Language and the Bell Jar: Coaching Through Linguistic Patterns

by Carolyn Coughlin and Doug Silsbee

We have distinguished a range of Linguistic Bell Jars, which we loosely define as “recurring patterns of language that hint at a structure of interpretation or meaning-making.” We hold these patterns lightly, recognizing that language and meaning-making are mysterious and complex, and can’t be reduced to a cafeteria selection of patterns. That said, our experience is that these patterns are ubiquitous. Once we have the distinctions, we see them everywhere.

We have organized the model by nine patterns. (Of course, the model is itself a Bell Jar! There are far more than nine such patterns, and others will certainly add and expand this body of work.) For each pattern, we offer some indicators that a habit might be in play; the left hand column has examples of the language a client might be using. In the right hand column, we suggest some possible coaching moves, built around distinctions from the Septet model: Ask, Reflect, Teach, and Guide.

In general, the stage of the client’s development increases as we move down through the table within each pattern. Using this model does not require assessing the client’s stage of development against any particular model; that said, stage models are always in the background, and a coach’s understanding of development is a relevant lens that might illuminate his use of this model in new and creative ways.

Coaching Tips

The essence of this approach is to use a range of common coaching moves to help the client make their own patterns of language object, and, further, to enable this new seeing to actually invite shifts in the way the client constructs her world. The moves will be familiar to most coaches; their use here is to make the client’s linguistic patterns “object” and therefore observable. Doing this supports the client’s emerging awareness of, and mastery over, automatisms of meaning-making, identity creation, and action that may be hinted at by the pattern.

Language provides the way in.

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The coaching moves are organized according to some of the distinctions in Presence-Based Coaching:

- **Ask:** Using simple, direct, and artful questions that invite the client to see things in a new way.
- **Reflect:** Sharing an assessment or observation about the client’s use of language (or other phenomena) followed by a question or move that invites the client back into their own experience.
- **Teach:** Providing a model, perspective, experiment, or tool that creates new distinctions or invites the client to experience something in a new way.
- **Guide:** Suggesting certain activities that might be helpful for the client as fieldwork to build a base of practice or expand her experience. (This Voice is
not included in our language model’s suggested coaching moves; for the sake of simplicity, we address fieldwork and learning strategies separately.)

Three caveats to the use of this emerging model:

• Most of the suggested coaching moves here are linguistic. Of course, all language arises from the same psychobiology that produces sensation, urges, and habitual actions and behaviors. We are not suggesting that language should be, or can be, isolated from these other phenomena with which they co-arise. Rather, we are shining the spotlight on a particular set of distinctions. With these, and some grounding in somatics, mindfulness and other approaches, the practitioner will discover her own elegant and integrated coaching strategies that include language, the body, and awareness.

• In spite of the organization of the model, there is no assumption of simple linearity (e.g., that a certain linguistic phenomenon requires a particular coaching response, or that a particular coaching move will produce a certain result.) Rather, our intention is simply to offer a perspective and some starting points for the coach’s exploring the relationship between a client’s language and her Bell Jar.

• Last, using these structures with others requires us to continually do our own work as we recognize the pull of our own innate drive to make sense of the world by fitting our clients into our own frameworks, rather than continually expanding our frameworks to make space for our clients and their mysterious complexity. Given this, we ask how we might be wrong, we hold a space of compassion and unconditional positive regard, and we invite continual curiosity.

Pattern #1: Relationship to own identity

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<th>In language, client seems to:</th>
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| make frequent comparisons between self and others: she is “better than,” or “less than” | **Ask:** If your comparison is true, what does that say about you? What’s right for you about that being true? If your comparison is wrong, what does that say?  
**Ask:** How does this comparison affect your felt sense right now?  
**Reflect:** Offer an assessment about frequent comparisons, and ask what that’s about. |
| use consistent language to describe self, such as “I am a this” or “I am so that” or “I am not this” | **Ask:** are you ever other than “this or that?”  
**Ask:** What does this self-description feel like? How does it live in you?  
**Ask:** What more inclusive definition of self might be available? Or, what do your stakeholders need you to be/not be moving forward?  
**Reflect:** offer an assessment about the immovable nature of her self-descriptions and |
be seeking your approval or managing your/others impressions of her | **Ask:** What’s important to you about how I view you? How do you want me to see you? Why is my view of you important?

**Ask:** When you seek this approval, what do you notice inside yourself?

**Reflect:** I sense that there’s some response you are seeking. What’s your sense of it?

**Reflect:** Offer an assessment about the specific behaviors that you are interpreting as impression management

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invest energy in understating, explaining, or lowering expectations around lack of knowledge, skills, or experience | **Ask:** What’s right for you about being seen as less skillful/experienced, or knowledgeable?

**Ask:** As you tell me what I shouldn’t expect from you, what do you sense inside yourself?

**Reflect:** In this conversation, you have stated your lack of experience three different times. Why is it important that I understand this?

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invest energy in overstating, providing evidence for, or raising expectations around rightness or capabilities or experience | **Ask:** What’s right for you about being seen as competent/experienced/right?

**Ask:** As you describe this, what are you sensing right now?

**Reflect:** In this conversation, you have stated your abundance of experience (or competence) three different times. What makes it important to you that I understand this?

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be matter of fact in representing himself and his knowledge/experience, and to have an absence of charge either way around it. | **Ask:** When do you doubt the way you think about yourself?

**Reflect:** Your matter-of-fact self-assessment builds trust with me.

**Teach:** Development stage model as context for their experience

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**Pattern #2: Constructed certainties and monolithic narratives**

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<th><strong>In language, client seems to:</strong></th>
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| arrive at conclusions and inferences that aren’t necessarily consistent with data | **Ask:** What’s your grounding for that conclusion? What have you actually observed?

**Reflect:** Offer the assessment that what you’re
| Use excessive certainty or speak in absolutes (“always, never, for sure”) | **Teach:** Ladder of Inference model  
*Ask:* How do you know this is true? And how do you know *that* is true (ask several times)? Under what circumstances or from whose perspective might that not be true? What evidence do you have from your own history when it wasn’t true?  
*Ask:* What is the felt sense of this certainty? What feeling is produced by the statement?  
*Reflect:* It sounds like you have little doubt that this is true, even though its fundamental truth isn’t obvious from my perspective. What do you notice when I say that (narrative, emotion, soma)? |
|---|---|
| Have a monolithic narrative that explains and justifies why things are the way they are, and excludes other perspectives | **Ask:** How could you be wrong? What other ways of seeing it might be available? How does this narrative serve you? Not serve you?  
*Reflect:* It sounds like you have little doubt that this is true, even though its fundamental truth isn’t obvious from my perspective. What do you notice when I say that (narrative, emotion, soma)? What contrary evidence or nuance might you be excluding?  
*Teach:* Hero perspectives and hero stories. |
| See or want to see things as simple or certain (“isn’t it obvious?”) where you see complexity, unpredictability and dynamism | **Ask:** What, in this situation, can you truly predict or know? How does that feel? What can you not predict or know? What does it feel like to imagine you can’t predict or know? What does it feel like to try to know something that (perhaps) can’t be predicted or known?  
*Ask:* What might be useful or good about not knowing?  
*Reflect:* Your noticing of their language, tone, or body language that accompanies the quest for certainty.  
*Teach:* Cynefin complexity framework |
| Acknowledge ambiguity and complexity of the situation while being at peace with it, maybe even embracing it | **Ask:** How do you lead others from this place of not knowing?  
*Reflect:* You seem to be comfortable with the ambiguity and complexity here, and to trust that this un-knowability is OK.  
*Teach:* Development stage model as context for their experience |
### Pattern #3: Relationship to own and others’ emotional states

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<th>In language, client seems to:</th>
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| be unaware of her emotions, making no explicit reference to them even when they appear to you to be present (as evidenced by tone or somatic response) | **Ask:** Specific questions about their physical state. What is your breath like right now? Is your jaw relaxed or clenched? What are your hands doing?  
**Ask:** When you’re watching another person (live or virtual), what emotions do you associate with the physical state you just noticed in yourself?  
**Reflect:** Offer assessment about the client’s absence of reference to emotions that, from your perspective, seem to be there.  
**Reflect:** Acknowledge and empathize with emotions.  
**Teach:** Distinctions between four perspectives on emotions. |
| describe her emotions as a fixed trait; may not like them but does not question them (“I am an angry person”) |  
**Ask:** Do you sometimes feel differently? Can you describe a recent experience when the opposite emotion was present for you?  
**Reflect:** Offer assessment related to your noticing of client’s construction of her emotions as permanent and (if you have one) what you notice that might leads you to a different view on that (that you see body language that looks happy)  
**Teach:** Distinctions between four perspectives on emotions. |
| talk about emotions as being caused by external circumstances or people (“losing my job makes me so sad”); may describe being overwhelmed by them (“I am so angry I can’t function”) or may intentionally ignore, suppress, or try to change them (“I can’t think about it, it’s too sad” or “I have to find something to make me happy”) | **Ask:** Questions that invite client to track emotion and sensation and to name the source of the emotion. What is good (or comforting or useful) about naming an external source? What is bad (or limiting or not so useful about it)?  
**Ask:** What feels unsafe about feeling these emotions? What would make it safe to feel them? What would it be |
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<th>Discuss</th>
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<td>like if your emotions were just your own? What might be possible?</td>
<td>I am noticing that you are describing your emotions as being caused by others/ being overwhelming/ being off limits. What do you notice about your relationship with these emotions?</td>
<td>Distinctions between perspectives on emotions.</td>
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<td>I am noticing that you are describing your emotions as being caused by others/ being overwhelming/ being off limits. What do you notice about your relationship with these emotions?</td>
<td>What do you notice about your relationship with these emotions?</td>
<td>Somatic methods for containing, moving into, tracking, or describing emotion</td>
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<td>describe her emotions as something to be experienced fully, and that some emotions are to be encouraged and others discouraged (“I have noticed the coming and going of a range of emotions lately, and I’ve been working to cultivate a mood of gratitude around this new phase I’m in”))</td>
<td>Ask: What is important to you about cultivating a mood of gratitude (or whatever the favored mood is)? Why is that mood better than another mood?</td>
<td>Ask: What would compassion for every mood feel like?</td>
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<tr>
<td>Ask: What is important to you about cultivating a mood of gratitude (or whatever the favored mood is)? Why is that mood better than another mood?</td>
<td>Ask: Questions that invite client to pay attention to the sensations that accompanies each of a wide range of emotions</td>
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<td>Ask: Questions that invite client to pay attention to the sensations that accompanies each of a wide range of emotions</td>
<td>Reflect: honor her willingness and capacity to experience a range of emotions. Offer assessment around which emotions she seems to favor.</td>
<td>Distinctions between four perspectives on emotions.</td>
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<tr>
<td>reflect: honor her willingness and capacity to experience a range of emotions. Offer assessment around which emotions she seems to favor.</td>
<td>Teach: Distinctions between four perspectives on emotions.</td>
<td>Development stage model as context for their experience</td>
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<td>describe her own emotional state as impermanent and serving a purpose within a larger set of conditions; appear to experience her emotions as an integrated and adaptive expression of wholeness; describe the full range with lightness and appreciation</td>
<td>Ask: What are your emotions in service to?</td>
<td>Pattern #4: Perspective on dilemmas, competing commitments, and polarities</td>
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<td>Ask: What are your emotions in service to?</td>
<td>Reflect: Client’s capacity to experience this interconnectedness and acknowledge the power and loneliness in that.</td>
<td>Development stage model as context for their experience</td>
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<td>Reflect: Client’s capacity to experience this interconnectedness and acknowledge the power and loneliness in that.</td>
<td>Teach: Development stage model as context for their experience</td>
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**Pattern #4: Perspective on dilemmas, competing commitments, and polarities**
| Describe “balance” as a goal, as if a stable solution were achievable | Ask: What is the balance point you’re seeking? What will be possible for you if you get there? Ask: What does this tension feel like? How do you experience it somatically?  
Reflect: The potential pain of searching for balance points that may not exist  
Teach: Polarity map framework |
|---|---|
| Describe a pattern of self-sabotaging her commitment; e.g., “one foot on the gas and the other on the brake” | Ask: What is the underlying concern that the “foot on the brake” is taking care of? Ask: What does this tension feel like? How do you experience it somatically?  
Reflect: An affirmation about the wisdom and skillfulness of the “problematic” behavior, and her capacity to see herself doing this  
Teach: Reframe dilemma as polarity, resistance as care for a competing commitment  
Teach: Kegan and Lahey’s Immunity to Change framework |
| See the long term relatedness of two sets of interests and discomfort with the lack of certainty this implies | Ask: Over a longer time frame, how might both of these be taken care of? Ask: How can both poles be respected, even embraced? Ask: How do you experience the tension? How can you move to access both poles?  
Reflect: you seem to value something in both |
| refer to choices as being “obvious” or “no brainers” when to you see other elements that might be important to consider | Ask: What does it feel like to be certain about this (feeling and sensation)? Can you think of something that isn’t obvious? What does that feel like? What would it feel like to not be certain about this? What might be different if you weren’t certain?  
Reflect: Each one of those options seems to hold a lot of downside for you.  
Teach: A polarity map framework |
| talk about either the upsides or the downsides of two “mutually exclusive” options, expressing tornness and the urgency to find the right choice | Ask: What are the upsides (or downsides) of each? What underlying values (or fears) does each take care of (or help you avoid)?  
Reflect: Each one of those options seems to hold a lot of upside (or downside) for you.  
Teach: A polarity map framework |
poles, but aren’t clear how to access both.
**Teach:** Polarity map framework

see the interdependence of the poles and to articulate trust in the capacity of the system to manage it over time

**Ask:** How do you work with others who don’t see it this way?

**Reflect:** You seem to have a big view of the dynamism of the system, and a trust that larger forces are at play here.

**Teach:** Development stage model as context for their experience

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**Pattern #5: Relationship to responsibility**

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<th>In language, client seems to:</th>
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| blame self, others, or circumstances | **Ask:** How do you know whose responsibility this is?  
**Ask:** By assigning responsibility to (yourself, other, circumstance), what possibilities might you be limiting for yourself? How does it protect you? What is reassuring to you about doing this?  
**Reflect:** In that story, I hear you assigning responsibility to (yourself, other, circumstance). How does it look to you?  
**Teach:** Hero stories and hero perspectives |
| consistently take personal responsibility, potentially beyond what is appropriate | **Ask:** What is your responsibility? What is not your responsibility? How might others (mention specific people if appropriate) see it? Where might you benefit from greater shared responsibility? What is the feeling of this sense of responsibility?  
**Reflect:** You seem to take personal responsibility for many/most things (or you might reflect that client seems to take personal responsibility in some areas but not so much in others and wonder together about that)  
**Teach:** Stage model as way of shifting perspective on responsibility |
| describe how hindsight reveals clarity that was not available in | **Reflect:** You seem to have a comfortable, fluid relationship with responsibility. |
advance; or that responsibility is not about “who caused it” but rather the system of causation itself

Ask: How do you navigate with others who have a different relationship with responsibility?

Teach: Development stage model as context for their experience

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<th>Pattern #6: Assumptions of equivalence</th>
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<td><strong>In language, client seems to:</strong></td>
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| use language that suggests she sees two (not necessarily same to you) things as being the same; says things like “success is…” or “good people do…,” | Ask: What if these two things weren’t the same--what might be possible? What would be the loss?  
Reflect: It sounds as though you believe X necessarily means Y---is that right?  
Teach: Ladder of Inference |
| catch herself in the act of describing two different things as if they were the same | Ask: What just happened there? What somatic form did the habit take? The noticing?  
Ask: What opens for you when you catch this habit in the act? What do you sense internally when you spot the “equals?”  
Reflect: Acknowledge the client’s noticing of the old habit.  
Reflect: Any somatic assessments you might have about what happened in this moment of noticing the habit. |
| spontaneously see the ways sameness and differentness are simply constructions and that they co-create each other | Reflect: You seem to have a keen awareness of the difference between Truth and truth--the interrelated yet not-same-ness of phenomena.  
Ask: What is true for you?  
Teach: Development stage model as context for their experience |

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<th>Pattern #7: Implicit or explicit questions (posed to self or others)</th>
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<td><strong>In language, client seems to:</strong></td>
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| ask questions (implicit or explicit) that:  
  • are externally-focused (what | Note--these moves may apply to any of the patterns outlined on the left |
**Pattern #8: Relationship to own or others’ perspectives**

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<th><strong>In language, client seems to:</strong></th>
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| see mainly his or her own perspective or one single perspective outside himself. | **Reflect:** I’m hearing you mostly talk about XYZ perspective.  
**Ask:** Can you see others? What might it look like from ABC’s perspective? If ABC were telling this story, what might she be saying?  
**Teach:** Perspective-taking as a competency  
**Teach:** Hero stories and hero perspectives |
| see multiple perspectives and be stuck or torn between or among them. | **Ask:** which perspective seems most important? Which seems most difficult? What would be hardest for you about choosing? Are they necessarily mutually exclusive?  
**Reflect:** Offer an assessment about the ways he/she seems to be torn or stuck |
**Teach:** Perspective-taking as a competency

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<th>be able to see more than one perspective on an issue but has a demonstrated impulse to choose between or among them.</th>
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<td><strong>Ask:</strong> Is it possible that some or all of the multiple points of view you have described might live together? What would that be like?</td>
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<td><strong>Reflect:</strong> Offer an assessment about the preference/impulse</td>
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<td><strong>Teach:</strong> “Third story” approach from Difficult Conversations.</td>
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<td><strong>Teach:</strong> Polarisities; recognition of value in both poles.</td>
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<th>see and hold multiple perspectives without having to resolve them; may even see the ways each perspective informs and even enhances the others</th>
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<td><strong>Ask:</strong> You seem comfortable with the irresolvable nature of the multiple ways of seeing this issue; so how do you know what to do?</td>
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<td><strong>Reflect:</strong> On the potential power and the potential loneliness of being able to hold and not have to choose among competing perspectives.</td>
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<td><strong>Teach:</strong> Development stage model as context for their experience</td>
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**Pattern #9: Assumed constraints**

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<td>use language that suggests some/many possibilities either don’t exist or are off limits.</td>
<td><strong>Ask:</strong> How does assuming these constraints/making these assumptions keep you safe? Or, what if these constraints were not there? What would become possible then?</td>
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<td><strong>Ask:</strong> What do you sense, in your body, as you articulate this?</td>
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<td><strong>Reflect:</strong> I am hearing a story that seems to preclude some real options. I am wondering what benefit you see to not taking action? What if some of the constraints you are describing aren’t real, or could be worked around?</td>
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<td><strong>Teach:</strong> Circle of concern/circle of influence</td>
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<td>describe a narrative about why something won’t work that is based on untested assumptions. (This relates to</td>
<td><strong>Ask:</strong> What assumptions are you making here that might not be true?</td>
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constructed certainties, spinning a story that isn’t grounded in observable data)  
**Reflect:** I hear some untested assumptions (e.g.,....) Are there ways you might test to see if these are actually true?

be hesitant about making a commitment, and offer reasons that don’t ring true and that seem to reflect a competing commitment.  
**Ask:** Is there something else under this that makes you hesitant? What are you risking by making this commitment?  
**Ask:** What is the felt sense, in your body, of this hesitancy? What is your body showing you?  
**Reflect:** You seem hesitant to make this commitment. Is there some other commitment that seems important here that makes this difficult?  
**Teach:** Immunity to Change; practice standing in commitments

see many possibilities that are open for her exploration as safe-to-fail experiments and design-for-learning; or sees actions as probing the perceived constraints  
**Reflect:** I hear a lot of willingness to risk, experiment, and learn. In this situation, how does this perspective/attitude serve you? What’s hard about it?  
**Teach:** about complexity and “safe-to-fail” experiments as ways to provide some language for what the client is already spontaneously doing

**Pattern #10: Relationship to Cultural Context and Norms**

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<th>In language, client seems to:</th>
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| adhere to unwritten but “well-known” rules without being explicit about what they are or seeming to question them | **Ask:** What rules are you following? How do you know those are the rules? How does it feel to be in alignment with those rules or norms?  
**Reflect:** I hear some unwritten rules in what you are saying. |

| be able to describe the rules that govern the context she finds herself in (role, culture); talks about them as if they are the truth | **Ask:** What are the rules you are following? Who wrote those rules? How does it feel to be in alignment/ out of alignment with them?  
**Ask:** What would it feel like to not always follow those rules or norms? Can you think of a time when you didn’t? What was that like? |
Reflect: I have heard you mention (XYZ) rule several times in a way that seems not to question its origin or its validity.

**Interpret the rules or norms of her context; suggest that she writes her own rules**

**Ask:** What rules or norms resonate with you? How do you know those are the right ones? How does it feel to be in alignment with those (feeling, sensation, narrative)?

**Ask:** Can you imagine another right set of rules?

**Reflect:** You seem very certain about your interpretation of the rules. How could you be wrong?

**Describe the rules or norms of her context as encouraging certain outcomes and therefore being open to interpretation; recognize that others interpret rules and norms differently and that there is often no one right way**

**Ask:** What is the range of right rules or norms you see? Which one(s) resonate most with you? Can you imagine both being right for you? How might conditions change that would fundamentally shake up everyone’s rules and norms?

**Ask:** What does it feel like to imagine the game being completely changed, everything up for grabs?

**Reflect:** You have a remarkable capacity to see many different sets of rules and not hold yourself or others to a fixed interpretation of the rules. Where do you hit the limit of your ability to imagine multiple interpretations?

**Honor and appreciate contextual rules and norms and how they guide systems in desired directions; see rules as both useful and fluid, honoring what has worked while also evolving as conditions change**

**Ask:** What do you see about your relationship with the rules and norms of this culture/organization?

**Ask:** How do you hold the need for tradition and the need for change?

**Reflect:** You seem to have a sense of these norms as being historically valuable, and that it is important for them to evolve. How can you (and/or the system) work with this balance now?

### Pattern #11: Relationship to Body and Sensation

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| Reflect: I have heard you mention (XYZ) rule several times in a way that seems not to question its origin or its validity. | **Interpret the rules or norms of her context; suggest that she writes her own rules**

**Ask:** What rules or norms resonate with you? How do you know those are the right ones? How does it feel to be in alignment with those (feeling, sensation, narrative)?

**Ask:** Can you imagine another right set of rules?

**Reflect:** You seem very certain about your interpretation of the rules. How could you be wrong? |

| **Describe the rules or norms of her context as encouraging certain outcomes and therefore being open to interpretation; recognize that others interpret rules and norms differently and that there is often no one right way** | **Ask:** What is the range of right rules or norms you see? Which one(s) resonate most with you? Can you imagine both being right for you? How might conditions change that would fundamentally shake up everyone’s rules and norms?  

**Ask:** What does it feel like to imagine the game being completely changed, everything up for grabs?  

**Reflect:** You have a remarkable capacity to see many different sets of rules and not hold yourself or others to a fixed interpretation of the rules. Where do you hit the limit of your ability to imagine multiple interpretations? |

| **Honor and appreciate contextual rules and norms and how they guide systems in desired directions; see rules as both useful and fluid, honoring what has worked while also evolving as conditions change** | **Ask:** What do you see about your relationship with the rules and norms of this culture/organization?  

**Ask:** How do you hold the need for tradition and the need for change?  

**Reflect:** You seem to have a sense of these norms as being historically valuable, and that it is important for them to evolve. How can you (and/or the system) work with this balance now? |
| use language that describes the body as something separate; use feeling or sensation words directed towards body (i.e., my body is betraying me when my lip quivers in public) | **Ask:** When have you made a “gut” decision? How did you know to trust that?  
**Reflect:** I am hearing that you seem disappointed/ pleased with your body, as if it were not part of “you.” How do you decide that your body is not actually “you?”  
**Teach:** Basic distinction of body as source of awareness, utility of “listening to the gut” |
|---|---|
| describe the body as separate; uses feeling and sensing words, but does not link these to meaning-making or seeing things in new ways | **Ask:** What do you sense in your body right now?  
**Reflect:** I hear some awareness of what is going on in your body; how did you access this?  
**Reflect:** Somatic assessments, e.g. “I noticed your voice tightening there/ your body hunched over more… what did you notice?”  
**Teach:** Channels of awareness and executive control, potential for body and sensation to inform our learning and provide valuable information |
| uses feeling and sensing language in a way that informs understanding. | **Ask:** What are you making of this experience of your sensations? What are you learning or seeing differently right now?  
**Reflect:** You seem to be experiencing a lot as a body. I’m curious about what you’re making of this experience? What are you seeing?  
**Teach:** Channels of awareness, executive control of attention, state-shifting moves |
| tracks sensation and feeling over time, noticing how it changes and moves; have awareness of the arising and passing of states | **Ask:** What are you noticing? How is this changing?  
**Ask:** Simply allow space for the client’s tracking and reporting.  
**Ask:** What else are you noticing (e.g., broaden awareness to include channels of emotions, relational awareness, cognition) |
| Reflect: I hear a lot of awareness in the channel of sensation. How are you maintaining this awareness? How is it helpful to you? What are you seeing with this awareness?  
| **Teach:** State-shifting as competency |
| describes sensation as one of a range of interrelated phenomena, and recognizes the inseparability of experience and descriptions of experience  
| **Ask:** What is arising for you now? What do you know from this state?  
| **Reflect:** You seem to have a very integrated awareness at this moment. How are you resourceful right now? What is possible?  
| **Teach:** language and cognition as arising from the body |

**Version Notes**

- v. 1.1 includes significant reworking of introductory section. Began tracking Additional Patterns for Exploration with contributions from 10/15 PBC Alumni Retreat. Minor edits in tables.
- v. 1.2 includes changed pattern language resulting from pilot of VLC. In particular, Emotions, Polarities. Added description of Relationship to Body and Sensation, and Relationship to Cultural Context and Norms. Removed first couple of sections of introductory text, as they were redundant to previous handouts in VLC (in a standalone version of this, we might want to reinsert this text, which can be found in v. 1.1 in DropBox archive.) **Published v. 1.2 on March 21, 2016.**