



Message from the President

Dear Fellow Coaches,

Exciting news: APAC is starting to plan for the Second Asia Pacific Coaching Conference (APCC2012) to be co-organized with ICF Singapore in the latter part of 2012. This is an opportunity to consolidate and build on the success of APCC2010—also held in Singapore—which saw the participation of 300 coaches hailing from all over Asia Pacific. Many helping hands are needed, so feel free to contact us if you are willing to participate.

Through our Research & Development committee, headed by Dr. Ajay Nangalia from India, APAC is keenly interested in understanding the distinguishing features of Asian coaching. For example, Asians have traditionally been reluctant to visit psycho-therapists, but we don't yet know whether or how this disposition affects acceptance of coaching in Asia Pacific. Our lead article in this newsletter begins to look at this area.

The APAC Newsletter is our members' voice. It is circulated to the membership and, for those who have an interesting Asian coaching, is available on our website: www.apacoaches.org. We always welcome your comments and feedback, which will be used to improve our newsletter and our organisation.

Woraphat Arthayukti
APAC President
woraphat@ksc.th.com

Coaching in China – thoughts from the psychoanalyst's couch

by Edith Coron

Fifteen years ago, the first psychoanalyst in China, Huo Datong, introduced the therapeutic cure developed by the French psychoanalyst Jacques Lacan to his native Chengdu, Sichuan province.

A self-described "young red guard" in the early years of the Cultural Revolution (in the mid 1960s), Huo studied history and had a passion for scientific theory. He read voraciously: the Chinese Classics, Western philosophers and novelists, and the Marxist canons. His thirst for knowledge and his interest in Freud (whom he first discovered in an abridged version smuggled clandestinely from Hong Kong) eventually brought him to Paris, France. There he studied psychoanalysis and underwent therapy himself, without which he could not be a practitioner. Back in China since 1996, not only has he opened the first psychoanalytical training centre in China but he has also undertaken to adapt the theoretical basis of psychoanalysis to suit China.

Coaching, also a Western model of individual development, is gaining ground fast in Asia, particularly in China. Huo Datong reflects on the paral-



Chinese traditions of talking, confiding and seeking advice are different from those in the West

els between the two approaches.

Q: After a relatively slow start in China in the early 1900s, psychology was totally forbidden for many decades. So, how are there now several thousand China-based psychotherapists?

A: Psychotherapy is growing but it is still a new phenomenon. The history of psychoanalysis and psychotherapy is different in the West and in China. In the West, chronologically, psychoanalysis came first, then came psychotherapy. In China it is the other way around, first psychotherapies were introduced. Psychoanalysis, which is a lengthier and more complicated approach, came later, and even today there are only about 15 psychoanalysts in China.

Major cultural differences between East and West also come into play. To talk with a stranger about one's intimate problems is still not common practice in Asia. In Europe, in the West, there is a long tradition whose origins we can arguably trace back to the Christian tradition of talking with the pastor, the confessor. In Asia, when we enter a temple, being Buddhist or Taoist, we do not talk about our intimate problems with the monks. Our tradition is to keep our problems to ourselves.

Q: What are the other reasons people are still reluc-

tant to consult a therapist?

A: The Freudian and Lacanian theories highlight the importance of the father. It is the image of God. They look for the cause of problems in the relationship with the father. In China we do not have these beliefs, our founding-myths are different. So I am inventing a new interpretation of Freud and Lacan.

The relationship between-parents and children is different in the West and in the East. For example, in the West a child is left on his own in a room at a very young age; in China children sleep with their parents until they are around 6 years old. The matrimonial relationship is also perceived differently, it is dominant in the West, in China it's the filial relationship that prevails.

In his book "China on the couch" (published in French by Plon, Paris, 2008 as "La Chine sur le Divan, entretiens avec Dorian Malovic"), Huo explains how the universal myths of Oedipus and Narcissus do not resonate fully in China. Huo defines the myth of birth, the myth of the Son of the Sky as the founding myth in China.

Q: What is the impact on individuals of the rapid transformation of China, its Westernization, to a certain extent?

A: There is a double phenomenon: the one child policy and the social pressure for success. Why do I want to succeed? Why is it so important? For whom do I have to succeed, for myself or for my parents? Nowadays all the parents' hopes are transferred and concentrated on one child.



Coaches cannot simply refer to Western work models... they have to be combined with traditional Chinese models.

Q: How, as coaches, can we take this into account when working with Chinese professionals who bear this family and social pressure?

A: You must ask people why they have this strong desire for success. Through the understanding of what motivates their desire for success they can find solutions in their work.

Your job as a coach is also to give people personal support. In China personal relationships are important; the closeness between the coach and the coachee can be anchored in the Chinese tradition of strong relationship building. I believe that in this personal relationship, people can open up. You bring them a personal, private support they badly need.

Q: In a recent survey we conducted (EUCC- APAC) we found that most coachees in China expect, to some degree, that the coach will play the role of adviser/mentor. This runs against the Western model of the role of the coach, what do you think about that?

A: Chinese society is a society in transition. Western work models co-exist

with traditional models, and many people are lost. They come to you as coaches to ask for help. It is necessary to combine both models. Today, we Chinese are neither Westerners nor traditional Chinese, we find ourselves in many work situations that are totally new, we do not know what to do. As coaches, you cannot simply refer to Western work models, even in the coaching relationship. They have to be combined with traditional Chinese models. It has to be re-invented and somehow that is also your responsibility as coaches. Chinese society is in the midst of shaping this model and coaches have to be part of it.

Edith Coron, ACC—edith.coron@eoc-intercultural.com

Congratulations to APAC member, Frank Bresser, recipient of the 'Global HR Excellence Award 2011'

Frank is an organisational coaching consultantS, specialising in the implementation and optimization of coaching programmes. He received his prize in the category 'Strategic Leadership' at the World Human Resources Development Congress in Mumbai on 11 Feb 2011.

According to the jury, "his leadership and contribution is well-known. The position that he occupies in the fraternity is strategic and iconic. As a thinker and doer he is a role model and a believer in change."

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KF Tang on kwaitang@gmail.com

Serenity in the Midst of Chaos

by James Flaherty

This article is an expansion of an APAC teleconference on this topic that took place 16 February 2011.

No coach, consultant, executive or manager needs evidence showing that their world is fast moving, complex, unpredictable and full of dynamic change. The confluence of communication technologies and the global marketplace—which fosters intense competition, 24-hour work cycles and relentless travel—leaves many of us with lives that can feel overwhelming, out of control and chaotic.

The good news is that there's a lot we can do about it.

In this brief article I will lay out a comprehensive approach that has proven itself effective and practical on five continents. First, I'll do my best to present the current situation in a clear, comprehensive and straightforward manner, using one of the central models of Integral Coaching. Then I will suggest a strategy that readers can take on, customize as they wish, and build upon as they go.

This model is called the Four Human Domains (see figure 1), and it's displaying our current state of extraordinary busyness.

Simply put:

Domain One is our individual consciousness and experience; our private thoughts, feelings, plans and so on.

Domain Two is our body and its physiology, as well as our public behavior.

Domain Three is our shared relational/cultural world of language, shared practices and rituals, history, etc.

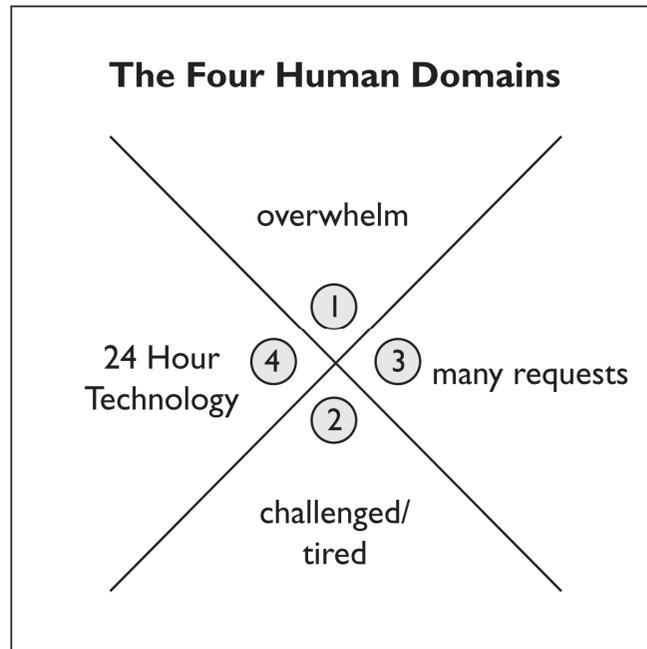


Figure 1

Domain Four is the environment, both human made and natural. Technologies such as computers and mobile phones, as well as oceans and mountains, are in this domain.

What would you add to customize the model to fit your own individual life?

Each of us has a narrative: an interlocking collection of stories that we use to explain and provide meaning to our life. It gives us our identity, specifies what our relationship



will be to others, and lays out the action for us to take. Often narratives can best be expressed in metaphors and I am suggesting two that may help explain our current state.

A top – always moving and spinning, falling if it stops for even a moment.

A runner – dashing full speed toward a mirage that always recedes into the distance.

What personal identity, social relationships and actions would follow from these narratives? Here are some consequences that I've found from these narratives:

Our practices wear us out

- Juggling many things at once
- Not fully engaging in, or disengaging from, what we're doing.

We must earn our value each day; others determine our worth.

Which of these best represents your situation? Or would another narrative work better?

As an alternative, Figure 2 below shows the state we could be in:

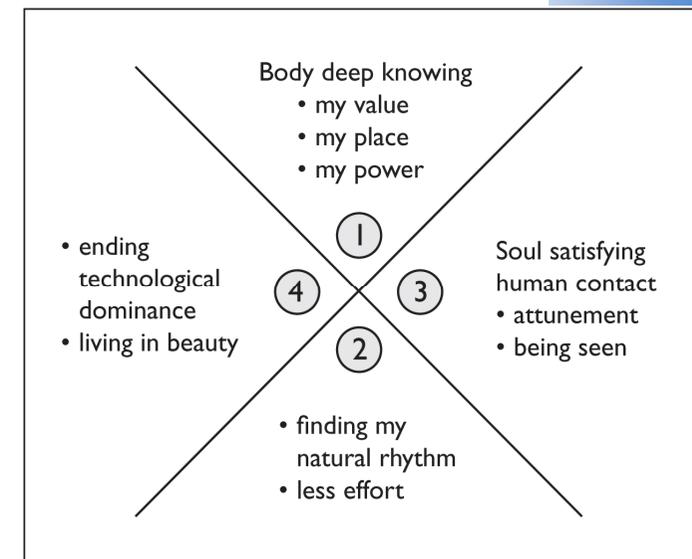


Figure 2



Here are some suggested narratives:

An artist – seeing / creating beauty everywhere, e.g. jazz musician
A farmer – harmonizing, nurturing and bringing forth growth.

How we get there is, of course, the most important ingredient. In the method of Integral Coaching, **self-awareness exercises, shifting practices** (the behaviors that we do intentionally over and over again) and **taking on a new narrative** are key.

Suggestions to Start

Self-awareness

Stop briefly 3 times per day and reflect on the period of time that has just passed (jotting down brief notes will be extremely helpful so that you can begin to notice patterns) and answer these questions for yourself:

What action(s) did I engage in that were unnecessary?

Was anxiety, habit or distraction the source of these actions?

What loop(s) of recurring thoughts did I engage in that were distracting or unhelpful?

What gave rise to these thoughts?

What conversations took me away

from my intentions and did not open centrally important possibilities?

What pulled me into these conversations?

What had me continue in them?

What new actions will I take—or what actions will I avoid taking—as a result of what I observed in this exercise?

After a few weeks you can begin to shift the object of your awareness exercise.

Practices

1. Set an alarm on a watch, phone or computer to ring every hour. For 3-5 seconds remember what you are intending for yourself that day and what's most important for you and your life.

2. Three times during the day take three deep breaths and slowly exhale while feeling your feet on the floor. This will bring you a deeper sense of presence.

3. Whenever possible during the day, look up at the sky and feel the immensity there. This practice will give you more internal room for all your activities, conversations and thoughts.

Conclusion

In such a short article we could only scratch the surface, but you get the general direction. Please begin to experiment. Learn and correct as you go. These two books can also help:

The Way We're Working Isn't Working by Tony Schwartz

Getting our Bodies Back by Christine Caldwell.

James@newventureswest.com

Ethics! Why bother?

by Shane Warren

We may not think about it, but every day we all depend on the ethical behaviour of those who surround us: our doctors, lawyers, bankers, bus drivers, taxi operators, convenience store owners, the list is almost limitless.

The decisions we make are often founded on the belief that those whose assistance we seek in our daily activities will do so ethically.

So why are ethics important? Ethical behaviour is important on several levels...

Personal: On a personal level most people feel better working with individuals who operate from within an ethical framework. If individuals truly value fairness, honesty and integrity then we are more likely to enjoy their company and take time to be with them.

Professional: At the professional level, ethically orientated codes of conduct (APAC's code is available on the website) are common. Professions recognise that their creditability rests not only on technical competence, but also on public trust.

Corporate: At the company level, ethical practice makes good business sense. Studies from all over the world have shown that over the long run ethical businesses do better financially and emerge from troubled economic periods stronger than unethical businesses.

Society: At the societal level, the public may have different expectations of different organisations; but they share one common expectation. We all want to be valued and treated with respect.

So, what are ethics? Ethics are different from laws, and different from doing the right thing because you fear the consequences. Ethics are a standard of behaviour that determines the conduct by

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Rushwirtg Kidder

Founder, Global Institute of Ethics



which an individual lives and makes all decisions.

Rushwirtg Kidder, the founder of the Global Institute of Ethics, defines ethics as "what you do in the dark when no one's watching." This brilliant definition is brilliant affirms that actions, decisions, choices or behaviours which are unethical may not necessarily be illegal – there is not always a perfect overlap between ethical conduct and legal conduct, particularly for cross-cultural (and cross-jurisdictional) organisations like APAC.

The shifting sands of ethics

Although it is easy to see why ethics are important, it is also easy to see problems. The major challenge is determining what is ethical. While you could look to public opinion or codes of personal values to determine what is ethical, these things can be skewed by different societal and personal views of what is "right" and "wrong".

For years, social researchers have tried to define conclusively what is right and what is wrong, moral or immoral; but as society shifts and moves forward based on changing generations, situations, understanding and awareness, so the 'norm' of right and wrong shifts too. In our modern times we witness this struggle between what is religiously defined as right or moral, across various faiths, and what modern society tells us is right or acceptable moral behaviour.

Further to this, ethical practice can mean dramatically different things in different situations. For example, assume that a person went to another person and said "help me I have just committed

a crime!" The potential helper's first ethical thought might be that they should quickly call the police and get the person arrested. But what if the potential helper was a defence lawyer? Under the universal code of ethics for practicing lawyers, it is morally forbidden to breach the bonds of trust between the client and the lawyer by making a statement to the police that incriminates the client. (Though there are other ways legal professionals have to ensure that criminal activity is reported).

Ethical dilemma; ethical duty

Ethics remain extremely important in governing behaviour so that any society or organisation—including APAC—can continue to function.

In the past year, to help our coaching community the Ethics Committee of the Asia Pacific Alliance of Coaches has invested a lot energy in developing guidelines on Ethical Codes of Conduct and Best Practice. All members are required to operate within this ethical framework to which all members must adhere to. It makes good business sense for our members to agree on the proper conduct of any individual doing business within our coaching community. We must all take responsibility for coaching ethically, to inspire loyalty, mutual honesty and quality referrals amongst our clients. As a first step, I encourage you to familiarise yourself with the APAC Code of Ethics through the APAC website.

Shane@shanewarren.com

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A warm APAC welcome to:

Herold JUNG — Korea
Linda LADDIN — Hong Kong/France
Peter COUPLAND — Australia
Leslie TAYLOR — Japan
Nigel CUMBERLAND — Malaysia
Jan O'BRIEN — USA

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Hon. Treasurer: Paul Lim (Singapore)

Sub-Committee Chairs:

R&D: Ajay Nangalia (India)
ajaynangalia@globalcoachtrust.com
Community Relations: Cynthia Chan (HK)
cynthiac@iohk.com
Ethics: Shane Warren (Australia)
shane@shanewarren.com
Public Relations: Edith Coron (China)
edith.coron@eoc-intercultural.com
Programs: Sabrina Park (Korea)
ceo@sabrinacoach.comgmail.com
Membership: KF Tang (Singapore)
kwaitang@gmail.com
Peer Coaching: Julius Ordonez (Philippines)
info@benchmark-consulting.com

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