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SECOND EDITION

Updated ICF Competencies

A
**GESTALT
COACHING
PRIMER**

**THE PATH
TOWARD
AWARENESS
INTELLIGENCE**

CHAPTER 5

Presence and Use of Self

We convince by our presence.

—WALT WHITMAN

... the intervener becomes the embodiment of theory. The nature of this integration and how it is accomplished determines the quality and power of the presence.

—EDWIN C. NEVIS

Presence as a concept is elusive and somewhat mysterious. Over the past decade or so, as the search results for the term will tell you, the concept of presence—particularly in the fields of organizational leadership, coaching, and organizational development—has become a hot topic. As often as the term has been descriptively defined, the diversity of definitions makes the quality of presence harder to articulate. In part, the challenge of articulating what presence is may stem from the very richness of these multidimensional approaches, which range “from phenomenological and experiential viewpoints to philosophical and scientific ideas.”¹ But while a definitive definition is hard to

come by, the phenomenon appears to tap into a deeper knowledge, since there *is* an intuitive and visceral recognition of presence: Presence is immediately recognizable when we encounter another person who “has it.”

Perhaps especially within the world of Gestalt practitioners, presence can be “something [like] the ‘sacred cow’ of Gestalt theory,” despite (or because of) a pervasive lack of conceptual clarity.² I intend here to explore the mystery, the power, and the practicality of the development and application of presence for coaches, specifically with regards to “use of self,” the related concept of presence that significantly impacts the practice of Gestalt coaching. Coaches benefit by differentiating between the terms “presence” and “use of self.” Presence captures qualities related to our identity and distinctive way of being in the world; use of self refers to utilizing the awareness that comes from presence to create interventions with the intent to influence an outcome. Presence is the integrated totality of what we have developed and worked to become; use of self is how one leverages one’s presence to impact and to strategically provoke client work.

Acknowledging its significant role in the coaching encounter, the International Coaching Federation (ICF) has designated *coaching presence* as one of its 11 core competencies to master. They define presence as the “[a]bility to be fully conscious and create spontaneous relationship with the client, employing a style that is open, flexible and confident.”³ *Relationship* here explicitly reminds us that presence is experienced only in interpersonal and social exchanges, in the company of others—coaching always involves a relational component.⁴ Coaching presence may be the most important of the ICF core competencies because it is an integrative state of being that holds all we know as well as our capacity to respond adaptively. The Gestalt coach’s primary work is to inspire clients’

capacity to access their courage, energy, hope, and perseverance on their journey toward new possibilities. The coach's presence, and the impact her presence has on clients' perceptions of her, influences whether clients trust their coach to guide them safely through volatile, uncertain, complex, and ambiguous situations that require resolution. Terrence Maltbia and his colleagues assert that when a coaching encounter begins with the client's positive experience of the coach's presence, a stronger personal bond is forged that allows both coach and client to better "navigate the vulnerability, sense of risk, and personal reliance often associated with seeking help from others."⁵

One's presence fuses a way of being with a way of presenting the self to others. Presence is always intrinsically evocative because just showing up to others evokes a response. Clients are often either immediately attracted to or discouraged from working with a coach based on what is evoked when in the coach's presence. The first test of presence, then, is whether the client does or does not feel chemistry with the coach. Thus coaches need to learn what their presence evokes and what that may mean for the work. Richard Strozzi-Heckler, a leadership coach with Gestalt roots, says that presence is communicated to and impacts others not primarily through intention but subtly and very powerfully through the embodied self (e.g., speech patterns, spine straight or curved, breathing deep or shallow).⁶ *Embodiment* is a recent term to move us beyond the Cartesian split of the mind and the body toward the integral nature of human experience that is manifested in a somatic manner that other people can sense. Strozzi-Heckler's descriptions of the physical manifestations of presence echo a Gestalt perspective first articulated as "aspects of presence" by William Warner in 1975, and later amplified by Ed Nevis (Figure 5.1).

Figure 5.1 Aspects of Presence

FACTOR	EXAMPLES OF HOW MANIFESTED
appearance	<p>Physical characteristics: size, body type, hair, color of skin</p> <p>Facial characteristics: beard or clean shaven, eye and lip shapes</p> <p>Posture: carriage, quality of movement, gestures</p> <p>Age: actual vs. apparent, “congruence” of age and behavior</p> <p>Dress: casual or formal, bland or colorful</p>
manner	<p>Where and how the self is placed in relation to others: one of the people or a leader; “small town boy/girl” or “city sophisticate”; eloquent or earthy; hard or soft; public or intimate; informal or businesslike</p> <p>Behavior at first meeting: shy or outgoing, enigmatic or definitive</p>
voice	<p>Sound quality: loud or soft, thin or resonant</p> <p>Pitch: high or low</p> <p>Modulation: even or varied, limited or broad range</p>
language/speech	<p>Language use: rich or barren; use of metaphor, imagery, simile or highly concrete; colloquial or academic speech patterns</p> <p>Flow: reticent or effusive, measured or spontaneous</p>
mood state	<p>Even-tempered or manic or depressed</p> <p>Serious or humorous</p> <p>Emotionally available or “poker-faced”</p> <p>Optimistic or pessimistic—sets the conditions for encounters</p>
role/title	<p>Professional role definition: expert, consultant, advisor; minister, priest, rabbi; healer, medicine man; mentor, guru</p> <p>General role definition: father, mother, brother, sister, grandparent</p> <p>Name-dropping: use of names, importance and nature of reputations (before and after contact)</p> <p>Use of formal titles: Doctor, Mister, Miss, Mrs., Ms.</p>
values	<p>Explicitly stated attitudes and values</p> <p>Implicit or inferred from behavior</p>
sexuality	<p>Energy: how expressed and radiated</p> <p>Emphasis of same-sex characteristics or Acceptance of opposite-sex characteristics</p> <p>Androgyny</p>
uniqueness (style)	<p>Distinguishing qualities that color how factors are integrated: active/passive, flamboyant/serene, clear/ambiguous, microscopic/macrosopic, orderly/bumbling, inward-looking/outward-looking</p>

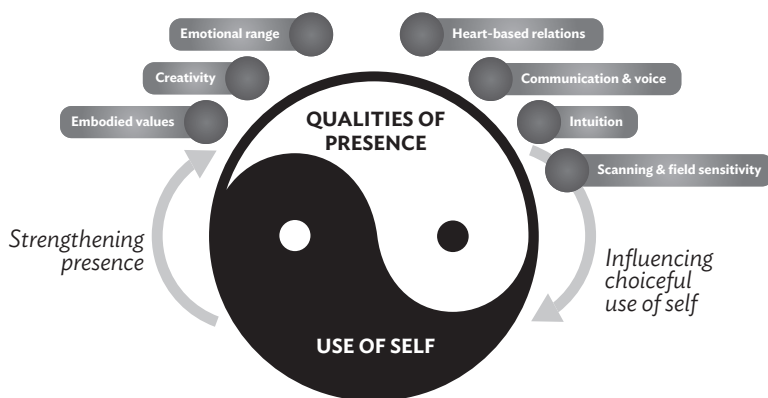
As outlined in the Aspects of Presence chart, physical attributes—appearance, voice, sexuality—tend to be the most immediately visible. The idea that one’s somatic stances and cues influence what gets evoked in others and impacts relational effectiveness is getting increased recognition.⁷ However, although physical cues are powerful, they are not the only factors at work, as Warner’s chart offers.⁸ We encounter people every day who attract and hold our attention but who do not visually stand out in any notable way. Other qualities—mood state, language use, manner—may evoke our interest in such people. But compelling presence depends much more on a coherent and consistent presentation of self. The underlying and intangible structure of presence is congruence between body, mind, and spirit, which evokes resonance in others. Such congruence occurs when “our speech, facial expressions, postures, and movements align,” and this “internal convergence . . . is palpable and resonant [and] makes us compelling. We are no longer fighting ourselves; we are being ourselves.”⁹

The particular gestalt of a congruent integration of all aspects of presence is a kind of aesthetic uniqueness that evokes resonance in others. Mary Ann Rainey Tolbert and Jonno Hanafin remind us that “everyone possesses presence, regardless of the level of awareness of the impact of that presence.” But in coaching, the coach’s presence is meant to transform “personal appearance, manner, values, knowledge, reputation, and other characteristics into interest and impact. . . . In this sense, presence can be understood as ‘practitioner DNA,’ a composite of unique qualities.”¹⁰ The skill and art of coaching intervention is enriched by being aware of how we leverage our presence for interest and impact, where use of self unites “who I am” with “what I do” to provoke and serve client learning.

Qualities of Presence

While Bill Warner offered interesting aspects of presence, and I have written on differentiating presence from use of self,¹¹ it is now essential to understand the “being” qualities that comprise presence. Following the groundbreaking work of Grant Soosalu, who unites perennial wisdom with somatic and evolutionary neuroscience, and the energetic intelligence typology of Jayne Warrilow,¹² I offer seven qualities of presence that are the focus of self-work: 1) the energy of being connected to and **embodying one’s values**; 2) the energy of **creativity**; 3) the energy of **emotions and emotional range**; 4) the energy of **heart-based relations** with others and care for oneself; 5) the energy of **communication and voice**; 6) the energy of **intuition**; and 7) the energy of **scanning and field sensitivity**. These are qualities that are available to each of us, but we are responsible for developing, embodying, and accessing them (Figure 5.2). A brief review of what each quality offers follows.

Figure 5.2 Qualities of Presence



Embodied Values

Values can be broadly defined as preferences concerning appropriate, even ethical courses of action or outcomes. Values reflect a person's sense of what is right and wrong and of what "ought to be." Personal values "provide an internal reference for what is good, beneficial, important, useful, beautiful, desirable and constructive. Values generate behavior and influence the choices made by an individual."¹³ When a person is aware of and in alignment with his values, a higher level of self-trust is generated that translates into greater interpersonal trust. Feeling clear about one's values serves to strengthen one's sense of self, one's purpose in the world, and one's identity. When we are connected with our values, such connection serves to orient perception and behavior.

In 1982, seven people in Chicago died after ingesting Tylenol Extra-Strength capsules that had been poisoned with cyanide by an unknown suspect. Johnson & Johnson, the maker of Tylenol, was faced with a devastating crisis involving both public reputation and market profit. The response of Johnson & Johnson's Chairman at the time, James Burke, is an example of acting from a stance of embodied values. Burke immediately formed a strategy team, whose guidelines were "first, 'How do we protect the people?' and second, 'How do we save this product?'"¹⁴ Within a comparatively short period of time, Burke oversaw the following steps: The company used the media to alert consumers not to consume any more Tylenol, temporarily ceased production and advertising of the product, ordered a nationwide withdrawal of the product from all commercial venues, and eventually became the first company "in the industry to use . . . new tamper resistant packaging . . ."¹⁵ Burke's ability to move forward quickly and adaptively demonstrates not only the practicality but also the humanity of embodying one's values.¹⁶

Creativity

Creativity is connected to the capacity for adaptability, resilience, and innovation. Creativity is an integrated function of knowledge, curiosity, imagination, and openness. The greater one's knowledge base and level of curiosity, the more ideas and patterns—and combinations of both—can be perceived and achieved, which leads to creating innovative products and services. Creativity requires self-discipline to learn the horizontal tasks associated with one's particular professional focus. A measure of professional excellence is learning the basics that are required to understand what the standards of that professional practice should be. Those tasks that are basic to any profession follow along the horizontal line of development. But when originality, divergence, and conceptual flexibility are called for, we are then following a vertical line of development, which embraces awareness in action.

Creativity can be thought of as “the tendency to generate or recognize ideas, alternatives, or possibilities that may be useful in solving problems, communicating with others, and entertaining ourselves and others.”¹⁷ But there is also a distinctive playful energy about creativity, as the capacity for play allows for a relaxed state that can embrace multiple perspectives and that can see novel configurations and possibilities. Neuroscience has revealed that “creativity does not involve a single brain region or even a single side of the brain, as the ‘right brain’ myth of creativity suggests; instead, it draws on the whole brain.”¹⁸ Leadership scholar David Slocum observes that current examples of business creativity are often drawn from the “technology-driven” sectors. But he stresses that “creative leadership today is not simply about technological wizardry. At Apple, [Steve] Jobs’ creative genius was to envision and market new horizons for emerging technologies and existing industries alike”¹⁹ As coaches to those in leadership positions, one important question regarding presence is: What is my capacity

to support my clients to see, communicate, and act on new possibilities and new ways of being in their leadership roles?

Steve Jobs is often mentioned as a modern-day exemplar of the “creative mind.” Although he was not responsible for the conception or the text, Jobs is remembered for overseeing and introducing his ambitious Apple ad campaigns of 1984, when the Macintosh—the first accessible personal computer—was introduced, and for 1997’s “Think Different” campaign, when he was seeking to reinvigorate his company’s sales.²⁰ Those campaigns were unlike anything anyone had seen before on network TV, and they were both wildly successful in their own ways. Despite dismal marketing research scores, Apple went ahead with the 1984 ad, which aired only once during that year’s Super Bowl: “Mesmerized by the ad’s state-of-the-art cinematography and alluring message about the promise of technology, consumers flooded electronics stores across the country when the Macintosh debuted the following Tuesday. Those consumers would go on to purchase \$155 million worth of Macintoshes in the three months after the Super Bowl.”²¹ Similarly, while the “Think Different” ad did not have the same scale of sales results, it managed to turn around Apple’s damaged image slump during the 1990s. Steve Jobs is said to have remarked: “It only took 15 . . . 30 . . . maybe 60 seconds to re-establish Apple’s counter-culture image that it had lost during the 90s.”²² Jobs had specifically wanted a “brand image campaign . . . designed to celebrate not what computers could do, but what creative people could do with computers.”²³ This may be the reason that the name Steve Jobs is so synonymous with the concept of creativity: he understood how to apply creativity as acts of innovation.²⁴

Emotional Range

Emotions can be defined as “short-lived psychological-physiological phenomena that represent efficient modes of adaptation to changing

environmental demands.”²⁵ Emotions have an immediate physiological response, but are also associated with expressive behavior and subjective meaning-making. While emotions can “show considerable variation across individuals, groups, and cultures,” seven universal, invariant emotions have been identified that can be discerned in very brief, or micro-, expressions of the face: anger, fear, sadness, disgust, contempt, surprise, and happiness.²⁶

A great deal has been written about understanding emotions as a form of intelligence as important as analytical intelligence. Emotional intelligence (EI) is defined as the ability to recognize, understand, and manage one’s own emotions while also recognizing, understanding, and influencing the emotions of others.²⁷ Being aware of one’s emotions and of their positive or negative impact suggests a critical “self skill”—the capacity to manage one’s emotions. Recent advances in neuroscience have made clear the importance of executive and higher order cognitive functioning in relation to hyper-emotional, reactive responses that can emerge, which play a role in what is known as an “amygdala hijack.”²⁸ David Rock’s neuroscience-based SCARF model, discussed in Chapter 3, shows us, for example, how easily the emotion of fear can trigger a panicked response through perceived threats to one’s status, one’s sense of certainty, one’s need for autonomy, one’s sense of relatedness to others, and one’s sense of fairness in relation to others. The value of the SCARF model is to assist us in understanding the various conditions that can lead any of us to being emotionally hijacked. Understanding the pervasive implications of the SCARF model allows us to understand and have compassion for how easily we can be emotionally triggered.

The importance of EI to one’s personal presence continues to be articulated. The person who has access to her emotional repertoire and responsibly manages what serves the moment is the person who brings possibility to herself and to others. Whether coach or leader, the person who can manage emotions to avoid being hijacked into

negative expressions is a person who has achieved emotional self-discipline. Averting potential amygdala hijackings requires managing one's emotional reactivity and relaxing into the higher order functioning of the neocortex. This is the self-discipline—and the gift—of meditation and mindful practices.²⁹ It is the embodiment of the wisdom of *shugyo*, the Japanese description of self-mastery, discussed later in this chapter. When coaches or leaders cannot access and apply their emotions in the needed moment, to validate or to connect with others or to manage negative emotions, they lose a sense of personal presence. The capacity to feel with and for others is the power of empathy and compassion. The capacity to care for oneself, without undue narcissism, constitutes good health. The capacity to care for others is what holds the power of intimacy and enduring relationships.

EI is important for all professionals in relationship to success, as it means that one can manage one's own emotions and, in recognizing other people's emotions, understand how to respond to and interact with others in constructive ways. Positive examples of EI are evident when people show empathy or compassion for, or give recognition or support to, another in a time that matters deeply to the person. An example is the CEO who hears about an employee losing an important bid who then meets with that employee with both validation of the effort he put into the project and encouragement for the next project. Insufficient EI is evident in many stories of career derailment or demotivation. Examples include the physician who cannot manage her fear of making a diagnostic error and allays those fears by chastising her patients; or the team member who avoids the discomfort of having a sensitive conversation with a colleague, who then fails in an important effort because she did not have the necessary information.

Research on emotional intelligence has suggested that when IQ is compared, the person with higher EI is the one with stronger

leadership capacity. EI is a quality of presence in that it allows one to quickly sense and make meaning of the gestalt of an important relational situation, similar to the quality of intuition, discussed below. Paying attention to our “gut wisdom” is a key attribute of use of self, but we must first have the capacity to be present and stay centered across a myriad of emotions, our own and others’. Strong emotional intelligence provides for a strong personal presence that resonates with and impacts others. EI is now recognized as a challenge to be developed and integrated into coaching practices and organizational leadership. The application of an EI model to leadership development contains a powerful assessment of the self and social awareness of one’s environment and field with regard to self- and relational management.³⁰ A wisdom from Viktor Frankl could stand as a definition of the capacity that EI fulfills: “Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom.”³¹ Frankl continues to be a presence who inspires others, as he articulated his insight from the unimaginable experiences of a Holocaust survivor of the Auschwitz concentration camp. His wisdom embodies the concept of choiceful response over instinctive reaction. In our fast-paced world, the discipline of non-reactivity is the discipline of managing one’s emotions.

Heart-Based Relations

Empathy, compassion, friendship, charity, passion, and courage are the emotional expressions of heart-based relations, with oneself and with others. The HeartMath Institute has been researching the power of the heart across four primary physiological dimensions: 1) neurological communication, through the nervous system; 2) biochemical communication, through the hormones; 3) biophysical communication, through pulse waves; and 4) energetic communication, through electromagnetic fields. All of these factors “significantly [affect] the brain’s activity. Moreover, our research shows that messages the heart

sends to the brain also can affect performance.”³² For example, the researchers discovered that the cardiac field can be detected at a distance of some feet from the body, but more interestingly, when we touch each other or are close enough to hold a conversation, “the heartbeat signals are registered in the other’s brainwaves.”³³ Additionally, the research showed that the heart communicates with the brain through shared neurotransmitters. This communication “can influence our cognitive processes such as how we make decisions and how we perceive reality.”³⁴ Thus the organ that most of us consider simply a biological pump turns out to be much more, and is now sometimes referred to as the “heart brain.”

This research showing the range of roles the heart plays, and the idea of the “heart brain,” has also resulted in the concept of “heart intelligence,” defined as

the flow of awareness, understanding and intuition we experience when the mind and emotions are brought into coherent alignment with the heart. It can be activated through self-initiated practice, and the more we pay attention when we sense the heart is speaking to us or guiding us, the greater our ability to access this intelligence and guidance more frequently. Heart intelligence underlies cellular organization and guides and evolves organisms toward increased order, awareness and coherence of their bodies’ systems.³⁵

Clearly, this is relevant to the development of one’s personal presence, and there are HeartMath activities, offered through the HeartMath Institute, that support heart-brain entrainment for greater connection with oneself and resonance with others.

Perhaps no one that I know was as masterful in describing the power of heart intelligence—or “heart energy,” as she called it—as

the late Angeles Arrien, a Basque cultural anthropologist. Arrien described the guiding mantra of heart-based wisdom as “follow what has heart and meaning.” In her model, the Fourfold Way, the archetypal task of paying attention to what has heart and meaning bears the fruits of vibrancy, health, and healing. So critical is heart energy to one’s personal presence that it is best expressed through actions that maintain personal health and support the welfare of others and of our environment. For Arrien, the energy of the heart is made obvious by what we care enough to stand for, and in this way, heart energy supports values. The power of the heart is displayed in how vulnerable one allows oneself to be, which is why leaders can touch so many people when they make visible what they most care about.

One of the greatest examples of the power of heart-based relations occurred in Lawrence, Massachusetts in 1995. When the Malden Mills textile factory burned to the ground that winter, Aaron Feuerstein, the third-generation owner and manager, chose to spend millions of his own money rebuilding on the same spot and paying his now-idle employees full salary, with benefits, for a number of months until they could return to work at the new mill. According to Feuerstein, “I have a responsibility to the worker, both blue-collar and white-collar. I have an equal responsibility to the community. It would have been unconscionable to put 3,000 people on the streets”³⁶ Feuerstein became a media hero following his decision to support his workers and their families, and he received numerous civic, social, and business awards. But his response to all this positive attention is noteworthy: “I got a lot of publicity. And I don’t think that speaks well for our times. . . . At the time in America of the greatest prosperity, the god of money has taken over to an extreme.”³⁷ Feuerstein’s choices made visible what it looks like to care for others and to have the courage to apply one’s values for oneself and for others.

Communication and Voice

The importance of being able to communicate a message, in language that is vocal or somatic, is a critical aspect of coaching presence and use of self as instrument. In Chapter 8, we introduce the concept of “direct communication” as one of ICF’s core coaching competencies. The essence of this competency is being able to be clear and direct in one’s communications with others. This competency is also clearly linked to leadership skills. A senior VP client of mine revealed his ambivalence about being regarded for a promotion to CEO. After some inquiry, he stated that he wished to remain “under the radar”—less visible to others. Being in a position to influence others, whether as coach or as leader, means being accountable for how we are visible when we use our voice. What emerged for my client was that he was tired of the heavy obligations of leadership and chose to plateau himself rather than accept more challenges. The capacity to communicate to others and to use one’s voice to articulate what is needed or missing in the client system is a skill, an art, and a responsibility. But the words must be imbued with values and with the emotional and heart-based energy that has the capacity to touch others, in both hearts and minds.

Albert Mehrabian found that in face-to-face communication, presence is largely a somatic, embodied influence: visual cues account for 55% of the impact, tone of voice 38%, and words only 7%.³⁸ However, for the communication to be effective, all three elements—body language, voice tone, and the words themselves—need to be congruent. Confusion or disconnection may occur when one element is out of sync with the others. However warm or supportive one may wish to be, for example, a lack of eye contact, words delivered in monotone, or incorrect words can sabotage one’s intentions. Voice is an important attribute of presence. The late Margaret Thatcher, British Prime Minister in the 1980s, was

advised to take vocal lessons to overcome what was perceived to be an off-putting delivery. In a way, Shakespeare was right that in terms of presence, we are our entrances and exits, and we all play many different roles. Paying attention to the tone of our voice, the quality of our words, and the congruence of our body language as we speak affects the impact we make.

Recorded history gives us many examples of great leaders whose words have sifted our consciousness and consciences and ignited new possibilities of perception and behavior. One example is John F. Kennedy's 1963 speech, "Ich bin ein Berliner" [I am a Berliner], given "against the geopolitical backdrop of the Berlin Wall," which had been erected in 1961 and had escalated Cold War tensions.³⁹ Addressing the nation after the Wall had gone up, Kennedy described Berlin as "the great testing place of Western courage and will," and spoke before the city hall of West Berlin, seeking to express American commonality with the German people, who had been bitter enemies just 20 years before. In his speech, Kennedy delivered "a series of devastating critiques of life under communism" and expressed democratic faith in an eternal human yearning for "liberty and self-government." He voiced political solidarity with and emotional empathy for the citizens of Germany, East and West, closing his speech with: "All free men, wherever they may live, are citizens of Berlin, and therefore, as a free man, I take pride in the words *Ich bin ein Berliner*." These spoken words were considered courageous, most especially as spoken by the leader of another country.

Intuition

Much interest in leadership literature has been focused on the value of intuition. In everyday usage, intuition is understood to be a natural ability or power that makes it possible to know something without any proof or evidence, or a feeling that guides a person to act a certain way without fully understanding why.⁴⁰

That instinctual or “gut feeling,” as we often think of it, keeps being relevant because information so attained can be absolutely right, even though it came without rational processing. The word *intuition* is from a Latin word (“to look at, consider”) but came into English originally as a theological term denoting “insight, direct or immediate cognition, [or] spiritual perception.”⁴¹ Organizational management scientist Herbert Simon, however, defined intuition as “subconscious pattern recognition” and something “not associated with magic and mysticism.”⁴²

While controversy remains over the role and validity of intuition in our everyday and institutional lives, these definitions point to the need for a different kind of sensing and listening in order to hear what intuition is communicating. In our fast-moving world, where there usually isn’t time for extensive information gathering, intuition can assist us in responding quickly and effectively to an emerging or critical situation. Business management people have become interested in intuition as a way of being more responsive more quickly, and with viable information. Perhaps “thin slicing” can help intuition be more precisely studied and assessed within organizational environments as the subconscious pattern recognition that Simon proposed. Thin-slicing refers to drawing “inference[s] about others from brief glimpses or ‘thin slices’ of behavior. Thin slices of expressive behavior are random samples of the behavioral stream, less than 5 min[utes] in length, that provide information regarding personality, affect, and interpersonal relations.”⁴³ John Gottman, a psychologist focusing on relationships, uses thin-slicing as a guide for divorce prediction. Gottman videotapes interviews with couples who come for marriage counseling and analyzes the interactions captured on film. Over the years, he and his colleagues discovered that “if they looked at only *three minutes* of a couple talking, they could still predict with fairly impressive accuracy who was going to get divorced and who was going to make it.”⁴⁴

Research on developing one's intuitive capacity suggests that meditation is one route to developing greater intuition. Four relevant states of consciousness are identified:

Beta is a normal level of consciousness. Alpha is relaxed awareness, theta is a state of meditative trance, and delta is a state of transcendental experience. Of these four mental states, alpha is the level that helps you learn, memorize, interact, and read the thoughts and emotions of others and yourself. The alpha state of the brain also relates to meditation. A daily meditation practice helps you control this alpha state, and therefore control the intuitive process.⁴⁵

And mindful practice helps us here, as well, to listen to the message rather than to the cognitive ego.⁴⁶ Intuition deserves to be recognized as a quality of presence because it has been described through the ages as a way of perceiving important moments—sometimes life-or-death moments—and new opportunities. As a measure of coaching mastery, the ICF introduces the relevance of intuition into the competency of active listening at the MCC level. The coach at this level “recognizes both hers and the client’s ability of intuitive and energetic perception that is felt when the client speaks of important things, when new growth is occurring for the client, and when the client is finding a more powerful sense of self.”⁴⁷

As a quality of presence, intuition offers needed information when data is not available. As a measure of excellence and accountability, it is nevertheless relevant to discern when analytic evidence is needed to secure accountability. The discipline of deliberate practice—what has been called the “10,000 hour rule”—is a commitment to horizontal development, which assists the awareness moment best when integrated with a recognition of thin-slicing, an

aspect of vertical development.⁴⁸ Coaching mastery occurs when we can use our flexible abilities for evidence-based data where possible while also being able to listen to our thin-slicing where needed.

Scanning and Field Sensitivity

We presented scanning as part of the Cycle of Experience in Chapter 3. Our full discussion of field appears in Chapter 7, but for now we briefly summarize it as the “intimate interconnections between events and the settings or situations in which these events take place.”⁴⁹ Scanning and field sensitivity refer to the capacity to recognize what is important as it is still emerging, almost unformed, in the purview of one’s experience. Perhaps the best voice for this competency is that of Otto Scharmer and his model of Theory U, introduced in Chapter 1. The book that introduced this theory is subtitled “leading from the future as it emerges: the social technology of presencing.” The ability to recognize something new and significant “as it emerges” is in part a function of “presencing,” which is a portmanteau word combining *presence* and *sensing*.⁵⁰

One fine example of scanning and field sensitivity for offering what is needed or missing even before it is clearly recognized was the 2009 business strategy of American-based Hyundai Motors, headed by Rick Case. During the 2009 economic downturn, while other auto dealers in the industry faced severe losses, Hyundai USA increased their sales by 60% by allowing U.S. buyers to return cars without penalty if they lost their job and covering three payments after a job loss if the buyer chose to keep the vehicle.⁵¹ Case’s capacity to link an emerging need with a new sales strategy illustrates the capacity to read what was needed in his field to both lead the industry and act humanely in a crisis situation.

Another example of one who is astutely scanning and anticipating emerging needs in the field is Nicolas Berggruen, a 55-year-old

investment billionaire who is pledging millions of his own money to endow the Berggruen Institute, a think tank whose mission is “to develop foundational ideas and, through them, shape political and social institutions for the 21st Century,” contending that “[i]n the age of technology and globalization, as our traditions are challenged, new social orders are emerging and political institutions falter—critical analysis of our most fundamental beliefs and the systems founded on them is required.”⁵² The Institute’s primary projects are the 21st Century Council, the Council for the Future of Europe, and the Think Long Committee for California, which invite renowned scholars, thinkers, and government and industry leaders to meet and work together. Among other global activities, the Institute has offered a \$1 million cash Berggruen Philosophy Prize to “honor a living thinker whose ideas are of basic importance for contemporary and future life” and, in partnership with the *Huffington Post*, a publication called *The WorldPost*, “an online global publication gathering top editors and first person contributors from all corners of the planet.”⁵³

The inside-out learning that comes from one’s presence is based on “reflection, awareness-raising and personal insight. It requires a deeper self-examination that can lead to changes in perspective, often an enlarged perspective.”⁵⁴ In considering the qualities of presence, we need to remember that all of us view the world through the filters of our own values, our creative capacities, our emotional states and relational concerns, and our current environments. There are also moments when we are informed by an intuition “in the field” of our awareness—information that moves us to go beyond quantitative or cognitive data to pay attention to something emerging that is vital to respond to. Being present in the moment means being able to pay attention through the lens of our unique identity. The qualities of presence—our values,

creativity, emotional range, capacity to care, use of communication and voice, acceptance of intuition, and ability to scan and be sensitive to the field—are the gifts of our presence that is our challenge to develop.

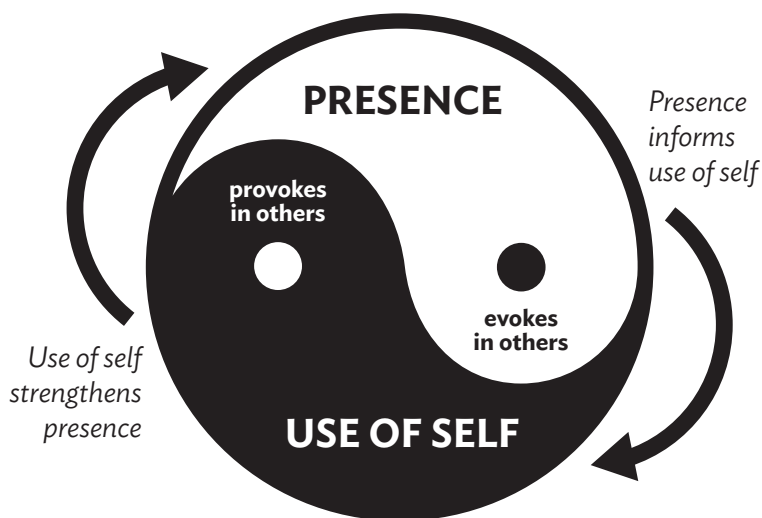
Yet the coach's presence is not only a self-reflective and self-identifying construct immediately sensed “evocatively” by the client, but is also an intentional, deliberative instrument designed to sense awareness of what is needed or missing for the client. The person who sees the coach as having a grounded stance in relation to values, availability of creativity, access to emotions, authentic caring, capacity for critical conversation, intuitive knowing, and ability to recognize what is occurring in the field may immediately become aware of needing these qualities in his own life. Gestalt theory has all along made such presence a significant integrative construct in either therapeutic or organizational contexts. Whatever we call it—self-generative presence, signature presence, or executive presence—Gestalt coaching has made specific and powerful contributions to understanding the processes needed to discover one's presence and, from there, to make aware decisions about how best to use and leverage one's presence in the service of client work and coaching practice.⁵⁵

The Use of Presence in the Coaching Encounter: Use of Self

One can think of presence as a sort of “being” intervention—it's accomplished evocatively without the coach taking any deliberate action. The way a person is embodied communicates a message to others. Use of self, or self as provocateur, does involve deliberate action, and is a “doing” intervention.

Use of self moves the coach beyond witnessing to acting and provoking with intention (Figure 5.3).

Figure 5.3 Presence and Use of Self



The primary goal of any Gestalt intervention is to heighten awareness in the client, as this positions the client with increased capacity for choice. Use of self is therefore innately provocative, though selectively applied and designed around the values and ethics embedded in one's presence.⁵⁶ So, for example, if a strong client resists acknowledging what seems obvious, the coach might more persistently offer data that helps the client see what she's missing; on the other hand, if the client is fragile or anxiously resistant, the coach may heighten awareness by offering more support and appreciation. This skill, integral to the safe emergency of Gestalt practice, is a key skill for effective use of self. The coach needs to determine the best use of herself in the moment to assist the client's own mobilization of energy toward meeting a desired goal. There is, as well, an element of artfulness in use of self, as so many variables must be addressed in the moment of choosing to intervene.

For coaches, presence means that we show up with full accountability for what gets evoked in clients and for how we use our presence to provoke the necessary awareness that will move clients' work forward. This requires the ability to assess clients' needs and the use-of-self skills to heighten clients' awareness and energy around what is needed. Use of self is a conscious and strategic dimension of coaching presence. Use of self leverages the coach's intentional presence through skilled and artful practices. Blurring the difference between the powers of being and doing reduces coaching competency because presence and use of self are distinct but symbiotic aspects of coaching mastery. One's presence may do some of the coaching work by evoking clients' attentiveness and curiosity as well as by opening them to potential learning opportunities. Use of self purposefully draws from the qualities and resources of one's presence to influence and provoke clients to do the work they would not, or could not, do on their own.

Gestalt-trained coaches understand that presence is a cultivated component of their practice that is continually worked on. Presence isn't "a permanent, transcendent mode of being . . . It is a moment-to-moment phenomenon."⁵⁷ The embodied, integrative presentation of self that characterizes a compelling presence serves to positively impact and influence clients. But such "effortless" embodiment does not come naturally—it is created and shaped through experience over time and through deliberate practice. A number of dynamics contribute to one's "practitioner DNA," the uniqueness of one's presence, so a high degree of aware self-work is necessary to develop and enhance one's presence in the coaching encounter in order to appropriately and effectively leverage that presence in the service of clients.

Adapting wisdom from the martial art of Aikido, Strozzi-Heckler offers the concept of *shugyo*, which concerns the disciplined

use of one's gifts (while being also accountable for one's limitations) in the service of others. The striving for shugyo is revealed by ongoing practices of self-mastery "for the sake of a larger commitment."⁵⁸ We posit that those who are striving for shugyo are in fact working to develop their use of self for the purpose of better serving others. If each of us has "original medicine" for vision and healing, as Native American folklore expresses, then our commitment to self-work is a crucial factor for achieving both personal and professional mastery.

Self-work is the work of getting centered in our strengths, to be aware of and responsible for our limitations, and to access the distilled wisdom of embodied life lessons. Clients' responses to our presence provide the initial barometer of impact. This may be disconcerting, since we must take responsibility for evoking a negative response. Clients' negative responses to coaches can be influenced by covert or unarticulated factors.⁵⁹ Our physical appearance and nonverbal or verbal behaviors could remind clients of others they know or knew, or clients could be responding to conditioned responses to certain types or groups of people. People project what gets evoked in them—from their history, memories, or other externally cued interpretations of the person, the environment, and the moment. Context also plays a significant role in what is evoked in clients. We often hear the statement, "You remind me of _____." When the reminder is negative, clients may find it difficult to separate their evoked response from the coach's evocative presence. Young women in the workplace may evoke projections from male coworkers of a desired or a lost girlfriend; older women in the workplace may evoke projections from unfinished business around mothers or issues of female authority. Younger men may evoke uncomfortable projections in older men of competitive challenge or obsolescence, while older men may experience "father figure" and associated authoritarian

projections from younger male coworkers. These projections may have nothing to do with the people who evoke them: the young woman may be happily married and strongly career oriented, the older woman may wield little power, and both young and older men may be struggling with a professional sense of powerlessness.

Coaches benefit from being prepared to expect that they *will* evoke something in the client, and to be sensitive to that fact before undertaking any intervention to provoke a new possibility. When the coaching involves intimate and important work with the client, we are called on to control what has been called our Personal Weirdness Index (PWI), which is explained as the degree of “difference” in relation to the client that the coach brings to the coaching encounter, and knowing how to strategically meet the client with enough familiarity so that he feels safe but also with enough difference so that he is interested.⁶⁰ If the coach is too similar to the client, she may be too safe to evoke the client’s interest. If the coach is too different from the client, she may be perceived as scary or “weird.” One of the integrative tasks of self-work for coaching presence and use of self is attending to personal strengths, values, and intentions for influence. The art is in knowing how to manage one’s PWI, and that comes from the practices of shugyo, which is where the discipline of self-work requires both horizontal and vertical integration. The commitment to all that we have learned must be sensed in the moment of awareness.

Early in my professional life, often within the first few hours of entering a group, I would receive a great deal of feedback about how “intense” I was. At the time, I was an immigrant with an Eastern European background from a French Canadian culture. I made very direct and extended eye contact, which caused some discomfort, particularly within the American group. And, as is more customary in the French Canadian culture, I tended to

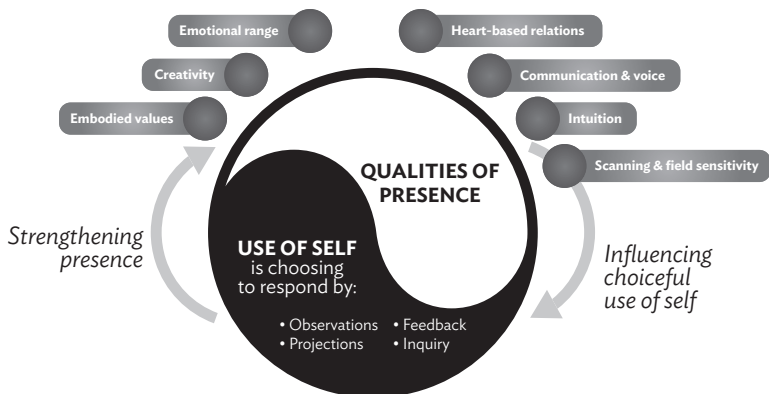
stand closer to people than most Americans would, again causing discomfort. Both habits were interpreted in America as intensity or what some might call “premature intimacy.” It took me several years to become more conscious about my habitual physical interactions—I learned to stand a bit farther apart from others, to speak more slowly, and to explain my longer-than-usual eye contact as a manifestation of my style of learning by watching. It also took some time to learn that showing up with the gifts and strengths I brought to clients was a powerful, evocative gesture in itself. That required heightened self-awareness and self-support. In essence, I learned that by supporting myself, I supported others to be with me. In doing so, I adjusted my actions to suit the context and the clients in ways that would tune my presence in to a more resonant frequency for the coaching encounter. When I suggest that self-work is required to consolidate the sense of one’s presence, I mean that each of us has to find the coordinates of cultural distance, eye-contact interactions, and other interpersonal cues that affect our impact upon others. This calibration is, of course, also a bottom-line business imperative that may influence whether the client hires you.

We are evocative from the start, before we even speak or act. Absorbing the informational data from my early coaching endeavors and learning how to recalibrate my approach to each coaching engagement required vigilant, self-disciplined awareness of self and context. Through the experience of living and aging, we change over time; moreover, the coaching contexts we enter constantly change as well. Everything is in flux. Much of the information we need to hold and call upon from our awareness—cognitive, emotional, visceral, spiritual—is complex and subtle because so much of what is important remains nonverbal (sensed, intuitive) and not easily articulated.

While we can't control clients' initial, visceral response, if we become aware of actual or potential negative responses, we can take action to address this through personal or environmental changes. These instances signal a crucial need to be contextually aware of what our embodied presence evokes in our clients. In all cases, but particularly when what's evoked is not accurate, we need to know how to meet the consequential projections purposefully and non-defensively. These challenges, while subtle, can have a dramatic effect.

We move from evocation to provocation, from presence to the leveraging of presence, which is use of self, the intentional commitment to provoke the client's learning and awareness through use of self skills. Frequently, the client consciously presents the verbal content of his issue, i.e., the "story" and his interpretation of it. But what is more revealing may actually show up in the nonverbal process of the telling. Creative and masterful use of self requires that the coach stay curious and vigilant about this dance between content and process, and be prepared to heighten the necessary awareness in the client through skillful use of observations, aware projections, feedback, or inquiry (Figure 5.4).

Figure 5.4 Qualities of Presence and Use of Self Skills



When the coach is fully present in her presence and attuned to the existential reality of the moment, she is further assisted by the power of the Cycle of Experience information as data to offer the client. The COE teaches coaches to attend to internal and external awarenesses, and to track the ways clients do or do not pay attention to their needs or wants, or the habitual behavioral patterns that interfere (what we understand as resistance) with satisfying their needs, wants, or goals. The COE supports the coach to be more aware of, and therefore more responsible for, her use of self: her behavioral observations of the client, her aware projections, or her curiosity about emergent figures that she can offer as questions.

The COE is also used to track and assess the impact of our own presence as coach. When we feel disoriented, like we are “not all there,” or we behave in a manner that suggests we aren’t aware of the available resources, the client inevitably senses this disjunction, and trust and confidence in the work will decrease. Our responsibility as coach is to recognize when we’ve been derailed in relation to our own presence and, once recognized, to re-center to our grounded self-awareness that is in alignment with our “who am I” working identity and narrative.

For example, while my professional identity is a master certified coach, there are distinct cultural differences between teaching in Toronto and teaching in Istanbul. Both contexts support excellence in learning, but the Toronto environment asks for me to offer a cognitive rationale for experiential activities before beginning while the Istanbul environment allows me to begin with experiential activities. The similarities between the environments are substantial and familiar, but the cultural differences are important to understand in terms of using presence to inspire and maintain trust. Even in Istanbul, however, the context may change and there may be a need to begin in a more rationalistic manner. Being sensitive to context—what Gestaltists call “the field”—is required of the coach.⁶¹

Having a grounded presence provides others with an invitation to trust. Gaining trust requires sincerity of expression (verbal and nonverbal), confidence in one's presence, and consistency in the values we espouse. Powerful use of self occurs in any situation or environment when we act on our values and strategically engage our resources to support clients to move forward on what is needed, wanted, or missing within the field of possibility.

Use of self is where strategically useful coaching competencies become visible. In offering clients data guided by the COE, aware projections, feedback on their behaviors, and powerful questions about their observed behaviors, the coach works to raise clients' awareness of and interest in new possibilities. The coach's present-moment awarenesses serve as the ground from which, through choice, to move to effective use of self. A grounded presence creates energy evocatively, but use of self provokes impact through the intentional interventions just described. One critical aspect of use of self is the ability to offer observations as data and projections with accountability. Masterful use of self requires knowing the difference between feedback and projections as well as knowing when to provoke awareness with the power of inquiry. Presence requires self-work and the ability to be centered and able to re-center as needed. Masterful use of self requires being able to access the competencies to provoke learning since it takes skill to offer observations, aware projections, feedback, or inquiry.

Presence as Vertical Development

In the coaching encounter, a coach's presence is an influential tool. Using Nick Petrie's distinction between horizontal and vertical leadership development, presence is knowledge that lies along the vertical pathway of leadership development.⁶² Horizontal and vertical leadership development models manifest complementary but

different mindsets. Both are useful and productive, but the emphasis on horizontal development at the expense of vertical development has proven problematic. Skills, tools, techniques, and the right information are essential for successfully executing well-defined purposes and tasks. But in a VUCA-driven world, we need to also train and support leaders who have emotional intelligence, are able to learn from failure, and are capable of discerning emerging possibilities within the seeming appearance of chaos: “If horizontal development is about transferring *information* to the leader, Vertical Development is about *transformation* of the leader.”⁶³

What is stimulating about this distinction between horizontal and vertical development has to do with the variable of presence as an influence beyond the technical tools and techniques used to forward learning. The prejudice toward equipping people with new skills and behaviors suggests that these will always translate into improved competency. Yet while “core skills, informational content, and technical expertise” are important, the reality is that they are not sufficient.⁶⁴ Presence as a vertical development construct involves not only knowledge and specific skills, but also social and emotional intelligence, experiential learning, and a commitment to cognitive, emotional, and spiritual experimentation. Research has shown that what we do concertedly and with intentional effort changes not only our own brain patterns but also directly influences those with whom we interact: “[C]ertain things leaders do—specifically exhibit empathy and become attuned to others’ moods—literally affect both their own brain chemistry and that of their followers. Indeed, researchers have found that the leader-follower dynamic is not a case of two (or more) independent brains reacting consciously or unconsciously to each other. . . . [G]reat leaders are those whose behavior powerfully leverages the system of brain interconnectedness.”⁶⁵ Recent neuroscientific findings

support placing presence within the frame of vertical development—assisting coaches and clients to think in more complex, systemic, strategic, and interdependent ways. Grossly simplified, horizontal development is more a matter of rote memorization and repeated application. Presence, however, evinces the vertical challenge of critical thinking in diverse and unexpected circumstances, and requires an active commitment to its development.

To adequately serve their clients, coaches need the integration of vertical and horizontal developmental competencies. The coach's use of self becomes a significant factor in guiding and influencing the coaching encounter. The embrace and acceptance of an openness to change must be as true for the coach as it is for the client. Gestalt coaching emphasizes ongoing self-work as key to coaching effectiveness. Presence—how you show up to clients and how that impacts their trust in you and their willingness to work with you—is not rooted solely in the horizontal accumulation of knowledge of theories and methods or toolkits of specific instruments and strategies. The self-awareness needed for compelling presence—congruent, resonant, impactful—includes:

- Owning the values that are important to you, and acting in congruence with those values
- Having a generative and creative narrative that allows you to be compassionate and caring about your developmental edges
- Knowing where failure can be transformed into new wisdom through both emotional and mental reflection
- Acknowledging and integrating your strengths and gifts, with compassion, in ways that serve others and are therefore compelling without being “self-advertising” or affectedly charismatic

- Being mindful about what you evoke in others while remaining nonjudgmental and compassionate
- Recognizing what is within your agency, and accepting and adapting to what is outside your control
- Constantly practicing and honing your observation skills, your capacity to give aware projections, and the clarity of your feedback and inquiry
- Embodying your presence in ways that integrate physical, cognitive, emotional, and spiritual strengths

Coaches are compelling when they have done their self-work: the vertical development, which inspires a generative narrative that invites the capacity for new perspectives and new choices. Coaching presence is compelling where the coach demonstrates congruence and integration between outward manifestations and inward values and core convictions through speech and behaviors. The vital learning skill today is the capacity to respond productively in the midst of uncertainty and ambiguity. The greater the coach's capacity to model this responsiveness—by being centered in her presence and able to effectively respond through use of self—the greater her mastery in coaching others.

Skill Development for Use of Self

The aim of any coach is to cultivate a presence that evokes trust in and energy for the coaching work. Then one's presence can be leveraged to serve clients' awareness and learning in a manner that allows them to best coach themselves. This involves self-identifying perceptual and behavioral patterns that are no longer useful, experimenting safely with alternative perceptual and behavioral patterns, making meaning of and situating themselves within their multiple contexts and realities, and determining their best choices

for success. Gestalt coaches serve primarily as awareness agents, able to provoke more specific or enhanced self-awareness in the client. Awareness is contingent upon what exists in the environment and what is important in the moment. Awareness includes the energetic capacity to regulate our interaction with our environment, to creatively adjust to given circumstances to get what we want or to avoid what we do not want. Awareness is the key component that feeds embodied presence, purposeful use of self, and the recognition of emergent, aware choices.

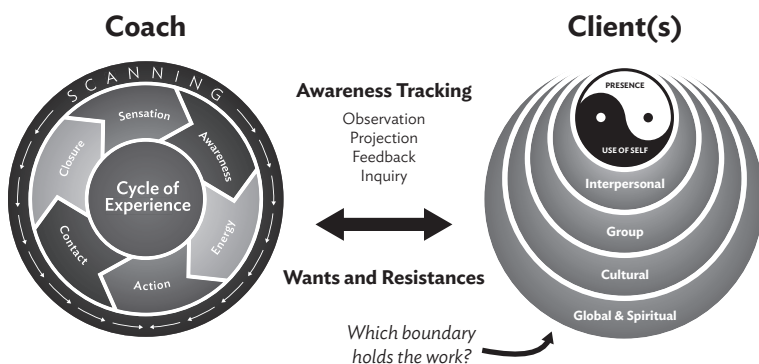
The Gestalt Cycle of Experience is the conceptual tool that teaches coaches to attend to their internal and external awarenesses. This awareness-tracking tool assists both cultivation of presence and intentional use of self, as it illuminates the range of self-awareness and patterns of behavior that block awareness of alternative possibilities. Using the Cycle, the coach is better able to offer in-the-moment observations about clients' behavior as well as the coach's own internal experience, which get evoked by being in the client's presence. Our presence creates impact through its evocative energy, but our use of self has a provocative impact through our intentional interventions. The coach's masterful use of self is best and most powerfully revealed when she is able to:

- Differentiate between observations, projections, feedback, and inquiry
- Skillfully use what gets evoked to make constructive and aware projections that assist client awareness
- Provoke what is needed or missing in the client system
- Create interventions and experiments that are sensitive to timing and choice points specific to the client's goals⁶⁶
- Identify and intervene at the system boundaries where the work resides⁶⁷

- Attend to client cues to shape the safe emergency of the client's work, maintaining just enough risk to sustain interest and engagement

The coach works to maintain contact with self and client, to identify key figures, and to work at the correct level of system by using the Cycle to track client awareness through offering observations, projections, feedback, and inquiry. Use of self is involved in effectively being able to intervene in the moment to assist the client in moving toward what is needed, wanted, or missing. In Figure 5.5, we have collected the coaching use of self competencies which influence effective use of self in the moment.

Figure 5.5 Coaching Use of Self Competencies



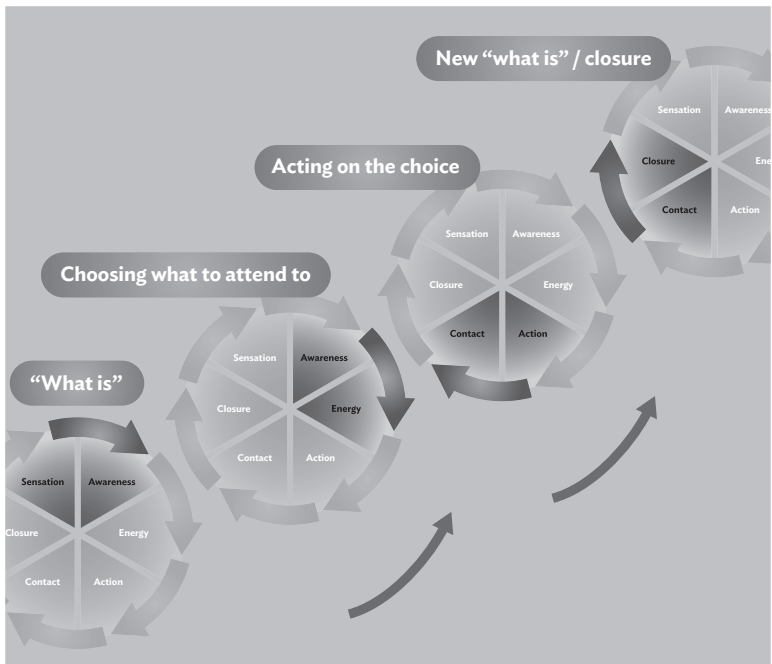
Process Skill Data

- Attend to my experience and selectively share feelings, sensations, and thoughts.
- Observe and selectively share observations.
- Track and identify themes.
- Encourage client's mobilization of energy.
- Support and facilitate meaningful contact.
- Support client's closure and meaning-making.

When the coach is leveraging the resources of her presence intentionally as use of self, she moves to integrate the Unit of Work, discussed fully in Chapter 6, with the COE (Figure 5.6). Unit of

Work is a tool to assist the client through experimentation to gain new possibilities and to mobilize energy toward goal attainment. Unit of Work is a learning process that is invited by the coach. When using Unit of Work, one aspect of coaching mastery is how ably the coach can access a broad range of resources to creatively serve the client's work through experimentation.⁶⁸ The coach is required to be sensitively collaborative while also being strategically bold. The collaborative invitation to engage in a learning experiment is always met by clients' acknowledgment of what they wish to learn. The coach, in being an awareness agent, recognizes the power of offering data, observations, aware projections, feedback, and inquiry. We will further explore Unit of Work in the next chapter but now wish to distinguish the strategic aspects of Unit of Work, which require deliberate and skillful use of self.

Figure 5.6 Unit of Work and Cycle of Experience



Strategizing one's presence may be more difficult for coaches who subscribe to stricter definitions of "personal authenticity" that don't allow for environmentally adaptive tweaking of one's self-presentation (the "I just have to be me, no matter what" school of thought, for example). Because presence can, in fact, change over time through experimental and experiential learning—both outside and within the coaching practice—authenticity is an issue of being clear about one's strengths, mindful of the skills we have to offer, and leveraging both in service of the clients. The more successful and effective the coach is at leveraging her presence and use of self, the greater the clients' trust in their working relationship. Once competence has established credibility, "the intervener is then able to launch ways of interacting that challenge, provoke, and unsettle the system."⁶⁹ The creation of trust and credibility allows the coach to bring in more creativity that was being managed by her PWI. Some creative invitations can appear weird to the client (e.g., some somatic exercises). But the creation of trust and perceived competence is what lets coaches introduce innovative learning experiences.

For Gestalt coaching practices, then, the most important questions revolve around "how well [coaches] understand their presence and what it evokes in others, to what extent it is grounded and integrated, and whether the coach can bring flexibility and intentionality to it."⁷⁰ One aspect of Gestalt psychology and a Gestalt approach that is now part of mainstream social science thinking is that *subjectivity drives perception*. Who we are drives what we perceive, and what we perceive reinforces who we are and the meaning we make of the world—a necessary understanding that tells us that presence is powerful but malleable. Presence can be developed and enriched. Use of self can be practiced and enhanced in effectiveness. Coaching mastery reveals itself through both self-development of presence and through practice of use of

self: knowing how to access our strengths and manage our limitations to best serve our clients.

Therefore, what you evoke and what you are able to provoke are critical to the coaching encounter. When coaches are aligned with their strengths and with their wisdoms, and attuned to the client and to the context of the moment, they are able to access what the client needs—this is when use of self is in synchrony with presence and creates the effortless “flow” that Csíkszentmihályi⁷¹ has described as the zone of optimal performance.



A masterful synthesis of Gestalt theory translated to coaching practice. A must read for anyone applying Gestalt principles to the art and science of coaching. Thorough, clear and relevant. The best I've seen on the subject.

**JONNO HANAFIN, MBA. CO-FOUNDER AND CO-CHAIR,
INTERNATIONAL GESTALT ORGANIZATION AND
LEADERSHIP DEVELOPMENT PROGRAM (IGOLD)**

The field of Gestalt has so much to bring to the field of coaching. Dorothy's in-depth treatment of presence as a "being" intervention, areas of resistance, presence, and experiments has such relevance for any coach.

**PAMELA MCLEAN, PHD, MCC. CO-FOUNDER AND
CEO, THE HUDSON INSTITUTE OF COACHING**

Gestalt is essential for coaching but difficult to write clearly. Dorothy has taken this challenge and written the masterful and practical book we have needed. She brings the power of working with awareness, energy, and experiment to coaching.

**FRANCES JOHNSTON, PHD, MCC. FOUNDER AND
CEO, TELEOS LEADERSHIP INSTITUTE**

Dorothy is a model of the power and magic of Gestalt Coaching. Genuine coaching has Gestalt at its core, as it's all about turning awareness into new possibilities. Dorothy's book is wise, thought provoking, engaging, and inspiring.

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PHILIP BROWNELL, MDIV, PSYD, PCC