

Idea of Man

as

Guiding Image in Coaching

or

‘Learning and Wandering Years’ of a Coach

... The truth of today is the error of tomorrow. ...
Friedrich Wilhelm Nietzsche

of

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Preface

Each **Coaching** addresses the sane individual only who is able to self responsibly shape his life, who is aiming for change and in this context wishes the support of a coach. Coaching is not a medical treatment in the sense of classical medicine and can not substitute one.

Client centred Coaching in the understanding of the **European Coaching Association ECA** is a solution and target oriented consulting and accompanying for a period of time in a professional relation at eye level in order to identify future potentials.

Based on the individual capacities and resources of the client realistic targets in the professional and/or private surroundings will be agreed upon maintaining confidentiality and discretion.

Change processes call for self critical reflection of one's own feelings and attitudes and in this context the working up and overcoming of individual work and life conflicts, resulting communication problems, ambivalences in thinking and behaviour as well as disorders in emotions and reactions.

The **new orientation** aimed for by the client can initiate a total realignment in the professional and private sector or in parts of it. If necessary and if required by the client the professional as well as the private environment can be included in the coaching process.

Obliged to the basic assumptions of a **humanistic idea of man and the world** with our **multidisciplinary team** we put into practice a holistic integration of highly different experiences and educational backgrounds in the aim to offer companies innovative solutions and feasible concepts to meet the challenges of global work environments.

Academy ECA Sozietät

For the multiprofessional team

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Introduction

Who is the **human being**, what is his destination, the **meaning** of his existence?
And: how could his **biography** – his **development** – his **work** – his whole **life** proceed ?

Whoever intends to work as **professional coach**, as temporary tutor, successfully with individuals in companies or with private persons, should ask himself these basic philosophical questions very consciously, because: our own **idea of man and the world** very fundamentally determines our behaviour towards others – how we encounter them, what we see in them or want to see even if we have never consciously considered that. We may not even recognize **which** impression we make on others – because often the idea of ourselves differs from the picture others get of us.

As coaches we have the responsibility towards our clients to support them with our knowledge and experience in developing their capacities and inspire their lust for **self responsible shaping of their lives** as well as the understanding that if individual restrictions keep us from fulfilment these need to be dissolved before our life can be lived in fullness.

How could an **idea of man** be like to give us the basis to effectively unfold our work? Which ideas of the coach will support the client in the development of his personality?

We all know is that any consideration about this can be put into question again one minute later. The only thing clear is that we as coaches not only need to deeply understand the circumstances and conditions of being but also have to adjust our convictions and **own idea of man** during all our lives to the **learning process** we go through in our own life and moreover in the work with our clients.

In this Newsletter different ideas of man will be mentioned which have had a lasting influence on the long history of our convictions and still have. Observations being made about it will reflect what in our perception is comprehensible **for us** – but they do not claim to be **complete, right and universal**.

A. „Good“ and „Evil“ in Philosophy and Pedagogy

1. The „noble savage“ - Idea of Man of J.J. Rousseau

Jean-Jacques Rousseau – French philosopher, writer and besides Voltaire one of the most important precursors of the French Revolution (1789 – 1799) – states in his society-critical essay „Second Discourse“ :

*«Mankind is **evil**, the sad and long lasting experience needs no further proof. But still the human being is **good** by nature, I believe to have given proof of that. » [.....]*

And furthermore:

«You may admire humanity as much as you want, that will not make it less true, that it makes humans necessarily hate each other to the same extend as to which their interests collide and do each other every possible harm while they pretend to seemingly render each other services.»

Socialization as root of „evil“ in mankind?

According to Rousseau's idea of man the individual can be „**good and ideal**“ only outside society, in a state of „**simple nature**“, where his main drive is the **natural self-love**:

«Take care of your own welfare with the smallest possible damage for others».

As soon as an individual grows up and is educated within the usual cultural norms, it starts comparing himself with others, says Rousseau, and his natural self-love mutates into **greedy, egoistic love for possession, competitiveness** and following that a **behaviour which does damage to himself and society**.

Rousseau does not claim a return to a „state of nature“, away from any form of society – not only would this be utopistic, Rousseau himself doubts that this „ideal“ has ever existed.

Quintessence of Rousseau's idea of man is his disagreement with Aristotele's claim that reason stands above will. He sees the individual rather as **controlled by willpower** bearing inside him the capacity to self realization as well as the **innate love for the good**, a „**preconscious**“ instinct.

This „preconscious instinct“ should be developed in juvenile education where **social instincts** and therewith **virtue** are priorities as educational targets. In *“Emile or about Education”* Rousseau declares that only in that case a human being will be able to be „**good**“ and act for common benefit.

Critique of Rousseau's Idea of Man

If we follow Rousseau's order and his idea of man we are going to end up with a patriotic **State Society** in which the members **regarded as virtuous** produce a **collective will** oriented according to common benefit. It is considered **absolute** even if others or even a majority is against it.

Robespierre, influential politician during the French revolution and ardent worshipper of Rousseau, realized Rousseau's thesis in the political arena in form of the so-called "Social Contract". **Terror** was an accepted instrument to implement measures meant to serve the common benefit. "**Terror without virtue is disastrous, virtue without terror powerless**", was Robespierre's belief. His political opponents only had the choice between changing idea or the Guillotine.

2. „Enlightening the diamond“ - Idea of Man in Tibetan Buddhism

Tibetan Buddhism compares the human being with a **perfect diamond**, which bears in it each capacity to lead an absolutely fulfilling life. This diamond symbolizes **enlightenment**, the fully evolved state of spirit in which it has become aware of its timeless and everlasting nature. In this state we should lovingly live the coming and going of all appearances without feeling dependent on anything or wanting to cling to anything – fearless, joyful and present in the "**Here and Now**" of **all-embracing love and inner connection with all and everything**.

That most human beings hardly ever or seldom reach this state of mind depends – according to Buddhist doctrine – not so much on the fact that this diamond is impure in itself but rather that it is enclosed in "**deposits**" which are not as transparent as its pure nature would require.

These "deposits" in Buddhism symbolize our **doctrines, interpretations** and **presuppositions** which in the course of our life have been burned into our unconscious. They obscure our insight on our unlimited nature and suggest that we are no more than what we consciously are aware of.

As long as we have not reached the state of **enlightenment, of complete knowledge** – that is the Buddhist doctrine – we constantly fall back into old **patterns of behaviour** such as dependency, attachment, fear and confusion which deeply influence our attitude towards ourselves and others. The crucial statement of this idea of man is: "**human beings are essentially perfect, entire and holy, complete, free and connected to each and everything**".

Critique of the Idea of Man in Tibetan Buddhism

The description of man in Tibetan Buddhism as a "**perfect diamond**" which only would have to be cleaned of the **outer deposits** in order to shine bright and pure in its true nature, certainly is a beautiful idea but does it not raise human **perfection** to a state of **absolute value** ?

Nature loves the **imperfect**, the asymmetry. It produces only a small amount of flawless perfect diamonds. All the others have **enclosures** of various forms in them and their imperfection reduces their value – **as stones**.

To stay in the picture: men can be pebbles, gems or cut brilliants. Their value is a value in itself and does not become evident in comparison with other stones. Perfection lies in the nature of any appearance or form. The diamond is a metaphor for perfection and from this viewpoint a pebble can, like any other stone, become a diamond as soon as its own being expresses itself through it. It has to pass imperfection with its own beauty and the impulse for change.

Human beings are as varied as the different tasks in society are. In each task there lies the opportunity to master it with passion and fulfilment, to find personal realization when it complies with the person accomplishing it. The art to give our life a diamond's vibrancy would consist in finding out in which tasks we can express our talents and enrol our full potential (and thus a way to cheat enlightenment). It is not important to be important. It is important to know what may give us the opportunity to live to our full potential.

The range of "candidates" able – according to the Buddhist doctrine – to reach enlightenment, complete cognition and its blessings, naturally is rather limited. So the question is if "**enlightenment**" may at all presuppose perfection. Certainly not as long as to the "**acknowledged enlightened**" an excess of admiration and thus power over others is allowed and the "**searching**" becomes addicted to finding enlightenment.

3. The enlightened Human Being - Idea of Man in Humanism

The beginning of Humanism lies back about **2500 years** when the ancient Greek philosophers Heraclites and Protagoras made the central statements of the **humanistic idea of man**:

- **«panta rhei – everything is flowing»**, which means the natural law of things being in **constant flux**
- **«One from all and all from one»**, meaning that any human should consider himself as part of a great whole;
- **«A human is the measure of everything»** - the human being is creative and therefore to be considered the highest authority in the Universe.

In the course of its development the interpretation of the humanistic idea of man – denominated until the 19th century **Humanity** – finds its **peak** during the classical period of Weimar 1786 – 1805 ('German High classic').

The ideal among the important philosophers of that period was from then on the guiding idea of **aesthetics** in art and culture and educational models of this time claimed the unity of reason, emotion and intuition in unlimited responsibility for **oneself, the fellow human being and nature** in the sense of a universal holistic **idea** leading to anything that is good, beautiful and true. The intellectual maxim of the time claimed that a human being as centre of the Universe should lead a **self determined** life and develop according to his personal capacities and resources into a useful part of the **Universe**.

The idea of man of this neo-humanism represented an unmistakable rejection of the up to then undisputed reign of **church and nobility**. The **inner conflict** of the great poets and thinkers of the time in their desperate search for **cognition** becomes evident in the masterpieces of literature like J.W. Goethe's "Dr. Faustus", written between 1775 und 1832, in which the **unsuccessful scrutinizing** about the sense of human life turns into a showdown between "**Good**" and "**Evil**" where Dr. Faustus comes to the fatal conclusion that even if "**we try fervidly**" **we cannot know anything**" (**Faust I, 364**) which in the end leads him to the pact with the devil selling him his soul.

The answer given by Jean-Paul Sartre in the subsequent period of **Modern Humanism** describes the human being as draft and model of himself, as the sum of his actions and relations. The human being **is** his life and **reinvents himself in total freedom**.

Critique of the humanistic idea of man

Humanism puts the human being into the very centre of consideration and thus puts it into blatant opposition to Darwin's **doctrine of pure usefulness**.

Many have posed the question about of the **justification** of such an a priori statement – among them Martin Heidegger in his “Letter about Humanism”. We believe that whoever gets involved with philosophy at some point of his development is confronted with this question: “Can the human being claim to be the highest authority in creation, the **“measure of all things”**?”

B. In the Struggle for Truthfulness

..... there are so many answers – and the **ONE** giving ultimate clearness still has not been given, except for the fact that followers of each ideology claim their answer is the only true one. And could the ONE answer – if anyone had found it and it had been accepted as right by every other human being – solve the question about mankind's fate, the “mystery of life” beyond any doubt?

Finding the ONE answer would end the search and thus stop the motor of **constant further development** of mankind.

It may well be that the true significance is that each era, each culture gets its chance to find new answers – as long as humans feel motivated to continue the search for truthfulness. But it may also be that we just have to accept that there can never be the ONE answer.

Poem by the German poet Heinrich Heine “Mystery of Life” ending with the sentence: **only a fool can wait for the ONE answer.**

**«Am Meer, am wüsten, nächtlichen Meer
Steht ein Jüngling-Mann,
Die Brust voll Wehmut, das Haupt voll Zweifel,
Und mit düstern Lippen fragt er die Wogen:**

**„Oh löst mir das Rätsel des Lebens,
Das qualvoll uralte Rätsel,
Worüber schon mache Häupter gegrübelt,
Häupter in Hieroglyphenmützen,
Häupter in Turban und schwarzem Barett,
Perückenhäupter und tausend andre
Arme, schwitzende Menschenhäupter -
Sagt mir, was bedeutet der Mensch?
Woher ist er kommen...? Wo geht er hin...?
Wer wohnt dort oben auf goldenen Sternen...?**

**Es murmeln die Wogen ihr ewiges Gemurmel,
Es wehet der Wind, es fliehen die Wolken,
Es blinken die Sterne, gleichgültig und kalt,
Und ein Narr wartet auf Antwort.»**

Heinrich Heine

No doubt that each point of view has its own truth – may be as part of an **all embracing answer**, which, however, can be no more than hypothetic as long as there is no proof of its truth. Judging things “all good” or “all bad” would only show the enormous overestimation of themselves of those making these statements.

Only the **permission** of our client to „touch his **inner self**“, handing us its key will make our success in coaching possible. But **we** need to constantly struggle to reach a better understanding of ourselves – and that way of our client.

Among all the viewpoints we develop in **our internal**, which we may change or dismiss in order to approach with growing experience our own coherent – even if never final – idea of man there will be ideas able to help our client in his **self-reflection** and perception of his personal way to follow to make his life more **self determined**.

Under these prerequisites we shall in the following paragraph ask the question **why** the human being acts as it acts – an issue so large that in the frame of an article we can treat only part of it even if it needs to be discussed in connection with the idea of man in coaching. It can determine certain mechanisms of behaviour, their dissolution and the **capacity of dissolution** and finally lead to the **key competences of a coach**.

C. The Unconscious

The psychological distinction between conscious and unconscious elements in human behaviour has by now become common knowledge .

But it may not be as well known that the percentage of what we realize **consciously** of **ourselves** and the **reality** around us is less than **3%**. This means that our **picture of “reality”** and **ourselves** is a construct developed by our brain based on a very small detail of our perception – while **97%** of the reasons for our behaviour come from **unconscious perception**.

This would explain why we often do not succeed in changing or abandoning unpleasant, restricting and even pathogenic patterns of behaviour even after years of serious attempts. On the contrary: it seems that we keep running into the same ‘dead end street’ over and over with open eyes.

Coaching therefore has to start working with the structures lying in our **unconscious**, with the **repressed** and with **parts of the personality** dominated by unresolved conflicts which do not allow reasonable thinking, feeling and acting. Men are left alone in the labyrinth of their “**self-constructed realities**”.

The assumptions and statements listed below are to be considered drafted examples:

1. In the course of our socialisation we make much differentiated experiences. We learn from these that certain behaviours are more useful than others and by repeating behaviours which function and protect us we develop our **basic patterns of behaviour**.

Very big influence on these patterns have disappointments which **formed our personality**. We try to **overcome** these by beginning i.e. to behave in an exaggerated way; contrarian to the way the person did who inflicted the disappointment on us. We call this the **unconscious** attempt to compensate the so called **basic conflict**.

This is the case when i.e. typical patterns of behaviour are orientated toward constant admiration and appreciation. Every pattern of behaviour emerging from a basic conflict acts **damaging on ourselves**.

2. In the course of further socialization the picture of ourselves is being „consolidated” by affirming experiences. Unconsciously we reduce our range of conduct to the patterns we have ‚stored’ as good and right until we can not use certain options anymore even in contexts where they would be helpful.

Our life in school, profession and even in private **unconsciously** is being shaped to give us more opportunities to compensate our basic conflict – **self destructive patterns of conduct** gain a dynamic without us noticing it.

3. Certain **beliefs** becoming manifest in us eventually lead to considerable **restrictions** in the personal **range of action** and to **patterns of conduct of great importance** – because basic convictions once established guide our behaviour in a **subtle** way without us realizing or doubting their mechanism.

An example is the teacher who considers his students a family substitute, acts like their mother out of his own **unsatisfied** desire to be taken care of. This way he blocks them rather than bringing them forward and may find himself confronted with aggressions and refusal. If he feels **misjudged** then he is very likely to develop a Burnout syndrome.

Or the manager who never felt he was taken into consideration during his childhood and tries to compensate this experience with omnipotence fantasies. As an adult he loses the capacity to evaluate his work correctly – he over evaluates his own and underestimates the work of others. His need to be appreciated makes him fear loss of face more than anything else. If such a person encounters actual restrictions of his 'star show' he may very well develop a burnout syndrome.

In this context the determining factor is most of all the aspect of the **subtle** effectiveness of these mechanisms. They are activated when we **consciously** put ourselves targets and then prevent ourselves in a way difficult to understand and sometimes seemingly without any reason from reaching them or if our **views** of life force us into a cage of **habits, frustration, repression** and **fear**.

D. About the Art of Coaching

1. Changed perspectives

Coaching leads the client's attention to his **resources**, to the practicable, away from his fixation on pretended or true deficiencies.

Main target is to have the client on the basis of a true **relation of mutual trust** question his perceptions, evaluations, patterns of acting and behaviour and in this context the doctrines which form his personality in an open and free way, support him in his capabilities to find solutions and create a climate in which the **wish to change perspectives** can develop out of his own understanding.

Feelings of hopelessness give way to concrete new options and a different perception of oneself and a different **attitude towards life** which allows new private and professional behaviours – unthinkable before.

In **Plato's cave allegory** the change of **viewpoint** allowing new perspectives is described already as if there had been "**Coaches**" in 370 b.c.

In this allegory chained prisoners are sitting in a cave able to look only on the wall in front of them. Behind them burns a fire and between the fire and the prisoners there is a parapet along which puppeteers walk holding up puppets that cast shadows on the wall in front of the prisoners. The prisoners can't see the real objects behind them and believe that what appears in front of them is reality. They mistake **appearance** for **reality** and don't realize that they see only a projection of the true objects, an illusion created by the puppeteers.

It does not dawn on them that in order to see the true objects and their nature they would have to free themselves and turn around. They rather remain in the state they are accustomed to because it makes them feel safe. The idea of freeing themselves frightens them as changes and new awareness could be painful – if there were not **the 'persuaders'** as the puppeteers call them.

These people had mistrusted the shadows on the wall in front of them, unchained themselves and found their way out of the cave into the **sunshine** – realizing that this was the **real world**. They decided to return into the cave and convince the prisoners to come to the surface with them where they could experience new viewpoints and true perception. Plato's '**persuaders**' are today's **Coaches**.

2. The key competences of a Coach

Now what is going to happen?

The first thing the Coach demands is **transaction**, change of perception, coming 'out of the cave' and then he offers to **accompany** the person into the sunlight – according to Plato a symbol the **good and true**.

These first steps may be gladly accepted by the 'prisoner'. But what if he experiences that once he has unchained himself and makes his first steps into freedom every step further out of the 'cave' is exhausting and painful and moreover makes him feel insecure.

He will want to return to the circumstances he knows but he will also **fear** that in the world he knew – among the prisoners in the cave – his return may cause rejection and exclusion from society?

The 'prisoner' will revolt against the '**danger**' of change and thus against his coach.

Every coach has encountered this development in the course of **change processes** – at that time as well as today.

Such uncertainty is normal, even desirable. If the client was not frightened and 'dazzled' by 'bright sunlight' and would he not ask himself if the new **unfamiliar point of view** is suitable for him, it could mean that he accepted the **changes** without own **perception and conviction** which should mature **only in himself** if we want them to last. Our unconscious which unites all our passed experiences would interfere as protection. It should be accepted and used as such but not as **brake** which would be the case with restricting attitudes arising from painful frightening experiences.

At this point the **Coach** has to prove that he himself possesses sufficient maturity, professional experience and personal empathy to bring order into these feelings, fears and **doctrines** of the client drifting apart and lead them back together, put them in relation to each other so that restrictions in the previous way of living and the client's disturbance become apparent and **dissolution** and change possible.

The main part of any coaching process consists in 4 development steps:

1. Step: **Perception** of the **restriction** in the actual life context;
Plato: situation of the prisoners, among which one or the other becomes agitated
2. Step: **Changed Perspectives** by questioning familiar, **working up** and **transcending** previous restrictions and doctrines leading to the Idea, what could be;
Plato: unchaining, starting to climb out of the cave with new impressions;
3. Step: **New Orientation** through recognition of options of acting and behaviour, of the necessity of **self-conquest effectiveness shall be reached.**
Plato: last part of the ascent from the cave to the sunlight, recognition of the real world.
4. Step: **Transfer of perception** into the previous living conditions
Plato: return into the cave and message to the prisoners.

It would be useless to wear „Seven-league boots, when starting to walk new ways in personal development, because the feeling for **self-effectiveness** would not have any chance to develop. Just as senseless would be the attempt to consider perception as ‚absolute' or not to return into the cave because that would mean to inhibit transfer of perception into the previous living conditions and the **long-term benefit**.

The **most important step** of the whole Coaching Process happens in Step 2., the very moment in which the client **himself** initiates the change of direction and comprehends that he can turn around and moreover may do so.

A **Coach** who is able to cause this **impulse** possesses the absolutely central **key competence**.

E. Holistic-integrative development of a Coach's personality

Provided the professional-, methodical- and field-competence any coach has to have:

Coaching can be successful only if the coach **himself** aims for a **holistic** development dealing with his own feelings and accepts that cognition can never be final. Just like colours and forms can be **changed** by movement within a moment, the same applies to cognition and – as a reflection – one's own development. Friedrich Nietzsche observes:

«It therefore is an inevitable law that any theory sooner or later is overgrown by the advancing enlargement of human consciousness and has to give room to new cognition..»

Among those there may be perceptions which do not correspond to our character, which may even worry us. But if we succeed in **integrating** them into our **picture of the world and the human being**, because we perceive that any other view would only extend our restrictions then we have understood how we find easier access to 'other things' – ourselves, as well.

The '**ability to astonishment**', the lively interest in differentness is the flame of any true encounter and of personal development to begin with.

The **astonished** tries to reveal the secret – just like he did as a child with the old chest on the attic. He used to try and study, fantasize, see if it suited and nobody ever knew, thank heavens, because that would have spoiled everything, much too dusty up there and then "is your homework done at all?"

Cognition does not call for simple fulfilment of duties, it needs time, fantasy, feelings, disorder (!) so that we can feel like the creator of the 'one' moment and our imagination gets a chance to recognize fragments of reality.

Cognition needs playfulness and seriousness for its basic discipline: **ability to astonishment** about things in life, realization of what is fundamental as a snapshot in the **holistic** interaction of **reason, intuition and emotion**.

His own **learning and wandering years** will teach a coach to get used to the sunlight slowly because **cognition** is a process which irritates, which stops the comfortable state of ignorance once and forever like an expulsion out of the paradise of illusions into the world of the seeking. It will teach him that **freedom** means to ban all the well-known ideas, to see the **truth** and in the truth the **entireness**.

He is going to realize the **limitation** of his own impact and will understand that a human being can never be understood totally – not even by the 'master' – a part of it will always remain a **stranger** even to ourselves, the **intangible** as impulse for tension, curiosity, for the continuous development of humans.

In the work of a coach there is no room for a **closed picture of the world and the human being**, the influences of **enlightenment** and the **internationalized world community** are too strong: but even seen from a critical distance **humanism** of enlightenment offers answers which are of relevance for the **coaching practice**.

F. Meaning of Humanism as Basis for Assumptions in Coaching

“**May** the human being claim to be the highest authority in creation, the **measure of all things?**” - object critical voices to the value concepts of Humanism.

With this doubt in mind but also our opinion that out of all philosophical options the principals of humanism probably are closest to ours we hereunder will put the basic values of humanism in relation to the **coaching practice**.

Ever since its beginnings some 2500 years ago humanism has as **emancipatory** movement **significantly influenced the system of human values** answering man's question about himself - in issues like constitutional legality, freedom of belief and human rights it has irreversibly influenced our history of development.

Humanism ennobles man to the **highest value** as a cultivable individual able to constantly reinvent himself and his environment serving as global orientation. As logical consequence humanism demands that man assume adequate responsibility in the sense of caring, creating and preserving acts and services towards nature, society and himself. The difference between 'power and repression' is a '**model of leadership**' which positions man into the centre of events as reflecting, responsible **authority** and explains his claim to be the top value in creation.

In our belief the humanistic point of view offers a basically holistic integrative meaning-creating picture of man and the world which allows man self-love as origin of all creativity and maturity. Saying it with the words of Emanuel Kant : “**Humanism leads man out of his self-inflicted immaturity.**”

Humanism can find a more modern interpretation than ever in a time that has to cope with the change from the worker of knowledge to the creative worker. Its basic assumptions are connected with attributes like **singularity, creativeness and empathy** which are considered key competencies in a **working world** in which professional knowledge has become of secondary importance.

Carl Rogers has developed under these **humanistic assumptions** a **client-centred discussion basis** and its application into the **coaching practice** which states that **intuitive perception** on an emotional level is a precondition for **holistic understanding** – at the same level as **logic** – which in our opinion is a good basis to effectively develop the work of a coach.

The human being in its world allows an unlimited number of interpretations. Therefore one particular idea of man can only **point into a certain direction** and always depends on the viewpoint of the on looking person. Just as a diamond receives his brilliance through the cut a **person's development** is enhanced by supporting the aspects of his personality which present resources and are important for the **working-up and identification** of future potentials.

Our interest to make philosophical thoughts available for the **coaching practice** and with them humanistic viewpoints finds its justification in the fact that the idea of man and the world of humanism is **not** a closed circuit but rather invites to further development and **integration of new perceptions**.

What is being integrated, which levels and dimensions are meaningful for a person in the course of his development is decided by everyone's personal **experience**. There in we differ from each other, that teaches us tolerance and makes us distinctive.

A coach working on the basis of humanism stays curious – for life. He will strive **to grow** – in relation to others and to himself. But most of all is he aware that he has to be **authentic** to achieve what is meant by 'growth' in personality development – of both the client as well as the coach.

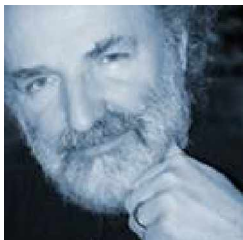
Any idea of man guides. The special relation with his clients, however, gives the coach's idea of man particular importance. More than in most other professional interactions it stands for the singularity of the personal encounter and its emotional expression. An internalized idea of man as help in cultural maturation can fill any gap and help the coach in his search. And that is his task.

**«Empty spaces – what are we living for
Abandoned places – I guess we know the score
on and on, does anybody know what we are looking for... [.....]»
“Innuendo”, Freddy Mercury 1991**

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Bernhard Juchniewicz has a multidisciplinary education and started working with people in particularly stressing work and life situations in 1976. As Management Instructor Coach and Health Coach, Partner- & Sexuality Specialized Coach he consults and coaches entrepreneurs, executives and their teams, in particular with regard to self- and relation management as well as time & target management, vision management, team leading, integer corporate identity, burnout and workaholic prevention, competent crises intervention, growth of partners, life and career planning, dealing with personal and professional crisis, work-/private life balance, regeneration and psycho-hygiene of executives and their partners.

(Further information see: <http://www.academy-eca-sozietat.de/start/Vision/Vita/index.html>)

Founder of ECA Licensings and Additional Trainings, Curriculum: Basic – Advanced – Expert level

ECA Instructor Coach /-Trainer® - academic additional trainer, ECA Master Coach®

Master - Management Executive Coach, - Intercultural Coach, - Education Coach, - Health-Coach, - Psychosocial Coach, - Sport Coach, - Family Coach, - Partner- & Sexuality Coach, - Consultant, - Trainer, - Art Coach

Founder - Team Leader - Mentor

- European Coaching Association – Professional Association
- ECA Academy - Instructor Institute / Instructor Coaches
- ECA Sozietät - multidisziplin. teams, Sozietät communities
- ECA Coach Finder – finding of professional Coaches
- ECA Business Dialog - face to face contact
- ECA Hotline - Crisis Intervention
- Academy ECA Sozietät: knowledge - education - practice
- ECA News – professional articles
- ECA Lizenzierungen - Licensings
- ECA Jour Fixe - exchange - contact – networking
- European Coaching Association Group - Xing
- Consulting - Coaching - Training - Xing

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Academy ECA Sozietät – the multiprofessional team

Co-founder, coach & general manager – CCS Consulting & Coaching Synergy GmbH www.ccs-coaching.de,

Consultant General Manager Engcotec GmbH www.engcotec.de.

Angelica Ulkan adds psychological knowledge to an education and work experience in economics and philology on international level. She very well knows the psychological and physical requirements and expectations of undertakers and managers from her own long term experience in **Executive Management**. Her activity as Coach is decisively influenced by that and stands for substantial developments of personalities and enterprises as well as health prevention including burnout prevention and intervention.

With her **holistic integrative way of thinking** and with a clear view of realistic goals she consults and coaches in a sympathetic and experienced way her clients in Executive Management Coaching, in Team Coaching and in Executive Development.

Additional issues are Burnout- & Workaholic Prevention, Potential and personality development, Self-Marketing and Sense Finding, Partner- & Sexuality Coaching, Conflict Coaching und Crisis intervention.

The author



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Frank Niessing stands for the integration of personal and professional development processes. His holistic integrative coaching aims in the private and the professional environment to include personal values and motives into a holistic experience. On the basis of his studies of psychology and philosophy and long term practice he coaches and consults individuals as well as management and distribution teams with the aim to direct existing resources and synergies in change processes, but also in conflict and crisis situations to new common and binding targets.

ECA Leit- & Berufsbild siehe: <http://www.european-coaching-association.de/view/vision-49.html>

Definition of client-centred Professional Coaching

Client-centred professional coaching is a solution-, potential- and goal-oriented consultancy and accompaniment in an equal-rights and partnership situation, always considering the capacities and targets of the client to be developed personally. The same client agrees upon the realization of these professional and personal coaching objectives. The procedure to follow has always to be confidential, autonomous, in partnership and client-oriented. Professional coaching also includes the working-up, dealing with and getting over of individual work- and life conflicts, „misunderstandings and confusions“ in communication, ambivalences in thinking & behaving, disturbances in emotion and reaction, new orientation and contentment for the future. Working out a new professional or private life or developing a new biography can be part of a new orientation in professional coaching. Upon request of the client the professional as well as the private social environment (family, partner, persons of reference) can discreetly be included into the coaching. Coaching is not a medical treatment, no legal or tax consultancy. The coaching agreement can be made verbally or in writing and is binding. Fee recommendation and the holistic integrative humanistic idea of man / of the profession/ concept / ethic of the ECA Professional Association apply.

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