Editor’s Introduction

This issue of Philosophy of Coaching focuses on theories of coaching, a topic close to my heart.

In 2013, when I started my coach training with the Coaches Training Institute (CTI), I’d spent almost 20 years, on and off, in academia, and felt incredibly liberated by CTI’s almost diametrically-opposed, highly experiential, embodied approach to learning and development. But as the training and certification progressed, I became increasingly aware of a gaping hole at the heart of it – there was absolutely no theory being presented to support the practice. And while the practice was sound – clients really were positively impacted in the ways they were looking to be by the practices taught – I couldn’t help thinking clients would be even more positively impacted if coaches knew why and how the practices worked.

So began my own search for a theoretically-informed approach to coaching, which broadly coincided with the founding of this journal. Positive Psychology, Intentional Change Theory, Adult Development Theory, Neuroscience, as well as many theories borrowed, in part and in whole, from psychology, psychotherapy, psychoanalysis, philosophy and postmodernism, have informed my practice since then, and have been explored, assessed and analyzed in the pages of this journal.

The Call for Papers for this issue put theories of coaching front and center, asking:

1. How are theories of coaching different and how are they similar?
2. From where do they get their authority i.e. what evidence base, history or logic do they draw upon, and how do we evaluate that evidence base, history or logic without bias?
3. How do coaches and clients experience these different theories?
4. What possibilities do these theories open up for coaches and for coaching clients?
5. How are these theories represented in mass media, and what is the impact of those representations on coaches and clients?
6. How do these theories work together or fail to work together to support coaching practice?

The five articles in this issue address these questions in different ways.

Sheila Boysen-Rotelli’s article, ‘Coaching effectiveness: Coach and coachee characteristics that lead to success,’ brings together research on coaching competencies that lead to effective coaching, with new research on coachee competencies that are proven to support coaching effectiveness. Boysen-Rotelli concludes that coaching effectiveness is the shared responsibility of coach and coachee, and ranks competencies for both in a visually-represented coaching effectiveness model.

JP Jakonen and Matti Kamppinen, in their article, ‘Integral framework as a systemic foundation for coaching,’ argue for an integral approach to coaching, based on Robert Kegan’s subject-object theory and Ken Wilber’s integral theory. They see integral theory as the answer to the problem of partiality inherent in most every (other) theory, concluding that integral coaching supports the development of “systemic wisdom cultures.”

Tony Fusco’s article, ‘Authentic leadership development: Some philosophical, theoretical and practical dilemmas answered through Group-Coaching and the ALD360,’ points out some of the compromises of current authentic leadership development initiatives, which he claims put “the cart before the horse” by over-determining the meaning of authenticity. Fusco attempts to reverse the order of horse and cart by allowing each individual to more clearly define for themselves what authentic leadership and authentic leadership development looks like for them.

Gisella Mercaldi, in her article ‘Is developmental coaching morally acceptable,’ raises some of the same concerns as Fusco, arguing that power dynamics operating in the background of any coaching engagement threaten to compromise the freedom of the client in the interests of larger economic and social forces. This compromise is made all the more disturbing by virtue of developmental coaching being understood, both by individuals and the larger society, as the exact opposite, as a pathway to individual freedom. Mercaldi concludes by complexifying our understanding of what it means to be a ‘self’ and to have a meaningful relationship with ourselves and others.

My own article, ‘Whose values are you living when you’re living your values: An existential approach to values clarification coaching,’ challenges
overly simplistic and reductive approaches to values clarification coaching. Drawing on the literature of existential philosophy and existential psychotherapy, I outline some of the tools Kierkegaard, Nietzsche and Heidegger developed to determine subjective truth, of which individual values are a part, concluding with a deeper and broader approach to values clarification coaching that leverages insights from existentialism.

This issue closes with a model book review, in my opinion, written by Krish Iyer. The book reviewed is Daniel Goleman and Richard Davidson’s *Altered traits: Science reveals how meditation changes your mind, brain and body*.

We invite you to engage with us further in one or more of the following ways:

- Tell your colleagues about the journal. They can subscribe for free by visiting philosophyofcoaching.org/subscribe
- Offer your services as a peer reviewer for future issues of the journal
- Contribute an article to the next issue of the journal. The Call for Papers is on our website at philosophyofcoaching.org
- Suggest possible themes for future issues

You can always get in touch with me directly at julian@philosophyofcoaching.org.

We hope you enjoy this issue of the journal, and that the articles in this and future issues support you in becoming the best coach, coach educator and/or coach researcher you can be.

Julian Humphreys
Editor-in-Chief
Philosophy of Coaching: An International Journal
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