always been a tension between the domains of psychology and religion. "The two domains are based on different underlying assumptions about what constitutes valid evidence, and this will remain a source of difficulty" (Nielsen, 2000, p. 8). As "Wulff (1991) points out, psychologists who study other phenomena assume that those phenomena are real. Psychologists who study religion, however, address 'an object whose reality can be received only in the state of faith'" (Nielsen, 2000, p. 5). W. Crapps (1986) wrote that "psychology of religion is a way of looking at the channels that persons use to discover their supreme loyalty and make sense of their existence" (p. 9). Spilka, Hood, Hussberger, Gorsuch, and Neighbor (2003) argued that psychology of religion is to "understand the role religion plays in ones' personal lives" (p. 2). "In general, psychology of religion has focused on describing kinds of religions, rituals, experiences; focusing on religion as either intrinsic or extrinsic; and studying religion as either theological or scientific" (Carrette, 2007, p. 204).

"Ralph Hood (1998), a major figure in American psychology of religion, suggests six psychological schools of thought regarding religion" (Nielsen, 2000, p. 6): The Psychoanalytical, the Analytical, the Object relations, the Transpersonal, the Phenomenological, and the Measurement schools.

> The psychoanalytical schools draw from the work of Freud, and attempt to reveal unconscious motives for religious belief. Analytical schools find their inspiration in Jung's description of spiritual life. Object relations schools also draw from psychoanalysis, but focus their efforts on maternal influences on the child. Each of these schools rely on clinical case studies and other descriptive methods based on small samples, which runs counter to prevailing practice of psychology in America. Transpersonal schools attempt to confront spirituality directly, often with the assumption that spiritual phenomena are real. Phenomenological schools focus on the assumptions underlying religious experience and on the commonalities of that experience. They favor description and critical reflection over experimentation and measurement. Measurement schools are the dominant mode present in American psychology of religion. They share a desire to use

> mainstream psychological methods (scientific experimentation and correlation) in order to study religious life. (Nielsen, 2000, p. 6)

Lucy Bregman (1978) suggested that another way to view the distinctions among these schools is to see them as reflective of either an interpreter or experiencer perspective or what she an "interpreter/experiencer split." She wrote:

> Central to psychology of religion's murky history is the problem of the "outsider" status of psychological discourse in relation to the "insider" language of the religious believer" and that "the generally unsatisfactory state of this field arises in part from division over underlying models of interpreter and experiencer. (p. 115)

Bregman (1978) described Freud and the psychoanalytical school as a classic source of the "interpreter as expert" model. "A 'scientific expert' [is someone] who can understand other people's religiousness better than they themselves do" (p. 115). She described the phenomenological school as represented by Otto, James, and Maslow as "the interpreter as experiencer" model. She stated that "it vigorously repudiates the detachment and expertise of the scientific interpreter in favor of the experiencer's own claims *as experiencer*" (italics in original) and said that it is utterly at odds with the aims of the detached interpreter model, which requires "that the interpreter and experiencer are two separate persons, with separate roles" (p. 115). Bregman considered the new transpersonal schools as a third view of the interpreter/experiencer split: a view in which the interpreter and experiencer are integrated into one.

In Bregman's (1978) view, "religious traditions consist not only of sincere experiencers but include systematic interpreters whose expertise in some way parallels the expertise of the contemporary Western psychologist" (p. 115), and she viewed transpersonal psychologists as the new clinical practitioners of this integrative view. She argued that transpersonal psychologists are "more open to Eastern traditions (in which

'living masters' are the interpretive experts)" and that "Eastern traditions of spirituality provide a systematic body of 'psychological theory'" (p. 115). Bregman went on to suggest that "a fuller exploration of this method might help psychology transcend its roots in 19th century scientism without falling into a simplistic advocacy of religious experiencing" (p. 115).

Each of these schools and their respective methods have "demonstrated that religion is relevant to our understanding of human behavior and thought" (Nielsen, 2000, p. 7). In a succinct, but comprehensive and interesting overview, Carrette (2007) summarized the following intriguing insights and contributions by significant theorists in the field of psychology of religion:

> Stanley Hall (1890) reading conversion as part of adolescent development; James (1902) reading individual religion in terms of the sick and healthy mind; Freud (1914) reading the experience of the devil, in the seventeenth century painter Christoph Haizmann, as a neurosis; Jung (1934) reading images of God as archetypes; Erikson (1974) reading the life of Luther in terms of his personal cycles of life; Piagetian scholars using models of development to read religious education (Goldman, 1964); object relations theorists reading transitional objects as the space of religious experience (Winnicott [1971] 2005); neuroscientists reading the temporal lobes as locations of the God-experience (Persinger 1987); and cognitive scientists reading rituals as forms of mental codification (Lawson and McCauley 1990). (p. 204)

"The distinction between **psychology of religion**, which emphasizes how psychology enlightens our understanding of religion, and **religious psychology**, emphasizing religious interpretation of psychology, has been a long-standing issue in the field, and it is an issue that will not go away soon" (Nielsen, 2000, p. 9, bold in original). That said,

> the psychological study of religion is a meaningful area of psychology in America. It is relevant to our understanding of people because it addresses an important facet of life in America, with more than 90% of Americans professing belief in God, and the vast majority of citing specific religious preferences (Hoge,

> 1996). It offers a rich source of material for the study of attitudes, coping, altruism, and many other phenomena of general interest to psychologists. (Nielsen, 2000, p. 10)

In addition, as described earlier, the assumptions we make about what it means to "be human" is at the heart of the tension that exists between the domains of psychology and religion. "As psychologists seek to employ the techniques of the natural sciences, the psychology of religion reminds us that our roots are in philosophy, and that the assumptions we make regarding our subject matter have important implications for our science" (Nielsen, 2000, p. 10). Carrette (2007) wrote that the "textbooks on the psychology of religion rehearse these metaphysical debates between science and religion" and that "these territorial anxieties are a battle for discursive authority and psychology wins the struggle by enabling psychological reality to become the guardian of spiritual development in the twentieth century" (p. 111). He quoted pastoral theologian Don Browning to support his point:

> The religious leaders of our culture—our ministers, priests, and rabbis—all receive large doses of psychotherapeutic psychology, personality theory, and developmental psychology in their professional education, often without much careful reflection on how this knowledge squares with what they have learned about humans from a religious and theological perspective. (Browning, quoted in Carrette, 2007, pp. 111-112)

Initially at least, "the embracing of the psychological by religious practitioners and scholars of religion was a fairly amicable struggle" (Carrette, 2007, p. 12).

Traditions of Research

Theorists Jeremy Carrette and Richard King (Carrette, 2007; Carrette & King, 2004) have been at the forefront in exploring the relationships among religion, spirituality, and economics in psychology of religion. Carrette cited the work of Wilhelm

Reich (1897-1957) to set the stage for this relationship by showing that economic processes are intrinsic parts of our psychic structures. He wrote:

> As he [Reich] states: The ideology of every social formation has the function not only of reflecting the economic process of this society, but also and more significantly of embedding this economic process in the *psychic structures of the people who make up the society*. (Carrette, 2007, p.117, italics in original)

He then used the work of Erich Fromm (1900-1980) to build more support for his case that the psychological discourse of religion is a reflection of social structures embedded in our psychic structures. He argued that "Fromm's work integrates psychological, religious and economic knowledge through the figure of 'man' in the social world" and that "Fromm's view—even if not developed in consistent terms—recognizes the socio-economic base of religion and psychology" (Carrette, 2007, p. 122). Carrette saw evidence of the first interlocking of the categories of religion, psychology and economics in Fromm's *The Dogma of Christ*, which he called "one of the most important texts in the history of the psychology of religion" (p. 123). In this work, Carrette (2007) stated:

> We find the development of an economic theology, where religious dogmas, rather then appearing to be simply grand metaphysical reflections of a disembodied Christian faith, reflect the material and social conditions of an evolving community of people . . . and an exploration of the way Christianity moved from being a "religion of the oppressed to the religion of the rulers." (p. 123)

Referring to Fromm, Carrette wrote that "the individual psyche, religious expression and the 'existing social situation' are entwined in this historical development" and that "what Fromm is articulating is the complex evolution of utterances about Christian belief and how they interact with the economic (material) and social forces, which in turn create new orders of power" (p. 123). He concluded that "if we follow the

assumption of the social and material conditions shaping religion then it becomes imperative for later theorists to explore the material and social conditions of psychological models of faith" (Carrette, 2007, p. 123). Carrette quoted Fromm directly to support his claim that business has appropriated religion:

> We use symbols belonging to a genuinely religious tradition and transform them into formulas serving the purpose of alienated man. Religion has become an empty shell; it has been transformed into a self-help device for increasing one's own powers for success. God becomes a partner in business. (Fromm, quoted in Carrette, 2007, p. 123)

Carrette used Fromm's critique of the ego-psychologists to reveal how psychological thought has been conditioned by the American social context. According to Fromm's critique of ego psychology, according to Carrette (2007): "The ego psychological revision did not only start by studying the psychology of adaptation, it *is* in itself a psychology of the adaptation of psychoanalysis to twentieth-century social science and to the dominant spirit in Western society" (pp. 122-123).

The Link Between Psychology and Religion

"The final link between psychology and religion in Fromm . . . is established through his critique of forms of academic psychology" (Carrette, 2007, p. 126).

> According to Fromm's therapeutic outlook, psychoanalysis is concerned "with the same problems as philosophy and theology" (Fromm [1950] 1978: 7). This attitude is the same as Jung's in Modern Man in Search of a Soul (1933) and it is by using the idea of "soul" that Fromm attempts to interlock the questions of these different domains concerned with the human exploration of love, reason, conscience and values (Fromm [1950] 1978: 6). The move to merge these areas of enquiry is part of Fromm's wider questioning of the idea of "religion" in terms of economics and psychology. (Carrette, 2007, p. 126)

In *Selling Spirituality*, Carrette and King (2004) introduced the idea that business had co-opted spirituality to sell its goods and services. They explored how Maslow's

psychology carried aspects of American capitalism, used religion to facilitate the capitalistic process, and modeled religious experience through psychological discourse. They attributed the origins of this phenomenon to what they described as the privatization of spirituality, which they identified as the movement of the focus of spirituality from an outside, institutionalized, "other" experience to an inside, personal, private experience. They regarded this process as having been aided and abetted by the development of Maslov's humanistic psychology, which they portrayed as reconfiguring certain forms of pre-modern introspection in a way that allowed "religion" to become a psychological object produced by individual consumption. They said that "the interiorization of spirituality and its location within the bounds of the modern individual self emerged with the development of psychology in the late nineteenth century. It became popularized by the rise of Humanistic psychology (particularly Maslow)" (Carrette & King, 2004, p. 44). Carrette and King described what they saw as a shift in the 1980s that moved this phenomenon from the individual arena to fulfilling the demands of the economy.

> Having been cast as a private and psychological phenomenon, spirituality has gone through a second major shift in the 1980s. This is the point at which the first privatization—involving the creation of individual consumer oriented spiritualities—begins to overlap with an increasing emphasis on a second privatization of religion—that is the tailoring of spiritual teachings to the demands of the economy and of individual self-expression to business success. (p. 44)

In support of their theory, they pointed to the fact that "from the 1980s, spirituality infiltrates all domains of public life including healthcare, education, and (most significantly) business" (Carrette & King, 2004, pp. 45-46). They posited that the reason that spirituality is used so effectively in commerce and marketing is because "it imbues any product with a wholesome and life-affirming quality" (p. 46). They interpreted the proliferation of spiritual development and personal development literature as reflective of

the capitalist takeover and privatization of human meaning. They listed 12 contemporary book titles (*Spirituality and Education, Spirituality and Psychotherapy, Spirituality and Medicine, Spirituality and Nursing, Spirituality and Mental Health, Spirituality and Multiculturalism, Spirituality and the Workplace, Spirituality and Business, Spirituality and Management, Spirituality and the Young, Old and Mature, Spirituality and Aging, and Spirituality and UFO's*) to demonstrate the "proliferation of literature linking spirituality to all aspects of life, with a specific emphases upon its relevance for the 'helping professions' and business world" as evidence of their thesis (Carrette & King, 2004, p. 46).

Appropriation of Spirituality for Psychology

In *Religion and Critical Psychology*, Carrette (2007) continued to develop the proposition that psychologists (perhaps unconsciously) have appropriated spirituality and put it into the service of business. He wrote, "The appropriation of the discourse of 'spirituality' by psychology in the twentieth century is one instance of the psychologization of human beings for the service of capitalism and the undermining of pre-modern traditions of introspection" (Carrette, 2007, p. 140). Carrette used the term "psychologization" to describe what he viewed as the process of re-defining the notion of what is "be-ing" from the metaphysical or philosophical to the scientific or psychological, the process of shifting the ideas and language of "religion" and "spirituality" into the realm of a psychology discourse. In particular, he focused on how introspective discourse has been redefined as an individual psychological experience rather than as a social or mystical construct. He traced the growth of this phenomenon

through the works of the major theorists in psychology of religion to demonstrate their contribution to this development. He then wrote that "the trajectory of such psychologization of introspective discourse can be traced through the work of William James, Gordon Allport, and Abraham Malsow in the USA" (Carrette, 2007, p. 141). We encountered this phenomenon earlier when describing how psychology appropriated the terms of meaning, values, and purpose from the field of professional coaching and re-defined them by shifting the emphasis from meaning to means of production: from fulfillment to efficiency; from purpose to engagement; and from personal values to the bottom line.

While the notion of individualized religious experience was first introduced by James and then expanded by Allport, Carrette chose to focus on the work of Maslow (1908-1970) who he said "can be regarded as the most significant psychologist in the mid-twentieth century" (p. 141). Carrette opined that Maslow's "work in the USA reflects a very poignant ideological transformation inside American capitalism" and suggested that Maslow's psychology was heavily influenced by the American culture in which he lived. "Maslow's psychology was caught in a wider post-war market demand for a rethinking of traditional values in order to make them compatible with capitalistic ideology and the material culture" (Carrette, 2007, p. 141).

For Carrette, "the ideas of 'religion' and 'spirituality' assume a particular importance in the history of Western capitalism because they allow American psychology to invade the territory of older forms of introspection more efficiently and ease the epistemological takeover of experience" (Carrette, 2007, p. 140). He explored how Maslov's psychology models religious experience through psychological discourse and

showed how his psychology also carried aspects of American capitalism and used religion to facilitate the capitalistic process (Carrette, 2007).

Carrette used the work of Don Browning to establish a basis for the relationships between traditional religion and psychology and between psychology and economics. First, Carrette established that both psychology and religion played a role in describing humans' interior lives. He wrote that "in his 1987 work *Religious Thought and Modern Psychologies*, Don Browning . . . believes traditional 'religion' and modern psychology have a special relationship because 'both of them provide concepts and technologies for the ordering of the interior life'" (Carrette, 2007, pp. 142-143). Second, Carrette showed that psychology is influenced by the culture in which it exists. He quoted Browning as saying:

> Capitalistic societies form an agenda with which the psychologies are implicitly or explicitly dealing. Capitalistic societies do not necessarily dictate the responses of these psychologies, but they do present a pressure with which, in their varying images of human fulfillment, these psychologies attempt to cope. (Browning, quoted in Carrette, 2007, p. 143)

Psychology and Capitalism: Abraham Maslow's Motivational Model

And finally, Carrette suggested that Maslow's psychology was a product of a capitalistic American society in which Maslow operated and thus this psychology was inevitably linked to economics. "According to Ruth Cox (1987: 264), Maslow 'captured the spirit of his age' and his psychology was 'woven into the very fabric of American life'" (Carrette, 2007, p. 144). Carrette (2007) explained that

> Maslow's psychology is reflective of the optimistic post-war American political and economic climate and cannot be separated form such a context. It captures a period of economic optimism, increased production and individual consumer power. Maslow rejects the angst of European culture in Freud and the mechanistic

> models of Watson as negative evaluations of human being and sets about a political reconfiguration of "motivation" as human potential. (p. 145)

Thus, Carrette establishes links among psychology, religion, and economics. Carrette saw psychology in general, and Maslow's psychology in particular, as an "ideological reconfiguration of certain forms of pre-modern introspections, which prepares the ground for creating the psychological object of 'religion' as a product of individual consumption" (Carrette, 2007, p. 142). And thus, Carrette (2007) argued, "it is possible to suggest that Maslow provides a new 'currency' for reading 'religion' and spirituality' in the psychological market place, a kind of 'motivational' model for market forces and a hierarchy for capitalistic need" (p. 144).

Carrette (2007) described how Maslow used the works of James and Allport to move the process of introspection out of the realm of institutionalized traditions of religion and into the arena of personal experience:

> What we see in Maslow is an efficient relocation of experience according to a set of tactical manoeuvres in the process of psychologization. We can organize these tactical manoeuvres into four areas: the rejection of those institutions that support pre-modern (non psychological) forms of introspection, the extrapolation of ideas from traditions of introspections that are useful for psychological individualism, the territorial claim to the "transcendent"—one of the most powerful conceptual terms of Western metaphysics—and, finally, the repositioning of experience inside psychological discourse—the final embracing of capitalistic determinism. (p. 150)

Carrette (2007) called Maslow's remodeling of experience "an extraordinary adaptation of ideas of self for the purpose of psychology" (p. 146). He began by explaining how Maslow took introspective experiences found within the traditions of Christianity, Judaism, and Buddhism and repositioned them within the category of "religion" that Maslow set up to hold this specific kind of psychological experience. Then, looking at these experiences in terms of the category of religion, Carrette (2007)

said that Maslow eradicated the artificial sign of "religion." In doing this, "he retained language and concepts that described interiority and introspection but removed the out-worldly signification so that they operated according to psychological regimes of knowledge" (Carrette, 2007, p. 148), which allowed "Maslow and others create a hybrid language fitting together notions of 'religious' with psychological concepts" (Carrette, 2007, p. 149). In Maslow's words, "I want to demonstrate that spiritual values have a naturalistic meaning, they are not the exclusive possession of organized churches, that they do not need supernatural concepts to validate them" (quoted in Carrette, 2007, p. 150).

Maslow's first move in the "psychologization," or the process of shifting the ideas and language of "religion" and "spirituality" into the realm of a psychology discourse, was to reject traditional institutions as the final preserve of what Carrette called "pre-modern introspection." Carrette (2007) explained

> In line with Nietzche and James before him, Maslow rejected institutional "Religion" as dogmatic sheep-following, it was seen as "arbitrary and authoritarian" (Maslow [1964] 1976:14). The separation of the dogmatic and oppressive "Religion," and the siphoning off of a set of valued "religious" experiences from the same imaginary zone, allows a political reordering of the institutional locus for the authority of experience. (p. 151)

Once Maslow made the distinction between "Religion" with a capital "R" to describe institutional religion and "religion" with a small "r" to describe "religious experiences," he moved on to isolate those aspects of religion that are key to a psychological self—religious experience as an individualized experience that is a natural psychological state. Carrette (2007) stated, "According to Maslow, the " 'core' of 'religion'—significantly—is read as 'private' and 'individual,' which enables Maslow to isolate the institutional authority and the traditions of communities to an atomistic unit of

the psychological self' (p. 151). Carrette made what he considered an important distinction between what William James used as an "arbitrary" working definition of an "individualized religious experience" and what Maslow viewed as an "essential" or "intrinsic" aspect of "an individualized religious experience." Carrette explained

> Such a model, to some extent echoes William James's analysis of individual 'religious' experience in his *The Varieties of Religious Experience* (1902), but where James consciously offers an 'arbitrary' working definition and respects the limits of his project, Maslow offers no such qualifications inside his own psychologization. (p. 151)

As evidence of this position, Carrette quoted Maslow as saying:

> The "nucleus of every known high religion . . . has been the private, lonely, personal illumination, revelation, or ecstasy of some acutely sensitive prophet or seer," which it "subsumes" under revelation, the mystical and the ecstatic or transcendent experience—what Maslow ([1964] 1976: 19) coined "peak-experience." (pp. 151-152)

According to Carrette (2007), this move to assert that the individual psychological state is paramount—above the social, institutional, community—was central to Maslow's psychological privatization of experience.

> This privatization of experience performed by Maslow's psycho-politics reflects the way the self is positioned within American society. Experience and the self are brought into the private sphere, enforced by the discourse of "religion" and "spirituality," and, in consequence, the links between the individual and social are undermined. . . . (p. 157)
>
> As Maslow ([1964] 1976: 28) goes onto acknowledge "each 'peaker' discovers, develops, and retains his *own religion*" and "the creation of a private 'religion' is the key category move of the psychological experience for a new economy of self. It brings Maslow's psychological evangelism into a direct relationship with the wider trends of American capitalism. (p. 152)

Carrette and others (CW Vol. 5, pp. 231-232; Katz 1978, pp. 22-74; Jung, 1971) have expressed doubts about the ability of humans to have such a raw unmediated experience. In addition, Carrette (2007) explained:

> To argue that experience is inwardly driven according to psychological events and not social ones creates the market conditions for the "supermarket of spiritualities," the "pick and mix" mentality of "private" religious ideas and practices. Such a model means that everyone has their own "private religion" created from their own "private experience" as potential units of consumption. (p. 153)

According to Carrette, Maslow's third move in his psychologization process was to claim the transcendent as a natural human experience rather than a supernatural one. Carrette (2007) wrote, "this psychological reductive move occurs when he states that so-called 'supernatural revelation' can be seen as 'perfectly natural, human peak-experiences' (Maslow [1964] 1976: 20). The 'truth'of experience is taken outside theological authority and positioned within human (psychological) experience" (p. 154). Maslow argued that it is not necessary to separate the "transcendent" from the "secular-profane" as traditional institutionalized western religions do and appeals to Eastern traditions to show that the 'religious' and the 'secular', the sacred and the profane, are not separate (Carrette, 2007). According to Carrette, Maslow claimed

> that the individual who struggles to create "a system of faith" has a more 'serious' relationship to values, ethics, and life-philosophy" than what he calls "conventionally religious people" thus setting up a division between 'non-theistic religious people' and 'conventionally religious people' and suggesting that such an "individualism of creating a "faith" can only support a system which promotes the self-creating faiths as valuable to its efficiency, notably a regime that promotes a diversity of products for strengthening the market. (p. 154)

The fourth move toward psychologization took place when he argued "that all dimensions of the supernatural are reflections of the capacity of human beings" (Carrette, 2007, p. 155). Carrette stated that Maslow "believes, appealing to Paul Tillich's theology of Being, that 'all the concepts which have been traditionally "religious" are redefined and then used in a very different way'" (p. 155).

> Maslow's move is to mark out a realm of "religion" for psychology and in turn, to create a new (institutional) discourse (Maslow [1964] 1976: 46). He seeks an ultimate separation of "religion" from the "church" by arguing "that spiritual, ethical, and moral values need have nothing to do with any church" (Maslow [1964] 1976: 57). (Carrette, 2007, p. 156)

Carrette viewed this last move by Maslow to eliminate all sense of the "unknown" by arguing that all of what has been called transcendental experience will be explained in the human realm as more of a tactical than substantive distinction. Carrette (2007) wrote: "Maslow's move is, nonetheless, a tactical disassociation, as can be seen in the shifts from 'spiritual values' to 'higher values', from 'transcendent experiences' to 'peak-experience'" (p. 156).

Carrette (2007) expressed that

> Maslow's so-called "third force" or humanistic psychology, of the 1950s and 1960s . . . not only seeks a kind of translation of introspection into psychological discourse, but it is also firmly grounded in the context of American capitalism and the making of a "psychology of religion," having impacts on business and other organizational structures. . . . [Maslow's] concepts and framing of "religion" and experience through the instrumental operations of psychological knowledge captures the wider representational shift of "religion" into the psychological machine of capitalism. (p. 145)

In this regard, Carrette expressed two main concerns: one about the validity of that reframing and the other about its repercussions. He stated that the "re remodeling of pre-modern introspective experience (an out-worldly event) in terms of peak-experiences (an in-worldly event) makes it a consumer product (an attitude to be sold)" and that "it separates the 'experience' from the 'tradition' and its practices, which form the experience" (Carrette, 2007, p. 148). This "extrapolation of concepts from different historical traditions without the context and processes of formation" falsely assumes that they describe the same experience (Carrette, 2007, p. 142).

Having established how Maslow appropriated the discourse of religion and spirituality for psychology, Carrette proceeded to demonstrate how Maslow's psychological account of religion moves it into the economic realm. Carrette (2007) wrote, "For example, in his *Toward a Psychology of Being* he [Maslow] recognizes the relation between psychology and economics" (p. 157). Then he quoted Maslow as follows:

> When the philosophy of man (his nature, his goals, his potentialities, his fulfillment) changes, then everything changes, not only the philosophy of politics, of *economics*, of ethics and values, of interpersonal relations and of history itself, but also the philosophy of education, the theory of how to help men become what they can an deeply need to become." (Maslow, quoted in Carrette, 2007, p. 157, emphasis added)

Carrette (2007) summarized by saying, "If we take Maslow's words seriously then the inter-relationship between his own philosophy of being human has its economic correlation" (Carrette, 2007, p. 157). "Maslow's psychology attempts to establish an efficiency and refinement of experience through the psychological idea of 'religion', which makes it useful for business and the processes of production and consumption" (Carrette, 2007, p. 150). Carrette claimed that Maslow's psychological categorization of the "religious" as "psychological" is an attempt

> to shift the register of experience out of "pre-modern realm" into modern "psychological-capitalistic realm"—that is a realm of representing experience through models of self which ideologically restrict the subject to measurement, management, and mass-consumption instead of opening or losing self in ideas of liminality, sacrifice, illusion. Terms which signify the paradox, construction, or non-essentialism of self found in more ancient forms of introspection. (Carrette, 2007, p. 141)

Carrette (2007) cited Deborah Stephens to support his position that there is a definite link between Maslow's psychology and capitalism. He wrote, "referring to Douglas McGregor's *The Professional Manager* and Maslow's own studies, Stephens

states that 'both men developed theories that are now imperative to the success of business in a global economy'" (p. 158). "Maslow's work offered a model for 'motivating' the work force—so they could flourish in their skills—but what is never considered is how this creative flourishing in the work place is always linked to profit margins and capitalistic investment" (Carrette, 2007, p. 158). Maslow's management model "was based on the idea of a 'eupsychian' culture, that is a culture generated by self-actualizing people, which moved towards 'psychological health'" (Carrette, 2007, p. 158). Carrette quoted Maslow to show that Maslow assumed that such a state of self-actualizing people would create a "resolution of the dichotomy between selfishness and unselfishness, or between selfishness and altruism" (Maslow, quoted in Carrette, 2007, pp. 158-159). However, Carrette argued, instead of creating this "synergy" that Maslow postulated, it actually "disguised visions of global capitalism behind a rhetoric of 'health' and 'human potential'" (Carrette, 2007, pp. 158-159).

Carrette (2007) observed that Maslow's psychology, with its appropriation of the discourse of spirituality, has re-defined self-actualization in terms of "efficiency" and the "individual's contribution to the success of the enterprise." He wrote:

> The self-actualizing of Maslow's management, despite gestures towards a sense of belonging to the group, is the self-actualizing of capitalism. The criteria of actualization are read in terms of a very limited political and social landscape, where individual selves are understood in terms of the contribution to the company and business values. The flourishing of any human being is only understood in terms of efficiency and the contribution to the product, not the spontaneous creation that offers no profit margin. (p. 159)

Carrette (2007) summarized his position as follows:

> The eradication of alternative introspective traditions is not some neutral empirical endeavour which discovers the "truth" of being human, it is an ideological construction, which eventually leads to the sanction of capitalistic

> lifestyle through a new psychological language of "religion" and "spirituality." (p. 159)

Carrette (2007) believed that Maslow's psychology was unduly shaped and influenced by the American culture in which it developed. He found that particularly true of Maslow's emphasis on motivation and his exclusive focus on the positive side of being human.

> Maslow has already rewritten his concepts in terms of the psychological self. The peak experience is wonderful, happy, ecstatic, rapturous, acute and leaves you different. . . . Maslow has turned and fetished the positive dimensions of experience—"high level of maturation, health, and self-fulfilment" as opposed to Freud's "deficiency" model of neurosis, anxiety, pathology. (p. 147)

Carrette wrote that Maslow highlighted only the "feel good" dimensions of experience and leaves out the integration of suffering that these experiences have historically incorporated. By doing that, Carrette says that Maslow "fails to see how 'peak' experiences could co-exist with more painful and testing events" (Carrette, 2007, p. 147). In his view, "Maslow's 'remodelling' is therefore creating a 'religious' experience for the purposes of a particular politic of optimism and euphoria found in an affluent culture—the hopeful dynamics of consumption without responsibility for suffering" (p. 147).

According to Carrette (2007), Maslow's

> focus on "motivation" is, therefore, not simply a reflection of the biological foundations of his work and a development of Kurt Goldstein's organismic theory, which recognized a drive towards wholeness in brain injured soldiers from the First World War, it is a social statement of capitalistic desire hidden in the fabric of the so-called "science" of his psychology. (p. 145)

In fact, Carrette (2007) wrote that "it is possible to suggest that Maslow provides a new 'currency' for reading 'religion' and 'spirituality' in the psychological market place, a kind of 'motivational' model for market forces and a hierarchy for capitalist need" (p. 144).

Carrette (2007) suggested that Maslow's theory of motivation mirrors models of economic production with its ideas of "deficiency" and "growth" and that its distinctions between "becoming" and "being" reflect an "efficiency" model of the self. In addition, he posited that Maslow's establishment of his famous "hierarchy of needs" with 'self-actualization' at the top can be seen as an adaptation of values of individualism and the American dream.

In the end, we see that "Maslow and others create a hybrid language fitting together notions of 'religious' with psychological concepts" (Carrette, 2007, p. 149) that allows for a "psychologization of experience" or "the reading of all human experiences in terms of psychological discourse." "Here we see the application of psychological knowledge becoming parasitic on existing discourses and 'remodelling' them to the concerns of a different knowledge sustainable for a new society, a society determined by instrumental rationality, efficiency regimes and market forces" (Carrette, 2007, p. 148).

Carrette (2007) summarized his research by focusing on the implications of the relationship between psychology and business. He concluded that

> Maslow's psychology attempts to establish an efficiency and refinement of experience through the psychological idea of "religion," which makes it useful for business and the processes of capitalistic production and consumption . . . [and thus] an increase in human potential is indistinguishable from an increase in capital. (p. 150)

He added that "to highlight the 'feel good' dimensions of experience" as Maslow did "reflects an economic possibility that the conditions of expression and experience carry the value of the positive experience" (p. 147).

Paul Vitz (1977), in *Psychology as Religion: The Cult of Self-Worship,* argued: "'psychology has become a religion, in particular, a form of secular humanism based on

worship of the self' (quoted in Carrette, 2007, p. 161). Carrette concurred. He wrote that "Maslow and humanistic psychology were putting forward a new kind of private 'religion' of the self—and 'in-worldly individualism' of utility and measurement" (p. 161). In the end, "this new so-called 'religion' of the self was part of the psychologized rendering of experience for capitalistic cultures; and its appropriation of the discourse of 'spirituality' was its central hallmark" (p. 161).

Carrette described Maslow's humanistic psychology as an appropriation or psychologization of the spirituality discourse used to create a religion of the "self," in which an increase in human potential is seen as the same as an increase in capital, thus turning spirituality and psychology into tools of capitalism. Some might suggest professional coaching falls into—or is an extension of—this same trap. Earlier, this thesis demonstrated how business quickly saw professional coaching, an intervention with a focus on meaning, value, and purpose, as a useful intervention for developing executives and effectively developed a type of coaching to lead individuals and organizations to greater success in the marketplace.

Others, however, might suggest that business, heretofore allergic to any suggestion of spirituality, has been lured into a false sense of complacency and has inadvertently allowed the proverbial "fox" into the henhouse. The introduction of professional coaching by business organizations into its executive development process could be seen as the advent of a spirituality discourse and spiritual development within capitalism.

This thesis has argued that psychology of religion is uniquely positioned to accommodate the academic study of professional coaching because the field encompasses

not only the study of both therapeutic and spiritual traditions, but also the relationships among psychology, spirituality, and business. The objective of this chapter was to present the current directions of research in psychology of religion that explore these relationships in order to demonstrate that this field has recently expanded beyond the traditional areas of the therapeutic and the spiritual to embrace the study of the relationship and influence of those therapeutic and spiritual traditions on economics and business. The objective of this chapter was not to respond to this research, but to establish that this type of research exists in the field of psychology of religion.

This chapter has demonstrated that there is ample cross-disciplinary research on business, psychology, and spirituality in the field of psychology of religion to justify the position that professional coaching could be seen as an appropriate subject for conceptualizing and theorizing within the field. Given the description of professional coaching as a new hybrid intervention that utilizes both therapeutic and spiritual traditions in its work with clients in the world of business and commerce, it would be a logical fit for the field of psychology of religion.

Professional Coaching: Expanding the Relationship

In this thesis, I have suggested that professional coaching, increasingly utilized as an important part of executive development, can be seen as an expansion of the relationships among psychology, religion, spirituality, and economics that have been described as a tradition of research in the field of psychology of religion. Furthermore, I have argued that professional coaching, particularly when it takes the forms of leadership coaching and executive coaching, provides an opportunity to observe the role that

spirituality plays in relation to leadership development and business success. "Most executives are wary of addressing the spiritual level of the performance pyramid in business settings, and understandably so. The word 'spiritual' prompts conflicting emotions and doesn't seem immediately relevant to high performance" (Loehr & Schwartz, 2001, p. 127). Businesses have found, however, that this spiritual capacity "serves as sustenance in the face of adversity and as a powerful source of motivation, focus, determination and resilience" (p. 127). This spiritual capacity is described by Loehr and Schwartz (2001) as "the energy that is unleashed by tapping into one's deepest values and defining a strong sense of purpose" (p. 127) and echoes the language of the spirituality discourse as described earlier in this thesis and found both implicitly and explicitly in professional coaching.

Cindy Wigglesworth (2006), an executive coach and founder and president of Conscious Pursuits, Inc., has already begun to expand the research into these relationships among spirituality, psychology, and leadership with her work on integrating spiritual intelligence and leadership development. Conscious Pursuits, Inc was "founded on the belief that developing spiritual and emotional intelligence leads to more motivated, productive employees, resulting in reduced stress and improved bottom-line performance" (Wigglesworth, 2008). Wigglesworth authored the first competency-driven Spiritual Intelligence Assessment instrument for business and personal use and has written on the relationships among IQ, EQ, and SQ. She asked, "So, if leadership is moving people emotionally (motivation, engagement), intellectually (new ideas) and physically (to stop or start some action) then is developing one's SQ helpful in becoming a leader in the world of complexity we currently face?" (Wigglesworth, 2006, p. 7).

Wigglesworth answered her own question with a resounding yes. In her view, the development of SQ is important to effective leadership, and she has developed a model that shows the relationship between stages of adult development and leadership and the relationship between stages of adult development and spiritual intelligence.

Wigglesworth developed a four quadrant model with 21 skills that describe the development of SQ as beginning with awareness (self and other) and then moving to a higher self or self-mastery and finally arriving at social mastery and spiritual presence. She posited that as these skills develop, one becomes less ego-driven and more interested in serving others. She tied the development of spiritual intelligence to the work by leadership guru Jim Collins (2001) and the work of Abraham Maslow (1968), thus again reinforcing the links among psychology, business, and spirituality.

> Jim Collins, in his Harvard Business Review article "Level 5 Leadership" talked about how this research on "Good to Great" leaders showed that leaders who took their companies to new heights of greatness were both humble and passionately committed. Abraham Maslow found that the healthiest, most developed adults were not the "self-actualizers" he identified earlier in his career, but the "self-transcenders"—those who moved beyond ego into service to others and the whole of society. (Wigglesworth, 2006, p. 11)

In her work on spiritual intelligence, Zohar suggested that SQ is the foundation or the basis for all of the other intelligences. In her view, the human search for meaning, value, and purpose lay not as the end result or top of Maslow's pyramid, but as its source.

> Maslow was right, Zohar says, except his pyramid would have been inverted and stuck in the sand. Yes, self-actualization is our loftiest need. But it is not true that we suspend our need for meaning until we are fed, clothed, and given a high-paying job. Meaning and self-knowledge are the very bedrock of a true pyramid of needs. (Finley, 2002, p. 5)

As Victor Frankl demonstrated in *Man's Search for Meaning*, the search for meaning, value, and purpose remains a driving force even in the wake of starvation, deprivation, and extreme poverty.

The relationship between spirituality, business, and psychology has been gaining traction in the business world, too. "In recent years, a few theorists have addressed the spiritual dimension—how deeper values and a sense of purpose influence performance" (Loehr & Schwartz, 2001, p. 120). Bill George, former chairman and CEO of Medtronic and currently a professor of management practice at Harvard Business School, and his colleagues (2007) stated, "Authentic leaders demonstrate a passion for their purpose, practice their values consistently, and lead with their hearts as well as their heads. . . . They know who they are" (p. 130). Loehr and Schwartz (2001) stated that

> peak performance in business has often been presented as a matter of sheer brainpower, but we view performance as a pyramid. Physical well-being is its foundation. Above that rests emotional health, then mental acuity, and at the top, a sense of purpose. The ideal Performance State—peak performance under pressure—is achieved when all levels are working together. (p. 123)

John Whitmore, an executive coach and author of *Coaching for Performance,* claimed that "many people in business today are facing a real crisis of meaning," and that "the idea that meaning and purpose are significant is far from new" (Whitmore, 2003, p. 120). In fact, as this thesis has demonstrated:

> it is probably as old as the most ancient religion. Perhaps the time is now right for it to be fully recognized in the business world—but it needs to arise from within, since imposing from outside is seldom effective. (Whitmore, 2003, p. 120)

In this thesis, I suggest that professional coaching has an important role to play in addressing the issues of meaning and purpose, their relationship to psychology and spirituality, as well as their relationship to business and leadership. I also suggest that

traditions of research in the area of this relationship, which has already begun in the field of psychology of religion, could be expanded with the inclusion of the work of professional coaches.

Chapter 6. Summary and Conclusions

Professional coaching has been described as a hybrid therapeutic intervention that melds therapeutic and spiritual traditions and is frequently utilized by business for executive and leadership development. In this thesis, my central argument is that the field of professional coaching is largely practice-based and thus under-theorized, and that the field of psychology of religion, with its traditions of research on the relationships among psychology, spirituality, and business, is uniquely positioned to provide an academic home to conceptualize professional coaching. In so doing, I also identified a discourse about spirituality in which professional coaching participates both implicitly and explicitly. I also have argued that the concept of spiritual intelligence could be used to expand and enlarge the discourse about spirituality. The proposition that professional coaching is under-theorized prompted several questions that became the foundation for the research that developed this thesis: How does the current literature describe the field? Is there an existing theoretical body of work that conceptualizes the field? In what academic field is or should professional coaching be situated?

On the basis of a review of the literature in the domain of professional coaching, I have demonstrated that the body of work generated thus far is almost exclusively practice-based, and thus it revealed what could be described as a lacuna in academic theory to conceptualize the field. An examination of the history and development of professional coaching demonstrated that coaching draws from a wide range of therapeutic traditions in the social sciences, as well as ancient wisdom spiritual traditions, making it difficult to accommodate coaching within one academic discipline. Existing as a nascent

discipline since the mid 1970s, professional coaching has only recently become tentatively welcomed in academia. Over the last few years it has been accommodated in a department of psychology in Australia, departments of business management and education in the United Kingdom, and in schools of business in Canada and the United States, thus demonstrating the broad range of its cross-methodological and cross-disciplinary methods. However, each of these institutions, I believe, can best be seen as providing a partial solution, a temporary accommodation that emphasizes a separate piece and distinct methodology, method, or application of professional coaching. None of these singly can accommodate the wide range of therapeutic traditions upon which the field of professional coaching draws. For example, a school of psychology might provide a place for psychological theory, a school of business management might provide a place for management theory, and a school of education might provide a place for learning theory. However, I would suggest that none of these provide a space for the integration of mind, body, and heart that leads to finding meaning, value, and purpose in the way that has been presented here as the teleology of professional coaching.

This thesis presented arguments by psychotherapists to demonstrate the similarities between psychotherapy and professional coaching and between psychotherapy and spiritual direction, thus suggesting that professional coaching has antecedents, in both form and structure, in the traditions of spiritual direction. It also examined the connection between professional coaching and the therapeutic traditions in psychology of religion to demonstrate how professional coaches unconsciously draw from these traditions in psychology of religion and thus participate in these therapeutic traditions, as well as the tradition of research within the field.

In a presentation of the tradition of research by Carrette and King, prominent theorists in psychology of religion, I have demonstrated that the relationships among psychology, spirituality, and business are not a new subject of research for psychology of religion and suggested that professional coaching could be seen as part of that tradition of research, particularly as professional coaching practitioners become more aware of the psycho-spiritual aspects of their interventions, as shown in this thesis. Thus, this thesis suggests that the field of psychology of religion, embracing the study of both therapeutic and spiritual traditions, as well as the relationships of those traditions to the worlds of economics and business, might be uniquely positioned to provide a more comfortable academic home for this new field and better able to conceptualize the range of its therapeutic traditions and their inter-relationships.

Placing professional coaching within the field of psychology of religion would not only accommodate all of its methodologies, concepts, and philosophies (psychology, spirituality, business), but it would encourage the development of a broad theoretical grounding for what heretofore has been largely a practice-based profession. That is, the field of psychology of religion would provide an academic forum to theorize about what coaching is—in addition to what coaches do—as professional coaching continues to play an important role in the search for authenticity, meaning, values, and purpose. In addition, by including this new hybrid, psycho-religious, therapeutic intervention as a part of psychology of religion, it would expand and enlarge the field. Thus, the field of professional coaching might be described as part of the new psychology of religion and professional coaches might be described as its new clinicians.

The proposition that professional coaching participated—both explicitly and implicitly—in what could be described as a spirituality discourse also produced several questions that were addressed in this thesis: How can the current discourse about spirituality in North America be described today? Is that discourse psychological or spiritual? How does professional coaching participate explicitly in that discourse? How does professional coaching participate implicitly in that discourse? Can the theory of spiritual intelligence enlarge and expand that discourse? What are the implications of spiritual intelligence for professional coaching?

In this thesis, I used works by recognized theorists in religious studies, psychology of religion, sociology of religion, and psychology to map the terrain of what I have described as a spirituality discourse. I described how this discourse developed and how it shared a language that was synonymous with both psychology and spirituality; how this discourse embodied an extension of the themes of humanistic psychology; and how this discourse could be summarized as dealing with people's visions of meaning, purpose, and values.

Professional coaching was examined, in light of this discourse, to show that it participates through its language, form, structure, and teleology both explicitly and implicitly in this discourse. First, I presented examples of professional coaching models that were explicitly called spiritual and identified as "spiritual coaching" to demonstrate that professional coaching models and professional coaches who explicitly participate in this spirituality discourse already exist. Second, I explored the original theories of professional coaching to show that they drew upon perennial wisdom for their inspiration and thus participated in this spirituality discourse. Third, I considered the language found

in contemporary mainstream professional coaching theories, models, and practices to demonstrate how professional coaching, and its practitioners, often participate in this spirituality discourse implicitly. Fourth, I examined the forms and structures of the therapeutic traditions used in professional coaching to demonstrate that they have antecedents in the traditions often described by psychology of religion and spiritual direction. And finally, I analyzed the area of leadership coaching to show how the language of leadership and leadership coaching participates in this spirituality discourse about authenticity, purpose, meaning, and values.

In this thesis, I suggested that making explicit what is often an implicit discourse might re-frame how practitioners and clients see themselves and their work. In addition, making this spiritual discourse explicit might provide an opportunity to enlarge its sphere of influence and allow for an expanded conversation about "spirituality" in the world of business: a conversation about how it informs and shapes business and how it is shaped by it.

Carrette and King's notion that spirituality was appropriated (or psychologized) by psychology, and that psychology itself was appropriated by capitalism for the benefit of the individual at the expense of society, was presented in this thesis to demonstrate that this relationship between business and spirituality is already a subject of study in the field of psychology of religion. The spirituality discourse and the participation of professional coaching in that discourse, as described in this thesis, also might suggest that psychology's appropriation of spirituality, and in turn capitalism's appropriation of psychology might be coming full circle with the advent of professional coaching. As described here, one might suggest that professional coaching, with its emphasis on

finding authenticity, meaning, purpose, and values, is a therapeutic intervention that appropriated psychology for spirituality, and, heretical as it may seem to earlier practitioners, was economically underwritten by capitalism.

One might describe this as the "spiritualization" of psychology and the appropriation of capitalism (business) for self-actualization, as executives use leadership development dollars for professional coaching to reconnect with their authentic selves. Today, we see many executives taking advantage of the benefits of professional coaching provided by their companies to explore who they are, what gives meaning to their lives, and what they really value.[9] Anecdotally, from my own experience, this often results in more contented and therefore more productive employees. However, this can sometimes result in executives leaving their companies and pursuing other opportunities that they find more satisfying or rewarding.

I have posited that professional coaching has used this spirituality discourse to move the focus of the therapeutic tradition away from the pathological or sick to the normal or healthy adult population. The recent development of the new field of "positive psychology" within the academy of psychology suggests that professional coaching has been successful in this endeavor and has influenced the way psychologists are examining their own field.

The proposition that a new concept of spiritual intelligence could be used to expand and enlarge the discourse about spirituality generated the following questions that were explored in this thesis: What is spiritual intelligence? Where does it fit in the

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[9] A 2008 study of coaches and executives by Diane Coutu and Carol Kauffman (2009) for the *Harvard Business Review* determined that while only 3% of executive coaches surveyed were hired to address personal issues, 76% of them reported that they had addressed personal issues in their work with executives.

spirituality discourse? How does it expand the discourse? Is spiritual intelligence mutable and iterable? What are the implications of spiritual intelligence for professional coaching and executive development?

Spiritual intelligence was described in this thesis as the intelligence humans use to find meaning, value, and purpose. It was described from a neurological perspective, a psychological perspective, a phenomenological perspective, and from the perspective of quantum physics. While some of these perspectives remain unproven and controversial, they open up new and interesting directions in the discourse about spirituality, suggest that the human ability to determine value and find meaning might be linked to biological and scientific processes, and point to the need for further research to either validate or invalidate these assumptions. I suggested that the language of spiritual intelligence (meaning, value, purpose) is synonymous with the language of the spirituality discourse described here, and thus not only participated in this discourse, but expanded it by enlarging it to include not only psychology and religion, but also the natural sciences.

While the concept of spiritual intelligence is not central to the argument of this thesis, if it is indeed an intelligence or ability, as presented in this thesis, then spiritual intelligence, like its kin emotional intelligence, can also be developed and duplicated. If spiritual intelligence is mutable and iterable (that is, if it can be developed and repeated), then the implications for professional coaching and business are profound. First, the scientific basis and language for spiritual intelligence would provide a vocabulary that would make it possible to expand the conversation about spirituality in the corporate workplace. Conversations about the role of spirituality in the development of leaders are already taking place in professional coaching venues and enlightened leadership

development circles; this new vocabulary would enable this conversation to move into the corridors of corporations and executive suites. It would move forward conversations about the role of spiritual intelligence in leadership development in the same way conversations about the role of emotional intelligence now take place—without the emotional baggage that is often associated with anything termed "spiritual." In short, it would make it more comfortable for business leaders (and their employees) to participate in a spirituality discourse that would help them tap into their deepest values to define a strong sense of purpose and engagement, a discourse that would sustain them in the face of diversity and serve as a powerful source of motivation, focus, determination, and resilience: traits and competencies that companies look for in their leaders (Loehr & Schwartz, 2001).

Second, professional coaches currently have access to, and frequently use, assessment instruments like the MBTI (Myers, McCaulley, Quenk, & Hammer, 2003) and the Emotional Competency Inventory (ECI) to assess their clients' innate preferences and to help their clients develop emotional intelligence. Current executive development programs are built around these assessments and the key role emotional intelligence plays in successful management and leadership. In this thesis, I introduced an assessment instrument and developmental model for spiritual intelligence that follows the contours of the emotional intelligence model. If spiritual intelligence is mutable and iterable, then other, similar instruments could be developed that professional coaches could use to assess their clients and to aid their development of spiritual intelligence: vision-led values, ability to learn from diversity and adversity, make connections, synthesize, find faith in their own convictions, reframe, see the broader context, practice servant

leadership, and create conditions sufficient for change (Finley, 2002). Even more important, because there is already general agreement among such current leadership gurus as Warren Bennis (2003), Jim Collins (2001), and Stephen Covey (2004) that authenticity, willful humility, and purpose are fundamental for effective leadership, it would seem to beg the question of why there is no place in current executive and leadership development programs to develop these qualities of spiritual intelligence or why leadership development is not engaged in the spirituality discourse.

In conclusion, I have demonstrated that the field of professional coaching is under-theorized and that the field of psychology of religion is uniquely positioned to fill that gap; that there is a spirituality discourse currently taking place in which professional coaching participates; that this discourse about spirituality is both explicit and implicit in the theory and practice of professional coaching; that by naming and illuminating that explicit discourse and by making that implicit discourse explicit, that is by making the unconscious conscious, this dissertation will have enlarged the field of professional coaching as well as the field of psychology of religion; and finally, that there already exists a tradition of research in the field of psychology of religion on the relationships among psychology, spirituality, and business and that professional coaching can be seen as an extension of that research and thus as having a place in the field of psychology of relgion.

The implications of this thesis are an improved two-way street: professional coaching benefits by an improved spiritual dialogue, and the field of psychology of religion benefits by expanding its domain.

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