

THE GIFTS IN THE SHADOW:
PATHOLOGY AS A PATHWAY TO PURPOSE

A HEURISTIC INQUIRY

By

Maddisen K. Krown

A Dissertation
Submitted in Partial Fulfillment
Of the Requirements for the Degree
Doctor of Philosophy in Professional Coaching
and Human Development

International University of Professional Studies

Maui, 2018

Copyright © 2018 Maddisen K. Krown

ALL RIGHTS RESERVED

The Dissertation of Maddisen K. Krown
is approved and is acceptable in quality and form:

Chancellor

Academic Dean

International University of Professional Studies

Maui, 2018

Dedication

I dedicate this to my dear mother, Anna Marie, who lovingly sacrificed her blossoming opera career and her studies at The Julliard School in New York City in the 1940s, to marry my father and move to Connecticut, and raise our beloved family. With love and grace, mom has encouraged me to pursue and stay devoted to my education and my life's work. She is a woman of elegance, intelligence, wisdom, and great patience. I have felt her support with me always and am deeply grateful to her for our special relationship and friendship. Mom, I love you, and I dedicate this to you.

Acknowledgements

Dr. Leonard Laskow, MD, came into my life during my graduate school studies at the University of Santa Monica in 2007, when we watched him in a video interview. I felt a special connection to Dr. Laskow and his work, and after reading his first book, *Healing with Love: The Art of Holoenergetic® Healing* (1992), I signed on as his client. That blossomed into a mentor and student relationship, whereby I became a Holoenergetic Practitioner, and one who has had the honor of carrying forward his healing legacy. We have been working together closely ever since, and Dr. Laskow and his wife, Sama Schurter Laskow, have become my dear friends and colleagues in sharing their miraculous healing work with the world.

Several years back, I confided in Dr. Laskow about my dream to complete a PhD program in professional coaching. Leonard shared that he was a Faculty Advisor for the International University of Professional Studies (IUPS), and that he would be glad to introduce me to the Chancellor, Dr. Irv Katz, for more information. Within a few months, I was officially enrolled in a PhD program at IUPS, with Dr. Laskow as my Faculty Advisor. I am eternally grateful to Leonard for being who he truly is, for his powerful wisdom, humility, great intelligence, loving friendship, witty puns, and for taking me under his wing on this blissful journey home into Loving Source Oneness.

Heartfelt appreciation for my clients Kate, Melissa, and Carli, who so intimately and eloquently shared about their personal coaching journeys in the interviews for this dissertation. May your personal, transpersonal, and transcendent explorations and experiences inspire and uplift the life paths of all who read them. Deep thanks to all of my wonderful coaching clients who I have had the honor of working with and supporting. Your beautiful energies and the essences of your sacred stories are infused in the bones of this work.

Loving thanks to my wonderful sisters, Wendy and Joan, for their loving friendship and support, to my parents Anna and Edward, and to all of my family and friends (you know who you are), to Alice and Thad, Snoopy, my colleagues, teachers, guardians, conscious and unconscious coaches, the Native Americans, my garden Earth, and all of life and beyond.

Deep gratitude to IUUPS for providing this podium for my expression of Loving Source Oneness.

TABLE OF CONTENTS

	Page
List of Figures	x
Abstract	xi
Chapter 1: Problem Formulation	1
Introduction.....	1
Background of the Study	3
Statement of the Problem.....	6
Purpose of the Study	8
Research Questions.....	8
Importance of the Study.....	9
Limitations of the Study.....	10
Definitions.....	10
Chapter 2: Review of the Literature.....	12
Review and Evaluation of the Relevant Literature	12
History of Literature Regarding Shadow and the Unconscious.....	12
Review of Literature Relevant to This Study	19
Esoteric Literature.....	27
The Evolution of Shadow Literature.....	30
Chapter 3: Research Methods	31
Research Approach	31
Initial Engagement	32

Immersion	33
Incubation	34
Illumination.....	35
Explication	40
Creative Synthesis.....	41
Research Design.....	41
Subjects	42
Instrumentation	43
Data Collection Procedures.....	45
Data Analysis Procedures	46
Chapter 4: Results	47
Summary	47
Subjects	47
Hypothesis Questions.....	51
Results.....	51
Live Video Interview with Client: Melissa (August 13, 2017)	52
Reflecting on Melissa’s Interview	56
Live Video Interview with Client: Kate (August 21, 2017)	57
Reflecting on Kate’s Interview	67
Live Video Interview with Client: Carli (August 17, 2017).....	69
Reflecting on Carli’s Interview.....	74
Self Interview: Maddisen (September 3, 2017)	76
Reflecting on My Self Interview.....	85

Chapter 5: Summary, Discussion, and Recommendations	87
Summary	87
Problem	87
Method	88
Results	89
Discussion	89
Findings with Coaching Client Melissa	90
Findings with Coaching Client Kate	92
Findings with Coaching Client Carli	94
Findings with Myself in Self Counseling	95
Findings Aligned with the Literature	97
Recommendations	100
Our Collective Path	100
The Game of Awakening	101
My Personal, Transpersonal, and Transcendent Journey	103
References	106
Appendix A: Questionnaire for Research Subjects	110
Appendix B: Participant Consent Form	112
Appendix C: Maddisen Krown Portraying Jane Roberts	114
Biographical Sketch	115

LIST OF FIGURES

Figure	Page
3-1. The Four Shields	36
C-1. American Author, Jane Roberts	114
C-2. Maddisen Krown Portraying Jane Roberts.....	114

Abstract of Dissertation Presented to
International University of Professional Studies in Partial Fulfillment of the Requirements
for the Degree of Doctor of Philosophy

THE GIFTS IN THE SHADOW:
PATHOLOGY AS A PATHWAY TO PURPOSE

A HEURISTIC INQUIRY

By

Maddisen K. Krown

December 2018

Chair: Leonard Laskow, MD

Major Department: Professional Coaching and Human Development

This study has been inspired by my 9 years as a professional coach, in which I have witnessed a repeating pattern with a majority of my new clients. The repeating pattern has involved new clients expressing beliefs that they are flawed by aberrant personal behaviors, which they believe debilitate them, hold them back, and prevent them from doing what they love in their personal and professional lives. Underlying their beliefs about being flawed is a fatalistic core belief, a misconception, that their behavior flaws are a form of pathology that they themselves cannot heal or reform.

The purpose of this study is to present a creative and inspiring approach to coaching that positively reframes and leverages the human shadow aspect known as pathology, resulting in the recovery of unconditioned self-love, life-love self-trust, and life-trust, and the actualization of fulfilling potential and life purpose. This study investigates the gifts in the shadow, and how the gifts of pathology can liberate us into

our natural state of wholeness and well-being. My hypothesis is that pathology can be a pathway to life-supporting purpose and potential.

In this dissertation, I explore this topic by examining my own personal growth experiences with the shadow aspect of pathology throughout my life thus far, and by examining the experiences of my private coaching clients during my practice in the past 9 years. I describe specific approaches, coaching concepts, and methods that I have leveraged to assist clients in identifying and positively transforming shadow aspects of pathology into potential and purpose. I further explore and enhance this with the wisdom and research of other respected and renowned masters in related fields, whose teachings, tools, and processes I integrate into my professional coaching practice.

The following are the research questions I address in this study:

1. How is pathology a gift of the shadow?
2. How is pathology a pathway to potential and purpose?
3. Can professional coaches establish and facilitate with clients a positive perception of and life-supporting role for the shadow aspect of pathology as a natural and necessary catalyst of positive potential and purpose on the human path to fulfillment, joy, and enlightenment?

It is my sincerest hope that the practices of professional life coaches and other counseling professionals will be enhanced by this study, which addresses and explores the psychological shadow aspect of pathology as a life- and purpose-supporting ally rather than as an enemy that must be eliminated, ignored, or suppressed.

CHAPTER 1

PROBLEM FORMULATION

Introduction

“The purpose of life is a life of purpose” (Byrne, 2018). This quote holds immense power and truth for me. My purpose in life is supporting others in living theirs. A primary way I express this is as a life-supporting Professional Coach in the personal and business spaces, inspired by the core premise that “I am love in action.”

In my coaching practice, I find that a majority of my clients come to me seeking coaching support to actualize and live this truth with more fullness, joy, and success. However, they are often mired down in unconscious and conscious negative thoughts and perceptions of themselves and the world, which hold them back from the fuller expression and fulfillment of the positive life purpose they deeply long to live.

Dr. Sarah McKay, PhD, is a neuroscientist and founder of the Neuroscience Academy who specializes in translating brain science research into simple, actionable strategies for health and wellbeing (McKay, 2016). Dr. McKay writes that purpose in life is linked to many positive health outcomes, including better mental health, less depression, more happiness, satisfaction, personal growth, self-acceptance, better sleep, and longevity. She states:

We do know that lack of purpose in life is associated with high levels of the stress hormone cortisol, markers of inflammation, low high-density lipoprotein cholesterol levels (the ‘good’ cholesterol), and abdominal fat—all factors that are associated with poor general health. (McKay, 2013)

My purpose in writing this dissertation is to address the human tendency to fixate on pathology and problems and what is all wrong with ourselves and others and life, instead of focusing on solutions and what is all right with ourselves and others and life, and to present my professional coaching approach to addressing, healing, and resolving this condition. This dissertation is a qualitative, heuristic inquiry into the fundamental necessity of and gifts in the shadow in our human life experiences, establishing how our acceptance and practice of this truth realigns and reconnects us with who we truly are, our gifts, and our life purpose.

I propose that this problem can be addressed by coaching clients in:

1. Consciously identifying the symptom—what is not going well for them.
2. Exploring the potential experience(s) from which the symptom originated.
3. Unearthing their core limiting belief about themselves—what they perceive is wrong with them—that may have resulted from an experience.
4. Practicing acceptance of the discovery and then forgiveness of any related judgments.
5. Recognizing the positive purpose and inherent value and gifts in what they believed to be wrong with them.
6. Reframing and transforming what they have identified into positive opportunities, viable options and solutions, and actions that significantly improve, heal, and accelerate their mental, emotional, physical, and spiritual wellbeing.

The coach accomplishes this by fully listening and observing, and by intuitively and systematically utilizing specific coaching tools and processes to guide clients in

reestablishing a foundation of self-love and life-love, and self-trust and life-trust, and an expanding experience of inner equilibrium and life purpose.

Background of the Study

A substantial number of Americans and world citizens living on this planet Earth are fixated on and looking for what is wrong with them and others and the world, mired in negative thoughts and behaviors, feeling little to no hope, getting stuck and immobilized in the pathology aspect of shadow because of their added self-judgment for having such negative thoughts. Depression is one of the key symptoms.

According to the World Health Organization, globally, an estimated 300 million people of all ages suffer from depression. (World Health Organization, 2018)

A study conducted by the Johns Hopkins Bloomberg School of Public Health (2013) indicates that Americans are over-diagnosed and over-treated for depression, finding that “only 38.4 percent of adults with clinician-identified depression met the 12-month criteria for depression, despite the majority of participants being prescribed and using psychiatric medications.”

Paula Derrow, from University of California, Berkeley Wellness, presents the findings of Ronald Elson, MD, an associate professor with the Bloomberg School’s Department of Mental Health, and a practicing psychiatrist on the staff at University of California, Berkeley. Elson discusses five reasons he believes to be behind the huge increase in antidepressant use in America. First, there has been a significant increase in the diagnosis of depression; second, as a culture and a society, Americans tend to want quick fixes; third, primary care doctors—not psychiatrists—are now the main prescribers of medications for mood disorders, and they typically have inadequate time to do a

comprehensive work up, so instead, on the basis of a checklist for depression, they prescribe antidepressants; fourth, insurance companies prefer not to pay for longer-term therapy if they can go with a monthly prescription; and finally, direct to consumer advertising of prescription drugs bombard us with ads implying that anyone who is sad should take a pill to feel better. (Derrow & Elson, 2015)

The problem underlying the problem is that as a culture we have had a pattern of treating the symptoms and not addressing the problems themselves. This is evidenced above, by Dr. Ronald Elson's study and discussion.

Another oversight in conventional therapeutic approaches is the omission of the existence of inner purpose and outer purpose, and how interdependent they are on the path to the actualization of life purpose and genuine success and fulfillment.

As Eckhart Tolle writes in his book, *A New Earth: Awakening to Your Life's Purpose* (2016), "Your inner purpose is to awaken. Your outer purpose can change over time. Finding and living in alignment with your inner purpose is the foundation for fulfilling your outer purpose" (p. 258).

Fortunately for us all, there are many individuals and organizations that have successfully created safe, caring, and respectful approaches that directly address the issues and challenges, with the intention of uncovering lasting solutions and healing along with heightened and healthy awareness and empowerment, for all who are seeking that.

In Dr. Leonard Laskow's second book, *For Giving Love: Awakening Your Essential Nature Through Love and Forgiveness* (2016), Dr. Laskow addresses the symptoms of separation and suffering stemming from all the aspects of the soul's human

experience—mental, emotional, physical, and spiritual. For example, through his *Holoenergetic Forgiveness Process* (Laskow, 2016), we experientially learn how forgiveness changes us on a cellular level, and how it changes the field around us. Dr. Laskow (2016) writes:

Whatever condition or situation you find most challenging in life—whether that be health, relationships, money, career, or overall happiness—forgiveness has the power to release the blocks that have been keeping you from unconditionally loving yourself exactly as you are. (p. 13)

When we love ourselves exactly as we are, we are whole, and when we are whole, we have healed, we are well, and we are one. Laskow (2016) poignantly writes:

The word healing comes from the same root as wholeness—a sense of connectedness, of being one with ourselves, other people, and the world around us. In my years as a physician and surgeon, I have come to view illness as separation, and healing as the restoration of our natural state of wholeness. Our individualistic, highly rational society encourages the illusion of separation—the belief that our minds are somehow separate from our bodies and that people are isolated from one another. It takes energy to maintain separation—energy that is often experienced as pain or illness. I have coined the term Holoenergetic® Healing to describe a method that allows us to dispel the illusion of separateness and to heal using the awareness and energy of the whole. The Holoenergetic model allows us to go beyond relief of symptoms and connect with the fundamental source of separation. (p. 85)

I intend to explore this topic further in this dissertation, by examining my own personal growth experiences with the pathology aspect of shadow throughout my life thus far, and by examining the experiences of my personal coaching clients during my practice in the past 9 years. This will be enhanced and explored further through the wisdom and research of other respected and renowned masters in related fields.

Statement of the Problem

I believe there is a divine and natural purpose for the pathology aspect of psychological shadow, and that is to clearly show us the darkness of what we do not want to become so that we may turn in the direction of the light of our loving fullness, oneness, and integration as Souls having Human experiences. Therefore, I could state that the problem is there is no problem. However, there are still enough human souls roaming the planet who have not yet remembered this, creating a demand for professional coaches like me, who are here to lovingly and firmly remind them and support them in actualizing who they truly are.

The problem: A majority of the individuals who come to me for life-supporting personal and professional coaching begin their first sessions by somberly detailing a list of personal problems and behavioral traits that they believe must be proof of their inherently flawed and possibly unfixable personalities and lives. On top of that, they often harshly judge themselves and express shame and guilt for feeling depressed and discouraged about this, which frequently immobilizes them further. They have hired me to help them get unstuck and to move forward with more self-acceptance and self-confidence and the mobility to make meaningful and positive progress in their lives.

These people are looking for what is wrong with them—their problems and pathology—instead of what is right with them—their inherent gifts, developed skills, and potential. Their pattern has been to stay fixated and stuck on the problems and pathology, and they get little to no support from American society and our culture in thinking otherwise. This is largely due to our fear and shame around shadow and the limiting belief that shadow is insidious by nature.

What I coach, starting in the first session, and what clients relearn to accept and allow, is that their pathology leads them to their potential, their problems lead to the solutions, and that there is a natural purpose for the pathology aspect of shadow, which is to (a) clearly show them what they do not want, and (b) inspire them to turn and look into the light of the solutions and wellbeing that they do want.

After all, shadow is simply the blocking of light, without which shadow would not exist. Facing our problematic shadow aspects to clarify what we do not want is only the first step. The second step is to then look into the light of our heartfelt desires, which is the source of all our answers.

That is how I start off the first session with my clients. It is often difficult for them to believe at first, but if they are truly hungry for positive change and fully committed to that journey, I have witnessed every one of my clients achieve success with this coaching approach. All supported by a structured, creative, and compassionate coaching curriculum, which includes mental, emotional, physical, and spiritual coaching tools and approaches that I mindfully and intuitively tailor for each individual client.

All of this has inspired me to embark on this dissertation study, with the ultimate goal of making a relevant contribution to the Professional Coaching profession.

In my own experience and the observation of my clients, I have seen that once we face the dark shadow aspect of pathology as simply the indicator of what we do not want to experience, we are quickly liberated to turn and look into the light of inspired options and actions. With this awareness, the shadow aspect of pathology appears more like a homeopathic cure for the problems that ail us.

Purpose of the Study

The purpose of this study is to present a creative and inspiring approach to coaching that leverages the human shadow aspect known as pathology, resulting in the recovery of self-love, life-love, self-trust, life-trust, and the actualization of fulfilling potential and purpose. This study will investigate the gifts in the shadow, and how the gifts of pathology can liberate us into wholeness. My hypothesis is that pathology can be a pathway to life-supporting purpose and potential.

In this dissertation I will explore this topic by examining my own personal growth experiences with the shadow aspect of pathology throughout my life thus far, and by examining the experiences of my private coaching clients during my practice in the past 9 years. I will describe specific approaches, coaching concepts, and methods that I have leveraged to assist clients in identifying and positively transforming shadow aspects of pathology into potential and purpose. I will further explore and enhance this with the wisdom and research of other respected and renowned masters in related fields, whose teachings, tools, and processes I integrate into my professional coaching practice.

Research Questions

These are the research questions I address in this study:

1. How is pathology a gift of the shadow?

2. How is pathology a pathway to potential and purpose?
3. Can professional coaches establish and facilitate with clients a positive perception of and life-supporting role for the shadow aspect of pathology as a natural and necessary catalyst of positive potential and purpose on the human path to fulfillment, joy, and enlightenment?

Importance of the Study

This study is important in that it addresses pathology as an experience that has the potential to be positive in nature, and more specifically, that pathology, when honored, accepted, and explored, can lead individuals directly to the discovery and expression of their greatest positive potential, gifts, and life purpose.

Professional life coaches and other counseling professionals can benefit greatly by this study, as can people in all professions and from all walks of life, by opening their minds to the option of addressing the psychological shadow aspect of pathology as a life- and purpose-supporting ally rather than as an enemy that must be eliminated, forgotten, or suppressed.

This research, which includes interviews with my coaching clients who articulate their successes in reframing their pathology experiences into life- and purpose-supporting experiences, as well as methods and approaches for achieving this, will assist other practitioners in the personal and professional coaching fields. This research also has the potential to help individuals who are not working as personal and professional coaches, by providing a new way of positively regarding and navigating what they label as their psychological pathology.

Limitations of the Study

I recognize that there are differing types and degrees of pathology, and that not all individuals may have the mental, emotional, and/or physical capacity or ability to successfully manage their experiences of pathology with the assistance of a coaching professional and the approaches and solutions proposed in this dissertation. My goal with this dissertation is to share my theory and research in supporting individuals who have an open mindset, capacity, ability, and strong desire to explore the ideas herein with the goal of turning aspects of pathology into positive potential, gifts, and purpose in their lives.

In addition to my accredited training and experience as a Life Coach, I have earned a Master's degree in Spiritual & Counseling Psychology. These credentials along with the coursework and fieldwork I have been performing as part of this PhD program in Professional Coaching and Human Development, have equipped me with the skills and experience to address the emotional lineage and health of select clients when mutually agreed upon, whereas individuals with life coaching training only, may not be trained or qualified in doing so.

I respectfully advise that professional coaches and other counseling professionals consciously explore and assess any such limitations before engaging clients in the type of journey described in this dissertation.

The research subjects for this dissertation included 3 females and myself. If I had interviewed more subjects, as well as those of varying genders, I understand that this may have had further influence on the results of my research. Additionally, I realize that we each have unique and personal filters through which we perceive and interpret the world,

events, and people, and that similarly, my experiences with this dissertation may have been influenced by my own filters.

Definitions

Pathology: something abnormal:

2) something abnormal: a : the structural and functional deviations from the normal that constitute disease or characterize a particular disease. ([Def. 2]. (Merriam-Webster, 2018).

CHAPTER 2

REVIEW OF THE LITERATURE

Review and Evaluation of the Relevant Literature

In this chapter, I review and evaluate a selection of relevant literature sources on the psychological shadow aspect of pathology in the human experience, presenting an organized discussion on how shadow has or has not been addressed and leveraged by these sources as a natural foundation for positive healing and growth, and if any of the literature sources specifically address facilitating clients' pathology as a pathway to potential and purpose.

History of Literature Regarding Shadow and the Unconscious

Through the centuries, from ancient to contemporary times, the psyche's shadow aspect has remained one of the most fascinating, complex, and revealing topics explored by those seeking to unveil the mysteries of our unconscious, forgotten, and denied human aspects. This topic has been alluded to and referenced by scholars and sages alike, dating back to the ancient Egyptians and possibly earlier.

A major contributor to the theories on the conscious and unconscious aspects of the human psyche was Sigmund Freud (1856–1939), an Austrian neurologist who was best known for developing the theories and techniques of psychoanalysis.

Saul McLeod, a researcher at the University of Manchester's Division of Neuroscience and Experimental Psychology, writes that Freud believed people could be cured by making conscious their unconscious thoughts and motivations, thus gaining

insight, and that the aim of psychoanalysis therapy is to release repressed emotions and experiences, i.e., make the unconscious conscious. (McLeod, 2014)

Freud's summarized approach may appear similar to many types of psychological therapies. However, his tripartite model of the mind known as the *id*, *ego*, and *superego*, which he made public in 1923 with his book, *The Ego and the Id* (2010), separated his from the approaches of other peers, and added a level of complexity that may have impeded an outcome of establishing a healing and healthy integration and coherence of his clients' conscious and unconscious psychogenic energies.

Stephen P. Thornton, faculty in the Department of Philosophy at the University of Limerick, describes Freud's tripartite model:

The *id* is that unconscious part of the mind in which are situated the instinctual sexual drives which require satisfaction; the *super-ego* is that part which contains the "conscience," namely, socially-acquired control mechanisms which have been internalized, and which are usually imparted in the first instance by the parents; while the *ego* is the conscious self that is created by the dynamic tensions and interactions between the *id* and the *super-ego* and has the task of reconciling their conflicting demands with the requirements of external reality. It is in this sense that the mind is to be understood as a dynamic energy-system. All objects of consciousness reside in the *ego*; the contents of the *id* belong permanently to the unconscious mind; while the *super-ego* is an unconscious screening-mechanism which seeks to limit the blind pleasure-seeking drives of the *id* by the imposition of restrictive rules. (Thornton, 2001)

Saul McLeod highlights the dilemma caused by Freud's structure of the three mental elements, when he writes that the basic dilemma of all human existence is that each element of the psychic apparatus [id, ego, and superego] makes demands upon us that are incompatible with the other two, thus causing inevitable inner conflict. (McLeod, 2018).

In his book, *The Ego and the Id* (2010), Freud made the following statement about the id operating at the unconscious level:

Thus we obtain our concept of the unconscious from the theory of repression.

The repressed is the prototype of the unconscious for us. We see, however, that we have two kinds of unconscious—the one which is latent but capable of becoming conscious, and the one which is repressed and which is not, in itself and without more ado, capable of becoming conscious. (p. 4)

Psychoanalysis with Freud may have resulted in varying levels of release and relief; however, this was not anticipated without prolonged psychoanalysis. Additionally, Freud did not believe that the unconscious id could be addressed or communicated with in a conscious manner, for example, to discover its positive potential or purpose.

Freud wrote, "The id, to which we finally come back, has no means of showing the ego either love or hate. It cannot say what it wants; it has achieved no unified will" (2010, p. 34).

Thornton adds,

An 'unconscious' mental process or event, for Freud, is not one which merely happens to be out of consciousness at a given time, but is rather one which *cannot*, except through protracted psychoanalysis, be brought to the

forefront of consciousness. The postulation of such unconscious mental states entails, of course, that the mind is not, and cannot be, either identified with consciousness, or an object of consciousness. (Thornton, 2001)

Although highly regarded and acclaimed for his significant research, explorations, and contributions in understanding the human psyche, critical evaluation of Freud has suggested that most of the evidence for Freud's theories were taken from unrepresentative samples derived mostly from studies with himself, one child, and middle-aged women from Vienna who were his patients.

Steven Thornton wrote:

Freud saw himself first and foremost as a pioneering scientist, and repeatedly asserted that the significance of psychoanalysis is that it is a *new science*, incorporating a new scientific method of dealing with the mind and with mental illness. (Thornton, 2001)

Thornton countered Freud's claims by pointing out the following about the clinical tests conducted on psychoanalytic treatment.

In general, however, the efficiency of a given method of treatment is usually clinically measured by means of a control group—the proportion of patients suffering from a given disorder who are cured by treatment X is measured by comparison with those cured by other treatments, or by no treatment at all. Such clinical tests as have been conducted indicate that the proportion of patients who have benefited from psychoanalytic treatment does not diverge significantly from the proportion who recover spontaneously or as a result of other forms of intervention in the control groups used. So, the question of the therapeutic

effectiveness of psychoanalysis remains an open and controversial one.

(Thornton, 2001)

Sigmund Freud closely collaborated with Carl Jung for a period of 5 years between 1907 and 1912.

Carl Gustave Jung (1875–1961) was the Swiss psychiatrist who founded analytical psychology and who proposed the concepts of extrovert and introvert personalities, the collective unconscious, and a set of archetypes that have universal meaning across cultures and that show up in dreams, literature, art, or religion. Freud's concept of *id* was later differentiated by Jung as a more expansive field of the unconscious that Jung labeled as the *Shadow* archetype.

In the *Collected Works of C.G. Jung, Volume 9 (Part 1): Archetypes and the Collective Unconscious* (1969), Jung wrote:

Shadow is that hidden, repressed, for the most part inferior and guilt-laden personality whose ultimate ramifications reach back into the realm of our animal ancestors. . . . If it has been believed hitherto that the human shadow was the source of evil, it can now be ascertained on closer investigation that the unconscious man, that is his shadow does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. (paras 422–423)

It appears that Jung was engaging a broader perspective from which to view the human shadow, and in doing so, was able to see the potential for positive qualities inherent therein.

Jung eventually came to believe that Freud's view of the human "unconscious mind" placed too great an emphasis on sexuality in relation to human behavior and to psychological complexes. Jung believed that the unconscious also had a creative capacity, serving a positive role essential to human society and culture. (New World Encyclopedia, 2017)

This transformation in Jung's beliefs and observations of shadow marked a significant shift in the direction of his therapeutic research and work with patients, which would impact the fields of psychotherapy going forward and drive an incompatible wedge between Jung and Freud. Pulled by his conflict with what he considered to be Freud's narrower perspective and research, and theories related to sexuality and the nature of shadow, Jung parted ways with Freud in 1913.

Dr. Nancy Furlotti, a Jungian Analyst in private practice in Los Angeles and Santa Barbara, California, shares her description of analytical psychology:

Jungian analysis is the psychotherapeutic process of re-establishing a healthy balance between the conscious and unconscious parts of our personality as we strive towards wholeness, not perfection. In the process, our ego is strengthened by integration of what we call the shadow, or the unconscious parts of our personality. We strive to establish a healthier relationship with our contra-sexual side and ultimately to develop a connection with the greater personality, the Self. This is accomplished through work with dreams, which reveal what is missing from our conscious perception, through discussion of everyday events and problems and through any other creative medium, i.e. sandplay, art, movement,

etc. The result of this work is a mitigation of unhealthy behavior patterns and greater consciousness, leading to a healthier, more fulfilling life. (Furlotti, 2018)

By removing the shame, judgment, and stigma formerly assigned to a natural and functional element of the human psyche, Jung's research and therapeutic approach launched and catalyzed a new way of regarding and working with our unconscious shadow selves. In bringing the unconscious to conscious awareness, and integrating its positive qualities into our conscious lives, we are supported in experiencing a greater sense of wholeness, a healthier mental state, and perhaps a life of more fulfilling potential and purpose.

Critical evaluation of the benefits of Jung's psychotherapeutic approach has been performed in academic studies. As an example, in 2013, Christian Roesler, Psychology faculty at the University of Basel in Switzerland, published a study, *Evidence for the Effectiveness of Jungian Psychotherapy: A Review of Empirical Studies*. The following is an excerpt from the Abstract of the study, summarizing the empirical process performed in proving the effectiveness of Jungian psychotherapy:

Since the 1990s several research projects and empirical studies (process and outcome) on Jungian Psychotherapy have been conducted mainly in Germany and Switzerland. Prospective, naturalistic outcome studies and retrospective studies using standardized instruments and health insurance data as well as several qualitative studies of aspects of the psychotherapeutic process will be summarized. The studies are diligently designed and the results are well applicable to the conditions of outpatient practice. All the studies show significant improvements not only on the level of symptoms and interpersonal

problems, but also on the level of personality structure and in everyday life conduct. . . . So finally, Jungian psychotherapy has reached the point where it can be called an empirically proven, effective method. (Roesler, 2013)

Together and individually, Carl Jung and Sigmund Freud devoted themselves to years of focused research, writings, work with clients, and intense scrutiny, with the intent to lessen suffering and improve the quality of life for themselves and others.

It has been suggested that Freud's narrower research and focus with his limited client base impeded the empirical testing and successful acceptance of his work. His personal beliefs and documented statements about the unconscious id may have also influenced and even biased his methodologies and the outcomes of his work.

Regardless, one might perceive that Freud's and Jung's contributions have been rightly placed stepping stones on the natural evolutionary path of the continuous research, discoveries, and integrative therapies that increasingly maximize coherent healthiness and integration of our unconscious and conscious selves.

Review of Literature Relevant to This Study

As part of my research for this qualitative and heuristic dissertation study, along with the documented interviews I conducted with my private coaching clients, I have researched and reviewed a rich selection of relevant literature that addresses the shadow.

Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature, edited by Connie Zweig and Jeremiah Abrams (1991), is a collection of 65 wide-ranging articles about the shadow of human nature. The contributors discuss clinical conditions and life scenarios related to the shadow aspect of pathology, with differing viewpoints and approaches for living in relationship with our shadow aspects.

Connie Zweig has been a pioneer in the field of shadow work for more than 30 years. The founder of the Center for Shadow Work and Spiritual Counseling, she received her doctorate in depth psychology and trained at the Los Angeles Jung Institute. Recently retired from clinical practice, Connie is currently writing *The Reinvention of Age* to help us reimagine and recreate aging from the inside out.

Jeremiah Abrams is a Jungian therapist and author, and considered a leading expert on the human shadow.

In their book, Zweig and Abrams explore and articulate how shadow is vital to our health and wellbeing, because it makes us whole and integrated. “The aim of meeting the shadow is to develop an ongoing relationship with it, to expand our sense of self by balancing the one-sidedness of our conscious attitudes with our unconscious depths” (Zweig & Abrams, 1991, p. xxiv).

They describe a methodology and approach to addressing shadow in their work with clients:

A right relationship with the shadow offers us a great gift: to lead us back to our buried potentials. Through *shadow-work*, a term we coined to refer to the continuing effort to develop a creative relationship with the shadow, we can:

- achieve a more genuine self-acceptance, based on a more complete knowledge of who we are;
- diffuse the negative emotions that erupt unexpectedly in our lives;
- feel more free of the guilt and shame associated with our negative feelings and actions;
- recognize the projections that color our opinions of others;

- heal our relationships through more honest self-examination and direct communication;
- and use the creative imagination via dreams, drawing, writing, and rituals to own the disowned self. (Zweig & Abrams, 1991, p. xxv)

There appear to be some similarities between the approach of Zweig and Abrams and the approach that I facilitate with my coaching clients, which is directly related to the ultimate focus on self-acceptance through the healthy integration and coexistence of clients' shadow and conscious selves. However, beyond owning the disowned self, I am not aware of Zweig and Abrams addressing this in terms of pathology that leads to potential and purpose in life.

Many of the other authors included in the book, *Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature*, (Zweig & Abrams, 1991), have been influential teachers and mediators in the quest to facilitate peace between our light and dark sides.

These contributors include Ken Wilbur, Hal Stone, Marsha Sinetar, Hal Stone and Sidra Winkelman, John Bradshaw, Joseph Campbell, and James Hillman, among others.

Author of more than 20 books, Ken Wilbur is an American transpersonal philosopher and psychologist who developed his own integral theory about human knowledge and experience.

In his piece, *Taking Responsibility for Your Shadow* (1991), Wilbur discusses the shadow aspect known as negative *projections*, which are negative behaviors or qualities we assign to others that are really our own. He offers a two-step approach for curing these shadow projections. The first step is to take responsibility for the projections, and

the second step is to reverse the direction of the projection and do unto others what we have been doing unto ourselves. (pp. 273–279)

Wilbur summarizes, “Thus, ‘The world rejects me’ freely translates into ‘I reject, at least at this moment, the whole damn world’” (p. 275).

There is value in this knowledge of shadow projections and how to address them for our own awakening and healing. I have also observed clients leveraging shadow projections from a different perspective. For example, in a similar instance of a client thinking the world was rejecting her, she realized that she was rejecting herself, not the whole world. This was a profound realization that helped her in being kinder and more accepting of herself. I have not seen this latter perspective of projections—which encourages clients to examine how shadow projections are informing them how they can better care for themselves—in other literature.

James Hillman (1926–2011) was an American psychologist who guided studies for the C. G. Jung Institute in Zurich, and who founded an archetypal psychology movement.

In his piece, *The Cure of the Shadow* (1991), Hillman wrote that the cure of the shadow requires love. He stated,

Loving the shadow may begin with carrying it, but even that is not enough. At one moment something else must break through, that laughing insight of paradox of one’s own folly which is also everyman’s. Then may come the joyful acceptance of the rejected and inferior, a going with it and even a partial living of it. (pp. 242–243)

This paradoxical and even humorous perspective of loving our shadow has the potential power to propel us up to a higher view, one that may be transpersonal and even transcendent. Thus, perhaps helping us to accept ourselves as healthy and whole—only if and when we embrace and love our unconscious and conscious parts.

Parallel to this paradox, Hillman offered this observation about Freud:

The description Freud gave of the dark world which he found did not do justice to the psyche. . . . He did not see fully that each image and each experience has a prospective aspect as well as a reductive aspect, a positive as well as a negative side. He did not see clearly enough the paradox that rotten garbage is also fertilizer, that childishness is also childlikeness . . . that the ugliest man is at the same time the redeemer in disguise. (Hillman, 1991, p. 243)

With this observation, Hillman may be implying that it is possible to extract positive potential from even the ugliest shadow parts of our selves.

Indeed, there has been a substantial evolution in the way in which the fields of psychology regard the shadow aspect of human nature. Zweig and Abrams (1991) also refer to the evolution in thinking that has taken place since Sigmund Freud's discoveries and beliefs about the shadow self. "The shadow is negative only from the point of view of consciousness; it is not—as Freud insisted—totally immoral and incompatible with our conscious personalities. Rather, it potentially contains values of the highest morality" (pp. 3–4).

This healthy and respectful regard for shadow is revolutionary in its potential application with the millions who have been living with and believing that their behavior flaws are a form of pathology that they cannot address, heal, or reform.

Still, on my journey through the literature on shadow, I have yet to come across documented methodologies that address facilitating coaching clients' pathology as a pathway to potential and purpose.

During and after my graduate degree studies, I placed an even greater focus on finding literature and research that could support this thesis that was forming and showing itself naturally in my work with coaching clients.

Drs. Ron and Mary Hulnick are pioneers in the field of Spiritual Psychology, and the founding faculty and co-directors of the University of Santa Monica (USM). Both are licensed Marriage and Family Therapists, and Mary is also a licensed Clinical Psychologist. They are the authors of *Loyalty to Your Soul: The Heart of Spiritual Psychology* (2011), and *Remembering the Light Within* (2017).

The Hulnicks have also authored literature that can be adapted and facilitated to inspire the positive potential in the human shadow.

Four of these key publications include *Facilitating Compassionate Self-Forgiveness* (1989b), *A Gestalt Counseling Strategy* (1989a), *Reframing Issues as Blessings* (1989d), and *Identifying, Owning, and Accepting Projections* (1989c).

The Hulnicks' literature is ground-breaking in that it directly addresses, explains, provides extensive background and examples, and instructs how to find, identify, explore, forgive, release, reframe, and heal the most negatively intense experiences and beliefs that may otherwise keep a person indefinitely trapped in a confused and suffering state.

Self-Forgiveness is the inner action of giving love, compassion, and forgiveness to oneself. *Reframing Issues as Blessings* provides a space of elevation and perspective within which a person can view his or her issues and challenges as opportunities for

growth and learning. *A Gestalt Counseling Strategy* is a powerful and enlightening exercise for those who are comfortable experiencing all aspects in the situation being addressed, in service to recognizing the gifts in the shadow, and *Identifying, Owning, and Accepting Projections* can greatly enhance a client's understanding of how to view and leverage others as teachers who are translating the client's pathology into gifts by reflecting back to them specific ways that they can expand their self-loving, self-honoring, and self-caring practices.

Dr. Leonard Laskow, MD, is a Stanford trained physician, who has studied the healing power of love for more than 33 years. He coined the term Holoenergetic Healing, by which he means healing with the energy of the "whole." Dr. Laskow found that it takes energy to maintain the appearance of separation and that as we bring ourselves into wholeness, the energy of separation is liberated. This energy can then be consciously directed to facilitate our body's healing response.

This discovery by Dr. Laskow aligns with other theories and studies presented by practitioners and authorities summarized in this literature review, specifically as it relates to our unconscious and conscious selves, and how we can bring ourselves into healthier wholeness by releasing and liberating our energy that was focused on separating the two in order to direct it toward our heartfelt desires, potentials, and purposes.

In his book, *Healing with Love: The Art of Holoenergetic® Healing* (1992), Dr. Laskow includes descriptions and data from several groundbreaking studies he conducted related to the healing power of love on physical illness. For example, his research with bacteria and cancer cells at the University of California, in which he discovered that he could reduce the growth of cancer cells with loving intention and imagery.

This study and others conducted by Dr. Laskow correlate with the notion that loving energy, when applied to shadow aspects of the self, may release the dis-ease of suffering and repression, freeing us to live with a healthier expression of our positive potential and purpose.

Dr. Laskow (1992) states:

Holoenergetic healing addresses root causes of disease [mental, emotional, physical] by first identifying the location and form of unhealthy energy patterns. The system involves transforming undesirable energy patterns into ones of health and harmony, aligned with one's individual purpose and the natural impulse toward wholeness. This is facilitated with unconditional love. (p. 10)

Dr. Laskow has since published his second book, *For Giving Love: Awakening Your Essential Nature Through Love and Forgiveness* (2016), which is a clearly written, specific program for awakening our essential natures through love and forgiveness.

Two other publications written by Dr. Leonard Laskow, which have the potential to assist individuals in recognizing the gifts in the shadow and moving into a more permanent state of peaceful and wise knowing, include the *Holoenergetic Forgiveness Process* (Laskow, 2016), and the *Unconditional Love Process* (Laskow, 2016).

Dr. Laskow's writing and methods offer a direct path to shadow in a loving and peaceful way, and do not specifically address pathology as a pathway to healing.

Literature about nature as an antidote for emotional, mental, physical, and spiritual healing has ancient roots. Specifically, nature as a healing metaphor in action, speech, and writing has been done with the utmost eloquence, skill, and heart by the

husband and wife team of Dr. Steven Foster and Meredith Little—the founders of the School of Lost Borders, a rites of passage school in Big Pine, California.

In their book, *Wilderness Vision Questing and the Four Shields of Human Nature*, Steven and Meredith (1996) discuss the shadow aspect of pathology as part of the “fall shield of human nature.”

Much richness can be found in the darkness of the fall shield. Feelings can be like quicksand, and we have to stay away from the black holes of depression, guilt, shame, regret, and grief. But we must not try so hard to avoid this place.

Here we can drink from the springs of self-acceptance. Here we can walk in the valley of the soul. Here we can find the will to be who we say we are.

Sometimes we wallow in the old wounds, playing the helpless victim. We refuse to grow beyond this point. (p. 9)

In their rites of passage literature, Foster and Little articulate a philosophy that supports an experiential path of exploration into our darker shadow selves, based on a premise that *humans are nature* and that our shadow aspects are natural and intended to guide us and form us as we navigate our human life experiences.

Esoteric Literature

Widening out to a more esoteric approach to healing shadow literature, Esther Hicks and Jane Roberts are notable and valuable contributors in this area of research.

Esther Hicks is a spirit medium, a trance channel who brings forward the non-physical group energy called *Abraham*. Abraham labels all adverse or shadow experiences as “contrast,” teaching that what many people often define as adverse

experiences, are actually the seeds of their creative desires. Their definition of contrast may include, but is not limited to conditions of pathology.

In the book, *Ask and It Is Given: Learning to Manifest Your Desires*, by Esther and Jerry Hicks (2004), Esther channels this message from Abraham:

Do not underestimate the value of your preferences, for the evolution of your planet depends upon those of you on the Leading Edge of thought continuing to fine-tune your desires. And the contrast, or variety, in which you are standing provides the perfect environment for the formation of your personal preferences.

(p. 17)

Through their work, Esther and Abraham offer an evolutionary approach to shadow, declaring that shadow, or contrast, is one of the natural laws of the universe, and one that we need to remember and leverage in order to create the joy that is the true purpose for our existence here on Earth.

Their logic is very simple, yet potentially incredibly empowering to those who embody and practice it. “Without the ability to know what you do not want, you could not know what you do want. And so, it is through your exposure to life experiences that your natural preferences are born” (Hicks & Hicks, 2004, p. 81).

Jane Roberts (1929–1984) was a spirit medium, a trance channel who brought forward the energy entity called *Seth*, who explained how our shadow is indeed where our gifts reside, waiting to be liberated and expressed. Jane’s books, which I began reading as a young teenager, directly influenced my conscious claiming of a core life philosophy that continues to guide me through life. She published more than 40 books, as well as short stories and poetry.

Here is an excerpt from the book, *Seth Speaks: The Eternal Validity of the Soul* (Roberts, 1972) with Jane channeling Seth:

All you have to do is realize your own freedom. You form the reality that you know, not esoterically, not symbolically, not philosophically. Some great oversoul doesn't form it for you—you cannot put the burden there, either. You have in the past, collectively and individually, blamed a god or a fate for the nature of your personal realities—those aspects, indeed that you did not like.

The personality is given the greatest gift of all; you get exactly what you want to get. You create from nothing the experience that is your own. If you do not like your experience, then look within yourself and change it. (p. 423)

In her books featuring Seth, Jane Roberts has the skill to lift readers to a heightened level of awareness and responsibility, not only in how she addresses shadow as something of our own making, but most important, how she articulately details the truth of our inherent, creative power, and how we can leverage our innate power as Source of our own healing, joy, and enlightenment. She guides us through the personal, to the transpersonal, and into the transcendent, acknowledging shadow as an integral part of the soul's human story. Roberts' literature may have seeded my early musings about the power of shadow to fuel potential and purpose.

Esoteric literature has its value in offering viewpoints about the teachings and gifts in the shadow, because it creatively flows between personal, transpersonal, and transcendent realms, supporting a more intuitive exploration and acceptance of shadow and the potential power and positivity we can leverage from it.

The Evolution of Shadow Literature

The literature addressing the shadow aspect of pathology continues to grow and evolve, with more being written and taught to encourage us to embrace our wholeness, which includes the conscious and the unconscious, and the light and the shadow aspects of our human nature. It appears we are moving in the direction of a wider acceptance of and an even stronger desire to consider that the key to psychological healthiness must come through approaches that foster coherence between our unconscious and conscious psychogenic energies for positive purposes that are beneficial to all.

However, on my journey through the literature on shadow, I have not yet come across documented methodologies that specifically call out the possibility of facilitating coaching clients' pathology as a pathway to potential and purpose.

CHAPTER 3

RESEARCH METHODS

Research Approach

This dissertation involves a heuristic study of the shadow aspect referred to as pathology and includes a detailed analysis of my journey with pathology as it relates to my personal life experiences and to the experiences of selected coaching clients with whom I have worked in the last 9 years, along with an analysis of existing literature and documented sources.

Furthermore, I address the findings from my research with the goal of clarifying the deeper meaning and purpose of pathology, and ultimately demonstrating how pathology is a pathway to our greatest potential and purpose in life.

The research questions guiding this heuristic study include:

1. How is pathology a gift of the shadow?
2. How is pathology a pathway to potential and purpose?
3. Can professional coaches establish and facilitate with clients a positive perception of and life-supporting role for the shadow aspect of pathology as a natural and necessary catalyst of positive potential and purpose on the human path to fulfillment and enlightenment?

Dave Hiles wrote:

Heuristic inquiry is an extremely demanding process, involving disciplined self-commitment, rigorous self-searching and self-reflection, and ultimately a surrender to the process. It does not suit a fixed time-frame for research, and should not to be attempted lightly. In essence, it is a research process designed

for the exploration and interpretation of experience, which uses the self of the researcher. It is a research process that reflects Clark Moustakas' basic philosophy, that in every learner, in every person, there are creative sources of energy and meaning that are often tacit, hidden, or denied. (Hiles, 2001).

Perhaps these viewpoints of Hiles and Moustakas speak to the very nature of shadow, and the wealth of wisdom and potential that lies within the collective and individual unconscious, which is so often avoided, denied, and kept under lock and key. I am humbled and honored to take on such a deep and self-revealing study that represents my purpose in service to life and the wellbeing of all life. It is my sincere intention to make a relevant contribution to the Professional Coaching profession.

Work on this dissertation has been a powerful catalyst in my experience and expansion into the six phases of heuristic research, defined by Moustakas (1990) as Initial Engagement, Immersion, Incubation, Illumination, Explication, and Creative Synthesis.

Initial Engagement

Moustakas (1990) describes Initial Engagement:

Within each researcher exists a topic, theme, problem, or question that represents a critical interest and area of search. The task of the initial engagement is to discover an intense interest, a passionate concern that calls out to the researcher, one that holds important social meanings and personal compelling implications.

This initial engagement invites self-dialogue, an inner search to discover the topic and question. (p. 27)

To this day, I can recall experiences and observations from my adolescent years, which demonstrated to me the possibility of definable and palpable gifts in the shadow. I

had a tacit knowing that my adverse experiences and the challenging experiences of others truly held the seeds of positive and life-supporting potential and purpose.

Immersion

Moustakas (1990) describes Immersion:

Once the question is discovered and its terms defined and clarified, the researcher lives the question in waking, sleeping, and even dream states. Everything in his or her life becomes crystallized around the question. The immersion process enables the researcher to come to be on intimate terms with the question—to live it and grow in knowledge and understanding of it. (p. 28)

In 2013, while engaged in conversation with my mentor, Dr. Leonard Laskow, about my strong desire to study for a PhD in professional coaching, he recommended that I look into the International University of Professional Studies (IUPS). This recommendation led to my submitting a proposal to IUPS for a doctoral degree in Professional Coaching and Human Development, with a focus on the question, “How is the shadow aspect of pathology a pathway to potential and purpose?” This focus sprang from my own personal life time of immersion in the theme, and then was significantly expanded and reinforced in my work with coaching clients. In fact, this thesis was naturally and clearly expressed in the initial session of my very first coaching client.

Immersion in the gathering and assessing of research for my thesis has resulted in a cohesive story about my personal healing and growth experiences in shadow integrated with the healing and growth experiences of a similar nature of 3 of my coaching clients, who I have chosen to include in my dissertation as research subjects.

Incubation

Moustakas (1990) states, “Incubation is the process in which the researcher retreats from the intense, concentrated focus on the question” (pp. 28–29).

Incubation has been occurring organically for me in several key ways. During my PhD studies in 2016, I made a major decision to leave my home of 20 years in Los Angeles and move to Orlando in the spring of 2017 to begin a new life. The practical reasons for leaving LA were not pleasant ones, and were colored in shadow; however, I trusted my tacit knowing and intuition that I would be moving into the light of a new and positive birth.

I spent about 2 months with the move, getting settled, and setting up with my new home and business in Orlando. And then Hurricane Irma arrived, causing me to flee to a safer area in the state, where I remained stashed away in a friend’s boarded-up home for a week of intense storms, tornadoes, and hurricane activity. After the storm, it took some time to clean up and restore our home and grounds, and to emotionally stabilize after the heightened survival experience.

This incubation period proved to be just as Moustakas (1990) described. “The period of incubation allows the inner workings of the tacit dimension and intuition to continue to clarify and extend understanding outside levels of immediate awareness” (p. 29).

Although my attention was diverted away from my studies for several months, the intense mental, emotional, and physical aspects of navigating a major move, surviving a major hurricane, and restarting my business and personal life in a new state on the

opposite coast only intensified my clarity about the immensely positive potential and purpose in these adventures, which were colored both in shadow and light.

Illumination

Moustakas (1990) explains, “Illumination opens the door to a new awareness, a modification of an old understanding, a synthesis of fragmented knowledge, or an altogether new discovery of something that has been present for some time yet beyond immediate awareness” (pp. 29–30).

My experience of illumination as it relates to my dissertation, brilliantly lit up the path before me as I began mapping out the vital components of my research, when I was struck by the full power of the “four shields” teachings of Steven Foster and Meredith Little (1998), in my life, in my coaching work in support of my clients’ wellbeing, and in my contributions to the wellbeing of all people, nature, and our home planet Earth.

The heart and core of my life philosophy is fed and fueled by the four shields paradigm, which I experienced during my first vision quest in Death Valley in 1998, led by three inspiring guides from the School of Lost Borders, based in Big Pine, California. In their book, *The Four Shields: The Initiatory Seasons of Human Nature* (1998), my dear friends and founders of the School of Lost Borders, Steven Foster and his wife Meredith Little write beautifully about the four shields.

So we must begin our discussion of the psychology of human nature with a clear statement about what we are, for we will never escape our essential nature. We are earth-born, children of nature, and related to every living thing. We are self-thus in human form.

Ancient people liked to describe and draw pictures of self-thus. Modern people do too, although not always as consciously. Although there were always differences in detail, the ancient descriptions tended to bear striking resemblance to each other. The meanings also tended to be similar. Although there were many different ways to cook it, self-thus always boiled down to the same truth. The intersection of two lines at right angles. A four directions Mandela. The four directions (space). The four seasons (time). (Foster & Little, 1998, pp. 2-3)

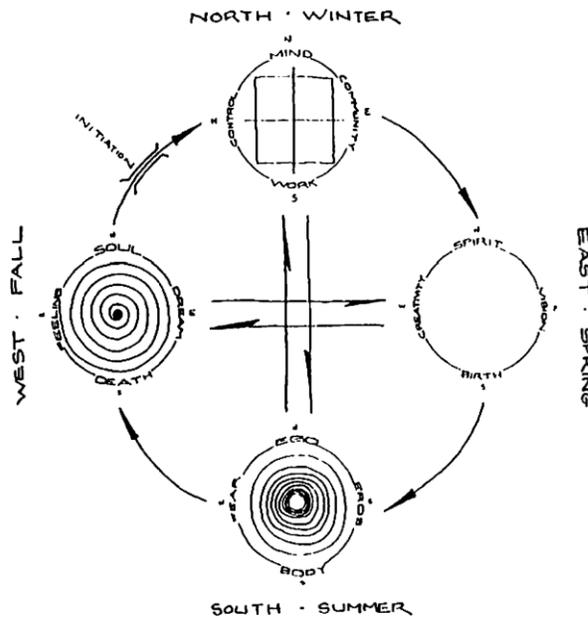


Figure 3-1. The Four Shields. Steven Foster and Meredith Little. Diagram by James Wright (1996). Courtesy of The School of Lost Borders.

Steven and Meredith (Foster & Little, 1998) further explain how the four seasons correspond to human personas:

The four seasons, faces, personas, shields of human self—thus correspond to and consist of the four seasons, faces, personas—shields of the earth. In humans, the four faces are: summer (the emotional, instinctive, physical, reactive, body-child), fall (the inward, self-conscious, psychological soul of transition), winter (the rational, responsible, controlled, interdependent mind of maturity) and spring (the regenerating, healing, creative spirit of that which is born from death). Body, psyche, mind, and spirit. The same four faces are worn by all living forms of self—thus: the physical, the psychological, the rational, and the spiritual. (p. 4)

Although all of the shields hold vital teachings and guidance for me, I am fascinated by the west fall shield and how directly it applies to my coaching work with clients.

Steven and Meredith (Foster & Little, 1996) beautifully describe the fall shield:

If the fall shield were assigned a power of human nature, it would be introspection—the ability to in-spect oneself, to be self-aware, to feel the pathos of mortality. . . . In the fermenting stillness lurks the power to turn grapes into wine. (p. 46)

Back in 1998, when I first received these ancient four shield teachings, they washed over and through my soul, psyche, heart, body, and bones as I spent 5 days and 4 nights alone in the Death Valley desert with a sleeping bag, water, a journal and writing instruments, and a Native American rattle. I felt vulnerable, afraid, courageous, bold, revealed, relieved, and healed. Regarding the west shield of autumn, here was an

explanation of my dark and adverse experiences, presented as a natural part of being human, and considered vitally necessary, and even poetically beautiful. It was my first solid step into realizing that the west shield place of shadow was rich in gifts, and not something to avoid, deny, be ashamed of, or to get stuck in, but rather to accept, explore, be curious about, and even cherish, with the wisdom to move with the natural flow of the wheel, and to allow for the transmutation of the gifts in the shadow to merge into the flow, into the north winter, the east spring, the south summer, the west fall, on and on, in continuous rotation and circulation, like the seasons. This is how I began seeing the gifts of my shadow, and the gifts of shadow for all humans and all of nature.

And now as I write this section on Illumination, I am inspired by the miracle of the four shields and how completely relevant these ancient teachings are in my life, with my coaching work, and with this dissertation thesis.

In addition to the value of how this paradigm instructs my coaching approach of honoring my clients' shadow aspects to guide them into their gifts and purposes, it also provides immense wisdom in how I can interpret and navigate the dark and shadowy happenings on our planet at this time. By that I am referring to the terrorist activities, human atrocities, wars, political divisions, racism, sexism, abuse, controversies, attacks on the health of our planet, weather imbalances, sicknesses, inhumane experiences, and so on. All of this can be deeply disheartening and almost impossible to bear. It is the profane pole of the "sacred and profane." However, the four shields wheel of life includes the sacred and profane. Life is indeed sacred and profane. I believe that this time in history—when the profane has burst out into the collective consciousness and imposed itself on our lives, no longer buried and hidden by suppression, denial, or the

unconscious—is the time for us to rise up in full positive potential and purpose, and powerfully express our love in action, for the greatest good of all. The negative projections are reflecting our inner cries for ubiquitous respect, care, and love in action. Even the Earth is cleansing and caring for herself.

What is also natural is for people to get “stuck” in a shield. It is my belief that many people in the world have gotten “stuck” in the west (fall) shield, in the shadow place, in the place of seeming adversity and self-loathing.

The ancients teach that when we get stuck in a shield, the way to get unstuck is to move to the next shield and take action from that place. For example, if one gets stuck in the west (fall) shield, one moves up to the north (winter) shield and takes action from that place. As described above, the fall represents the inward, self-conscious, psychological soul of transition. Moving into the winter shield takes us into the rational, responsible, controlled, interdependent mind of maturity. I interpret the north (winter) shield, therefore, as the place where I work in loving service and support of all life. It is here that I serve as “love in action.” It is the seat of my life coaching practice, and the place where I coach clients to move when they are stuck in the shadowy judgment of self and others in the west shield. It is my prayer for all people on this planet that they remember “self-thus” and get unstuck from the west (fall) shield of confusion and loathing and move into love in action.

I feel strongly that the best way to inspire and influence others to care for all life, is to be an example of that myself, to lead by example. I believe that Earth is a garden and we are the gardeners. I feel true peace and love when I work in service to the wellbeing of all people and our beautiful planet Earth and remind myself to move through

the four shields in a balanced way that supports my health and wellbeing as well as the health and wellbeing of all life. All of this connects directly to my thesis and illustrating how shadow illuminates purpose. This is what inspires and guides me, and what in turn, illuminates and guides my coaching clients.

Explication

Moustakas (1990) states this about explication:

Ultimately a comprehensive depiction of the core or dominant themes are developed. The researcher brings together discoveries of meaning and organizes them into a comprehensive depiction of the essences of the experience. The researcher explicates the major components of the phenomenon, in detail, and is now ready to put them together into a whole experience. (pp. 30–31)

Moustakas (1990) further clarifies:

In the explication process, the heuristic researcher utilizes focusing, indwelling, self-searching, and self-disclosure, and recognizes that meanings are unique and distinctive as an experience and depend upon internal frames of reference. The entire process of explication requires that researchers attend to their own awarenesses, feelings, thoughts, beliefs, and judgments as a prelude to the understanding that is derived from conversations and dialogues with others. (p. 31)

My life, from adolescence and continuing up to this moment, has been in many ways like that of a contemplative, with much indwelling, self-searching, and self-disclosure, and always with the intent to know, respect, love, and support my precious life and all of life. Since I have embarked on this PhD journey with IUPS, I have been

given the opportunity to devote focus and time on deeply exploring, researching, reviewing, and documenting a primary theme of my life, which is how shadow and purported pathology have illuminated my path and my life purpose, and the paths and purposes of my coaching clients. Additionally, through this process, I have been practicing deeper and deeper listening to others, which has continued to pleasantly surprise me and grow me and transform my internal frames of reference in inspiring ways.

Creative Synthesis

“The final phase of heuristic research is the process of creative synthesis” (Moustakas, 1990, pp. 31–32). As described by Moustakas, I have been mastering the knowledge of the material that illuminates and explicates the question(s), and my narrative is wholeheartedly expressed through this written dissertation.

Research Design

In this chapter, I also explain my research and design approach along with my procedures for data collection and analysis. I introduce the individuals who participated as co-research subjects and share the questions we explored and answered in our private interviews. And in heuristic style, I include my self-counseling in which my wise soul Self, my inner counselor, facilitated me in answering the same interview questions as my co-researchers. Moustakas (1990) explains:

Heuristic inquiry is a process that begins with a question or problem which the researcher seeks to illustrate or answer. The question is one that has been a personal challenge and puzzlement in the search to understand oneself and the world in whi/ch one lives. The heuristic process is autobiographic, yet virtually

with every question that matters personally there is a social—and perhaps universal—significance. (p. 15)

I deeply resonate with the concepts and processes of heuristic research as articulated by Moustakas.

Moustakas (1990) explains how important it is for the research to identify with the focus of inquiry. “Through exploratory open-ended inquiry, self-directed search, and immersion in active experience, one is able to get inside the question, become one with it, and thus achieve an understanding of it” (p. 15).

I have spent more than 45 years in such a focused inquiry.

Moustakas (1990) continues by describing the concepts and processes necessary to fully embody and express heuristic inquiry, through self-dialogue, tacit knowing, intuition, indwelling, and focusing.

Through self-dialoguing practices such as self-counseling, gestalt, and written and vocal prayer and journaling, I continue to grow more adept at tuning into and trusting the revelations of tacit knowing and the clues of intuition, indwelling to dive into a deeper meaning of human experience, and the focused yet relaxed and receptive state of knowing the essence of what matters.

Subjects

Three individual coaching clients who have had the longest coaching tenure with me, volunteered to participate in my dissertation research. Due to the personal nature of the research, each volunteer agreed to participate on a first name basis, and each filled out a consent form agreeing to be interviewed by me and to allow me to record the interviews. A sample of the consent form is included in Appendix B.

The 3 coaching research clients were Melissa, Kate, and Carli. I also participated as a research client, answering the same questions as the other 3.

Instrumentation

Several weeks before the interviews, I designed and emailed a questionnaire to each of the subjects. I used this questionnaire with myself as well.

My dissertation is titled, *The Gifts in the Shadow: Pathology as a Pathway to Purpose*. With this in mind, I chose questions for my clients and myself that directly addressed and supported this thesis. I created the questions in such a way as to inspire and bring forth honest, clear, and thorough answers, specifically to highlight how they identified and leveraged pathology to support their potential and purpose.

The client questionnaire comprised the following questions.

1. Have you had any *limiting beliefs* about yourself that you addressed in coaching with Maddisen?

If yes, please explain. (A limiting belief is a conscious or unconscious negative belief about yourself that you may have believed to be true. Examples of limiting beliefs may include: feeling flawed, not good enough, don't belong, a burden, a fake, not loveable, controlling, weird or out there, obsessive, too sensitive, etc.)

2. As you have identified any limiting beliefs, have you been able to *reframe* them as positive qualities or attributes? Have you been able to see them as

talents or gifts that you might apply or are applying in your work or everyday life?

If yes, please explain. Share about one limiting belief and how you reframed it. If applicable, how is it now a talent or gift that you use in life? (Feel free to share more than one example.)

3. Have you noticed anything different—internally with yourself or externally with others—since you have replaced a limiting belief with a positive belief about yourself?

If yes, please explain.

4. Do you believe that *adversity* provides the opportunity for you to grow more fully into your positive potential and power?

If yes, please explain.

5. What are your thoughts on the idea that adversity in the human experience is nature's way of showing us what we *do not want* so that we can identify and take actions to experience what we *do want*?

If you have adopted this as a philosophy, what is *one example* of how you have utilized a negatively adverse situation to create a positively desired experience? Feel free to share more than one example.

In the past, if your focus tended to *get stuck on adversity*, has that shifted since you have taken on this new philosophy about the positive purpose of adversity?

If yes, please explain.

(Note: I am not suggesting that we deny adverse experiences; rather that we acknowledge and even appreciate them for helping us clarify and move into our desired experiences. Light uses shadow to give us definition.)

Data Collection Procedures

I emailed the questionnaire described in the previous section to each of the 3 clients, providing them with the option of filling out the survey and returning it to me before our online video interview in which we would walk through and discuss their answers, or of reading through the questions without writing their answers and talking through and discussing the answers in our online video interview.

I set up individual online video interviews with each of the 3 clients. Before the interviews, they each signed the consent form and emailed it to me.

At the start of each interview, I requested and was granted permission by the client to audio record the interview.

There was no limit put on the length of the interviews, allowing my clients to take the time they wanted to answer and discuss the questions as it related to them. The answers were not always answered exactly in the order presented in the questionnaire. This is because I respected and honored the flow of my clients in how they addressed and answered the questions, allowing for a natural dialogue of discovery between us.

After each interview, I ensured that the audio file was saved. I then carefully transcribed each interview and saved them as MS Word documents, which I have integrated into Chapter 4 of this dissertation.

My interview of myself was conducted by me sitting alone at my laptop,

centering, calling forth my loving Inner Counselor, and writing out the dialogue of answering and discussing the questions included in the same questionnaire used with my coaching clients.

Data Analysis Procedures

In transcribing each interview, I focused on the questions and how each client answered the questions. I respected and honored the unique style of each client and how they explored and represented their experiences as it related to the questions. Likewise, my heuristic inquiry with myself was a phenomenological inquiry that brought to the surface and fore my personal experiences and insights.

CHAPTER 4

RESULTS

Summary

In this chapter, I present information about the clients who participated in this study that is relevant to the interpretation and understanding of their responses and our discussions, related to how their life experiences were addressed in their coaching sessions with me as their coach. I also restate the hypothesis and research questions along with the transcribed interviews themselves and discuss how each individual client responded to the research questions. My interview of myself and how I responded to the interview questions is included in this chapter as well.

Subjects

Three individual coaching clients who have the longest coaching tenure with me volunteered to participate in my dissertation research. Due to the personal nature of the research, each volunteer agreed to participate on a first name basis, and each filled out a consent form agreeing to be interviewed by me and to allow me to record the interviews. A sample of the consent form is included in Appendix B.

The 3 coaching research clients were Melissa, Kate, and Carli. I also participated as a research client, answering the same questions as the other 3.

Melissa is 45 and living in California. She began working with me as a coaching client in 2014. She is strong-willed, highly aware, deeply spiritual, and keenly analytical. Initially, Melissa started coaching with me because she yearned to contribute to the well-being of children and the Earth, yet felt overwhelmed with and impeded by thoughts and

doubt about her ability to manage that and blossom her work visions. I took her on as a client because she wanted structured and caring coaching support, and because of her intense determination to have healthy dominion over her thoughts and to implement her potential and purpose in actionable ways.

Kate is 37 and living in California. She began working with me as a coaching client in 2010. She is extremely bright, loving, energetic, and very aware of herself and others. Initially, she started coaching with me because she sensed she had too much attention on needing to control the outcome for others because she felt responsible for them, and this was causing her undue stress. I took her on as a client because she wanted structured and caring coaching support, and because she was clearly ready, willing, fiercely committed, and able to learn and grow and take actions for her highest good and joy, and for the highest good of all.

Carli is 43 and living in Australia. She began working with me as a coaching client in 2010. She is intelligent, loving, and a passionate, modern-day feminist. Initially, Carli started coaching with me because she wanted structured, caring support in overcoming doubt about her abilities to express and succeed in her big and creative, world-facing work, and to release feeling conflicted and impeded by her experiences with the overtly domineering feminine, specifically with her step-mother. I took her on as a client because of her irrefutable power and love for life, and her continuous commitment to learning, love, success, and fulfillment on the path of her visions for her work and her personal life.

For my client interviews, I created a questionnaire with questions that would inspire and bring forth honest, clear, and thorough answers, specifically to

highlight how my clients identified and leveraged pathology to support their potential and purpose.

The client questionnaire comprised the following questions.

1. Have you had any *limiting beliefs* about yourself that you addressed in coaching with Maddisen?

If yes, please explain. (A limiting belief is a conscious or unconscious negative belief about yourself that you may have believed to be true. Examples of limiting beliefs may include: feeling flawed, not good enough, don't belong, a burden, a fake, not loveable, controlling, weird or out there, obsessive, too sensitive, etc.)

2. As you have identified any limiting beliefs, have you been able to *reframe* them as positive qualities or attributes? Have you been able to see them as talents or gifts that you might apply or are applying in your work or everyday life?

If yes, please explain. Share about one limiting belief and how you reframed it. If applicable, how is it now a talent or gift that you use in life? (Feel free to share more than one example.)

3. Have you noticed anything different—internally with yourself or externally with others—since you have replaced a limiting belief with a positive belief about yourself?

If yes, please explain.

4. Do you believe that *adversity* provides the opportunity for you to grow more fully into your positive potential and power?

If yes, please explain.

5. What are your thoughts on the idea that adversity in the human experience is nature's way of showing us what we *do not want* so that we can identify and take actions to experience what we *do want*?

If you have adopted this as a philosophy, what is *one example* of how you have utilized a negatively adverse situation to create a positively desired experience? Feel free to share more than one example.

In the past, if your focus tended to *get stuck on adversity*, has that shifted since you have taken on this new philosophy about the positive purpose of adversity?

If yes, please explain.

(Note: I am not suggesting that we deny adverse experiences; rather that we acknowledge and even appreciate them for helping us clarify and move into our desired experiences. Light uses shadow to give us definition.)

I emailed the questionnaire to each of the 3 clients and gave them the option of filling out the survey and returning it to me before our online video interview in which we would walk through and discuss their answers or reading through the questions without writing their answers and talking through and generally discussing the answers in our online video interview.

I set up individual online video interviews with each of the 3 clients. Before the interviews, they each signed the consent form and emailed it to me.

At the start of each interview, I requested and was granted permission by the

client to audio record the interview.

There was no limit put on the length of the interviews, allowing my clients to take the time they wanted to answer and discuss the questions as it related to them. The answers were not always answered exactly in the order presented in the questionnaire. This is because I respected and honored the flow of my clients in how they addressed and answered the questions, allowing for a natural dialogue of discovery between us.

Hypothesis Questions

My dissertation is titled, *The Gifts in the Shadow: Pathology as a Pathway to Purpose*. With this in mind, I chose questions for my clients and myself that directly addressed and supported this thesis, and that directly supported answers to the research questions guiding this heuristic study, which are:

1. How is pathology a gift of the shadow?
2. How is pathology a pathway to potential and purpose?
3. Can professional coaches establish and facilitate with clients a positive perception of and life-supporting role for the shadow aspect of pathology as a natural and necessary catalyst of positive potential and purpose on the human path to fulfillment and enlightenment?

Results

I decided to include the full interviews in the body of this dissertation, rather than only including excerpts that answer the thesis questions. This is because the responses and explorations of each interviewed client are very rich in wisdom and awe-inspiring stories of life and growth, which I believe are a relevant and vital contribution to this heuristic and qualitative exploration. Most important, the interviews support my

hypothesis that pathology can be a pathway to life-supporting purpose and potential.

Live Video Interview with Client: Melissa (August 13, 2017)

In this live video interview on August 13, 2017, I interviewed my coaching client Melissa. Melissa began as my coaching client in 2014.

Maddisen:

Melissa, have you had any limiting beliefs about yourself that you addressed in our coaching?

Melissa:

I believed that I was finite. I believed that I was doomed to be unhappy because life was suffering and I was powerless to change that truth, that I was relegated to play by life's rules, which turns out are really just society's limiting beliefs about itself. I believed I was neurotic, letting thoughts spiral inward until I've created a black hole.

Maddisen:

As you have identified any limiting beliefs, have you been able to reframe them as positive qualities or attributes? Have you been able to see them as talents or gifts that you might apply or are applying in your work or everyday life?

Melissa:

Yes, that I am instead highly aware, sensitive, intelligent, and compassionate. In the finite space that is my body/mind, I'm only able to contain and channel so much. The problem wasn't the talent; it was just that I wasn't

managing it properly. You have helped me to witness myself so that I'm aware of when I'm overloaded, and how to discharge so that I can reset.

I now use my "talent" to create whatever in my life that I want—heart and soul desires that I feel will change the world. And by world, I mean the system of fear and suffering that is sickening the planet.

I've noticed that I've become more effective at accomplishing my goals. I am at peace with myself more so than I've ever been. It feels good to be in my own skin (which was, by the way, one of my heart's desires). I feel that my acceptance and right understanding of my "crazy" has calmed me down, and hugely gives permission for others to be themselves. Positively affecting others is important to me because I want to influence the system.

Maddisen:

Do you believe that adversity provides the opportunity for you to grow more fully into your positive potential and power?

Melissa:

Absolutely! I think the word "adversity" is the negative framing of the powerful experiences that are necessary for us to evolve. The system is designed to perpetuate itself. Our health and happiness are by-products of successful adaptation.

Maddisen:

What are your thoughts on the idea that adversity in the human experience is nature's way of showing us what we do not want so that we can identify and take actions to experience what we do want?

Melissa:

I get what you're saying but I don't think nature is "showing" us anything. I think nature is the System. It just does what it does. Through adversity, we understand/see what the system is doing. I think we actually get caught up in the cause and effect of the system, and in order for us to be "happy" we figure out what we do want vs. what we don't want. When I'm in a difficult situation, I try to look at it as if it just is. That it's not happening *to* me. There are actions beyond my knowledge that have led up to this situation. But now that it has come to me, what are actions that are right for me to take?

Sometimes, when I'm experiencing an especially challenging moment, and I'm having a hard time seeing straight, I label it as my Guru is teaching me. She is Nature, but having a more finite form (vs. amorphous) is more comforting and useful. I just trust that whatever I'm experiencing is for my benefit, then try to figure out how to bring balance and peace back into my life.

Maddisen:

If you have adopted this as a philosophy, what is one example of how you have utilized a negatively adverse situation to create a positively desired experience?

Melissa:

An example would be when the principal rolled out her mindfulness program to the school and didn't include me. After dealing with the emotions of how that made me feel (really bad for a long while), I looked at the situation as

just is, took actions that felt right for me take, saw the better path for me open up, and started following it.

Another example could be when recently, Chris and I were deciding whether or not to buy a house. A ton of our issues came up, and we were fighting quite seriously. Throughout the process, I held the belief that the situation we were facing was somehow an answer to a prayer. I jettisoned many old beliefs, but held on to my truths, and at the end of the day, it became a hugely strengthening positive experience. Did I create it? I guess I did. But I feel it was more by life's design than mine.

Maddisen:

In the past, if your focus tended to get stuck on adversity, has that shifted since you have taken on this new philosophy about the positive purpose of adversity?

Melissa:

Yes. When I used to get stuck in adversity, I think it was because I felt that the nature of life was suffering, all good things would be taken away from me, etc. Now that I feel life isn't out to get me, I trust its guidance more and am empowered by the experiences more often than not. Seeing adversity as a positive is just a better tool for living.

When others read this [dissertation], if they think something is wrong with them, they're going to know there's nothing to fix because there's nothing wrong with them. That's what you do; that's exactly what you do. Like when I came to

you, that was the start of our conversation. You said, “There’s nothing wrong with you.” And that started the ball rolling.

Maddisen:

Thank you, Melissa!

Reflecting on Melissa’s Interview.

The questionnaire I provided to Melissa, and the subsequent live video interview with her to receive and discuss her answers, were intended to illuminate and verify the research questions.

How is pathology a gift of the shadow?

As stated in her transcribed interview herein, Melissa described her pathology as a belief that she was finite, and that she was doomed to be unhappy because life was suffering and she was powerless to change that truth. She believed that she was relegated to play by life’s rules, which turns out are really just society’s limiting beliefs about itself. She believed she was neurotic.

However, what she came to through her conscious awareness and her real inner and outer action steps was the gift in that pathology, that she is highly aware, sensitive, intelligent, and compassionate.

How is pathology a pathway to potential and purpose?

Melissa transformed her thoughts and beliefs from thinking something was seriously wrong with her and life, to reforming thoughts, beliefs, and actions that allowed her to trust the guidance of adversity and to be more empowered by her experiences more often than not. As she stated, “Seeing adversity as a positive is just a better tool for living.”

Melissa also went on to create mindful meditation and gardening programs for children and was contracted by two local schools to facilitate these programs for elementary school-age children.

Can professional coaches establish and facilitate with clients a positive perception of and life-supporting role for the shadow aspect of pathology as a natural and necessary catalyst of positive potential and purpose on the human path to fulfillment and enlightenment?

As Melissa stated, the one key suggestion I offered to her in her first session was that there was nothing wrong with her, and that what she was labeling as her pathology would most likely lead to her potential and purpose. Because of Melissa's strong analytical side, she did well with talk therapy and being able to follow thoughts and feelings to the source and then discern how they served or did not serve her. My primary role in those situations was to create a safe space for her, a space of respect, deep listening, and loving support of who she was. Often, reframing issues as blessings was a method that supported Melissa in finding her answers and solutions. Witnessing her realize that her mind was her friend, and not a debilitating enemy, was inspiring to behold. Melissa went on to show her loved ones and her community her potential and purpose through gifts like mindful meditation and gardening programs for young elementary school children.

Live Interview with Client: Kate (August 21, 2017)

In this live video interview on August 21, 2017, I interviewed my coaching client Kate. Kate began as my coaching client in 2010.

Maddisen:

Kate, have you had any limiting beliefs about yourself that you addressed in our coaching?

Kate:

Going back to my journaling at that time has really helped me to pinpoint things. One of my primary limiting beliefs had a couple spokes. One of the spokes hubs around people pleasing, and one was taking responsibility for others. I think a big one was that false premise that I am responsible for others. And in looking back to some self-reflections, I saw that one of those other spokes in that team was creating need. So, if I created needs for them, then they would need me and I would be responsible for them. Wow. Great. And so that in and of itself has some definite limitations to it, because that is actually something that can't be fulfilled, that is, number one, putting me in a role that nobody asked for. And number two, I'm having a lot of energy going out to give. And so, there's that outreaching, there's the give, give, give, but I don't have endless resources. I don't have an endless pool of energy. In assigning myself to that role, it doesn't allow for reciprocity, and even doesn't allow people to have their own experiences or fulfill their own obligations. I feel a lot of judgment that can be cast upon others when putting them under my care. And additionally, there can be a lot of resentment with that role and always giving. So, I think those parameters actually set us up to fail and to feel unfulfilled or create other negative by-products as a result.

Maddisen:

As you have identified any limiting beliefs, have you been able to reframe them as positive qualities or attributes? Have you been able to see them as talents or gifts that you might apply or are applying in your work or everyday life?

Kate:

By understanding the dynamic that presented, I feel like it was only half of the picture. And so, the reframe allowed me to see the other side of it, which is releasing responsibility and control, allowing myself to receive and not always give. Stepping back and allowing people to meet me halfway, and offering that for them as well, offering them the giver role so that I could receive, and releasing my predisposition. Gosh, just so many new vantages come into the relationships. And a particular exercise that really helped and spoke a lot to that outside of the self-forgiveness was the visualizations of having people in prison. And in recognizing what that prison was and then allowing them to walk out of the prison through the visualizations and the guided meditations and realizing that it was me who had put them in this prison emotionally and psychologically and energetically, and that it was ultimately me that needed to release them out of that prison. And by releasing them from the prison and reframing it, now the world of possibilities came back, that they could take on a new role or that they could take on a new responsibility, that they didn't need to be stuck in or held in that role for themselves or for me, and that therefore I could release myself from that role and responsibility as well. Also, by reframing it, I have experienced a lot of receiving. I have been met with gifts, emotional and physical. I've been able to receive the

love and all the manifestations of lovingness and support that I really wanted but was in some ways and probably in many ways disallowing by being so tried and true to that former dichotomy.

Maddisen:

Good work! Is there more?

Kate:

You know, I think there's also like a worthiness thing related to being a people pleaser, and I'm back to reading that book, *Disease to Please*. I forget the author. Essentially because as a teacher now, I'm wary of the communication and wanting to be a positive influence. There's a whole other layer of this with communication, since I'm under the microscope in so many ways as a teacher, who I've attracted and all of that. But I will say that there is certainly a lot of clarity that's coming in about my worthiness based on what I give, and the direct correlation to what it is I'm willing to do for others and in seeing how that can be manipulative, not so much of other people, but with the expectation of the outcome. I'm seeing how that was a good idea when I was little. It was like a survival thing, you know, padding or cushioning. I mean, is it really that bad of an idea to want to make people around me happy? Not necessarily, but there is that component where it becomes behavioral and a cognitive connection about if I act this way then people will act that way. And there is that weight of responsibility and trying to put all the chips into one basket, and that I'm going to make this the outcome in some way. But still part of my journey is to not allow my sense of self-worth or inner fortitude be obsolete when someone is praising

me. Or if that sucks and I'm going to tell you about it. And allowing for that safe authenticity. It's about how to communicate and communicating and learning new tools for communication that really represents how I want the ideas to be expressed.

I'm learning to not talk as much and give myself the space to process and attune. I'm just plugging in and being grounded and letting that initiate. I know how to plug into a certain vibration and still be really dedicated to my inner peace and the things that help ground me and reduce my frustration.

It really comes down to self-care. I know I need to do the things that help me be the best parts of myself and empower those because I can get caught off guard in quick communications, or I am still continuing to do 8,000,000 things at once. I'm on a whole new precipice of influence and motivation and intention to, where again, there's like an organic, a real organic desire, to be consistent with these truths. I'm feeling inspired to match my receiving with my giving, really to go back to the hub. Like this morning I'm watering the plants and I'm feeling responsible for them because I have to do it two, minimum, ideally three, times a week and it takes me over an hour to water everything. So, I have turned it into a workout regimen. You can hold the hose and do all sorts of cardio and exercises and stretching. Oh my God, I change it all the time and it's hysterical. I always feel better, and the plants need me. And it's nature, and it's giving to me too. I'm caring for it and it's showing me its greenness and its vibration and I'm going to receive from the plants that we've been working so hard to bring back to life!

Maddisen:

Do you believe that adversity provides the opportunity for you to grow more fully into your positive potential and power?

Kate:

I think that's a tough one, just like on the world level. I may use the word "contrast" sometimes instead of "adversity." I think that it becomes the ability to recognize adversity and being able to acknowledge it as showing us what we don't want. It's something that I think every person has to go through and we begin to trust it more as we trust that that's the mechanism. I love being in my thirties and having more of a timeline, because I'm getting so many more examples of "oh, this is why that happened," and the why behind things, or watching how 20 years of working really hard is starting to really pay off, or how there's these funny recurring themes I see when I'm looking back at my journal of the past 8 years, and how I come around to the same kind of thought process.

It's always so interesting, because it's not that I haven't been doing things to self-evolve or make changes or shifts, but there's just these recurring themes and contrast. And back to the contrast, and that cycle of repeating or coming to a similar crossroads or coming close, similar dynamics, or a stranger, or a colleague at work, a husband, a family member. And to see how each of these things represents a learning opportunity and the ability to see things. But I think the layer that's different is it's an example of what I don't want, or this is an example of what I honestly don't ever want to be. It's very intense. But I do think that it offers a new layer of understanding, and therefore, offers a whole other layer of

potential for self-growth and evolution, instead of it being “I’m adverse to that.” That it is the embodiment of what I don't want to do. I think there's something powerful about that clarity. And then the next is, “So what do I want?” I'm finding even with my students, there's a lot of awareness around, hey, when I speak like this, does it make somebody else feel defensive? And everyone says "yeah," and then it's like, so what could you say? And it's like, I don't know. We need to bring in examples of positive affirmations of things, of the things that embody what it is that we are seeking so that we can match with that vibration as well. Match with the vibration of what we want by citing examples and integrating that into different and all parts of my life, and the acknowledgement allows us to define those things. Then become a vibrational match to them so that then we can attract them. I think there's a complexity to all of that, and I think especially guiding somebody in that process requires the acknowledgement of all of the baby steps of that. Then I can do that with maybe one part of my life, but now how do I have that same process with this other part of my life? It's like maybe I have positive friendships, but now I have to take all of that into my role with my family. Or I've got that at work, I now have to create that at home. In each of these points in the process, there is that potential for the old, the old patterns, the old-world way of working, the old vantage point. And it literally is a saturation process that has to continue to be cultivated, because at any point when you want to stay in your comfort zone or just stop here, it takes recognition that this takes repetition and commitment. The results we begin to see in the world, like where am I, what am I getting to, is it what I want to do? I think it has for me

been a big recognition that this is not just something to do on occasion. This is a really big commitment to each of these pieces, especially when it's at the point in life where there's that oscillation, like when it's really up and down and up and down, and so much more exhausting to be on the pendulum than it is to just commit to a constant.

Just a couple of days ago, my boss called me into the office and said she had some feedback from my group. They reported that I was moody, that they had to walk on eggshells, and that I could at times be condescending. And I thought about how exhausting that group is and how I'm constantly under the microscope with them. I felt defensive, and then I decided to think about it and reflect on it, and thanked my boss for letting me know.

I realized that my group needed encouragement. They needed that encouragement because in this year-long process of adult learning new stuff, going to 20 hours of school on top of whatever else they were doing, ultimately, the thing they needed most was encouragement. And for the most part, I'm an awesome and enthusiastic cheerleader, but not for some time. I went back to my boss the next day and thanked him for telling what he did and was able to hit my reset button and show up and be enthusiastic and excited about, and reframe my own intention of where I'm coming from. I just needed to reset my purpose. I spoke with my group about it. I realized it's all about my inner setting and vibration, and not about manipulating. I recognize that I can make my career changes. I came to affect the outcome, not because I'm trying to manipulate it, but because again, it's really all about that inner setting, choosing to be chief

vibrator and how that affects my lens or what I'm seeing, how that affects my entire experience.

Maddisen:

How did that nourish you?

Kate:

It really demonstrated to me how much of an influence I do have. I think on some levels I know that, but it was nice to be reminded. In my position, I need to be very on purpose and set my intentions. And that is directing me in fortifying me, my personal commitment to myself. My responsibility is to lead by example, to realize my scope of influence. It's really important that I don't react negatively. It's really important that my communication is very demonstrative of a compassionate person, a heart-centered person, a grounded person, because I actually care that much about my people, and my people care that much for me. It's also that I'm able to receive. I'm able to receive and see that they really do love me. I'm receiving, and this is filling me even more and putting me even more in touch with the level of embodying it. And the worthiness thing comes into it as well, and that is higher than self-motivation.

Motivation for me, in a healthy way. I have this potential and I want to fulfill that potential.

Also, reframing allows us to disempower the old belief system in a way that disarms it so that it can't ever be the all-encompassing behavior or emotion or embodiment. And I think that is particularly why the process of self-forgiveness

and reframing is so important because it's not a symptom approach. It's really a causation approach, we're looking at the cause of it.

Maddisen:

Exactly, I'm not saying we should deny our adverse or contrasting experiences, but rather acknowledge them and even be thankful for them before reframing them.

Kate:

Yeah. I don't necessarily look at things so much as what is good and what is bad. It's a lot more about what is it showing me?

Maddisen:

How has it been for you answering these questions?

Kate:

I feel like the tools that you've shown me and that we've experienced through all of these very precious times over the past 7 years, have become tools that I have been able to embody and use for myself, to do self-forgiveness or to ask myself, "OK, if I am the little boy in my dream, what am I saying to myself?" All of these become tools. Thank you. It's just been so valuable. Please keep putting the sun into the world and trusting that you are guiding people through these processes. There are so many layers and so much depth to it. But then also there have been times you've facilitated for me where it's been like, "Oh, it's just gone! I'm done already. It's over!" It doesn't always have to be going through the muck and mire and hard; it can be a fast and intense process. And then we pass the threshold and leave it behind. When we evolve, we can offer these

perspectives to others. That has allowed me to have more compassion with other people and their processes and the places that they might be stuck in. Time allows for the perspective. I feel more harmonized with the nature of nature, as that witness, and I get so many mirrors.

Maddisen:

Yes. There is no problem. There is only experience.

Kate:

People do need good examples and good role models. For me, forgiveness is a big part of this work.

Maddisen:

Thank you, Kate.

Reflecting on Kate's Interview.

The questionnaire I provided to Kate, and the subsequent live video interview with her to receive and discuss her answers, were intended to demonstrate and verify the research questions.

How is pathology a gift of the shadow?

As stated in her transcribed interview, Kate was acting out a pathology that she was responsible for everyone. And in our work together, Kate tended to experience significant breakthroughs and noticeable growth with Gestalt and Forgiveness work. She was a natural at moving into the roles of the others involved in her stories and gleaning clear answers from them in service to the healing of all involved. And Kate went very deep into the Self-Forgiveness and Holoenergetic Forgiveness work. She found numerous, substantive gifts in what she had originally perceived as pathologies.

How is pathology a pathway to potential and purpose?

Kate shares in her interview about how in reframing her former limiting beliefs, she has experienced a lot of receiving. She states:

I have been met with gifts, emotional and physical. I've been able to receive the love and all the manifestations of lovingness and support that I really wanted but was in some ways and probably in many ways disallowing by being so tried and true to that former dichotomy.

Kate went on to establish a successful bodywork practice and to hold a senior teaching role in a well-known school in the same line of work.

Can professional coaches establish and facilitate with clients a positive perception of and life-supporting role for the shadow aspect of pathology as a natural and necessary catalyst of positive potential and purpose on the human path to fulfillment and enlightenment?

I offered Kate the same opportunity to allow for the belief that there was nothing wrong with her, and that what she was labeling as her pathology would most likely lead to her potential and purpose. This is the truth Kate discovered and claimed with great passion.

Kate clearly expressed how valuable the coaching tools were for her. Kate stated, "I feel like the tools that you've shown me have become tools that I have been able to embody and use for myself."

Live Video Interview with Client: Carli (August 17, 2017)

In this live video interview on August 17, 2017, I interviewed my coaching client Carli. Carli became my coaching client in 2010.

Maddisen:

Carli, have you had any limiting beliefs about yourself that you addressed in our coaching?

Carli:

Generally, or specifically?

Maddisen:

Specifically, about the limiting belief you once had regarding domination, as it related to your step mother, and the shift you experienced in session when you realized that you didn't need to also become dominating in order to fight back or defend yourself from her, but rather this was an opportunity for you to simply claim dominion over yourself and your own life.

Carli:

That's so interesting, because it has been so poignant, and I probably had one of the biggest breakthroughs around that in the last month with my step mother, which I know you know about because we talked a lot about that, that she was very domineering. She was someone who came into my life at 12, a quite formative and vulnerable time, particularly because my sister and I had Dad to ourselves for some years, and she was a friend of my mother and a friend of the family. But as soon as she came into our lives and then asserted herself and had children, the relationship got fraught. It's always been difficult. She is someone who is a very fiery and angry personality and she even said that herself. But you know, I was always perplexed by her behavior. And it's probably been the most difficult relationship of my life.

Anyway, I had a breakthrough with this around 2 weeks ago, and it came on the back of having the relationship getting so bad that we couldn't even see each other, which has been quite painful because I've had a child. She asserted that she didn't want to be a grandmother. She said because she wasn't tied to me in blood, we couldn't have a relationship. I mean she even used those words, and it was quite hurtful. OK. I respect that. So, I pursued a relationship with Grandpa, and my daughter and he have a very strong bond. But you know I go to visit him, and of course, she lives there. Anyway, we had a massive blow out. And Dad asked what we were going to do about this and how could he help.

I said look I'm happy to talk to her. I'm happy to go and have dinner with her in a neutral space where we could actually talk this out. Then, for the first time she emailed me and then we met. And I guess I want to share this because it was a very different conversation. And it has come off the back of doing a lot of transformational coaching, and I guess an understanding of myself in how to assert myself so that I'm not being dominated, and also, so that I'm not dominating her. I'm not becoming the aggressor. There were some things that really highlighted in their subtlety the shift that has occurred in me. Being able to choose where we met, that it had to be neutral, that it was somewhere where neither of us could be dominated or in the dominating role. It was in the day, it was a set time, and all those things were me being empowered in this relationship.

Then when we met, I said, "Look I'm not interested in going over the past, I'm only interested in speaking about what we can do moving forward in the future. So being able to frame it and be able to say the past doesn't matter

anymore, it's done. Let's find a way moving forward.” Again, that came from the coaching that I received about not going over to the old story, but actually creating something new. And then saying I'm here to listen to you and to hear, and to create something that is amicable, that is workable. What I got to see through the conversation was a complete shift in the way we related. In the past, she would pull me in by saying things like, "Oh I've always wanted daughters, so I really feel the lack of not having that relationship with you." And she said it again here. And this time I said, "Well, that's very unrealistic and that's probably not what's going to happen between us. I'm 42 now, I can't really give you a daughter relationship. What I can do is have a relationship where we can speak with respect, and we can be honest and we can be upfront and we can be kind." She said, "But look, I'm an angry person and I can get quite reactive and explosive, but it doesn't mean anything and it's just who I am. And I know you're a very different person." I was able to say, "In the scheme of things we're actually very similar. I have an English background; I've grown up in a similar area; I work in the arts and culture." But she was always asserting that we were different and therefore we couldn't get on. I said, "Yes you can say you are an explosive personality. But actually, when I confronted you and met your explosion, you ran off. You didn't want to have a conversation. I'm now confronting the bully." I was actually able to name her that! Like that has taken years of therapy!

Maddisen:

Congratulations Carli! You took dominion over what was important to you. You set up the meeting and the time. You gave dominion to your voice. It

wasn't about dominating her, rather it was about you having dominion over who you are, your values, your integrity, what's important to you, and being present with that!

Carli:

Yeah, and having that shift in that, it has also changed the relationship I have with my boss who's a similar kind of bully role, where the same dynamic was happening, and I've completely shifted, and I don't get triggered by her at all any more. I have basically said I don't want to work with you anymore; I want my contract finished by here. This is what I'm willing to do and what I'm not willing to do. I mean, that has just freed up a whole new way of being. I've had that experience with the dominating woman role, it kept coming up, and it clearly needed to be transformed.

Maddisen:

Carli, I acknowledge your courage and beauty. The way you did this was really loving. And it came from the place of loving yourself.

Carli:

What I've come to understand is that it's not personal, working with women in the way that I have, knowing that this is a shared experience of women making themselves invisible. Such that they seem to be too much, or they have to quiet their voice, or they have to shrink themselves. This is epidemic, and not just personal to me. I have to make a stand. The more I can do it for me, the more I can help others. I think that's what's really helping me grow. Have I answered your questions?

Maddisen:

Yes, you've been answering the questions perfectly. And I have one more question at the root of all of this. I see how in your describing the limiting belief, and the reframe, and the adversity, and then how you identified what you didn't want and created what you do want, that you covered the core questions.

Can you identify a limiting belief that you may have had in the past, which involved the dominating female situations that impeded your ability to stand up in your personal dominion?

Carli:

I think it has to do with the dynamic of dominating vs. being dominated theme. And I think it was deeper than that, like I'm not good enough, I'm not loved, a feeling of being broken. She [step mother] loved to talk about my childhood like it was difficult and I was broken. So, I had this story, that I was broken, I was damaged goods. And that was horrible and was reinstated by that dynamic. And *she* was the key person in making me damaged! [laughter]

And I realize the weird dynamic I had with a lot of my mother's friends too, that were so-called mentors or sisters, and also with my mother and my godmother, and I had to break those ties, because it was this sympathetic thing that when I was upset or in a depression, they would say it was because of my childhood that I was broken, so I was believing that I was broken and flawed. That was the limiting belief.

And I've come to know it's not me! And I've even been able to tell them I'm not broken, and I don't want to have that story looped anymore, and you can

keep that story to yourself, because I'm creating a new story. And that's really powerful!

It's been painful for me cutting the ties with my godmother, but I realize that's the dynamic she liked to have. She was the dominating one and I was the one she liked to fix.

Maddisen:

Carli, thank you!

Reflecting on Carli's Interview.

The questionnaire I provided to Carli, and the subsequent live video interview with her to receive and discuss her answers, were intended to demonstrate and verify the research questions.

How is pathology a gift of the shadow?

As stated in her transcribed interview herein, Carli described her pathology as a belief that she had to become overtly dominant over others so that they could not overtly dominate her, which stemmed from a deeper pathology of believing she was not good enough and even broken. Through deep self-forgiveness and Holoenergetic forgiveness and Holoenergetic Ancestral Harmonization, reframing issues as blessings, and a range of other tools and approaches I have described using with clients, Carli realized, "And I've come to know it's not me!"

How is pathology a pathway to potential and purpose?

Carli very clearly stated how what she once labeled as pathology has led her to her potential and purpose and her love work in supporting women. She states it beautifully:

Working with women in the way that I have, knowing that this is a shared experience of women making themselves invisible, such that they seem to be too much, or they have to quiet their voice, or they have to shrink themselves, this is epidemic, and not just personal to me. I have to make a stand. The more I can do it for me, the more I can help others.

Can professional coaches establish and facilitate with clients a positive perception of and life-supporting role for the shadow aspect of pathology as a natural and necessary catalyst of positive potential and purpose on the human path to fulfillment and enlightenment?

When Carli first started as a coaching client with me, she was sad and frustrated with how she felt like a prisoner of her step mother's dominating behavior toward her.

As her coach, from the start, I let her know that nothing was wrong with her, and that what she considered her pathology, her flaws, were going to lead her to the truth of her positive potential and purpose. And this is what Carli self-facilitated and manifested with the guidance of my coaching.

In facilitating the key coaching approaches and tools, it helped Carli a great deal to start loosening and releasing the shackles of self-doubt and fear related to that dominance challenge. Working with Projections was a powerful coaching tool for Carli, as she gradually realized how the answer was not about dominating others, but rather was learning to claim *dominion* over her own internal thoughts, feelings, and actions in self-honoring, self-loving, and self-caring ways. This while also expressing her natural love for life and others as a daughter, mother, partner, and teacher, without a need to dominate them. Specifically, she came to see and make sense of the Projection of her step mother

and other dominating women she was attracting. She realized how she was attracting these experiences that incited and ignited what she was labeling as her pathology so that she could reframe them as unconscious coaches who were helping her to look inside and determine how she could take better care of herself in these challenging relationships, and how she could claim and express dominion over her own thoughts, feelings, desires, words, and actions. The outside negative, life-suppressing projections were reflecting to her how she needed to claim dominion over and take better care of her inner environment, to supercharge her powerful life-supporting work in the external world.

Any trained coaching professional who agrees with and holds this as a foundational philosophy, has the potential to facilitate the same positive, life- and purpose-supporting outcomes as I have in my practice.

Self-Interview: Maddisen (September 3, 2017)

This interview was a self-counseling facilitated by my Inner Counselor and conducted on September 3, 2017.

Inner Counselor (IC): Maddisen is there a limiting belief that you have had about yourself, which you have addressed in your self-coaching?

Maddisen:

Yes. A limiting belief is a conscious or unconscious belief about myself that I, in the past, believed to be true. It's not true. I believed that I didn't belong here, that I was a mistake, because I was born a girl and not a boy, which is what my father and possibly mother wanted after having two daughters and a miscarriage.

IC:

How did this limiting belief color your life and your thoughts and experiences?

Maddisen:

I got quiet. I became an astute observer. I felt so much love and optimism, but I think the unconscious belief was that I didn't belong and that I was in the way, especially with my older sisters. And my father would call me his "boy baby." I can still feel that lie at times, with people, that I don't belong because I'm not good enough or as good as they are. However, I'm conscious of it now, and can hold myself in a loving way as I remind myself that it's not true. And that's it's fine for me to be present, to be me, and to contribute with my actions and words.

IC:

As you have identified these limiting beliefs, have you been able to reframe them as positive qualities or attributes? Have you been able to see them as talents or gifts that you might apply or are applying in your work or everyday life?

Maddisen:

Yes, I know the limiting beliefs are just that, and not true, and that their sole purpose is to help me claim the opposite and act from that positive and empowered belief.

For example, with the limiting belief that I didn't belong because I wasn't good enough. My reframe is that I know that is the contrast, the adverse, the dark

inspiration, meant to turn me to the light of the truth, which is that I belong and I'm good enough. And it takes courage and bold action to do that, which is an essential strength for human survival.

Add that to my powerfully loving nature and respect for life, and we get “me now”—a life coach whose heart purpose in life is supporting others in living their heart purposes. That's the reframe, and the talent and gift that I'm actively expressing and sharing in my life. I am love in action.

Additionally, I used this approach that is based on my personal experience and learning with my clients who are struggling or paralyzed by a limiting belief, to support their reframing and transmuting of disabling beliefs into empowering beliefs and gifts or talents to experience and express in their own lives. They may come to me feeling flawed, debilitated, and like they don't belong. I propose to them that there is nothing wrong with them, we find the limiting belief, face it, thank it, reframe it into a positive belief and gift; and very often it is related to their work and something they start giving fully and joyfully as a gift. This is evidenced in the client interviews in this dissertation, in which they've answered these same questions I'm answering.

IC:

Have you noticed anything different—internally with yourself or externally with others—since you have replaced a limiting belief with a positive belief about yourself?

Maddisen:

Yes, internally. When I stand in the truth that I belong and that I'm good enough, I am more fully present, I participate, I contribute, I'm in conversation with people and life, as opposed to just observing and listening from a safe and non-interactive place. For a long time, I was proud of being the quiet witness, meaning, I could justify not participating by using that excuse, and telling myself I was superior because I could see the truth of what was going on, without getting into meaningless dialogues of the ego. I believed I was more aware than others, and therefore superior, until I realized that it took more courage to participate and be in conversation with life; and that I needed to be *love in action*.

Externally: I started noticing how people enjoy and value my active participation and conversation and contributions, and that they listen to and respect me and that this is also a leadership trait, and I can lead by example, and inspire others to support life with their work and actions.

And I coach leaders now, so I'm now verbalizing my experience and wisdom and psychological skills.

IC:

Do you believe that adversity provides the opportunity for you to grow more fully into your positive potential and power?

Maddisen:

Yes, I believe that adverse situations have always provided me with the opportunity to grow more fully into my positive power and potential. One of my earliest young adult memories of this belief is still so clear. I had a physical

encounter that resulted in hospitalization, which would impact and change my life from that moment forward. I experienced extreme physical, mental, and emotional pain. It is a scar that I wear with honor. I remember sitting in my physician's office after the event and stating clearly that I would use the experience to grow, to grow in a strong and positive way. And that's exactly what I have done.

My physician was very kind and supportive, and took time with me to talk, recommend books, etc. I felt touched and blessed to have her in my life. Esther Hicks and the group of energy beings she channels, known as Abraham, refer to adversity as "contrast." That term is more resonant with me; however, for the sake of common understanding, I've used "adversity" in the dissertation questions for clients.

We humans are nature, and like the mountains that are formed through rain, wind, sunshine, shifting earth platelets, earthquakes, and time, so are humans formed through our life experiences. Is it adversity? Or is it simply nature?

Whatever we may call it, I believe that all of our experiences form us. And I believe that we can leverage our adverse experiences to blossom into our powerfully loving Goddess and God selves.

IC:

What are your thoughts on the idea that adversity in the human experience is nature's way of showing us what we do not want so that we can identify and take actions to experience what we do want?

Maddisen:

I agree wholeheartedly that adversity, or shadow, is nature's or Source's way, or my higher self's way, of showing me what I don't want so that I can identify what I truly desire.

An example of this: I often leverage adverse projections to show me what I truly desire. Recently, a friend asked me to help him compose a letter to his boss requesting a modest raise. We talked about an approach, and then he drafted the note and committed to sending it on a certain date. In a conversation after the date passed, he shared that he was embarrassed to say he didn't send the note out of fear of losing his position. After we talked, I noticed that I felt irritated at this friend, and had critical thoughts about him racing around in my mind. I was about to write my friend an email expressing my irritation with his lack of courage and commitment, when I was suddenly struck by the notion that I was dealing with a negative projection that was mirroring something back about my own embarrassment and lack of courage. This adverse experience of something I didn't want was showing me what I did want, but what? I sat in the silence and privacy of my bedroom and started examining and asking myself how I was feeling embarrassed and afraid to express myself; and then I got it! The truth I realized was that I felt embarrassed about feeling afraid of expressing who I truly am and asking for what I truly want. I thought I was irritated with my friend; but in fact, I was irritated with myself for not honoring my expression of my true self and my valid needs. I saw clearly how the adversity of my friend's situation was

showing me what I didn't want so that I could choose and move into what I do want. This was a major shift for me.

Another example: When I was a young teenager, I would notice my father's chronic unhappiness, and how often his anger got triggered, and how intensely closed-minded, intolerant, and judgmental he was. I remember one day at the age of 13 or so, making a decision and a promise to myself that I would not be like that; and that I would be the opposite—especially that I would be open-minded, tolerant, and loving toward humanity and all nature. I was naturally optimistic anyway, and this really helped me to get specific about focusing on the light and not the shadow. And because my nature was tolerant and loving, I was able to easily move into a conscious paradigm of love, tolerance, and support for the outside world. And even though it was my clear and committed goal, my inner journey of growth into steadfast inner joy and peace and genuine self-love and self-care has taken many years of dedicated and focused work. I'm steadfastly here in that now, which I regard as a beautiful and precious blessing! Well done me! I believe it's taken me this long and was partially due to an unconscious habit I had of dwelling in shadow and adversity and getting stuck there because I was judging myself for being there! Was it nature or nurture or both? Nature in that I believe as a soul that I came here into this human life to experience general themes, themes that have supported my growth in love of life and love of self. So, it would make sense that I had a shadow-dwelling father as well. He is one if not the most powerful unconscious coach of my life. The outcome: My knowledge and experiences in shadow and how to navigate and

move in and out of it for riches of information and growth, makes me an effective personal and executive coach for others. The gifts from the shadow have taken me from pathology into my potential and my purpose.

IC:

If you have adopted this as a philosophy, what is one example of how you have utilized a negatively adverse situation to create a positively desired experience?

Maddisen:

I've shared examples above.

IC:

In the past, if your focus tended to get stuck on adversity, has that shifted since you have taken on this new philosophy about the positive purpose of adversity?

Maddisen:

Actually, I believe I got stuck in adversity and shadow when I would focus too much on it in the form of "What's wrong with me?" Which is a form of self-judgment. I believe it was while studying for my Master's degree in counseling and spiritual psychology at USM that I had the epiphany about this and was able to pinpoint how I was getting stuck in shadow and spiraling down deeper into the dark of the west shield. The epiphany was that it was my negative judgment about being in shadow that was responsible for my getting stuck there. It was like I was pressing my thumb down on myself with negative self-judgment about feeling bad. Once I lifted my thumb of negative self-judgment, and accepted that

I was feeling bad about something, I could get unstuck and freed, and keep moving on the medicine wheel into the north shield of adult in-service action, whether in service to myself or others.

This is where I began envisioning a formula for leveraging the gifts in the shadow and then taking them back into the light in service to the highest good of self and all life. Become the aware witness, aware of feeling and thinking shadowy thoughts, accepting that, forgiving that, identifying the learning and/or growth opportunity, and taking the gift (learning) and bringing it to the light of the world.

All this while remembering that the west shield is not bad because it's also the place of necessary feelings, ponderance, information gathering, formulation. When we judge ourselves for being in the west shield is when we can feel stuck and immobilized and unable to move into the action of the north shield. West—identify shadow, accept its existence; North—take positive action with it; East—acknowledge or celebrate yourself for it; South—sprout new desires and/or ideas. The key is to facilitate forgiveness and then to keep moving as love in action.

IC:

Beautiful Maddisen. Thank you for sharing so openly, clearly, and honestly.

Maddisen:

Thank you, dear Inner Counselor. I'm so glad I located you.

Reflecting on My Self-Interview.

The questionnaire I took myself and the subsequent self-interview with my Inner Counselor, were intended to demonstrate and verify the research questions.

How is pathology a gift of the shadow?

As stated in my self-counseling above, the pathology had to do with me believing that I did not belong here, that I could not fit in, that I could not be successful, that I was a mistake, because I was born a girl and not a boy, which is what my father, and possibly mother and others, strongly hoped for.

Over my many years of deliberate and dedicated self-growth and awareness work, and especially during my studies at USM and in my work with Dr. Laskow, I was able to face the pathology, the contrast, see how it was not me, forgive it, reframe it, and then turn to the light of my gifts, and how much I love and respected life and nature, and how much I loved and respected myself, and how I could direct that with my work.

How is pathology a pathway to potential and purpose?

All of my life experiences, intelligence, intuition, wisdom, and education have led me to where I am today. The pathology that I believed of not belonging, not being good enough, not having it right, was indeed my pathway to potential and purpose. I am now a successful and fulfilled executive and personal coach, and leadership development specialist, whose heart purpose in life is supporting others in living their heart purposes.

Can professional coaches establish and facilitate with clients a positive perception of and life-supporting role for the shadow aspect of pathology as a natural and necessary catalyst of positive potential and purpose on the human path to fulfillment and enlightenment?

I coach all of my clients from the higher Self/Soul perspective, meaning I perceive them as spiritual beings having human experiences, with the awareness and intelligence to find their way back to their origin, everyone's origin, the oneness, the source of wellbeing.

As a coach, I often present the analogy that humans are formed by their adverse or contrasting life conditions and experiences just as magnificent mountains are formed by adverse or contrasting weather conditions and experiences.

I also coach that we come into our human lives to live to our fullest potential and to thrive through all conditions, and that every experience is an opportunity for growth.

Utilizing these intuitive, creative, and logical approaches along with breathing and centering, heart centered listening, and laying the groundwork of potential and purpose birthing from pathology, I customize my coaching work with each client, often bringing in self-forgiveness, reframing issues as blessings, gestalt, projections, forgiveness of other(s), tracing, ideal scene development, visualization, setting intentions, and any tools and approaches that will serve the highest potential and highest good of my clients. My intention is that I am love in action.

CHAPTER 5

SUMMARY, DISCUSSION, AND RECOMMENDATIONS

Summary

In this chapter, I present a summary of this dissertation, an in-depth discussion of the findings, the relationship between the research findings and the current literature cited in Chapter 2, and any issues and non-significant findings that were discovered during the course of the dissertation.

I will offer an opinion based on the results of the study and how the results fit into the current professional literature. I will conclude with a discussion of the implications of this research for the field of inquiry and my professional discipline as a Professional Coach, and explore the growth that I envision for my practice moving forward.

Problem

The problem: A majority of the individuals who come to me for life-supporting personal and professional coaching begin their first sessions by somberly detailing a list of personal problems and behavioral traits that they believe must be proof of their inherently flawed and possibly unfixable personalities and lives. On top of that, they often harshly judge themselves and express shame and guilt for feeling discouraged or depressed about this, which frequently immobilizes them further. They have hired me to help them get unstuck and to move forward with more self-acceptance and self-confidence and the mobility to make meaningful progress in their lives.

These people are looking for what is wrong with them—their problems and pathology, instead of what is right with them—their inherent gifts, developed skills, and

potential. Their pattern has been to stay fixated and stuck on the problems and pathology, and they get little to no support from American society and our culture in thinking otherwise. This is largely due to our fear and shame around shadow and the belief that shadow is insidious by nature.

The problem underlying the problem is that as a culture we have had a pattern of treating the symptoms and not addressing the problems themselves. It is very possible that what many have considered as the problem, that is, the human shadow aspect of pathology, may more likely be a homeopathic cure for the problems that ail us.

Method

I conducted this study by examining and exploring my own personal growth experiences with the shadow aspect of pathology throughout my life thus far, and by examining the experiences of my private coaching clients during my practice in the past 9 years. I invited and received the input of 3 of the clients with whom I have had the longest coaching tenure to participate in my dissertation research through live video interviews in which they answered and discussed the research questions listed below. I described specific approaches, coaching concepts, and methods that I have leveraged to assist clients in identifying and positively transforming shadow aspects of pathology into potential and purpose. I further explored and enhanced this with the wisdom and research of other respected and renowned masters in related fields, whose teachings, tools, and processes I integrate into my professional coaching practice.

The research questions I addressed in this study are as follows:

1. How is pathology a gift of the shadow?
2. How is pathology a pathway to potential and purpose?

3. Can professional coaches establish and facilitate with clients a positive perception of and life-supporting role for the shadow aspect of pathology as a natural and necessary catalyst of positive potential and purpose on the human path to fulfillment, joy, and enlightenment?

In this study, I investigated the gifts in the shadow, and how the gifts of pathology can be pathways to purpose. My hypothesis is that pathology can be a pathway to life-supporting purpose and potential.

Results

The journey through this dissertation research project, has been set on the backdrop of my 61-plus years of life, with all of my experiences, infinite discoveries and learnings, continuous research and education, and keenly curious observations of my overt and excavated beliefs, emotions, behaviors, and actions, as well as observations of a multitude of others, including family and former lovers. I have witnessed and experienced first-hand the significant findings that may contribute to other professionals in my field. Through live video interviews with my coaching clients, along with my self-interview in which I posed the three research questions, my findings illuminate my hypothesis that our pathology can be the source, essence, and impetus of our greatest potentials and purposes in life.

Discussion

In this section, I offer an in-depth discussion of the findings, the relationship between the research findings and the current literature cited in Chapter 2, and any issues and non-significant findings that were discovered during the course of the dissertation. I also offer an opinion based on the results of the study and how the results fit into the

current professional literature.

The focus of my research for this dissertation was in demonstrating my hypothesis that pathology can be a pathway to life-supporting purpose and potential. I supported this research with relevant literature and most importantly with live interviews of my 3 longest tenured coaching clients who answered and discussed the following questions as it directly related to their lives and their coaching experiences with me.

1. Have you had any *limiting beliefs* about yourself that you addressed in coaching with Maddisen?
2. As you have identified any limiting beliefs, have you been able to *reframe* them as positive qualities or attributes? Have you been able to see them as talents or gifts that you might apply or are applying in your work or everyday life?
3. Have you noticed anything different—internally with yourself or externally with others—since you have replaced a limiting belief with a positive belief about yourself?
4. Do you believe that *adversity* provides the opportunity for you to grow more fully into your positive potential and power?
5. What are your thoughts on the idea that adversity in the human experience is nature's way of showing us what we *do not want* so that we can identify and take actions to experience what we *do want*?

Findings with Coaching Client Melissa

In my client Melissa's interview, she described her pathology as feeling finite, and that she was doomed to be unhappy because life was suffering and she was

powerless to change that truth. As she stated, the one key suggestion I offered to her in her first session was that there was nothing wrong with her, and that what she was labeling as her pathology would most likely lead to her potential and purpose. She was open and committed to diving in and doing the inner and outer work, and was keenly aware that she would be working and navigating within personal, transpersonal, and transcendent planes.

Early on, I noticed that Melissa's healing was catalyzed by my giving her a lot of space to explore herself and what energies and/or thoughts were in her space, and for her to talk about it while feeling lovingly held and deeply listened to by me. I could intuitively and easily create that safe space for her, supporting this with *Transpersonal Alignment* (Laskow, 2009), along with my University of Santa Monica (USM, 2006–2008) graduate school training in approaches including: seeing the loving essence, heart-centered listening, asking open-ended questions, perception checking, positively reinforcing, and a person-centered talk therapy approach.

At times, I was able to “see” her inner child who would motion to me to get my attention, sometimes “speaking” or showing an emotion that I could, with big Melissa's permission, share with Melissa to guide her on the path of healing she was on.

With this loving support, Melissa commonly came up with the epiphanies, discoveries, answers, and clear steps needed for her own healing and empowerment. Witnessing and holding an unconditionally loving space for Melissa in her complexity, depth, formlessness, and fierce commitment to her wellbeing and loving purpose, was a riveting, and deeply touching and rewarding experience for me.

Through our coaching sessions and the dedicated growth work she did with herself, she realized and remembered that she is highly aware, sensitive, intelligent, and compassionate. Melissa transformed her thoughts and beliefs from thinking something was seriously wrong with her and life, into thoughts, beliefs, and actions that allowed her to trust the guidance of adversity and to be more empowered by her experiences more often than not. As she stated, “Seeing adversity as a positive is just a better tool for living.”

I witnessed her realizing that her mind was her friend, and not a debilitating enemy. She faced her shadow, claimed the gifts, and has creatively and lovingly translated these gifts into self-loving and life-supporting actions of her life purpose.

Melissa is currently sharing her gifts with her family and community with mindful meditation and gardening programs for young elementary school children.

Findings with Coaching Client Kate

In her interview with me, Kate shared that she was acting out a pathology that she was responsible for the welfare of everyone, and therefore, could only give and not receive positive reward.

From the start, Kate came to sessions with her sleeves rolled up, ready to face the shadow head on, with a fierce intention to claim it, reframe it, and reap the positive rewards. She too was open and committed to diving in and doing the inner and outer work and was looking forward to working and navigating within the personal, transpersonal, and transcendent planes.

Her self-proclaimed pathology or issue made one of her gifts immediately evident to me. However, I understood the importance of her needing to discover that

gift and any others, in her own way and time, which she did indeed do. That particular gift of her shadow expressed itself in her super keen and high level of awareness of herself and everyone and everything that was going on around her. After all, she needed this skill if she was to be responsible for everyone's welfare! It was like a form of omniscience.

This expanded awareness also helped her to see and be all sides of situations and people, and to find best-suited solutions. Of course, her goal was to start including herself in receiving the rewards of her skills. Because of her extended awareness, she often leaned toward the Gestalt approach in her sessions. She was a natural at moving into the roles of those involved in her stories, whether people, beings, energies, god, and so on—and gleaning clear answers from them in service to her healing and empowerment, and the healing of all involved. Witnessing Kate in a Gestalt process was miraculous. When she took on the roles of others, I often sat in awed silence, all the while holding a loving and safe space for her, as she “became” the others—in tone of voice and body language—providing direct and clear answers and solutions.

Kate also resonated with and went very deep into the Self-Forgiveness and Holoenergetic Forgiveness work. She found numerous, substantive gifts in what she had originally perceived as pathologies.

Kate shares in her interview about how in reframing her former limiting beliefs, she has experienced a lot of receiving:

I have been met with gifts, emotional and physical. I've been able to receive the love and all the manifestations of lovingness and support that I really wanted but

was in some ways and probably in many ways disallowing by being so tried and true to that former dichotomy.

Kate clearly expressed how valuable the coaching tools were for her. Kate stated, “I feel like the tools that you've shown me have become tools that I have been able to embody and use for myself.”

Findings with Coaching Client Carli

When Carli first started as a coaching client with me, she was sad and frustrated with how she felt like a prisoner of her step mother’s dominating behavior toward her.

She described her pathology as a belief that she had to become overtly dominant over others so that they could not overtly dominate her, which stemmed from a deeper pathology of believing she was not good enough and even broken.

She was ready to blossom, to *burst* into blossom, but continued to allow her step mother to boldly and coldly push her back into a somewhat contracted and defeated state. Carli marched forward regardless, but with the wind in her face, not at her back. My sense was that type of aggressive, tough loving behavior may have served and forced her mother-in-law to bloom, to succeed in spite of the odds; however, it was clear to me that approach was not going to inspire Carli’s blossoming success and happiness. I felt great compassion for Carli and created a big and loving and rewarding space for her in our coaching work together. In fact, one of Carli’s favorite email closings was “Big Love.” I was a loving and encouraging wind at her back.

Carli and I had originally connected through the School of Lost Borders and the vision quest work. I knew that she would navigate naturally within personal, transpersonal, and transcendent discoveries and experiences.

As her coach, from the start, I let her know that nothing was wrong with her, and that what she considered her pathology, her flaws, were going to lead her to the truth of her positive potential and purpose. And this is what Carli self-facilitated and manifested with the guidance of my coaching.

She resonated with Self-Forgiveness and Holoenergetic Forgiveness, and the Holoenergetic Ancestral Harmonization process, which we facilitated after the birth of her first baby. Working with Projections was another powerful coaching tool for Carli, as she gradually realized how the answer was not about dominating others, but rather was learning to claim *dominion* over her own internal thoughts, feelings, and actions in self-honoring, self-loving, and self-caring ways. This while also expressing her natural love for life and others as a daughter, mother, partner, and teacher, without a need to dominate them.

Carli very clearly stated how what she once labeled as pathology has led her to her potential and purpose and her love work in supporting women. She states it beautifully:

Working with women in the way that I have, knowing that this is a shared experience of women making themselves invisible, such that they seem to be too much, or they have to quiet their voice, or they have to shrink themselves this is epidemic, and not just personal to me. I have to make a stand. The more I can do it for me, the more I can help others.

Findings with Myself in Self-Counseling

The pathology I carried for years had to do with me believing that I did not belong here, that I could not fit in, that I could not be successful, that I was a mistake,

because I was born a girl and not a boy, which is what my father, and possibly mother, strongly hoped for.

Over my many years of deliberate and dedicated self-growth and awareness work, and especially during my studies at the University of Santa Monica in Spiritual Psychology, in the Coach for Life training, and in my work and friendship with Dr. Laskow and the Holoenergetic realms, I was able to face the pathology, the contrast, see how it was not me, forgive it, reframe it, and then turn to the light of my gifts, and how much I love and respected life and nature, and how much I loved and respected myself, and how I could direct that with my work.

Limiting beliefs may still come up for me at times, however, now I have the wisdom and the tools to see them, love myself through it, and to get out of the trunk and back into the driver's seat with my emotions and self-caring actions, and back to the truth of who I Am, as I dance and weave within the personal, transpersonal, and transcendent planes.

All of my life experiences, intelligence, intuition, wisdom, and education have led me to where I am today. The pathology that I believed of not belonging, not being good enough, not having it right, was indeed my pathway to potential and purpose. I am now a successful and fulfilled executive and personal coach, and leadership development specialist, whose heart purpose in life is supporting others in living theirs.

I am dedicated to guiding others in remembering and knowing that they belong, that they are good enough, and that they have what it takes inside to live lives of purpose and success. What once may have been wounds, have become scars, beautiful scars of

the lovely and powerful goddess I am. That's the reframe and the talent and gift that I am actively expressing and sharing in my life.

I am greatly inspired by the results experienced by my clients and myself, how we have found gifts in the shadow and how we have creatively and lovingly formed those gifts into self-loving and meaningful actions directly related to our loving and heartfelt purposes, all for the highest good.

Findings Aligned with the Literature

The findings that I have detailed in this chapter and in Chapter 4, are clearly and strongly aligned with the relevant literature outlined in Chapter 2.

In their book, *Wilderness Vision Questing and the Four Shields of Human Nature*, Steven Foster and Meredith Little (1996) refer to the shadow aspect of pathology as the “fall shield of human nature.” They describe this as the “threshold of initiation,” where we experience “the true tests of adult potential” (p. 9).

Foster and Little (1996) further elaborate:

But we must not try so hard to avoid this place. Here we can drink from the springs of self-acceptance. Here we can walk in the valley of the soul. Here we can find the will to be who we say we are. (p. 9)

With these writings, Steven and Meredith directly align with my hypothesis that pathology can be a pathway to life-supporting purpose and potential.

In the book, *Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature*, edited by Connie Zweig and Jeremiah Abrams (1991), they write that it is vital to have an ongoing relationship with our shadow aspects to balance out our fullness on the conscious and unconscious soul planes, and that our highest values may be found here.

The work of Zweig and Abrams aligns with my hypothesis that the shadow aspect of pathology is the door to our individuality along with our greatest gifts and purposes in life.

Zweig and Abrams (1991) explain that we can develop a creative relationship with the shadow aspects of ourselves through *shadow-work*. In my work with clients, the shadow-work is likened to the powerful and creative coaching and counseling tools that I use in sessions with my clients.

The literature developed by Drs. Ron and Mary Hulnick, along with their latest book, *Remembering the Light Within: A Course in Soul-Centered Living* (Hulnick & Hulnick, 2017), align with my coaching work and support my coaching practices, as follows:

Facilitating Compassionate Self-Forgiveness (Hulnick & Hulnick, 1989b) facilitates my clients in releasing judgments related to any and all self-limiting beliefs, experiences, and so on, which may have previously prevented them from accessing, expressing, living, and giving their heartfelt life purpose gifts.

A Gestalt Counseling Strategy (Hulnick & Hulnick, 1989a) facilitates my clients in accessing liberating answers and feasible solutions from formerly unconscious or disowned selves or energy patterns, guardians, and other energies, which direct them into their desired purposes.

Reframing Issues as Blessings (Hulnick & Hulnick, 1989d) is a critical step in my clients' progress and forward-moving actions, as they claim, embody, and live with new beliefs that empower them with their heartfelt goals and purposes.

Identifying, Owning, and Accepting Projections (Hulnick & Hulnick, 1989c)

facilitates my clients in identifying and using everyone and every experience that is reflected back at them as information that they can leverage for their wellbeing and growth on their purpose paths.

The literature developed by Dr. Leonard Laskow, MD, my PhD Faculty Advisor and Mentor, beautifully aligns with my coaching work and directly supports my coaching practices.

The *Holoenergetic Forgiveness Process* (Laskow, 2016) facilitates my clients in addressing and forgiving others who they have kept imprisoned inside themselves, freeing everyone involved, and completing with the *Unconditional Love Process* (Laskow, 2016). This silent process is especially practical in groups or with individuals who are ready to forgive and wish to do it privately through a guided inner dialogue.

The *Holoenergetic Tracing Process* (Laskow, 2014) is a powerful tool that I use with clients who are ready to go deep and heal with the energy of the whole, in mental, emotional, or physical circumstances.

Dr. Laskow's literature provides highly effective ways for supporting my clients in awakening to their wholeness and true natures, and in the real and practical manifestation of their gifts and life purposes.

Within a more esoteric dimension, I find it highly effective to include Esther Hicks and Abraham, and their teachings about the natural purpose and great value of the shadow aspect they refer to as *contrast*. I utilize those concepts in my personal coaching practice, and my clients, once they open to it, usually make big leaps forward in how they view and manage challenging experiences.

I also refer to and utilize teachings from Jane Roberts and Seth. Jane's book, *Seth Speaks: The Eternal Validity of the Soul* (Roberts, 1972), and her many documented channeling sessions with Seth, laid the foundation for my core philosophy that we have an innate ability to create our realities, inspiring me as a young teenager, to live a life in service to the healing, wellbeing, and enlightenment of myself and all of life. This is a key component of my coaching philosophy.

Recommendations

In this section, I discuss the implications of this research for the field of inquiry and my professional discipline as a coach. I explore the potential for growth and visions for moving forward as a Professional Coach in the field.

Our Collective Pathology

In our mostly-privileged U.S. culture that is hypnotized by the game of supply and demand and a seemingly panicked drive to fill every need and fix every problem immediately, the issues that are more widely and frequently broadcast are those that are problematic and potentially life-threatening in nature. And the quick fixes often only address the symptoms, not the issues themselves. This current way of being is making us glib, keeping us separated, and it is damping the truth of our natural drive to thrive in health and wholeness. If this describes our collective pathology, how do we facilitate our collective healing and wholeness?

Collective healing happens one person at a time and begins first within each of us individually. As professional coaches who are honoring, observing, and applying our individual life-long processes of healing and expanding into more awareness and wholeness in the dance of shadow and light, we can simultaneously work with our

individual and group coaching clients to guide them in transmuting their pathology into their life-supporting gifts and purposes. The implications of my research and findings in this dissertation directly address and support this outcome. All of this individual and collective healing is part of the collective game of awakening.

The Game of Awakening

In Dr. Leonard Laskow's book, *For Giving Love: Awakening Your Essential Nature Through Love and Forgiveness* (2016), he shares deep wisdom and a detailed roadmap for playing the Game of Awakening. "The Game of Awakening is about lifting the veils of the illusion of separation and recognizing wholeness as the inherent reality. There is only the One" (p. 32).

When we, as professional coaches, embody and facilitate ourselves and our clients in the Game of Awakening, "the enormous energy we use to maintain the illusion of separation from Unity is liberated and can be directed to heal the physical body, resolve emotional issues, enhance creativity, support personal transformation, and spiritual awakening" (Laskow, 2016, p. 42).

As a trained Professional Coach with a Master's degree in Counseling and Spiritual Psychology, I am greatly inspired and rewarded by the life-supporting work I do as a contributor in the game of awakening. I feel blessed to be working in a profession that allows me to support others in living their lives of purpose, fulfillment, and joy.

I do this on some of the deepest levels possible, not by just addressing symptoms, but by respectfully guiding my clients in:

1. Consciously identifying the symptom—what is not going well for them.
2. Exploring the potential experience(s) from which the symptom originated.

3. Unearthing their core limiting belief about themselves—what they perceive is wrong with them—that may have resulted from an experience.
4. Practicing acceptance of the discovery and then forgiveness of any related judgments.
5. Recognizing the positive purpose and inherent value and gifts in what they believed to be wrong with them.
6. Reframing and transforming what they have identified into positive opportunities, viable options and solutions, and actions that significantly improve, heal, and accelerate their mental, emotional, physical, and spiritual wellbeing.

In summary, I respectfully facilitate clients in experientially exploring and discovering how their pathology can be the pathway to their healthy, life-supporting gifts, purposes, and joy.

Other professional coaches can follow this same premise, that our pathology can lead us to our potential and purpose; for themselves and for their clients. However, as I describe in the section “Limitations of the Study,” I recognize that there are differing types and degrees of pathology, and that not all individuals may have the mental, emotional, and/or physical capacity, ability, or drive to successfully manage their experiences of pathology with the assistance of a coaching professional and the approaches proposed in this dissertation. Therefore, I respectfully advise that professional coaches consciously explore and assess any such limitations before engaging clients in the type of journey described in this dissertation. And, that we all remain open to the awareness of the filters through which we perceive life.

My Personal, Transpersonal, and Transcendent Journey

Thus far, on my journey as a Professional Coach, I feel fulfilled and at peace with the progress I have been creating, and with the relevant, life-enhancing support I have been providing clients.

The PhD academic program I have undertaken here has beautifully expanded and heightened my awareness, my expertise, and my great love and appreciation for structured learning programs, especially those provided by IUPS. All of this has been bringing me into deeper joy, day after day.

Dr. Leonard Laskow's loving and wise mentorship and guidance as my Faculty Advisor has been the ultimate reward of a lifetime. Through this IUPS PhD program, I have had the opportunity to focus on, grow, and flourish in:

- My work as a Holoenergetic Practitioner.
- Awakening the soul of business in my executive coaching practice and leadership transformation programs.
- Reconnecting my personal coaching clients with their natural soul powers through personal, transpersonal, and transcendent explorations and discoveries.
- Collaborating in the public domains with other like-minded coaches, and through facilitating Holoenergetic workshops at a local spiritual bookstore.
- Deepening in my authentic power, love, and respect for my Self and all of life and beyond.

All of this speaks to the legacy of love in action that I described in my initial

IUPS PhD proposal.

The question, “What is next for me?” has been stirring and moving within. Regarding improvements, I am eager and curious to continue broadening and deepening my knowledge and skills in service to my personal and professional growth and fulfillment—to continue becoming the best coach I can be.

I continue to learn how to accept, embrace, and integrate all of who I am into my work as a coach, which includes a natural ebb and flow of clarity and mystery. Thus, as I have continued to expand in awareness and strengthen my internal beliefs and skills as a confident, self-trusting, wise, intelligent, and benevolent leader, I have also grown to appreciate how I weave between these strengths and my vulnerabilities, of clarity and mystery, in my work with clients. I acknowledge and appreciate these natural ways of being that are also inherent in my clients.

My self-trust springs directly from trust in my Divine Source (Holy Spirit), my omnipresent power of Loving Oneness. When I am consciously connected into that, what I call my divine docking station, it truly helps me to provide a loving and benevolent structure that is key in coaching and in creating a safe, loving, honest, and stable space for my clients. This is a space where clients are lovingly held and guided into the personal, transpersonal, and transcendent explorations and awakenings that catalyze and cultivate evolutionary growth, and the life-supporting visions and purposes they desire and that reflect who they truly are. That is the ultimate journey of integrated wholeness. And this work with clients directly reflects and supports my own journey into integrated wholeness. I am teaching, and I am learning.

Additionally, once I have completed and received my PhD degree, I will welcome

having a bit more extra time to delve further into other areas of interest to expand my awareness and skills in service to my enlightened well-being and the enlightened well-being of my coaching clients, loved ones, the collective, the Earth, and all of life and eternity. I am looking forward to furthering my studies in cognitive behavioral psychology and neuropsychology, and to bringing more of those concepts into my professional coaching. I will continue attending Toastmasters to improve my articulation and eloquence in speech, and restart writing my coaching column for the Huffington Post. I am excited to continue working with Dr. Laskow on his third book, which we will now have more time to complete. I am cherishing this life meditation and journey into the personal, transpersonal, and ultimate transcendent realms of Loving Source Oneness, and happy to guide and join with others on the same Divine path.

I am infinitely grateful for the International University of Professional Studies (IUPS) and all of you there who have held me in this loving and learning space.

REFERENCES

- Byrne, R. (2018). *BrainyQuote*. Retrieved from
https://www.brainyquote.com/quotes/robert_byrne_101054
- Derrow, P., & Elson, R. (2013). Are antidepressants over-prescribed? Retrieved from
<http://www.berkeleywellness.com/healthy-mind/mood/article/are-antidepressants-overprescribed>
- Foster, S., & Little, M. (1996). *Wilderness vision questing and the four shields of human nature*. Moscow, ID: University of Idaho.
- Foster, S., & Little, M. (1998). *The four shields: The initiatory seasons of human nature*. Big Pine, CA: Lost Borders Press.
- Freud, S. (2010). *The ego and the id*. Seattle, WA: Pacific Publishing Studio.
- Furlotti, N. (2018). What is analytical psychology? Retrieved from
https://junginla.org/institute/analytical_psychology
- Hicks, E., & Hicks, J. (2004). *Ask and it is given: Learning to manifest your desires*. Carlsbad, CA: Hay House, Inc.
- Hiles, D. (2001). Heuristic inquiry and transpersonal research. Retrieved from
<http://www.psy.dmu.ac.uk/drhiles/HIpaper.htm>
- Hillman, J. (1991). The cure of the shadow. In C. Zweig & J. Abrams (Eds.), *Meeting the shadow: The hidden power of the dark side of human nature* (pp. 242–243). New York, NY: Penguin Putnam, Inc.
- Hulnick, R., & Hulnick, M. (1989a). *A gestalt counseling strategy*. Santa Monica, CA: University of Santa Monica.

- Hulnick, R., & Hulnick, M. (1989b). *Facilitating compassionate self-forgiveness*. Santa Monica, CA: University of Santa Monica.
- Hulnick, R., & Hulnick, M. (1989c). *Identifying, owning, and accepting projections*. Santa Monica, CA: University of Santa Monica.
- Hulnick, R., & Hulnick, M. (1989d). *Reframing issues as blessings*. Santa Monica, CA: University of Santa Monica.
- Hulnick, R., & Hulnick, M. (2011). *Loyalty to your soul: The heart of spiritual psychology*. New York, NY: Hay House, Inc.
- Hulnick, R., & Hulnick, M. (2017). *Remembering the light within: A course in soul-centered living*. New York, NY: Hay House, Inc.
- Johns Hopkins Bloomberg School of Public Health. (2013). Over-diagnosis and over-treatment of depression is common in the U.S. Retrieved from <http://www.jhsph.edu/news/news-releases/2013/mojtabai-depression-over-diagnosis-and-over-treatment.html>
- Jung, C.G. (1969). *Collected works of C.G. Jung, volume 9 (part 1): Archetypes and the collective unconscious*. (2nd ed.) In H. Read, M. Fordham, & G. Adler (Eds). [Kindle version] Available from <https://www.amazon.com/>.
- Laskow, L. (1992). *Healing with love: The art of holoenergetic healing*. Mill Valley, CA: Wholeness Press.
- Laskow, L. (2009). *Transpersonal alignment*. Rapperswil, Switzerland: Leonard Laskow.
- Laskow, L. (2014). *Holoenergetic tracing process*. Rapperswil, Switzerland: Leonard Laskow.

- Laskow, L. (2016). *For giving love: Awakening your essential nature through love and forgiveness*. Las Vegas, NV: Star of Light Publications.
- Laskow, L. (2016). *Holoenergetic forgiveness process*. Rapperswil, Switzerland: Leonard Laskow.
- Laskow, L. (2016). *Unconditional love process*. Rapperswil, Switzerland: Leonard Laskow.
- McKay, S (2013). Your purpose: Why finding your passion is essential for brain health. Retrieved from <http://yourbrainhealth.com.au/your-lifes-purpose-why-finding-your-passion-is-essential-to-maintaining-brain-health/>
- McKay, S. (2016). Your brain health. Retrieved from <http://yourbrainhealth.com.au/about/>
- McLeod, S. (2014). Psychoanalysis. Retrieved from <https://www.simplypsychology.org/psychoanalysis.html>
- Merriam-Webster. (2018). Pathology [Def. 2]. Retrieved from <https://www.merriam-webster.com/dictionary/pathology>
- Moustakas, C. (1990). *Heuristic research: Design, methodology, and application*. (1st ed.). Newbury Park, CA: Sage Publications, Inc.
- New World Encyclopedia. (2018). Carl Jung. Retrieved from http://www.newworldencyclopedia.org/p/index.php?title=Carl_Jung&oldid=1002623
- Roberts, J. (1972). *Seth speaks: The eternal validity of the soul*. San Rafael, CA: Amber-Allen Publishing.

- Roesler, C. (2013). Evidence for the effectiveness of Jungian psychotherapy: A review of empirical studies. Retrieved from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4217606/>
- Thornton, S. (2001). Sigmund Freud (1836–1939). Retrieved from <https://www.iep.utm.edu/freud/>
- Tolle, E. (2016). *A new earth: Awakening to your life's purpose*. New York, NY: Penguin Books.
- Wilbur, K. (1991). Taking responsibility for your shadow. In C. Zweig & J. Abrams (Eds.), *Meeting the shadow: The hidden power of the dark side of human nature* (pp. 271–279). New York, NY: Penguin Putnam, Inc.
- World Health Organization (2018). *Depression fact sheet*. Retrieved from <http://www.who.int/news-room/fact-sheets/detail/depression>
- Zweig, C., & Abrams, J. (1991). *Meeting the shadow: The hidden power of the dark side of human nature*. (1st ed.). New York, NY: Penguin Putnam, Inc.

APPENDIX A
QUESTIONNAIRE FOR RESEARCH SUBJECTS

I designed and emailed the following questionnaire to each of the research subjects. I used this questionnaire with myself as well. I facilitated each individual interview in a live, online video format, with permission from each subject to have their interview recorded.

1. Have you had any *limiting beliefs* about yourself that you addressed in coaching with Maddisen?

If yes, please explain. (A limiting belief is a conscious or unconscious negative belief about yourself that you may have believed to be true. Examples of limiting beliefs may include: feeling flawed, not good enough, don't belong, a burden, a fake, not loveable, controlling, weird or out there, obsessive, too sensitive, etc.)

2. As you have identified any limiting beliefs, have you been able to *reframe* them as positive qualities or attributes? Have you been able to see them as talents or gifts that you might apply or are applying in your work or everyday life?

If yes, please explain. Share about one limiting belief and how you reframed it. If applicable, how is it now a talent or gift that you use in life? (Feel free to share more than one example.)

3. Have you noticed anything different—internally with yourself or externally with others—since you have replaced a limiting belief with a positive belief about yourself? If yes, please explain.
4. Do you believe that *adversity* provides the opportunity for you to grow more fully into your positive potential and power?

If yes, please explain.

5. What are your thoughts on the idea that adversity in the human experience is nature's way of showing us what we *do not want* so that we can identify and take actions to experience what we *do want*?

If you have adopted this as a philosophy, what is *one example* of how you have utilized a negatively adverse situation to create a positively desired experience? Feel free to share more than one example.

In the past, if your focus tended to *get stuck on adversity*, has that shifted since you have taken on this new philosophy about the positive purpose of adversity? If so, please explain.

(Note: I am not suggesting that we deny adverse experiences; rather that we acknowledge and even appreciate them for helping us clarify and move into our desired experiences. Light uses shadow to give us definition.)

APPENDIX B

PARTICIPANT CONSENT FORM

The research participants who were interviewed and included in this dissertation have each completed the following “Consent to Participate in Approved Research Form.”

Consent to Participate in Approved Research Form

International University of Professional Studies

P.O. Box 236
 Makawao, Maui, HI 96768
 Telephone: (800) 806-0317
 Fax: (808) 573-7722
www.iups.edu
university@iups.edu

Irv Katz, Ph.D.
 Chancellor

Inula Martinkat, Ph.D.
 Academic Dean

Dissertation Title: “The Gifts in the Shadow: Pathology as a Pathway to Purpose,” by Maddisen K. Krown M.A.

Name of Participant:

Name of Mentor: Dr. Leonard Laskow, M.D.
leonard@laskow.net

Description

For my Ph.D. dissertation, I am conducting a type of qualitative (*measured by quality rather than quantity*) and heuristic (*self-discovery based*) research, which will be based on my personal experiences and insights and on the personal experiences and insights of a select number of my coaching clients. The primary theme to be addressed is how pathology (mental and/or emotional imbalance), specifically in the form of limiting beliefs, has influenced our self and life love, self and life trust, and self will; and how coaching has supported 1) a connection with our fuller awareness; and 2) a discovery of alternative and empowering beliefs and actions, which have allowed us to experience greater self and life love, self and life trust, and self will in support of our fuller expression of purpose and service, for the highest good. I will accomplish this segment of research by asking four questions, which I will email to each client to review and ponder, followed by one-on-one recorded phone interviews in which I will ask clients for their insights and answers to the four questions.

I will be seeking honesty and truth, and determining if there are overlapping essences and patterns to all of our experiences collectively. My thesis will aim to demonstrate how our pathology is the

pathway to our potential and purpose, and how other coaches can apply my coaching approach to provide the same path to self-actualization with their own clients.

Time Commitment

My estimated duration for your participation in my research is a total of 3 hours spread out over a number of weeks. This will include sending you the four questions to review and ponder, followed by a phone interview to discuss and record your input and answers to the questions, and an opportunity for you to review and provide feedback on my conclusive findings.

Payment

In exchange for your participation in this research, Maddisen will offer to facilitate you in three private coaching sessions (virtual or in-person), which we will mutually arrange based on our schedules.

Risks

I do not anticipate any risk to you participating in this study other than those encountered in day to day life.

Confidentiality

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. If you wish to remain anonymous and not have your real name used, we will agree on a fictitious name to use in its place.

Questions and Contact Information

Please feel free to contact me, the researcher – Maddisen Krown – with any questions about the research. maddisenk@krown.us

Right to Withdraw

Your participation is voluntary. Refusal to participate will involve no penalty, and you may discontinue participation at any time

IUPS Approval

This research proposal has been reviewed and approved by The Academic Committee of IUPS and it has been determined that this study meets the ethical obligations required by University policies.

Participant Signature

My signature below formally acknowledges that I have read this document and understand the information contained herein. My questions and concerns have been answered by the researcher, Maddisen Krown.

Participant Signature: _____

Printed name: _____

Date: _____

APPENDIX C

MADDISEN KROWN PORTRAYING JANE ROBERTS

I had the honor of portraying Jane Roberts channeling Seth in the show, *Inside Private Lives* (Kristin Stone Entertainment, 2006–2008), which I co-wrote for the theatre and in which I performed on stage in Los Angeles and Off Broadway in New York City.



Figure C–1. American Author, Dorothy Jane Roberts.

In *Wikipedia, the free encyclopedia*. Retrieved May 1, 2018, from https://en.wikipedia.org/wiki/Jane_Roberts



Figure C–2. Maddisen Krown portraying Jane Roberts.

Photographer, K.S. (Photographer). (2007, September). *Maddisen Krown as Jane Roberts*. Gift of the photographer.

BIOGRAPHICAL SKETCH

Maddisen K. Krown, MA, is passionate about her work as a Professional Coach, Leadership Consultant, Instructional Designer and Facilitator, mentor, and author.

Maddisen holds a Master's degree in Spiritual and Counseling Psychology from the University of Santa Monica (USM), and is a graduate of the ICF-accredited Coach for Life program.

Continuously researching and expanding her professional toolkit, Maddisen leverages Eastern and Western, and ancient-to-contemporary practices to support the greater awareness and fuller potential of her clients, addressing them wholly as mental, emotional, physical, and soulful beings.

Maddisen is a certified Holoenergetic® healing practitioner. Developed by her mentor, Dr. Leonard Laskow, MD, a Stanford-trained physician, holoenergetic healing refers to healing with the energy of the whole. Key holoenergetic processes include Forgiveness, Tracing, Unconditional Love, and Ancestral Harmonization.

As an ordained minister, Maddisen supports couples in writing their marriage vows, facilitates them in the Holoenergetic Ancestral Harmonization process, and performs their marriage ceremony.

Maddisen also holds a BS in Computer Science & Technical Writing from the University of Massachusetts. With her 25-plus years of corporate experience as a learning and development specialist, Maddisen works as an executive coach, consulting organizations in transformational leadership programs.

Maddisen currently resides in Orlando, Florida. She works with individuals and groups locally, throughout the United States, and internationally.