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# Coaching for solutions

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# What is coaching for solutions?

# What distinguishes coaching from counselling?

Coaching is not therapy. Therapy is concerned with making good some defect, it's about fixing. Coaching is not mentoring. Mentoring is concerned with the encouragement by someone with experience of another less experienced – a kind of apprenticeship relationship. What is it then? It is not so much different from these as distinct from them, having a different emphasis, and an expression of the evolving conversations that the world is. People who are familiar with Erickson's approach, with O'Hanlon's solution orientation in particular, will find themselves quite at home in the coaching evolution.

Traditionally trained therapist who are wanting to have a career in coaching have to learn to put aside so much of what was learnt about not directing, about under-

standing and classifying situations, about retaining an aloofness from the change, and some of these practices – contracting a set number of sessions, having a pro forma approach – still persist in some coaching approaches.

Solution trained practitioners can be compared with Macintosh computer users who when Windows 95 appeared with much fanfare, said “Windows 95? – Macintosh 85!” and wondered what all the fuss was about. Some scoffed at the idea that PCs were catching up! “As if!” – they said. The solution orientation has provided an operating system that is more than user-friendly – towards user-lovely.

Coaching is a conversation in which a client's concerns are dealt with in a time and cost effective manner to move them towards their desired goal. Respect is mandatory. Individual differences are acknowledged and utilised. The process is individualised to take care of the uniqueness of each individual client. This process does not require asking about the past, analysing the problem, diagnosing classes of problems. Instead it seeks to progress the coachee as rapidly, and as effectively as possible, while still being sufficiently flexible to respect individual differences.

# Why Coaching for Solutions?

Traditional therapists gather information to make a diagnosis, formulate a treatment plan which they then implement. Individual idiosyncrasies are problematic and pushed aside to find a best fit between the patient and a list of conditions, syndromes or diseases.

Erickson was the first modern coach. When he began to observe and create unique interventions for each unique patient, his contemporaries thought he was from another planet. But he was actually from this planet – grounded in the day to day practicalities of living, and not so interested in the otherworldly abstractions of theories and pathological classifications. His invocation to “Observe!, observe! and observe!” remains a challenge albeit a rewarding one.

In *Coaching for Solutions*, Erickson’s lead is followed, and we want to gather information not about pathological deficiencies, but observe individuals for their strengths and resources to explore with each individual person how they might reconnect with those strengths and resources that they have somehow lost track of.

Some coaching approaches offer and suggest using pro forma methods for assessing what kind of client is present – eg entrepreneur, CEO, etc, and while these ways of observing might be helpful in alerting us to the terrain of the client before us, they might also obscure the human being who is in those roles. These individual human differences appear to the *Coach for Solutions* as a gift, an opportunity, a privileged connection with the soul of this unique being. In *Coaching for Solutions*, these categorisations are an impediment, an obstacle to overcome, before the coaching can begin. Like any characterisations, such taxonomies have been invented by the operator [in this case the coach], for their benefit rather than for the other [the client].

Other coaching approaches require that some basic personal belief or life story be challenged or even “busted” to allow for a fuller expression of who this individual is. This transformational approach can be life changing, and delightfully expansive, and yet, this degree of

change can be a problem for some. Since fear is the emotion of change, the greater the change, the greater the likely experience of fear will be. A transformational experience can involve such a massive change that the corresponding amount of fear can be more than some people want or are willing to experience. The transformational approach brings with it the assumption that more is better, and contains echoes of the psychodynamic analysts' criticism of brief therapy as superficial and temporary. Anything less than a deep, intense and prolonged process is inferior and less effective.

The solution orientation allows us to see that sometimes less is better, sometimes less is more, and the relief of minimal change, successfully achieved can create the successful foundation for the next smallest and easiest steps which can then lead on to, etc.. Milton Erickson spoke about creating a small change which could then build just as a snowball can begin small, and gather momentum at the individual's unique rate. This snowball could build into an avalanche the shape of a side of a mountain. The *Coach for Solutions* welcomes minimal change and even discourages transformation. If the change happens rapidly, massively, even transformationally, the *Coach for Solutions* will tolerate this, accept it, even praise the client for the result, but always with caution and constraints so that any possible

relapse into previous experience is forestalled and even pre-empted. Instead of congratulating and encouraging someone who has had a transformational experience or created some other massive change, the *Coach for Solutions* will show surprise that such a change could happen so quickly, if anything playing down the achievement without negating it, so there is a minimum of hype and so minimising the risk of hubris leading to the inevitable nemesis.

Motivating will be avoided by a *Coach for Solutions* in favor of passion and timely progression towards a goal. Rapid progression will be accepted, but never encouraged, except when it is.

*“Ruling a country is like cooking a small fish” Lao Tzu #60*

Change, adaptation, ... in this conversation we are emphasising learning as the vehicle of change. If we attempt to alter, fix, rearrange, we will generate a mood of doing to or being done to. Clarity of purpose and movement towards the outcome [motivation] have their place, but we are always dealing with individual

human beings with individual human experiences and concerns. Clarity and motivation won't do justice to the complexity and unique texture that each individual brings to the coaching conversation. Altering and motivating will run the risk of being abrasive, effortful and might even create new difficulties for the client. Learning brings a totally different kind of conversation to the experience. One which is more approachable, more user-friendly, less threatening, less onerous.

*Coaching for Solutions* is a unique discourse where language is acknowledged as generative [following Erickson, O'Hanlon, Heidegger, Maturana, Flores, Olalla & Echeverria]; emotions and the body are welcomed as areas for the generation of change; meticulous attention is given to experience so it can be designed, not merely described; tailoring to individual uniqueness is emphasised; there is an expectation that clients are resourceful, and are expert in their own experience and change process; small and slow alterations are valued; change is based on learning rather than altering.

# The Experience and mystery of Coaching

We learn from experience. We learnt to crawl, walk, speak, and so many everyday abilities as a direct result of our own individual experience. When we learnt to write at school, and our teacher “taught” us the formation of letters, words, sounds, our learning happened within our experience, as a response to the teacher’s interactions, but the learning happened within our own selves, in as individual a fashion as we are each of us individuals.

Since the industrial revolution we have been seduced by the myth of technology. We have been conned into believing that computers will analyse any situation, and give us control over it. Artificial intelligence still attracts some research. Weather predictions are increasingly complex and technical, and yet the accuracy is far

from precise. We have been told that if we can gather sufficient data, and crunch the numbers with sufficiently powerful computers, we will get a complete understanding and then be able to take over the world. The promise was that information would solve the deepest mysteries. Information has not lived up to the hype. It is usual for people involved with computers to complain of being inundated with information. There is no lack of information – there is a plethora of the stuff. Please give me *less* information, not more!!!

Maps and theories have their place, but are too simplistic and reductionist to do justice to the amazing, complex, mysterious creatures that we humans are. Surely one of the most mysterious events for anyone has to be an experience. When we experience a sunset, a sunrise, the birth of a child, the death of a parent, the presence of a loved one, and allow ourselves to open and be present to these experiences, we cannot help but be touched by something ineffable, something beyond description and dissection, something beyond some collection of brain chemicals and neuronal interactions. While all these and more might be happening, do we want to reduce experience to these petty abstractions? I know that I don’t and won’t, and remaining open to this happening, defying adequate description, and go-

ing further than any explanation, and remaining tantalizingly, invitingly, joyously mysterious.

*Coaching for Solutions* honors this mystery, has joy in its presence, welcomes it, and encourages it. Mystery for the *Coach for Solutions* is where we live, work, and play.



## Why coaching?

Coaching is the new face of therapy. It is the current form and latest manifestation of providing assistance, help, support for human beings in times of change, whether in repairing the damage of past change, or preparing to maximise the benefits of future change. It used to be trendy to have an analyst or therapist, and more recently personal coach for physical fitness became more popular. Top sports performers had always had a coach. Now there is a drift to having a coach for success in business as well as in personal life.

Coaching is about facilitating change - change in an individual, whether in business, everyday living, teaching. Life includes coping with change, and mastery in living will result from mastering responses to change. Milton H Erickson wrote [p442 in Haley's Advanced

Techniques] *“In the process of living, the price of survival is eternal vigilance and the willingness to learn. The sooner one becomes aware of realities and the sooner one adjusts to them, the quicker is the process of adjustment and the happier the experience of living.”*

*mastery in living will result from mastering responses to change*

Change is the one constant of our lives, and yet we sometimes rant against it, resist it, resent it, even die for it or at least in the cause of resisting it. Heraclitus likened the human condition to fire – always moving away for some place and always moving towards another, always becoming, and like fire, the becoming is unpredictable and chaotic. Lao Tzu reminded us of the power of water – it's passiveness cannot be resisted, and as it flows wherever it does with no effort [wu wei] it sweeps all before it. We see the devastation resulting from man made structures which appeared so solid and permanent disappearing in floods. We can be awed by this power or we can benefit from harnessing it in hydro-electric generation, or enjoy the sport of white

water rafting, where the traveller seeks to go with the parts of the flow that are going to take them in the direction they want to go in, hoping to stay as dry as possible, and if they are tipped over, learn to right themselves as quickly as possible, and continue on. The skill is in navigating, not resisting or controlling.

*Coaching for Solutions is like a river flowing home to the sea.*  
*[after Lao Tzu]*

Coaching is concerned with the flowing of living, but more than just going with the already existing flow, which will only take us where it will, as my Irish ancestors remind us “If you don’t know where you’re going, you might end up in a different place”. If we allow ourselves merely to be swept along with the tide, who knows where we will drift to. Coaching provides an opportunity to create a kind of rudder so that we can have some influence [never control] over the direction of our drifting. This provides the client with an opportunity to learn to navigate also.

*Why now?*

100 years ago, when empires thrived and expanded their territories, kings, tzars, and maharajas ruled with near total power. Life was leisurely for those in power, and tradition was emphasised as a virtue to be maintained. Archaeology was at its nadir and into this world, psychoanalysis emerged. There was time to dig up the past as a way of understanding present difficulties and it was expected that the analysand would defer to the analyst for direction. He had the authority. Woody Allen’s whimsical comment that he’d been in analysis for 10 years, and if there was no change in one more year, he’d try Lourdes has been used to scoff at the method of that time, overlooking the continuing benefit that some continue to have from this time honored approach.

50 years later, the hippy movement flourished in the US, but everywhere the youth of the day became disillusioned with their elders and their traditions, and lost interest in the past as a focus. With the advent of “the bomb” they saw no hope for their future, and so naturally attended to the present as all that was left for them. The “me” or “now” generation was giving full expression to its ideals including equality and bringing down of those who had previously held authority. Burn-

ing of draft cards in public was a flagrant expression of disdain for the old structures, and their disillusionment with “the establishment” continues to express itself in the drift away from main political parties in the western democracies. Cars and communication methods were speeding up, and were many aspects of life. In this milieu, Gestalt therapy emerged as a fitting expression of a speedier method of dealing with problems, concerned with completing any unfinished business from the past so the troubled person could be fully present and be ready to deal with their life. Clients and therapists were on first name terms, and shared the authority.

At the end of the 20<sup>th</sup> century the solution orientation derived from Milton Erickson and found expression in Steve de Shazer’s Brief Family Therapy approach, the innovative work of Paul Watzlawick, John Weakland, Richard Fisch, Jay Haley, Cloe Madanes at MRI and Bill O’Hanlon’s Possibility Therapy. They all gained recognition as being relevant to the contemporary concerns. The pace of life and change was escalating and an obsession with the future began to emerge. Business began to speak of customer satisfaction and therapy clients would be invited to generate their own directions, specify their own requirements, and decide when they were ready to stop therapy.

This shift of orientation from the past through the present to the future; the alteration in power relations transferring from therapist through equal sharing to the client; and the speeding up of the process which began to emerge in the solution oriented approach has finally come to maturity. In the solution orientation, the therapist having shed their own training in problem solving had then to shift their client’s perspective from problem solving to solution generating. In coaching, this is no longer required. Problems are frowned upon. Explanations are put aside. Solutions are given pre-eminence.

This new approach has been described as an emergent paradigm – a new structure of understanding what we understand, an emerging change in the way human beings observe themselves and their world to make sense of it in contemporary society. This paradigm shift is not merely a minor change, It is a fundamental alteration in the very foundation of our life. Instead of using language to explore an independent REALITY - considered as external and independent - we are relating to the many “realities” expressed in our global village by a multitude of versions or “multiversa” as Maturana calls them. We are now recognising that who we are, our very identity can be brought forth in language, in conversations with others, and invites us into the world of

possibilities which were unthinkable, and so, unavailable in the previous paradigm.

Instead of attempting to control, we are now invited to explore influence. Rather than accumulating representations and descriptions by gathering a mountain of information, we are called into action – action which alters who we are as human beings, and brings forth our future identity in ways that could not be predicted, only anticipated.

The body can transform from a container which limits the expression of the “true self” into a repository of useful learnings from the past, and a place of learning for a fuller future.

We are reminded of the words of Shakespeare’s Hamlet - “There are more things than can be dreamed of in your philosophy” and we are invited to look into the mystery, the unknowable, and create peace within ourselves knowing that there is so much we cannot know. This knowing that we don’t know, or cognitive blindness, can be daunting at first, but soon can settle into a comfortable recognition and congruency, as if we have always known that. It can be a massive relief not to have to pretend any more.

It is as if 50 years after Erickson was already using these ideas, 20 years after his death, the world finally was ready to hear what he was saying. We now have the ears to hear, and can catch up with where this remarkable explorer was already working all those years ago. We can benefit from this timely arrival of a new dance, a new conversation, a new opportunity to lessen suffering and expand possibilities – in our clients, ourselves, our world.

### *The Mood of Coaching for Solutions*

The legacy of two ancient Greek gods can be instructive here. Prometheus [“Forethought”] made the first man and woman from clay, cunningly stole fire from heaven and gave it to mankind, taught the use of plants for healing and the cultivation of the ground. For his efforts, he was condemned to be chained to a rock where a vulture fed daily from his liver, which grew back overnight, only to be eaten again the next day for 30 years or perhaps 30,000 years. Throughout all his agony, he suffered willingly. His suffering was noble, because it was for a good cause, and there was no repentance. Dionysus was a different entity. He is the Roman Bacchus, the god of wine and revelry, but also the god of the senses, the earth, of play, joy and celebration. The puri-

tan in us would continue to vote for Prometheus, and yet how much of our suffering is for some “noble cause”, creating a heaviness in our soul, and how much of our life at its best is celebrating the joy and lightness of existence? Prometheus can ground Dionysus and Dionysus can lift Prometheus. They can coach each other, creating a balance.

*Prometheus can ground Dionysus and Dionysus can lift Prometheus.*

# The Language of Coaching

After Maturana and Heidegger, we can appreciate that language does more than describe an already existing world. Language can disclose different worlds, allow a whole range of worlds to show up, to be created.

# Presuppositional Questions

Presuppositional questions are presuppositional because they presuppose something. An unhelpful example might be “When are you feeling your worst?”. A more helpful one might be “What’s different when you’re feeling at your best?”.

When we ask a presuppositional question, we are not seeking information, we are inviting the client to look into an experience which may only appear in response to the question. “What can we focus on today, that would be helpful to you?” allows the client to begin to explore a possible direction, with the opportunity to begin to articulate this direction, and in the process of articulation, to begin the process of making it not only realisable, but actually real.

“When you are experiencing [whatever the missing resource may be], what is different for you? How do others respond when you are more confident / peaceful / settled / whatever?” does more than ask for a memory or imagined prediction of such an experience. The question assists in creating the experience – the one the client is missing, and wanting.

“What would you like to learn from reading this book?” evokes a responsiveness, a direction for exploration, a sensitivity towards what someone might want to learn, and so, give the direction and beginning substance to that learning. If someone wants to learn to be more confident, to have more clients, the articulation of these desires begins to give shape to the presence of the outcome. The confidence, the clients, begin to take shape, like when a mist lifts and the sea, the hills, the world begins to emerge from where it was, previously unseen.

Before these questions, it was as if the missing experiences were not possible, or if possible, unattainable. After the response to the questions, the goals become possible, attainable, and maybe even obviously easy.

# Declarations

When we say “I’m going to enroll in a coaching programme” the future of the speaker, and of their family, maybe their workmates is altered. The future of the other participants is altered. All these alterations are a consequence of the declaration, and the programme itself is the result of a declaration that it will happen. Without that declaration, there would be no coaching programme.

We live in an everyday understanding that words are cheap. Words don’t mean much, and while this can be so, the power of declarations is quite extraordinary. When we say “I am going to ...”, whatever that may be, out whole universe changes shape and direction and begins to align itself with that declaration. This is no new age wish list, it is simply a matter of focus, and clarifying what is important to us, and our future actions, so that they can be more coherent, more coordinated, more aligned. As a direct consequence, the direction and substance of the declaration begin to manifest.

*Erickson helped a house bound woman to rejoin the world after she had farted loudly in public, and decided [declared] that she was not ever going to risk that embarrassment again. He informed this very religious woman that her anus was a miracle of god’s creation in that it retain liquid and solid material above, while expelling gaseous below – something that man could not achieve – and that to complain about this would be a blasphemy against the work of god. Erickson’s declaration that her farting was a godly act changed her experience, including her future, and she could go out again.*

We have all had many experiences when we have been undecided about something, and then find ourselves saying silently to ourselves, or to another – “I’m just going to do it!” and instantly the confusion and conflict disperse and a mood of settled action is created. Something that we were not able to do begins to shape who we are, and we can become someone who can perform the action, when before the declaration, we knew it was impossible, beyond us, given who we are.

Declarations help to shape our identity and our future.



## Indirect language.

The language of Ericksonian hypnosis alerts us to the value of indirection. Instead of telling a client to shape up, keep their commitments, do the hard stuff, we can invite them, and a very different mood is created, often one that is more likely to lead to effective action. If we begin our speaking with “Perhaps you could ...” or “I wonder when you’ll be ready to ...” the desired action is made more doable. It is softened, and some of the effort is dissolved, simply by the offering of this way of speaking.

If we ask a client if they would rather feel more confident so they can increase their practice numbers or would they prefer to increase their numbers to add to their confidence, both results are made more achievable in the way the communication is constructed.

“While you’re on your feet, can you put the cat out?” is a form of speaking that we have all responded to many times. This linking of an undeniable [you’re on your feet] with a desirable [put the cat out] doesn’t guaran-

tee the movement of the cat, but it makes it more likely, and has a multitude of applications in our coaching interactions, and can be such a delightful assistance in smoothing the way for the client – particularly if the action is one they are interested in and have been having difficulty with.

Metaphors provide a wonderful and gentle method of offering ideas and possibilities to clients. If we tell a client that someone, not unlike themselves had a similar concern and after working with us, they were able to deal with their issue, and achieve their goal, there is no sense of compulsion in the speaking, but rather a gentle hint that since someone else was able to succeed, then maybe they could also. Other life metaphors can also be invaluable in connecting different individuals with their uniquely individual experiences, and lead to an achievement of their own unique outcome. Metaphors offer possibilities. They never force, so the client is given the opportunity to take the hint, and if the hint is in a direction they say they want to follow, then, it is most likely that they will respond, and their response will be a function of them, not us.

These recognitions can reconnect us with the everyday magic that language is. As Monkey reminded us “With our words, we make the world.”

# Engaging the coaching client

The majority of clients who ask for coaching will be “customers” and will readily respond to our coaching conversation, moving satisfyingly towards their desired outcome.

There will be some who are sincere in wanting to shift their experience, but express impediments to change which are outside their field of influence such as the economic situation or the mood of the organisation they are a part of. These “complainants” require some preliminary work to engage them in their coaching process. Before we can even begin to explore resources and relate these to possible outcomes, we will first need to connect them with their own resourcefulness by acknowledging their perceived difficulty, and affirm their assessment that the block is real and really beyond their control, and then find a way of offering them a sincere compliment, affirming their self worth, their legiti-

macy, the importance of the difficulty to them as a concerned human being.

These steps have the effect of predictably defusing many of the perceived blocks to movement, and small and gradual changes can be encouraged, perhaps giving even more importance to minimising the pace and intensity of the change process.

Some clients will be sent by another – a manager, spouse, or colleague – informing us, if we have ears to listen, that they are asking for coaching because so and so said it would help. Such a client is letting us know that they have minimal investment in their process, and are alerting us to the necessity of agreeing with them if we are to avoid a conflict, and then exploring, very sensitively, what that recommending individual had in mind or what that person’s expectation might have been in recommending coaching. Then and only then can we begin to tentatively explore what the smallest and easiest step might be if we are all to be spared a long and boring coaching process. Sometimes the hope of avoiding coaching, a client will give a little, and the possibility that this will be sufficient to set some other changes happening in the system so the dilemma which had precipitated the request for coaching will have dissipated.

# Strategies

Exploring how someone has achieved success previously can open ways of connecting with similar processes again. If a client is wanting to become more active in designing their career, we can ask them how they have made other good decisions in the past. Did they write down the pros and cons, did they ask a mentor, did they toss a coin – what did they do, that they might be able to repeat?

It is also valuable at times to outline the specific steps, even if the details might seem petty. Clarifying the micro-steps can transform a vague amorphous wish into a series of doable actions which can be acted on immediately.

Adding in extra elements can also assist in disrupting any unhelpful activities. If procrastination interrupts a

client getting on with a project, we can prescribe a set time for procrastination – we can insist that they prepare themselves for the task, and then intentionally refrain from beginning or exactly 5 minutes, or 95 seconds, or some other interval which is sufficiently disruptive to the procrastination behaviour. We might ask them to ring a mentor or a colleague and inform that person exactly what they are not doing. The intervention can even be as trivial as asking them to put on their slippers. Just changing the pattern can be enough to disrupt the unwanted behaviour.

Strategies can also bring a lovely mood of play and lightness to a previously heavy situation.

# Reframing

Because humans beings are concerned beings, when some important concern is threatened, we will experience some interruption to our experience. This concern can appear as a problem, and can also become apparent as a desire to achieve a goal, to enhance our performance.

To articulate this concern has a predictable outcome of affirming the being of the individual, and so, calls forth more of who they are and who they can become, to everyone's benefit. When a client says they want to improve their performance, the fact that they want to improve it, allows us to feel safe in saying "Performing well is important to you" and although this could be heard as a truism, given that it is more or less a repetition of their own statement, it has the effect of clarify-

ing the concern by articulating it, and affirms their wanting to improve as worthwhile.

# Emotions in Coaching

When we consider emotions as more than sentiments and body sensations, and look for associated actions or clusters of actions, a whole new world of observations and design appears. Emotions provide a unique and powerful window into experience for the coach and the client. We can explore a variety of emotions that will facilitate the coach to be effective, and a similar range of emotions that are likely to benefit the client.

Because of the contagious nature of emotions, any emotion that we as coaches have, can influence the emotional experience of the client, and of course the flow is in two directions. Inhabiting helpful emotions we can add to our comfort and effectiveness, and have some protection from unhelpful emotions the client might be living.

Let us explore trusting, respecting, curiosity, lightness and confidence as important but not exclusively relevant for the coach.

## Trusting for the coach

In “Building Trust”, Solomon and Flores emphasise the important of trusting as an emotion to offer the other, a predisposition towards the other as a way of facilitating an experience of the other being more trusting towards us, and themselves. The idea of trust as an emotion to build - not just something to have is also expansive. The authors distinguish between simple trust, such as a child has, and authentic trust, which they claim contains the possibility of betrayal. Once the immediate discomfort of this idea is accepted, a greater degree of engagement is sponsored, which is always going to be helpful to generating solutions.

The value of building trust, once accepted, leads to the question of how can we do that. How can we build trust that is authentic and more than a chance experience to be hoped for? What are the steps involved? How can

we begin? How can we anticipate any betrayal at an early stage without becoming paranoid?

We can say that although trusting will be different for different people, in general this emotion required a willingness to risk something of oneself, for the coach to suspend for a time a focus on the coach's own concerns, and accept, for a time, the clients opinions, needs, concerns. We have all had many experiences of this emotion towards significant others as we grew up – parents, teachers, authority figures – and also our own self. Learning to walk, learning skills at school, learning from a driving or swimming or skiing instructor are part of many individuals' experience.

As coaches, we can ask ourselves “How did we do that?”, “How did we learn that?”, “What was the beginning step, and the next that followed?”, “How did we know if our trusting was being honored, and if our trusting was betrayed, how did we deal with this effectively?”.

We can learn to trust.

Respecting from the coach

Respect comes from the Latin “re” again and “spectere” to look, and implies a second look. When we respect someone or something, we accept it as a legitimate other, without any inclination to change, improve, fix, or otherwise interfere with them or it. Respect is closely associated with Maturana's biological understanding of love as THE fundamental human social emotion, and provides a context for coaching interactions which are genuine, open, free of criticism and then allow invite the client to feel safe and supported at the level of their being. When a client experiences being respected by a coach, they are permitted to explore possibilities and options, supported rather than diminished, and so can enhance the fullness of their experience as a resourceful human being.

Curiosity in the coach

Curiosity is an emotion in which we put certainty aside and approach a situation with a willingness to discover something that was not knowable previously. Usually we are curious about a novel experience, but we can also be curious about something familiar, and be led to discover valuable resources previously overlooked because we “knew” the situation. Curiosity brings with it a strong presupposition that there is something worth-

while to discover, and although it necessitated uncertainty that value will result, it makes the discovery more likely.

Erickson was renowned for his curiosity, and it is an emotion which drives observing, and adds passion to the process.

### Lightness in the coach

Lightness as an emotion brings an experience of ease and freedom. We feel light when we are in “the flow”, “the zone”, “the groove”, or as Heidegger wrote “the clearing”. We can generate this emotion by putting doubts and unwanted possibilities aside, and holding the possibility that at any moment the resolution can appear out of nowhere for no good reason.

Since so many dilemmas or issues that bring a client for coaching have importance to them, it is not unusual for them to have an associated mood of heaviness. If we transmit lightness, we can avoid being weighed down by the client’s heaviness, and dilute or transform this into a mood of lightness in the client, which will facilitate any coaching interaction.

### Confidence for the coach

Fernando Flores defined confidence as knowing our competences and incompetences. Our everyday understanding is related to competence, and the incompetence is often omitted. By including it, confidence becomes much more attainable, and makes the “with faith” [Latin con + fides] doable. We experience confidence when we can provide examples for ourselves or others that we have handled similar situations previously, or that we have learnt sufficient to be able to handle them now. We feel confident when we can say “I can do this” and be coherent between our speaking and our emotion.

### Helpful emotions in the client

Trusting others in an authentic manner, trusting the self, experiencing respect for others and the self, being curious rather than certain about the absence of possibilities, and confidence are emotions that are likely to be crucial for clients seeking coaching. Although they are all related to each other, they will assume differing importance for individual clients, and thorough appreciation and willingness to engage in emotions as an area of change will add flexibility and power to any coaching conversation.

# Coaching conversations

Maturana also reminded us about conversations [con + versare – from Latin to turn or change together]. As languaging and emotioning braid together in a dance of creation, a shift in the languaging allows for a different emotioning to be created, and as that emotioning becomes more influential, new languaging becomes possible. When a coach respects a client, that client is not only more able to speak about concerns with the coach, but can begin to articulate resources that might otherwise be unrealised. As those possibilities appear for exploration and learning, there is a natural tendency for the client to experience even greater respect, and so the spiral continues its beautiful and satisfying revolution.



## The body in coaching

While many emotions can be identified and helpfully harnessed to coach a client towards their goal, there are some that have become entrenched or embodied in a client. We can call these embodied emotions “moods”, and moods have a powerful inclination to change a person’s bodyhood – how their body is configured, how it moves – often in ways that are not obvious or easily accessible. Here the old familiar moods of resentment and resignation are likely to create stuckness, and until they are adequately taken care of, progress is likely to be slow or halted.

Working directly with a resentful client’s body by asking them to relax their jaw, lower their shoulders, loosen their fists, can allow for a mood of acceptance to appear and provide an opportunity for the client to learn this more helpful mood.

Asking a resigned client to lift their gaze, to allow their shoulders to straighten and move back, to stand, perhaps in an elevated position on a table or a tall building can create new horizons of possibilities, dissolving the unwanted mood that was holding them back.

Even if resentment and resignation are not an impediment, moods of acceptance and possibility are likely to foster coaching changes, and are worth cultivating in the client, and of course in the coach as well.

Any other mood which is found to be relevant, discovered by surprise, or observed by the coach before the client recognises it can be explored most beneficially through the body. Confidence can be explored as a body stance – explored, practiced, and learnt. Resilience, flexibility, and any other desired general attitude [mood] can be explored in this manner so the learning is more than a good idea that *should* be used, and becomes an embodied learning that is just there ready to be used without any need for intentional awareness.

# Hypnosis and coaching

Because hypnosis has the capacity to assist someone to focus their attention, to allow them to become absorbed in an experience, and generate an experience, it can be a delightful adjunct for a *Coach for Solutions*.

Asking someone how they would like to be can create a direction for a client. Asking how they will feel, how others will react will add texture to the idea. Asking what the smallest and easiest step that they could begin to take in that direction provides a place to begin, generating the actions required to achieve their desired outcome, but hypnosis can assist a client to have the experience in a more richly textured way, as if they already have achieved it. This experience is then more readily available to them as a personal and present resource. They can even look back from that future projection

and discover how they were best able to achieve this. They can experience the surroundings, the self talk, the emotions and the bodily expression of the experience, giving it a totality - a bodily felt experience that speaking *about* it can only point towards.

Hypnosis can also be wonderful as a way of creating a mood of openness and trust, of learning at the beginning of a coaching session, and also for time to reflect and let learning settle at the completion of a session.

Hypnosis is not required for coaching to be effective, but it can be a delightful foundation and addition to any coaching conversation.

# Core competencies for Coaching for Solutions

What are the core competencies which a *Coach for Solutions* will want to learn? They will all be linguistic, conversational, and eventually embodied, and will include

Engaging the client,

Being flexible,

Listening for solutions,

Maintaining his or her own mood,

Dealing with criticism,

Knowing when to refer on or stop.

This list is not intended to be sufficient, but merely to begin an inquiry into this central concern. Additional work is yet to be done on how to generate these competencies, and how to assess them.

CHAPTER 3

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# The Coaching Relationship

Listening, Generating trust & Sacredness

# Listening

Listening is one of the fundamental aspects of language. It is a fundamental act, if not the fundamental act of the solution oriented approach. When we assume that clients have resources, and only experience problems when disconnected from these resources or their resourcefulness, we will naturally want to listen *for* what resources may be missing in their problem experience, where these resources may already be present in their functioning life, how this particular individual connects experiences, learns experiences, embodies experiences. All these processes involve listening to the particular client rather to some theory, or our own ideas of what might be helpful.

Scott Miller, Barry Duncan & Jaqueline Sparks [“The Myth of the Magic Pill” *Psychotherapy in Australia* vol

6 no 3 May 2000] write about the importance of listening to the client’s experience, their stories, their goals to form a strong relationship. Michael Lambert’s 1992 research is quoted in *The Family Therapy Networker* July/August 1997 by Barry Duncan, Mark Hubble & Scott Miller “Stepping off the Throne” p27 & 28, in which client factors were responsible for 40% of clients’ improvement, therapeutic alliance for 30%, and technique for a mere 15%. This adds further weight to the importance of listening to the client.

In Rafael Echeverria’s beautiful paper “On Listening: The Hidden Side of Language”, he reminds us that listening is primary and speaking is secondary, and by shifting the focus from intentions [an issue for the speaker] to concerns [an issue for the listener], a whole new way of relating opens for us. He reminds us that listening is far from the passive act that we assume in our everyday understanding. Listening is an active process, and one we can learn. I would say that if we want to be an effective *Coach for Solutions*, mastering listening will be a prime learning.

He claims that we are always acting to take care of a concern [not an unconscious intention] and sometimes these concerns are more than personal, and may be social or cultural. When we listen for concerns, we can

create stories about the speaker and listener that give meaning to the interaction. If we can't identify a story that makes sense, we are disturbed and can question if there is some craziness about. "When we listen, we listen from our current engagement in the world. ... Since speaking is action ... can bring forth a new future."

Further, Rafael alerts us to openness as the fundamental posture of listening ***which allows us to listen to the other and not to ourselves*** [my emphasis]. Even though we are a closed system, after Maturana's claims, we can still listen to another as another because we share a common humanity. We can also listen to differences by being open, since we are distinct human beings with differing histories and experiences. I love what Terrance wrote: "Homo sum; humani nil a me alienum puto." [I am a man; nothing human is alien to me"] after I was able to get past my initial anguish.

"Communicative interaction is like a dance" and so the context of the conversation that is already happening conditions our listening. Because the mood of a conversation will influence the meaning and direction it takes, if we wish to learn effective listening, we will need to learn to observe our mood and the mood of the other. We can listen to what is being said, what we are thinking, and observe our body and that of the other. We

speak to be listened to, and our speaking creates our identity in the listening of the other. They make assessments about us, and create stories about us related to their future concerns, and so this will be a core concern if we are wanting to build a career for ourselves and our work.

The issue of trust is a crucial assessment that will be generated, and clients will certainly be listening for our trustworthiness, and we will be listening for examples of self trust in them so we can reconnect them with this crucial experience.

Although we can never predict how another will listen to what we say, we can explore this area, and learn.

# Generating Trust

Can there be a more important concern? Trust forms the basis of any important relationship, and is a cause, in its absence, of many if not all relationship problems and breakdowns. We all know the importance of trust, and yet we are wary. We have all been burnt, disappointed, let down, and may have seen or experienced the problem of being too trusting, or repairing trust only to be hurt again, and again.

One of the ways that people are oriented to their world is to be trusting first, risking being let down, or being distrustful with the hope of being corrected. The first orientation, which we can legitimately call a mood, is naivety and demands betrayal. The second, paranoia, already expects betrayal, and can blind such a person to trustworthy behaviour even when it is demon-

strated. If either can be recognised as a position, a mood, and used as a way of widening a perspective to include the opposite, then learning becomes possible, but mostly we swing from one extreme to the other – paranoia, naïve trust, betrayal, more paranoia.

There is a middle way – prudence. Prudence is a mood in which we begin by recognising past betrayal and allow a window of trust, with a willingness to recognise trust when it appears, and to even foster its development. The Berlin Wall came down because of prudence. The US and USSR openly expressed their mutual distrust, and sent their own observers to witness the demobilisation of the other side's nuclear weapons. Beginning from a solid and real mistrust, trust was able to evolve, and Gorbachov was able to visit Reagan and they could embrace – something unthinkable a short time previously. Whatever the consequences might have been, this provided a dramatic example of the power of prudence.

Flores has written a seminal book with Solomon “Building Trust in Business, Politics, Relationships, and Life” Oxford University Press 2001 in which they succeed in giving some substance to a concern which is so ethereal, and yet so central to us humans. Some of the many important contributions this book makes include

the shift in orientation from trustworthiness to trusting, reminding us that building trust is something we **do**, that this is “ ... **the** problem in human relationships”, and leads to a kind of freedom which influences our affluence and physical health. They write about the difference between basic trust – the trust that a baby is born with, and authentic trust, which they insist brings the possibility of betrayal. They claim that trust can be created by making and keeping commitments to each other, and offer us an elegant foundation.

How can we generate a client’s trust in themselves?

Any time a client comes for coaching trust issues will be somewhere close. Even though coaching is not about problem solving, many clients will have some doubts about their own abilities, and concerns about self trust will be in the room. These doubts are likely to be part of their decision to ask for coaching, and unless they are attended to, progress is likely to be slowed. Unless a client can trust themselves, they can hardly learn and move on.

The first step is to bring trust into the conversation, either overtly or indirectly. How has a client recognised the trustworthiness of another on previous occasions? If they were able to do this in the future, what difference would it make? How could they recognise their own trustworthiness? When someone has let them down, or they have let themselves down, how have they handled the situation towards repair so that things were back on track with minimal damage?

We all know much about trust by our experience of it when it’s there, however transparent, and also by our experience of its absence as an interruption of the transparency. By orienting ourselves and our client to the times when trust and trusting works well for us, we can connect more effectively with this experience, and learn to make good use of it as it drops into transparency again as an automatic process which has been embodied as an automatic learning.

How can we generate a client’s trust in us?

The more trusting we are, the more likely it is that we will be trusted. This is provided, of course, that our



trusting is “authentic” in Flores’ and Solomon’s terminology. Trust, like any mood, is infectious, and tends to spread. We can even generate trust by complaining if a client has broken our trust. It might seem strange, but if the relationship is built on the assumption of trust and there is some damage, by articulating the original trust, and alerting the client to their letting us down, trust can be reinstated immediately, and strongly, perhaps after an apology. The same applies if we let a client down.

Flores’ distinctions within trust are so helpful here. By looking within trust and identifying sincerity, competence, and reliability as three domains of trust, we can identify more accurately what is working and what might have gone wrong. If we want our clients to trust us, we can take care of our sincerity simply by being straight with them, not lying, not pretending. Concerns about competence are to do with our learning both past and future – are we keeping our skills current? Are we committed to ongoing learning as part of our professional life? Reliability brings us face to face with promising, and keeping our word. If we say we will or will not do something, then we will create reliability by doing what we say, and not doing what we say we won’t do. It’s that simple, however challenging.

# Sacredness

Spirituality involves an experience of connecting with someone or something beyond the self, whether with a supreme being, the land, a group of people or creatures, another individual, or even with our own self. Conceptualising is insufficient, and this connection is only effective if it is experienced.

In any spiritual experience, it is likely that there will be an experience of mystery – something beyond explanation, beyond description, beyond conceptualising. It is this mystery that is at the heart of the sacred. It is the sacred which gives special importance to experiences – ones that we hold dear, important to our being, beyond possessing or understanding.

In a scientific age everything has to be explained. In the information age, everything has to be classified. With

the business of modern western life, doing and having become imperative attention grabbers, and it is all too easy to be seduced by the contemporary religion of material consumerism, and even to attempt to tie down spirituality and market it as one more product to acquire and consume on demand.

Attending to the mysterious aspect of our life, the ineffable quality of our human experience can allow a putting aside of our arrogance, our god-like presumed power to control the environment, the world, even ourselves, and be present to the humbling experience of seeing our temporary, minute, ineffectual presence in the totality of the universe.

There can be something healing in the relief of not needing to pretend that we are gods, that we are mere humans, that we are here in a small way, for a small time, and more fully accepting our place with humility and settlement.

We can think of spirituality as the connecting, and sacredness the mystery of the experience which is generalised from this connection.

Loa Tzu writes in Chapter 29:

*“Do you think you can take over the universe and improve it?”*

*I do not believe it can be done.*

*The universe is sacred.*

*You cannot improve it.*

*If you try to change it, you will ruin it.*

*If you try to hold it you will lose it.”*

And in Chapter 49:

*“The world is ruled by letting things take their course.*

*It cannot be ruled by interfering.”*

# Learning Learning

Learning is such an integral part of life that we can so easily overlook it, take it for granted, allow it to be something in the background of our life, transparent. And yet, with all the changes implicit in living in a world of escalating change, the necessity of dealing with the changes becomes important if we want to survive, and imperative if we are to thrive. Erickson's comment that all our life we are learning juxtaposes living and learning with his usually incisive clarity.

Lao Tzu reminds us in Chapter 76 of his Tao Te Ching:-

*A man is born gentle and weak.*

*At his death he is hard and stiff.*

*Green plants are tender and filled with sap.*

*At their death they are withered and dry.*

*Therefore the stiff and unbending is the disciple of death.*

*The gentle and yielding is the disciple of life.*

*Thus an army without flexibility never wins a battle.*

*A tree that is unbending is easily broken.*

*The hard and strong will fall.*

*The soft and weak will overcome.*

# Learning Coaching

Although problems are not the substance of *Coaching for Solutions*, and rather the reason people seek out therapy or counselling, they are the substance of living and are a result of the breaking of a transparency, requiring a response to change, adaptation, or learning. Problems are interruptions or breakdowns which we assess negatively. There are other kinds of “problems”, other kinds of interruptions, ones that we assess positively. Fernando Flores calls them breakdowns, or after Heidegger, a breaking down in the transparency of living. These positive problems or positive breakdowns are the raw material of *Coaching for Solutions*.

Whenever there is a breaking of a transparency, we find ourselves in a situation of either adapting through learning ... or ... suffering. The suffering is the content

for counselling with the hope of lessening or dissolving it, whereas adapting and learning are the content, even the context of the solution orientation in general, and *Coaching for Solutions* quintessentially.

Any lingering difficulties in adapting to change can be viewed as a lack of learning or a blindness to the specific learning, or to learning itself. Where the individual assesses that the learning required is beyond their capacity there is an additional preliminary step to assist this person to get past their resignation and connect them with the possibility of their learning. We can assist a client to learn by associating them with their resourcefulness, accepting the invitation to learn whatever the change invites them into. *Coaching for Solutions* will have these concerns at the forefront as an obsession.

We humans can avoid learning by assuming that we already possesses the truth, the way, the answer, remaining “right” in the face of any experience which deviates from our ideal, and which assumes that to go along with the changes we face would betray our beliefs. To solve a problem by adapting and learning would then create an even worse problem - this time a moral or ethical one. This solution would then become the prob-

lem, instead of keeping the problem as the solution in that as long as the problem remains, one's moral or ethical stand is in place. Prometheus thrives here, and can even advocate maintaining the problem as noble suffering rather than solving it and surrendering to the ways of the devil, the flesh, the world, or something definitely evil and to be avoided. Fear and certitude are the predominant emotions.

We could define a problem then as some difficulty experienced in learning to adapt to a change. This definition is only one of many, and is offered as one way of designing interventions, and which invites anyone who is suffering to move into the space of normality, and creates the possibility of learning. It follows then that any problem, whatever its form or magnitude can then be viewed as an invitation to learning. Some invitations will be soft, others imperative. Curiosity and trusting are the predominant emotions.

Some learning require the application of a learning which is already learnt in another area of experience, while some will require learning something new. In the former, we can think of a problem as a circumstance in which a specific resource is not being utilised, that if it were, there would be no problem, and which is being utilised in another area of the client's life which is not

problematic. If the latter, then we can ask "how have you learnt previously?" or "how do you prefer to learn?" so setting up the conversation of learning from past learnings - learning to learn.

Learning requires a mood of curiosity, possibility, and trust. Erickson's invitation to "Trust your unconscious" has a direct relevance. Without learning we are condemned to merely surviving - to endlessly repeating a loop of past behaviour. Bill O'Hanlon speaks of Problem territory as being like the same damn thing over and over, while Solution territory is one damn thing after another. With learning comes the opportunity to explore, wonder, adapt, experience liveliness, joy, passion, and lots of other goodies. This opportunity is an area of concern in the solution orientation generally, but will be the prime focus and concern in *Coaching for Solutions*.

*Coaching for Solutions* then transforms into assisting someone to learn. Learning to be a *Coach for Solutions* then requires learning to facilitate learning in others. *Coaching a Coach for Solutions* becomes facilitating someone to facilitate someone to facilitate their own experience and so learning to experience facilitation. How different this is from attempting to fix some defective person!!!

*A Coach for Solutions* will then learn to generate a mood which would foster learning in their client, and coaches of coaches in their students. This invites a watchful expectant respect for the client, and demands a putting aside of any of the student's certainties, prejudiced, opinions, and expectations. It's not so much a matter of learning how to be, but also how to not be; not only what to do, but also what to not do. Lao Tzu asks "*Who can remain still until the moment of action?*" in Chapter 15 of Tao Te Ching.

# Learning Sensitivity

How we are relating to learning is changing. Until recently, we thought of knowing as acquiring information, arranging or computing that information to create an understanding or a model of understanding which we could then act on - something like making a map of an area of country and then using the map to find our way around.

We can appreciate learning as an assessment made about differential capabilities occurring over time. If at one time we are not able to perform a particular action, and at a later time we are able to, we say that learning has occurred. It is crucial to distinguish education from training here. Education – from the Latin “educare” – “to draw out” is very different from the imparting of information requiring that it be taken in, or training

which requires a different predetermined behaviour. Imparting information and training require a passivity by the student, and bring a mood of fear with a concern for control. Education is a creative experience requiring active participation by the student, and brings a mood of legitimacy, curiosity, and openness.

There is a crisis in learning at this time in our history, due in part to the assumption that learning is linked with information. Dissatisfaction, frustration, and resignation are part of the “education” system from primary through to post-tertiary. These problem-generating approaches allow for coping or managing situations, but unwittingly preclude moving beyond them. Learning as we are exploring here allows the possibility of moving past or beyond a situation and creating a different preferred experience.

A map maker would be expected to get to know an area to be mapped; to wander around in it, not necessarily knowing what he was looking for, and then beginning to notice certain patterns – hills, rivers, flats for cultivation, etc. The value of the map is that it allows those who follow to go more directly or to look with specific concerns in mind, and avoid the need for repetitive exploration with its necessary blind alleys, false hunches, mistakes, etc.



Once the map user begins to use the map, they soon stop referring to it, and begin to find their own way around, perhaps referring to the map from time to time if they are uncertain or wish to explore something different. They may even make their own map, which they use as a reference until they no longer need it.

Any map becomes less and less important, except for historical interest, and then traveling becomes transparent, automatic, outside of awareness, habitual.

Captain Cook discovered Botany Bay on the East coast of Australia and wrote glowingly about its potential and only noticed Port Jackson [now Sydney] as he sailed past it. Although his judgements subsequently were seen to be incorrect, his mapping of the East coast of Australia made future exploration possible by serving as a starting point for future map makers.

When we move into a different house, we begin to discover which room is which; where to sleep, where's the bathroom, toilet, kitchen, etc. Later in the day, we begin to explore light switches, power points, and door locks. Still later, we might look for a switch board, a tap to turn off the water at the mains, the hot water system. As we continue to live in this house, we begin to discover more about the house, and also more about what is to be discovered that we didn't even think to

look for at first – perhaps an extra storage cupboard we overlooked at first, perhaps a rose that comes into bloom that we previously overlooked. We may also discover tasks to attend to – squeaky hinges, badly fitting doors, weeds in the garden – none of which were apparent when we first moved in. We may even rearrange the rooms, repaint them, perhaps even pull down a wall, or extend the house. Living in this new house allows us to become more sensitive to the house as we are in the experience of living in it, and we feel at home when the experiences become transparent.

When we are learning something new, such as *Coaching for Solutions*, we can put ourselves in the experience, not knowing what we should be looking for, not knowing what to ask, what to say, how to respond, and yet as the process continues, we begin to discover, each individually, how to find our way round this new territory.

Wittgenstein wrote:

*“My propositions are elucidatory in this way: he who understands me finally recognises them as senseless, when he has climbed out through them, on them, over them. [He must so to speak throw away the ladder, af-*

*ter he has climbed up on it.] He must surmount these propositions; then he sees the world rightly.*

*Whereof one cannot speak, thereof one must remain silent.”*

The one map maker could make many different maps of the same area – topography, soil types, vegetation – for different map users – builders, gardeners, farmers – but the process of map making involves making distinctions or creating ways of referring to the area which would have already become transparent to the map maker.

What is the experience for the map maker, before he makes the map? How does he get to know the area so that he can begin to map it – not just in one way, but in a variety of ways? In our everyday speaking we would say that he gets to know the area, becomes familiar with it, experiences it, gets used to it. In this writing I am going to use the notion of “sensitivity” as used by Spinoza, Flores and Dreyfus in “Disclosing New Worlds” [p39] Their writing is a gem – one of those articulations which reveals a whole new world or ‘discloses’ it as they would say.

*“This book, then, is attempting to develop sensitivities, not knowledge. Once one has a sensitivity to something such as food, decency, certain kinds of beauty, or even the pleasure of hiking, one is already on the path of refining and developing that sensitivity. One sees food, decent behaviour, beauty, and hiking trails in a new light. They draw one to them in a way they did not before. As one is drawn, time and time again, one then continuously develops one’s skills for dealing with what one is sensitive to.”*

The idea of developing sensitivities is so elegant. It describes so accurately our raw experience of learning, and bypasses the seductive pseudo imperative that academia has been speaking. Developing sensitivities allows us to reconnect with our own experience, with our individual ways of experiencing, and so, reconnects us with the heart and soul of learning itself.

We could say that the map maker learns the area by becoming sensitive to it over time and recurrent experience. Each recurrent experience allows for increased or new sensitivities – increased sensitivity in the ways of observing what has already been created and new sensitivities as a result of new ways of observing that might suddenly appear – as if from nowhere. In looking for the direction of river flow and steepness of land for

grazing or crop cultivation, the map maker might notice tall, straight trees which could be used for house construction, or a new kind of bird or animal which could create the possibility for research or tourism.

The experience of becoming sensitive can also allow an increasing sensitivity to the process of being sensitive itself. As we develop more sensitivity to a particular way of observing, we begin to sense more ways of observing, and so on.

We can now say that learning, becoming more competent, finding our own way around some area – either physical or intellectual such as *Coaching for Solutions* – can be approached with the questions – “What would be useful for me to develop sensitivity to?” and “How could I develop these sensitivities?”.

We know from our everyday experience that if we want to learn something like riding a bike, another language or computer programme, that we get on the bike, into conversations in the new language, or in front of the computer and begin to “play”. This translates into any area of learning and invites us to get into the experiential soup of whatever we are wanting to learn.

Our everyday experience also teaches us that early on we will make many mistakes – fall off the bike, say the

wrong foreign word, press the wrong computer key – and that making these mistakes provides us with the actual experience of learning what we are wanting to learn. Mistakes are expected, welcomed, even encouraged. How different from the mood of most of our schooling, and post-school “education”!

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# Learning for the Observer

This process can begin as an intentional interruption to our automatic activity. We can intentionally create an opportunity to step aside from our habitual behaviour, and be glad to find ourselves being uncertain, not knowing what to do, where to go, what to say. We can recognise that we didn't know what to do, and ask for another to teach us. This will only happen if the issue is important to us, if something is missing for us and will require a willingness to open or soften to learning, perhaps observing others more skilled in this particular area, with a willingness to allow time and learning plateaus to happen.

Listening, curiosity are central here so the observer we are, our way of observing, can undergo a change, can learn, so we can again be less self aware as transpar-

ency returns. It can be helpful to reflect on what will facilitate this process, what can usefully be cleared out of the way so that we can be more “in touch with ourselves”, more centred, more together, less reactive, more available, more transparent.

# Learning Learning

I am claiming that problems are rooted in lack of adapting to change, i.e. lack of learning, and that *Coaching for Solutions* is concerned with providing opportunities for clients to learn. It is then of central concern to observe ongoingly what skills our clients may demonstrate in learning, and what additional assistance may be required to learn what they need to learn.

Sometimes *Coaching for Solutions* IS finding the area of learning to be explored. “If you don’t know where you are going, you might end up in a different place” – knowing where to go might be what’s missing. Once the area of learning is defined, the conversation can help to recall previous learnings, or previous attitudes to learning which can then allow the learning to proceed, and the solution to emerge.

Every human is blind to some area of experience, and if this blindness interferes with our functioning, we experience a problem. Problems can be resolved by recognising these areas of blindness, so we can literally begin to see or distinguish what was previously transparent. We can only intervene in a world we can see, sense and that we can become sensitive to.

If we ask a client, or ourself “How do you learn best?” or “What has helped you to learn previously?” or “What has the experience of learning been like for you when it has happened best?”, this can lead directly to the **experience** of learning which will be useful for this client or ourself. We may be told that it’s like playing, being curious, copying another, soaking up an experience, or even being present without any agenda, engaged, interested, passively waiting to be surprised in a mood of wonderment.

Identifying some blocks or impediments to learning allows us to ask “What’s missing?” and deal with those difficulties – to learn what will help us to move beyond them.

When we have difficulties with our learning, there is often a mood of fear identified with an assessment of lack of trust in the background.

When we ask “What’s missing?”, we will see variations of the answers to asking about when learning went well. If trust is missing, and in my experience self trust is always damaged in any problem situation, then we can invite a prudent exploration of the possibility of learning to regain trust – again we find ourself in the experience of learning. Other issues which may emerge may include humility if arrogance what blocking learning; or confidence if wariness of criticisms by others was problematic.

Maturana said that learning is an emotion, not a matter of information and that learning begins when the student takes the hand of the teacher. For this to happen, trust is a prerequisite, and instead of naively hoping, thus inviting betrayal, trust can emerge again, through an experience of learning. In this circularity, prudence brings with it the possibility of relearning to trust in a grounded, solid, manageable way. Trust as a resources which we need to live fully in the world is a core resource that will call us – a call from our soul to our soul and that of others. This relates to the exterior issue of the teacher and through that person to the world, and even more importantly, the interior – the reinstatement of trusting the self. Our own self is the one inescapable and recurrently present companion for any of us humans.

# Self Care for the Coach

# The Empathy Dilemma

We know intuitively and research confirms the importance of empathy. Empathy is defined in the Shorter Oxford Dictionary as “The power of projecting one’s personality into, and so fully understanding, the object of contemplation.” This contrasts with sympathy – “A [real or supposed] affinity between certain things, by virtue of which they are similarly or correspondingly affected by the same influence ...”

We can only begin to work with another when we can see or sense something of the experience of that other and avoid some kind of internal hoping which leads to a projection of our perception and answer which has about the same likelihood of being useful as a lottery ticket.

If we set out to observe the client’s experience, aware that we can never fully know another’s experience, we can only wonder and be curious about what that might be. Without this, we run the risk of imposing our blind certainty and damaging the trust in the therapeutic relationship. By maintaining curiosity, we ensure the integrity of the individual client’s experience and create rapport.

If we opt for sympathy rather than empathy, we run the risk of projecting our own experience and assuming that the client’s experience is similar, and again we risk missing the individuality of the client, and generating an experience of disrespect in them.

Bateson said that the probe we stick into another human being also has an end that sticks into us, and if we project anything of ourselves into another, we will be influenced for better or worse.

Hence the dilemma.

Without empathy we are doomed to isolation and lack of contact with our client, and with it, we run the risk of being contaminated, or at least influenced by them.

This coaching dilemma directly parallels the broader human dilemma of intimacy. For us humans we need



intimacy if we are to more than survive. We humans need intimacy like air, water and food. Without it we dry up and wither, like a neglected apple on a tree from last summer. And yet, the closeness of intimacy also brings risk – if we get close or allow another to get close, we may damage or be damaged, and our survival is at stake. So without intimacy, we might die, and if we allow intimacy, it might kill us.

Empathy in coaching brings a similar concern. If we project our personality or curiosity or some part of our awareness, attention, or focus onto or into our client, we must put awareness of ourself, attention on ourself, focus on ourself aside and for that time it is as if we cease to exist as a separate entity. This can be terrifying or ecstatic, but never dull or trivial.

This requirement to dissociate from our selves and associate our attention on our client invites some learning. Firstly how to make the connection with the client, and then there is the return journey. If we don't learn to empathise or connect with our client, we are depriving them of the contact and the healing which is a part of any respectful human contact and any effective coaching intervention. If we don't learn to negotiate the reconnection or re-association with ourself and away from the client, we will be left feeling discon-

nected from ourself, and run the risk of carrying the mood and troubles of the client.

Firstly the learning how to empathise or wonder or project our curiosity into or at least towards the client:

An exercise I have found useful over the years to facilitate this experience is to sit with a colleague, facing them, and match their body position. Then if the other's breathing pattern and blinking pattern is matched, and any other movements, then there is a predictable alteration in the mood and experience of mutual connection with each reporting a sense of understanding and being understood. This coordination of action is defined as communication by Maturana. A mood of communication, of intimacy is frequently generated, and there are comments about blurring of boundaries, feeling close, sometimes accompanied by embarrassment if this intimacy is a novel experience.

To facilitate empathy I have found that it useful for me to suspend my own judgements, emotions, associations and interpretations as much as possible, and be open to those of the client. We can expect this to create rapport and contribute to the healing.

Another learning involves reconnecting with our own self again, after or perhaps at different stages during a

coaching session. It can be helpful here to look away from the client, and begin to attend to some specific personal physical experiences – perhaps becoming aware of the sensations of our own feet on the floor, an awareness of the movement of air in and out of our nose or lungs – or to recall a personal experience of being centred, present to our own self – such as the experience of meditation or relaxation, or looking at a peaceful scene – and so have the experience, not just the idea, or reconnecting with ourselves again – our body, our preferred mood, our own personal experience.

If we have been with someone who has experienced some strong emotion that we don't like and don't want, a ritual activity can help – shaking our body to “shake the other person's experience” out of our bodily experience, or wash our hands. Sometimes a shower or a long soak in a hot bath seems required, and that is also worth noting and acting on as soon as is practical.

We can be alerted to the need to learn this if we are left tired, drained, burdened after a client has left or even while they are still with us – if it feels that we have done more than just been present to their problem, and actually taken it on.

It follows that to distinguish ownership of a problem is also a useful step. If we are left feeling down, overly op-

timistic, confused, or whatever – if this mood or experience seems foreign to us – can invite the question “Whose problem is this?”, “Whose mood is this?” or “Whose experience is this?”

Because this is such a central concern for anyone wishing to be effective in their coaching work, and still remain healthy and avoid burnout, it can be a useful practice to gain some facility with this process, and allow some practical learning over time by making recurrent opportunities to become familiar with the transition to and fro.

If we don't return the problem to its rightful owner we run the risk of creating the consequences of any theft – having something that doesn't belong to us, leaving the owner without their possession, being caught, etc. – and if we have stolen the client's problem, however well intentionally, how can they begin to manage it and learn to deal with it if they no longer have it. On the other hand there are some problems that require something like a psychological or emotional or spiritual removal, but like any operator, we need to wear protective clothing, and clean up afterwards.

If we notice that we tend to recurrently associate with clients so we are left drained or disturbed, as well as learning to reconnect with our own experience, it can

also be helpful to ask ourselves what we may be dissociating from in ourselves. Is there some personal distress or issue we may be avoiding? It's important to stress this as a possibility, an opportunity to be curious, not a definite indication.

One of the traps of any helping profession is just that – the helping. We may have entered our profession wanting to help – but what if the client doesn't want help, or doesn't want our help? If we blindly ignore our attachment to needing to help, we can generate frustration or resentment in ourselves, and boredom or disengagement in our clients. This can be a warning sign for us to examine our motives to ensure we don't use our clients for our own need of their dependency. de Shazer's distinctions of "customer", "complainant" and "visitor" can be soul-saving and career-saving here. Lao Tzu reminds us that "*Knowing nothing needs to be done is the place we begin to move from.*" [#64] and so creates some peace and settlement.

These last two issues remind us of the value of supervision by a peer or a supervisor, a coach for a coach – someone we can usefully have conversations with to support and share and possibly formal coaching since we are not immune from the human condition, however experienced we may be. As a coach and a human

being, we can ask for coaching and a supportive, learning community can be nourishment for our soul.

How can we coach a fellow coach, or allow ourselves to be coached? A colleague told me that he had had some marriage problems, and when I commented that it must have been difficult for him to find someone with sufficient sophistication to help, he was amazed, and said that he had some marriage difficulties, so he went to marriage guidance. His humility reminds me still that we are all human, and just because we have some expertise in the area of coaching, we are still subject to the human dilemmas, and so we can legitimately ask for coaching without any damage to our dignity, in fact to pretend that we don't need coaching, or that we need some special treatment can damage us, like any pretense. This can be a considerable relief to acknowledge and accept.

# Personal Coaching Process

Since we always bring ourselves to any coaching conversations, we can look to see how we can enhance our capacity to be a space for coaching to occur in as well as acquiring and extending our therapeutic skills. We already know from our training that we are characteristically the last to know of our limitations because of our biological blindness to the obvious - a dog can't smell his own smell. Our limitations can be transparent to us while being very obvious to others.

We can however look together at moods and their embodiment, personal prejudices, taboos and we may have of ourselves which limit us and our effectiveness in our work so we can transcend them.

# Moods

Humberto Maturana speaks of moods and emotions as domains of action and pre-dispositions to action. Julio Olalla speaks of emotions as the surface activity and moods as the deep currents of our emotional life. Fernando Flores speaks of emotions as being personal and moods being social. They are areas we have some skill in observing, but as we see from our previous work, that we can have some influence here - an opportunity to explore designing.

We can ask a client, and hence ourselves or our study partners in this programme, what moods may be limiting their or our fullest expression of ourselves. We can also speculate about what moods would serve us better, and using coaching, we can gain access to these desired moods, learn them, and make use of them.

## Core assessments

Assessments are judgments we make to find our way round the territory of our life. They are essential for our life, and provide a possibility of consistency and predictability in an ever increasingly complex world. Maturana says that everything said is said by someone, and when we make an assessment, it is we who make the assessment. One of the dilemmas and delights of our linguistic nature is the way we can so easily forget, and so easily be reminded that our assessments are ours, and often say at least as much about the assessor as that being assessed. How can we see our seeing? How can we grasp our right hand with our right hand?

Often we carry an assessment given to us when young as an uninvited offering by an authority figure. They can also be social eg the question “When does life begin?”. In our western culture we define life’s beginning as either conception or breathing air, but in one South American culture, life begins when a baby suckles the

mother’s breast. This allows the parent to “kill” a twin without guilt, since the child was not alive, having not suckled the mother’s breast. The power of assessments is that we can then live that assessment as if it were the truth about us.

A teacher can tell us that we are lazy, and we live the rest of our lives as if laziness were a personal characteristic that shapes our very existence. “Life is tough”, “no pain, no gain” - there is a litany of them and they live as clichés in the background of our conversations and erode our peace and personal satisfaction. They are a source of deep suffering and can drastically limit our effectiveness, so they warrant our serious attention.

Other assessments can be in the background in a valued way, and by articulating them, we can give even more attention to them. If we notice that being respectful, flexible, loving, accepting, straight, slow ... is important to us as an individual, we can explore the possibility of developing these to a greater degree and make even more effective use of them.

Assessments are closely related to moods and so if we have an unhelpful mood which limits our effectiveness, working with the assessment can help to shift that mood to a preferable one.

## Personal Prejudices

We all have them, and we are determined to keep some of them, and what human being wouldn't? There are some however, that we have and don't know how to shift them and others which we don't know we have, that we would gladly shift.

Throughout my graduate days I had a prejudice against Asians. At the time, it seemed to me to be totally normal, and it was only after getting to know an Asian colleague personally that the prejudice dissolved. I was shocked to discover later that I had a prejudice against homosexuals. The discovery was sufficient to disperse the prejudice. Even later I discovered that I had anti-Semitic thoughts, but before I could get some help from a Jewish friend and colleague, it was too late. I am sure I have many more, but those

had the potential to be so limiting in my work had they not been resolved.

It is the unwanted or transparent prejudices we are concerned with here, so that by making them apparent, we can put any shame or guilt aside, and have the opportunity to learn.

# Taboos

All societies have them. They serve useful social functions, but we want to make sure that we don't limit the opportunities we offer our client by our own, or our adopted societal taboos.

Topics such as sex, money, power, death, disabilities, helplessness, suffering, physical pain have a rich potential to limit our conversations. If a client has an issue to be dealt with in any of these or related areas, we will be most useful to them if we have handled our own experience here.

This obviously does not demand that we transcend or include them, although that is one possibility, but at the least, it will be helpful for us to define them, own them, and be willing to state them to a client if relevant.



CHAPTER 7

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# Career

# Our career

Career is a concern for us for the first time in our history. Previously, we went to school or learnt a trade, went to work, and retired some decades later, usually from the same place of employment, or in the same area of work. With the rapid changes which have become a given, career changes are inevitable, and children at school now can expect to have several changes in their career, involving some careers which do not exist yet.

These concerns require an investigation into career for the first time. We find ourselves compelled to ask about what “career” is, actually instead of merely taking it for granted.

Career was thought to be our work, or job, our calling, but is it more than that?

Fernando Flores claimed [Career Course 1989] that our *career* lives in the identity we create in the assessments made by others about our capacity to take care of their concerns.

This requires that we look beyond what we might want to do, be good at, or even what we have been trained to do. We can then look at career as a distinction, separate to work, earning a living, a job.

## Identity

Our identity is not a permanent fixture. With the new understanding that the generative aspect of language offers, we can see that at any time our identity allows us to do what we do – a doctor doctors, a nurse nurses, a coach coaches – and – it is also true that what we do generates who we are - our identity. We can then begin to design our identity for the first time, and ask ourselves who we want to be, what identity we wish to have, and then explore what we might need to do to become that person, to inhabit that identity.

## Concerns

Because the world is changing adapting is required, and different concerns re emerging. In the past a concern may have been how to fit in with a company which will take care of us for all our working life. Now there is a concern of how to adapt to different companies, to invent one of our own or ways of interacting with a group of companies or individuals.

Dealing with the concerns of fitting in will require certain kinds of learning – how to put personal issues aside for example. The concern of adapting to variety will require other skills. These concerns include living with increasing uncertainty, and ability to adapt rapidly, how to work with a variety of individual circumstances.

Trust will necessarily be a major concern, one which will require attention and learning to a degree not relevant previously, as the rate of change continues to escalate.

## Others

Career is not about our realising our full potential, becoming self-actualised as in the 50s. While these are not excluded, they are not the central issue. Now we

will need to become skilled at reading the world, including aspects which are novel, foreign, alien, weird, and become competent in dealing with them. We will need to learn to move past shoring up our own precious issues and open ourselves to a kaleidoscope of experiences.

## Taking Care

Identifying concerns in the world, or in individuals allows us to explore what might be relevant in taking care of these specific concerns and allows us to assess our own capacity to address adequately them. We can assess these capacities ourselves, or ask another person who we grant the authority, to make that assessment. If there is a gap between what we have and what is required, we can explore what we can learn, how we can learn, who could teach us or coach us.

When we have the required competencies to take care of concerns of others so they can connect with discover what had been missing for them, we can then begin to articulate this so we can appear and be seen in the world, and take on an identity that will support the creating of our career.

We can look at what career we can effectively design, rather than merely tolerating the required changes, or even worse, being left behind in the rush.

The following questions are offered as variations of those designed by Flores and can be used at any stage of our life, as many times as we choose, to continually have our career be relevant to the world we live in, the concerns that will change with the changing times, and so maintain our experience as an evolving, living, continually emerging opportunity.

# Designing our Career.

What concerns that are important to you can you identify in the area of your work?

List them:

What's missing to attend to these concerns?

List them:

What abilities would you need to provide what's missing?

List them

How do you want others to think of you?

What community of support do you have or do you need to find?

How can you articulate your project so that you are seen to be taking care of the concerns you have identified by providing what's missing?

Flores stated that anyone serious about their career should expect to take 10 years and recommended making a small, grounded offer, about what you can provide, such that those accepting your offer will belong to an exclusive group, and that the offer be on top of big names.

What big names can you add to your project?

How can you articulate your offer now?

# Promises Trust and Public Identity

Given that **career** then lives in our public identity, and is concerned with the assessments others make about our capacity to take care of their concerns, the issue of **trust** is always in the background. Trust relates to the assessment made by another about our ability to actually do what is needed.

**Trust** can be further distinguished as 3 components - sincerity, competence, and reliability. Too often, if we don't have these distinctions, we will collapse them together.

**Sincerity** relates to the assessment made by an observer about the coherence between our private and

public conversations. If a potential client assesses that what we are saying to them is different to what we are thinking, they will assess us as untrustworthy in the domain of sincerity.

**Competence** relates to the assessment made by an observer about our ability, skill to perform the action. When a 3 year old child says that they will help by doing the shopping and cooking the dinner, they may be sincere, but we assess them as incompetent.

**Reliability** relates to the assessment made by an observer about how we keep our promises. A potential client will say we are reliable if we did what we did we said we would do.

Problems with reliability and competence can be dealt with through guarantees and learning, but sincerity is a much more drastic assessment. It is an assessment at the level of being and an assessment of significant insincerity is likely to prohibit interactions, and is death to a career.

# Summary



# Coaching for Solutions

I am claiming that coaching is the latest evolution of helping conversations, and just as psychoanalysis was a precise fit for the social climate that allowed it to flourish, so the present social climate is one that is growing coaching, and coaching for solutions.

In Psychotherapy Newsletter July/August 2002 Jim Naughton [p28] writes in an article – The Coaching Boom: is it the long awaited alternative to the medical model? - “many therapists who do both solution-focused therapy and coaching say they see little difference between these approaches. “I’ve been calling it coaching for 4 years, but I’m mostly not doing much different than when I was doing therapy for 20 years,” says Carol Sommer, a coach and therapist in Downers grove, Illinois. “There isn’t as much etiology and diag-

nosis involved in coaching,” she says. “But beyond that, they’re really similar: both approaches really look at what’s happening right now, rather than what happened in the past. Where’s the person stuck?” and on page 29 of the same article “Perhaps the most important difference, however, lies not in the distinctions made by practitioners, but in the distinction made by the general public. “Coaching ... doesn’t have the same stigma as therapy.”

No doubt there will be a time of political turf wars as different factions vehemently claim their stake as different from others, and counselling and therapy in particular, but I want to explore how we can help, what we can offer to reduce suffering in clients so they can move on in their life with a greater degree of settlement and possibility.

## Conversations, Likes and Concerns

If we explore the question “What’s missing?” we find that by connecting or reconnecting a person with their innate resourcefulness or some specific resource that they have lost track of, solutions appear. These appear from within the client, relate to the client, and so they

fit the individual client and their needs. We serve as a catalyst, a space for discovery.

Julio Olalla from Newfield wrote in his Network Newsletter February 2002 “Potential clients are lacking some conversations – they are taken by conversations that are not the ones that will move them into where they want to go”

Maturana defines a conversation as a braiding of languaging and emotioning. In problem or stuck states, clients are having conversations with themselves in an emotional experience of resentment and / or resignation, and we can offer an emotion of acceptance and possibility. By offering these emotions, the client can ‘catch’ our emotion since emotions are so infectious, and this shift in the emotional flow can allow for a shift in the flow of languaging towards a solution – a different, and preferable conversation.

How do we foster this? By accepting the client’s individuality, accepting them as legitimate others, exploring with each individual what is missing for them, working with them in conversation to reconnect them with this missing resource, validating small changes, anticipating spontaneous change without expecting it, putting our personal prejudices aside, wondering, marveling, celebrating ...

*Coaching for Solutions* takes place in a specific mood, different from motivational coaching. Motivational coaching generates a mood of enthusiasm or excitement which many clients experience as initially helpful, but then either leading to a let down or difficult to maintain. Some even report fear. The process can feel rapid as big changes or even transformation are pursued. In *Coaching for Solutions* we want to create a mood of solidly grounded passion with an invitation to move only at a speed that changes can be integrated and incorporated – so they can be learnt. *Coaching for Solutions* doesn’t prohibit rapid change or transformation, and even accepts these willingly, but they are not the primary goal. They may even be questions in a mood of gently wariness. “Are these changes too much?” “Are you sure this is OK with you and other important people?” “I hope you’re not moving too fast for your own comfort.”

Instead of asking what motivates a client, or what achievements they are seeking, we are more likely to ask about what they like doing and what their concerns are.

When someone speaks about their likes, they are enlivened and we soon discover that in these experiences, they have all the resources they need to handle any difficulty, which is part of them liking what they like. A person's likes is a place that is resource rich. If we then ask "What do you like about that?", we have a window into that person's soul – who they are as a human being – and sometimes they also see it more clearly and usefully.

Heidegger claims that human beings are concerned beings, and always act to take care of some concern.

When we enter a conversation about concerns, we find ourselves in an intimate place where the client's soul is the focus, and when they experience genuine care from us there is the opportunity for their soul to speak about their concerns, to air them, to look at them, to honour them, and to begin to give them the opportunity that they have been hungering and thirsting for. In this sacred place a whole person can emerge, and have more ready access to all that they are including their passion and solid serious concerns.

When we ask "What are your concerns?" we hear, as does the client, who they are as a human being, since who we are is a manifestation of the concerns that we have.

In *Coaching for Solutions* we want to create an opportunity, right from the beginning of the interaction, to be respectful, curious, wondering with the client about what they might want to have happen in the conversation that would be satisfying to them. This means that we will never just be working on achieving, overcoming blocks, balancing life, or coping with change – the traditional issues that coaching has been used to address. It allows us to create the opportunity for a genuine conversation, in a respectful mood, wondering **with** the client. We then have the privilege of being part of a human being becoming more of who they are, and we don't then have to employ techniques, strategies, ploys to influence anyone to do anything.

By attending to their concerns, evoking genuineness, wondering about relevance, we can witness an everyday miracle of a person emerging.

Do we need to work face to face? Only if this is necessary for the client's benefit. Can we work effectively

over the phone? Always – as long as we can be effective in taking care of a client's concerns.

Do we need to set goals, schedule regular meetings either face to face or by phone, motivate, clarify, or follow any standard approach? Only if we are coaching a standard person with standard concerns. Otherwise we can enjoy the experience of sharing our humanity with a fellow traveller and also share the satisfaction of learning together.

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# Suggested reading

Milton Erickson

Haley, J. [1973] *Uncommon Therapy*. New York: WW Norton

Zeig, J.K. [1985] *Experiencing Erickson*. New York Brunner Mazel

Flores, F., Spinoza, C. & Dreyfus, H.L. [1997] *Disclosing New Worlds*. Massachusetts: MIT Press Cambridge

Flores, F. & Solomon, R. C. [2001] *Building Trust*. Oxford: Oxford University Press

Furman, B. & Ohola, T. [1992] *Solution Talk*. New York: Norton

Lao Tzu. *Tao Te Ching* [1997]. New York: Vintage Books

Maturana, H. & Varela, F.J. [1988] *The Tree of Knowledge*. London: Shambala

O'Hanlon, W.H. & Weiner-Davis, M. [1989] *In Search of Solutions*. New York: WW Norton

Watzlawick, P., Weakland, J. & Fisch, R. [1974] *Change*. New York: WW Norton & Co

# Resources

## Websites

[www.cet.net.au](http://www.cet.net.au)

[easy-hypnosis.com](http://easy-hypnosis.com)

[robmcneilly.com](http://robmcneilly.com)

## Email

[rob@cet.net.au](mailto:rob@cet.net.au)



## Other enhanced ebooks by Robert McNeilly

Utilisation in hypnosis - building on an Ericksonian approach

Hypnosis in psychosomatics - utilisation after Erickson

Listening for Solutions in Hypnosis - utilisation after Erickson

The Poetry of Therapy - Creating effectiveness after Erickson

Utilising Hypnosis with Children - a girl returns from a dog phobia