

# **Generativity and the Greater Good: The Life and Work of Two Professional Coaches**

**William Bergquist, Ph.D.**

This essay concerns something called Generativity—a concept about adult development that was first introduced by Erik Erikson. With his wife and collaborator, Joan Erikson and a young associate, Helen Kivnich, Erikson describes generativity in his final book as “a vital strength of care [and as] a widening concern for what has been generated by love, necessity, or accident; it overcomes the ambivalence arising from irreversible obligation. Thus, [it] attends to the needs of all that has been generated.” (Erikson, Erikson and Kivnick, 1986, p. 37) Generativity stands in sharp contrast to a state of stagnation where there is a narrowing concern for matters residing outside our self. Our concern about oblivion (our own death) leads us to selfish concern about our own welfare rather than the welfare of other people in our life.

Most importantly, generativity can be a source of inspiration and motivation for those of us serving as professional coaches who wish to engage in work on behalf of the Greater Good in their local community, their nation, their environment –and ultimately their world. Conversely, stagnation can result from a singular devotion of our clients to their own restricted interests and from a failure to consider in any way the Great Good. It is to the themes of Generativity and Stagnation that I turn in this essay and it is to the work and life of two men that I turn to exemplify the ways in which generativity (in four roles) shows up in the engagement of coaching for the Greater Good.

The first of these men is Lee Salmon, for whom an award offered by the *Library of Professional Coaching (LPC)* is named: the *Gordon Lee Salmon Sustainable Leadership Award*. The second man is Rey Carr, who recently received the latest version of this award. Both men spent many years providing coaching services. Both engaged all four roles of generativity in their nurturance of the field of professional coaching—on behalf of the greater good.

## **King Arthur: The Search for Generativity**

I set the stage for our exploration of generativity by attending the life of a legendary leader at the end of his life. He was a leader who I believe needed some expert coaching on behalf of the Greater Good. This leader was King Arthur. At the beginning and ending of the Lerner and Loew musical

*Camelot*, we see King Arthur preparing for battle against Lancelot, his dearest friend (and adversary). Arthur is beaten down and has lost any sense of purpose or meaning in life. Arthur is reflecting, in despair, on the broken state of his kingdom. His beloved round table lay in ruins. His code of chivalry was no longer relevant. At the high point of Arthurian glory, everyone in the realm was proclaiming: "Right makes might. Not might makes right!" Now this pronouncement seemed to be a relic of the pass. Arthur breaks out of his depression only when a young boy, Tom of Warwick, is discovered by Arthur. Tom displays his own fervent commitment to the roundtable and code. Arthur commands the boy to return home: "Run boy run." He sends the boy away so that the tales of Camelot "might not be forgot."

For Arthur it is all about legacy. He wants Tom to escape and return home so that Camelot might continue. In essence, Arthur is exemplifying our need for generativity. This need centers on two primary factors. The first is *Heritage*. Generativity is about extending our presence and influence with our own children, with the next generation, and with our community. We become gardeners of vision and aspiration. We carefully tend this garden. We want the flowers, trees and plants of vision and aspiration to live long after we do.

John Kotre suggested that generativity is "a desire to invest one's substance on forms of life and work that will outlive the self." (Kotre, 1984, p. 10) It is quite understandable and appropriate that Kotre identifies this wish for some form of immortality as a key motivator for generative action. This wish represents, in some important and tangible way, the manner in which we make an appearance on this earth. We want the garden to grow because it reassures us that we have made a difference. The abundant garden that Arthur has tended can now be restored by Tom, as a representative of the next generation and of other young men and women who witnessed this "one, brief shining moment of glory that was known as Camelot!"

There is a second primary factor in understanding the path to generativity. The second factor is *Discernment*. Generativity is about caring for that about which one truly cares. Discernment is about focus and caring attention. We can't attend equally to every flower in the garden; we must determine which of the flowers we care about most and then devote deep, caring attention to them. In life, we must identify those few things about which we truly care. This is what generativity is all about. We want to touch the important people in our lives and accomplish things that leave a lasting impression. We want to know that in some way we have secured our immortality. Professional coaching is ultimately about both heritage and discernment—especially if it is intended for advancement of the Greater Good.

## **Four Roles of Generativity**

We express and experience generativity through the enactment of four different, though interrelated, roles. First, there is the generativity that we experience as parents. We care deeply about the welfare of our children even when they are grown, and we are no longer their primary caretakers. Generativity is not time limited, but it often changes in character. While caring about our children does not fade away as we grow older, it does take on a new form and is accompanied by the delight that comes with seeing our children succeed in their own lives and finding their own distinctive identity. The expression of this first mode of generativity need not be limited to the care for children we have raised from birth. We all know of extraordinary men and women who have taken care of children via foster-care, adoption, or serving as a nurturing uncle or grandparent. One of my dear friends joined with his gay partner to raise a boy from a broken home—a dramatic example of this first type of generativity. This first generativity role can also be engaged when we are tending carefully to a special project or the welfare of a specific organization or community. This form of generativity can also transform over time, as the project, organization or community itself “grows up”.

Second, there is the generativity that comes with caring about young men and women who are not part of our immediate or extended family. They might be associated with our special project, organization or community; however, our caring for these people moves well beyond concern for the success of this project, organization or community. This second generativity role is often engaged when we are older and in a position of some power or influence in an organization. We care for the next generation of leaders or the next generation of craftsmen and artisans in our field.

We often are generative in this second way through our role as mentors. We run interference for younger people or for those who look up to us. We collaborate with them on projects, such as writing a book together or working alongside one another in designing a new training program. We serve as role models that new people in our company emulate through job performance, personal values, and even lifestyle. We serve as mentors when we listen carefully to younger people talk about both their problems and accomplishments. We serve as mentors when we encourage our protégés to take risks or push beyond initial achievements. We sponsor younger people by inviting them into our world, our exclusive club or our virtual network.

There are innovative ways in which this second way of generativity is expressed. For example, we know several insightful leaders in American higher education who make effective use of senior level executives who are on a leave-of-absence from their corporations. They teach for a term or two in the college’s business school or liberal arts program. Many of these executives are in late midlife—and it

is during this developmental period when all four generativity roles are often most attractive (Bergquist, 2012). They thrive in educational and training settings that allow them to teach and reflect on learning they have accumulated over the years. (Bland and Bergquist, 1998) In a way, they are “saved” by the college or university. Their students are serving as counterparts to Tom of Warwick (King Arthur’s young boy).

Often our generative interests in collaboration and teaching are melded into a single plan. We co-teach with someone who is younger or less experienced. We invite a younger colleague to join with us in consulting another organization or within our own organization. These can be some of the most enjoyable and gratifying encounters that we will experience. It doesn’t matter if it’s teaching about woodwork with a younger colleague at a local community center, coaching boys and girls on a little league team, coordinating a technical training program for line supervisors in a company, or conducting weekly case conferences with new associates in a law firm. It’s all about Generativity Two.

When in a state of stagnation, we tend to isolate the younger generation, often viewing young people as rivals and potential usurpers of the throne. When in a state of generativity, we welcome the younger generation and help to prepare them for new leadership. I am reminded of a trip I took to the French Quarter in New Orleans many years ago. I went to *Maison Bourbon* to hear Wallace Davenport, a legendary jazz musician. While Davenport was playing, the “racket” (hard rock music) from across the street was invading the beautiful soulful sounds emitted by Wallace’s quartet. I went up to Davenport after his set was finished and commented negatively about the quality of music coming from across the street. Davenport cut me off and declared with considerable passion that hard rock music was the future and he was delighted that this music was there, across the street. Davenport could have resented the intrusion and competition. Instead, he chose to be generative, appreciating and supporting the arrival of this new music. I was the curmudgeon—not Davenport!

There is a third way in which generativity is expressed—what George Vaillant (2012, p. 155) identifies as guardianship:

Guardians are caretakers. They take responsibility for the cultural values and riches from which we all benefit, offering their concern beyond specific individuals to their culture as a whole; they engage a social radius that extends beyond their immediate personal surroundings.”

The generative domain of concern is no longer focused just on family, organization, or community. Generative people now care about the more fundamental legacies in their life. They preserve, honor,

commemorate, salute people, processes and institutions that have contributed to the Greater Good. They write histories, plan for celebrations, award medals, build monuments, compose music, record oral histories. They guard that which already exists so that the past and present can help to guide the future. Legacy is now not just confined to oneself. It is a collective legacy founded in the actions taken by courageous, wise and visionary leaders and the organizations and communities in which they operate. While this third way to express generativity can be identified as a form of resistance to change, or as an overdose of nostalgia, it also can be seen as an expression of deep caring for that which remains valid in contemporary times and which continues as a source of wisdom regardless of its date of origin or the quaint way in which it is stated, painted, sculpted or sung.

Generativity is to be found in yet another way. I witnessed this fourth role of generativity when helping to conduct a two-year research project on Community Sage Leadership in Western Nevada County, California that was headed by my dear friend and colleague, Gary Quehl. Fifty men and women (ages 25-55) were identified as emerging sage leaders and interviewed in-depth on the same set of key life questions. Another fifty men and women (ages 56-90) from the same communities (Grass Valley and Nevada City, CA) were identified as senior sage community leaders and also were interviewed on these questions.

In writing a book about this project, Gary and I identified a very powerful, unifying theme—especially among the retired senior sage leaders (Quehl and Bergquist, 2012). These men and women were generative in their care for the community in which they lived. Unlike many other retirees who had retreated into gated retirement communities and often stagnated, the fifty senior sage leaders found enormous gratification in their involvement with local arts councils, environmental action groups, hospitality organizations, and many other initiatives that enhanced community development.

We engage this fourth role of generativity when we establish, support, or help to expand networks in our community. We move beyond our own family and the organizations in which we have worked. We also move beyond the past. We take on such roles as teacher or trainer in working with the leaders or managers of nonprofit organizations or community action forums—and *we take on the role of coach and are often working toward the Greater Good*. In many cases, as we noted in *The Sages Among Us*, the role of community-based generativity is not necessarily to start something new, but rather to support and build on that which others have begun—and it is contagious (Quehl and Bergquist, 2012, p. 90):

. . . as part of their generativity, many senior sages report that their “job” in working as a volunteer is to build on the accomplishments of their predecessors. Rather than starting something new, which might bring personal recognition and ego gratification,

these dedicated seniors value continuity and honoring past contributions. Their passion is contagious, as is their appreciation for work already done. This enables them to generate new energy as well as re-kindled old passions. They re-interpret the existing vision of their organization so community members can see the often - unacknowledged value inherent in work already done and will continue to be done by the organization. One of our sage leaders described this way of being generative as “leading quietly.”

These community-based services are not just about quiet leadership. They are also about Generativity Four serving as a new source of motivation. As one of our sage leaders noted, “We don’t retire, we just quit working for money.” George Vaillant (2012, p. 166) offered a similar observation regarding the Harvard grads he was studying: “community-building is a career of its own—one of the really great ones.”

Insofar as men and women are serving in generative roles when working with other people, with an organization, or with their community during senior years, they are likely to be more inclined than ever before to exert authority in a collaborative and nurturing manner. They become more coach-like in serving as a community leader (Bergquist and Mura, 2019). They are willing to take less credit and be less visible as they teach and mentor. Typically, they have already acquired whatever power and recognition they are likely to get in their lives. They have had their “day in the sun.” These men and women now gain more gratification from watching their “children” (events, projects, nonprofit community organizations) succeed than from succeeding themselves. They have shifted from a primary focus on their own *Success* in the world to a new focus on *Significance* on behalf of the world (Jones, 2020). They care deeply.

### **Pippin: The Nature of Deep Caring**

I turn to a second musical: *Pippin* (you might have discerned by this point that I love musicals). Written by Stephen Schwartz (of “*Wicked*” fame), *Pippin* is about the nature of deep caring. It involves the search for life meaning and the beginning of all four generativity roles. The protagonist, Pippin, searches for meaning in life as the son of Charlemagne. He first looks for meaning through warfare, then through lust. This didn’t work, so he undertook revolution against his father, then engaged in governance (replacing his father). Following these ventures came the exploration of religious practices and other pursuits. Finally, Pippin began to lead an ordinary life. He runs away from each venture. Initially this included running away from an ordinary life being led with a widowed woman and her son. Finally, he comes to realize

that life with this woman and her son is really what he wants. This is where true meaning can be attained even if in a rather mundane, day-to-day, and non-dramatic manner. Pippin is discovering generativity.

Schwartz' protagonist, Pippin, has initiated a journey of discovery not unlike Dorothy in the Wizard of Oz and many other protagonists in novels, plays and myths (as noted by Joseph Campbell in his examination of dominant world myths). Initially there seems to be a difference between Pippin and Dorothy. Pippin is traveling on a path that enables him to explore various ways of relating to other people. Does Pippin fight them, lead them, govern them, escape from them or care for them (generativity). Dorothy is focused on a much simpler task—finding her way back home. Perhaps this is because Dorothy is much younger than Pippin.

Ultimately, they both seem to be journeying toward deeply caring relationships. What might Dorothy's journey be like if we were to provide a narrative of Dorothy years later in life when she is a caring parent, modeling the attitude and behavior of Auntie Em? Perhaps, as a mature adult, Dorothy would become a mentor or guide to young women who are restless about growing up in Kansas. She might even set up a scholarship program so these young women can spend a summer in a foreign land (perhaps Oz), or she might help to establish a museum that features the artifacts of traveling magicians and peddlers (like the Wizard). Dorothy's journey to deep caring outside herself and her desire to return home might take on a shifting generative character as she grew older.

## **Generativity, Stagnation and Professional Coaching**

Like King Arthur, Pippin and Dorothy, we have choices to make. Do we choose generativity or stagnation? Do we undertake the risk of teaching and learning, or do we accept the *status quo* and refuse to take a risk? When we are stagnant rather than generative, we continue to do the same old thing. We settle for mediocrity, allowing our dreams and personal aspirations to wither away. We come to resent and even block the ideas and achievements of younger people. We dwell on the past, while abandoning the future. We might seem to be guardians of our heritage, but are actually blocking the full, accepting appreciation of this heritage as it helps us plan for the future. We become a jazz musician who curses the sounds emanating from across the street, and as a result never evolve our own musical style. Typically, stagnation sets in because we are afraid of change. We don't believe for some reason that we can keep up with the next generation.

In our own work as professional coaches, we find that our clients often speak of personal fears associated with confiscated dreams of the future. They have sacrificed so that they might realize personal aspirations and fulfill dreams about family, career, and even retirement. Their life has been

directed toward being *Successful*. What happens to so many of our coaching clients during late midlife? They no longer have a future, for the future is right now. They have confiscated it and must now either savor the present day or create a new set of plans for the future. These new plans often are directed not to success, but rather to *Significance*—working toward the Greater Good. This is the process of *Generativity*. Alternatively, if they live primarily in their past, lingering on old dreams, they are not the generative guardians that Vaillant identified. Instead, they are regressive defenders of a past that sometimes never really existed. They don't want the past to be incorporated into the present and future. This is the process of *Stagnation*.

Ironically, men and women who have spent most of their lives planning and saving for the future often find the creation of a new future to be terrifying. Yet, the creation of a new future is critical if they are to be generative—if they are to recreate themselves for the final acts of their lives. This is particularly challenging if they are shifting from a focus on success to a focus on significance. Bill Bridges (1980, 2001) associates this time of rebuilding with his concept of the “neutral zone.” This is a state of limbo that resides between the old realities and new possibilities. While the neutral zone is a difficult place in which to dwell, it is also a place that is filled with special bonuses—especially when the person residing in the neutral zone is assisted in this journey by a professional coach (Mura and Bergquist, 2020).

In a series of video recordings and several articles published in *LPC*, my colleague, Agnes Mura, and I have noted that as coaches we have the opportunity to explore new ways with our clients of working toward the Greater Good (Bergquist and Mura, 2011; Bergquist and Mura, 2014). We can help our clients find new loves, rediscover old loves, and create new dreams. The new future is often joyfully and insightfully created in conjunction with the younger people our clients are mentoring or with whom they are collaborating. All of this can be done in conjunction with the work our coaching clients are doing with other members of their organization and community. Our clients can truly be generative through this collaborative engagement with other people. When we assist our clients in their creation of a new future, we open the opportunity to be coaching for the Greater Good.

### **Lee Salmon and Rey Carr: Exemplifying Generativity**

This essay is about ways in which generativity and deep caring are manifest in the lives of people we coach (as well as our own lives). It is about mentoring other people, honoring other people and artifacts from a past era, and helping to better our own communities. It is about men and women who move beyond themselves—extending both time and space—seeking to outlive themselves by leaving something of value behind about which they deeply care. It is about four roles of generativity as related to the



Greater Good. We turn to the lives led and work done by Lee Salmon and Rey Carr as a way to illustrate and exemplify these four roles of generativity—and as a way to further honor these two exceptional coaches. We document their life and work not only by identifying what they accomplished, but also by offering quotations from their published essays, and statements made by people Lee and Rey loved, as well as colleagues with whom they worked.

## **Lee Salmon**

We begin our exploration of the role played by generativity in the life of Lee Salmon by quoting from the declaration offered by curators of the *Library of Professional Coaching* in recognition of his generative contributions to the field of professional coaching:

The **Gordon Lee Salmon Sustainable Leadership Award** celebrates and honors the enormous contributions made by our dear friend and colleague, **Lee Salmon**, during his life and work, wherein he exemplified exceptional leadership in his stewardship of the executive coaching profession as well as his personal commitment to sustainability and the development of leaders who truly leave a legacy. Lee made a difference and left the world a better place for all he touched. Lee's legacy is the profound difference he made as a leader in the Federal Government as well as his leadership in the profession of executive coaching. He had more than 35 years' experience in the public, non-profit, and private sectors as a former executive, manager, and scientist. Lee retired from his roles in three federal government agencies after 22 years of service and began his career as a certified executive coach in 2010.

The citation goes on to summarize the many assignments that Lee took on:

During his last 10 years in the Federal Government, he was the manager for Leadership Development and Executive Coaching in the Federal Consulting Group, a fee-for-service consultancy within the National Business Center in the Department of Interior where he managed a national network of over 100 executive coaches. He was passionately committed to excellence in public service as well as sustainability, leadership, and executive coaching. . . . In addition, Lee served on the board of the International Consortium for Coaching in Organizations and was a valued contributor and collaborative partner to the Library of Professional Coaching.

It is at this point in the citation that Lee Salmon's humanity and commitment to the Greater Good are most evident:

His passion for the profession and industry of executive coaching, and his passion for leadership were matched by his enormous care for environmental and sustainability issues and surpassed only by his deep love for his family. Lee made a huge difference in the coaching world, yet was also a quiet adventurer; he could often be found traveling the world, sailing, camping, scuba diving, and RVing with Mary Ann and various grandkids. His gentle soul, unassuming yet focused presence, loving wisdom, commitment to stewardship, and his mischievous sense of humor exemplify the best of what leadership can be. Thus, we created an award to honor Lee and his unwavering commitment and passion to profoundly impacting and transforming leadership through coaching. Through this award, we keep Lee's memory alive and honor those individuals who, like Lee, exemplify the best of what leadership can be.

All four roles of generativity are evident in this citation. The first role of generativity is evident in his direct service as a coach to members of the US Federal Government, while the second role is evident in the leadership that Lee provided in setting up the consulting group to provide these services. In building the base for coaching services in an institution that was in need of new forms of leadership, Lee Salmon not only did the work himself, but also recruited others to assist.

It is in the acknowledgement of Lee's role in helping to establish the International Consortium of Coaching in Organizations that we see Generativity Three in operation. Lee was not just thinking of the immediate coaching needs in his own organization, he also wanted to be a Steward of the field of professional coaching. He wanted to ensure that these services would be provided in many organizations for many years to come. To use George Vaillant's term, Lee Salmon sought to be a "guardian" of the traditions and practices of professional coaching.

Finally, Lee Salmon was an active advocate for the expansion of coaching services to other societies. Beyond this, he actively worked on the expanded commitment of professional coaches to preservation of the world's environment. As noted in the citation, Lee was always a champion for Sustainability. It was not just the sustainability of organizations and institutions. It was also sustainability of the air that we breathe, the food that we eat, and the verdant world in which we take pleasure and find purpose. It is in this expanded vision of what professional coaching can be that we most clearly find Lee Salmon's coaching to the Greater Good.

I will now be a bit more specific about Lee's engagement in all four roles of generativity. I will quote generously from an article that he published in the *International Journal of Coaching in Organizations* (IJCO) titled: "Developing Leadership in U.S. Government Financial Institutions during Times of Crisis." (Salmon, 2009).

*Generativity One:* This first generativity role requires that we care in a focused way for the welfare and growth of other people. Like King Arthur, we are concerned with and care deeply about the welfare of those living in our realm (family, community, profession) It is not just a matter of being nice and nurturing in our relationship with people about whom we care. It is about being supportive and guiding toward a specific goal and life purpose. As I noted above, generativity is about discernment and focus. In his effort to foster leadership in the US Government, Lee focused on resiliency. Furthermore, Lee focused specifically on one population: higher level managers in the US government. That is why he used the term “executive coaching” when titling his program. For Lee Salmon, resiliency was a particularly important mind and skill set for those serving in an executive role to acquire (Salmon, 2009, p. 67):

Resiliency is an essential leadership competency that requires emotional and social effectiveness skills development for several levels of relationship: first, the relationship with oneself; then relationship with others; and finally relationship with one’s own environment.

Here is a statement regarding the basic operations of Lee’s executive program (Salmon, 2009, p. 60):

To help leaders develop resiliency and other leadership competencies, most of these organizations have used executive coaching programs over the past five years. The executive coaches help their clients with the leadership challenges of stress management, adaptability, agility, and flexibility in managing change.

It is interesting to note that Lee specifically focused on stress management as an important component of resiliency for executives. The source of this stress is embedded in the title of Lee’s article: “during Times of Crisis.” I suspect that ongoing stress was (and still is) widely experienced among executives who were working in the US government during the first decade of this century. Stress and crisis are undoubtedly still prevalent in US governmental agencies—and most other governments in our challenging world. Crises frequently occur in 21<sup>st</sup> Century governmental institutions that must live in (and address issues embedded in) what is often called a VUCA environment. To these conditions of volatility, uncertainty complexity and ambiguity I would add turbulence and contradiction (Bergquist, 2020b). A perfect storm of swirling crises will inevitably be generated in this VUC-Plus environment.

High levels of stress are also likely to be found among leaders outside of government who are taking on the enormous challenges associated with achieving the Greater Good in this VUCA-Plus world – whether this Greater Good is related to Lee’s concern about the environment or to other major issues such as poverty, nutrition, or social justice. It is easy to lose one’s work/life balance when dealing with one or more of these often overwhelming and frequently shifting issues. One can easily drown in a perfect storm of crises. It is important, therefore, to take care of oneself while taking care of everything else.

For instance, in an interview conducted for this issue of *The Future of Coaching*, Alex Petroff speaks about the stress he experienced in his work on poverty and agricultural practices in East Africa. His own work/life balance was in serious disrepair. His coach, Bill Carrier, provided valuable assistance as Alex adjusted to shifting conditions associated with his work inside and outside Africa. Bill encouraged Alex to take better care of himself. Without a better work/life balance and better management of stress associated with his work, Alex would never have been able to sustain his work in Africa. As Generativity One providers of caring service to other people, we must also care for ourselves.

*Generativity Two:* It is important at this point to identify a major decision made by Lee Salmon and his associates in establishing the US Government Coaching program. A major coaching initiative such as Lee mounted often requires extensive training of new coaches. Furthermore, a large organization like the US federal government requires a large cadre of coaches if the program is to succeed. Programs that are intended for the training of new coaches are directly aligned with a generativity two emphasis on mentoring (along with training and education).

This option was not available to Lee Salmon. There was probably not enough time or resources (money) to mount a large coach training program. Rather, Lee adopted a second option. He recruited experienced practitioners rather than train new coaches: “the program used both internal coaches and external coaches contracted from the Federal Consulting Group.” (Salmon, 2009, p. 62) There was hitch here, for the experienced practitioners were accustomed to serving as technical experts and consultants rather than coaches. Fortunately, agility was at play. While many of the experienced practitioners that Lee recruited were accustomed to providing consulting rather than coaching services, they were able to make the adjustment. Most importantly, they were already experienced in working with high level governmental executives, and already had credibility with the clients they would be serving (especially because they came mostly from the Department of Treasury, which at the time was a highly respected branch of the US government).

The executives who would be receiving the coaching services were often going through a challenging transition regarding the work they were expected to do (Salmon, 2009, p. 64):

The transition from technical subject matter expert to manager is challenging for many people. People require new mindsets and skill sets in order to succeed in their new role as manager. An executive coach can help with this perspective shift and promote the soft skills needed to go from being an expert individual contributor to getting things done through others. To support the transition, each participant chooses a coach through the executive coaching program.

Lee realizes in many cases, that the Federal Consulting Group experts were themselves making a major transition from consultant to coach. While most of these experienced practitioners could make this transition, Lee found that some orientation had to be done with both the coaches and their clients—given that existing expectations arose from consulting rather than coaching engagements. The participant and their coach were oriented to the program expectations and to aide their own transition the coaches were given a copy of the organization’s competency model and an orientation to the culture of this program and the unit of government in which they would be doing the coaching.

In this decision made by Lee Salmon we find a second way in which Generativity Two is enacted. It is to be found in the recruitment and identification of existing human services experts, as well as in the training of new coaches. A key feature is found in both options. This is the expansion of services beyond just oneself. We are no longer working as a lone Generativity One coach. There is now the Generativity Two engagement of many coaches in addressing large and complex issues—often enabling a successful movement to the Greater Good. Our new collaborators can provide additional resources in our movement to the Greater Good. Just as importantly, these collaborators may help to reaffirm our ambitious vision to achieve the Greater Good. Perhaps our desire for the Greater Good is something more than just our own Ego in overdrive. The Greater Good might just be attainable if “we get a little help from our friends” (and fellow coaches).

Ultimately, like the other three roles of generativity, Generativity Two is about leaving a legacy—about something of ourselves remaining after we move on to another project, retire from our profession, or come to the end of life. For King Arthur, it was a sense of legacy that the young boy, Tom of Warwick, represented. We would all like to be able to say “run boy run” to those we have influenced as coaches on behalf of the Greater Good. Is it possible for our round table (our own aspirations and accomplishment) to be reborn in another place and time? Can the boy (and those we have influenced) successfully proclaim: “right makes might!” (or whatever our set of values might be). He is only a boy—but he is brave and determined (hopefully like those who follow in our footsteps).

*Generativity Three:* It was not enough for Lee Salmon to devote time, energy and expertise to the task of leadership development in a large, governmental institution. He also wanted to be of benefit more broadly to the emerging field of professional coaching. It is with the Generativity Three role in mind that Lee helped to create the International Consortium for Coaching in Organizations (ICCO) and served on its board for many years. It is also a major reason why Lee published his important essay on coaching in the US government in *IJCO*.

Near the end of this essay, Lee offered the following lessons to be learned and shared from his executive coaching project (Salmon, 2009, p. 74):

- Coaches can help leaders plan for organizational transitions to minimize the stress placed on the workforce and themselves.
- Coaches can help leaders improve critical emotional and social effectiveness skills necessary to engage people and create positivity in the workplace. . . .
- Coaches can provide important support to leaders faced with change and crisis. . . .
- Coaches can help leaders become more aware of their stress and develop a stress management plan need to regain and build mental, emotional, physical and spiritual balance. This can lead to improvements in work-life balance. They can help leaders develop resiliency necessary to build a sustainable leadership. . .

These lessons all relate directly to outcomes that were produced by the services that Lee and his coaching colleagues provided to federal government executives. These lessons are of value to other coaches doing similar work. However, as a Generativity Three “guardian” of the professional coaching field, Lee was not content to focus just on the kind of work and kind of institution which employed his services. He wanted to assist a broader coaching audience. We see this in the further lessons being offered by Lee. His suggestions have a much broader application (Salmon, 2009, pp. 74-75):

- Add questions to evaluation surveys to better quantify return on investment and return on value and conduct longitudinal studies of the long-term impact of coaching.
- Require form assessments as part of every coaching engagement, including more attention to assessing participant emotional and social effectiveness skills.
- Develop mentoring programs for new managers and provide coaching skills for mentors.
- Within budget constraints, expand coaching availability to other managers and levels within the organization. This could include expanding the internal coaching cadre within the organization.
- Provide an opportunity for coaching participants to meet periodically as a learning group in order to share experiences. This could begin to create an ongoing network of support for developing future leaders.

In this listing, Lee is revealing that he wishes to be a guardian to assessment processes that he believes should accompany coaching initiatives. He is also advocating for mentoring, creation and training of internal coaching cadres, and collaboration among coaches. He is quite an ambitious Generativity Three guardian.

*Generativity Four*: It is interesting to note that Lee introduced the theme of Sustainability in his list of lessons learned. He clearly is motivated by Generativity Four. For Lee Salmon, outcomes related to the Greater Good should ultimately be aligned with Sustainability. And it is not only the sustainability of one's role as a leader. Lee's outcomes also address the role that federal government leaders can play as global citizens who focus on preservation of the environment. The Greater Good might begin in a single organization (small or big). However, the vision inherent in this initial offering of coaching services can readily expand to a much more comprehensive and globalized sense of what is possible—as we find in many of the interviews posted in this issue of *The Future of Coaching*.

There is yet another way in which Lee Salmon is expanding the outreach of professional coaching. He looks not just at the environment as being within the purview of coaching, but also at philosophical perspectives and non-Western practices that reside outside the rather narrow boundaries of Western coaching. He is particularly interested in the introduction of these diverse perspectives when addressing the issues of stress, mind-body interaction and positivity. I quote once again from Lee's *IJCO* essay on coaching in government (Salmon, 2009, pp. 71-73):

Learning happens in and through language and the body, as well as its moods and emotions; it is a structural and biological transformation (Maturana & Varda, 1987). Our internal thoughts and the language we use to describe our world influences our ability to experience a new way of being. Linked to the mind and emotion, the shape of our body, including its level of tension and stress, can affect our ability to contain and learn new emotions and to manage stress. . . .

Mind-body practices include various form of meditation such as Zen, yoga, breathing, chanting, visualizations, centering exercise, therapeutic massage or combinations of thee to accelerate and deepen overall relaxation. . . . One of the spiritual practices to help leaders overcome negativity, fear and increase their positivity ration is the simple Japanese practice of self-reflection called *Naikan*.

What a remarkable expansion of the coaching field! Lee Salman is truly to be acclaimed for his expansive generative vision of what professional coaching could be. Furthermore, his Generativity Four role is firmly grounded in and builds on what he has already done with Generativity One, Two and Three.

## **Rey Carr**

As we did when introducing the life and work of Lee Salmon, we begin our review of the four generative roles played by Rey Carr, with presentation of the citation he was awarded in 2020 by the curators of the *Library of Professional Coaching*:

We are excited to honor **Rey Carr** because his own work and vision is directly aligned with that of Lee Salmon. Rey is also a steward of our field, offering both support and criticism when needed. Like Lee, Rey cares deeply about the world in which we live and the often-wounded human beings who populate this world. Rarely, do we find someone with as much heart and wisdom as Rey Carr. That is why we wish to pause for a few moments to let Rey know that we think he is wonderful! His work and research and publications in the fields of coaching and mentoring have contributed tremendously and had an impact on the coaching world.

Rey Carr, M.A., Ph.D. modestly describes himself on his website as: Reader, writer, editor, publisher, mentor, peer coach, researcher, grandpa. His humility is one of his super powers. Here's what those who've known him throughout his 40+ years of contribution to the fields of coaching and mentoring have to say:

At this point, many reflections on Rey's life and contributions are contributed as short written statements. As we consider each of the four Generativity roles, we will quote from many of these statements. Differing from our presentation of Lee Salmon's life and work, we will be referring frequently to reflections by others on Rey's life and work. We will also borrow frequently from several of the essays written by Rey that are posted on his own website (*Peer Bulletin*), as well as in *LPC*.

We begin with an excerpt from the general statement made by the person who knew Rey best: his wife, Sarah Carr:

I am Rey's wife, and I too think Rey is wonderful! I have had the privilege of witnessing his creative work process, and the many ways he acts on his caring about other people and our world. Everything I know about coaching I've learned from Rey Carr! This honor is a surprise and deeply meaningful gift for him, a recognition of his lifetime passion and career. Thank you for organizing this honor, this incredible tribute. Rey was very moved, and I too. It's beautiful to see such heartfelt appreciation while he is still alive! And reminds me how blessed I am as his partner, and him too! So many comments were stories or people I know well, so I knew the backstories of their relationship with him, and the ripples of their work out in the world. Deeply meaningful. I've absorbed some of Rey's teachings and research over the years, I read everything he writes (as his editor), though I could not replicate much of it. He's a star.

We follow this with a statement offered by Ruth Ann Harnish, President of the Harnish Foundation. Ruth is a leader and major benefactor in the field of professional coaching—and her interview is featured in this issue of *The Future of Coaching*. She has written this about Rey:



Rey Carr was a thought leader before we called them thought leaders, an influencer before we called them influencers, a pioneering online aggregator before there were aggregators, the one-man-Wikipedia who would tell you where to find a grant, a book, a product, an idea, a plan. All this with zero grabs for your wallet. Rey never charged rip-off prices, never an effort to upsell, cash in, fleece the flock. Rey's pure intention and integrity create the impression of a saint on earth, but anyone who is getting a halo polished up for him should get a load of his devilish sense of humor. Rey is a source of wisdom. Yet he has mostly curated and disseminated the wisdom of other voices in coaching, mentoring, and personal development.

In my opinion, no one person has given greater service to these fields, no one person has performed a greater labor of love in creating a body of work. How many times has he said he was going to do less? His sense of duty to the work kept calling, thank goodness. It would be impossible to gauge the impact of Rey Carr's contributions, the ripples in the pond are too great for us to imagine. What comes to mind is Genesis 26:4, "I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring all nations on earth will be blessed." I am so grateful to be among those who have been given much by Rey, grateful indeed to be so blessed. Amen.

What are the ingredients that made up Rey's stardom and devilish sainthood as not only a loving husband, and greatly admired coaching colleague, but also someone's who's work rippled out in the world? We frame the answer to this question by looking at each of the four generative roles.

*Generativity One:* We begin with a bit of history about Rey's early work as a coach. It is offered by Cy Charney, President of Charney & Associates Inc.:

About 30 years ago I created and began facilitating a course on Coaching and Mentoring at the University of British Columbia. Soon after the program was published, the dean of the business school received a letter from Rey Carr enquiring about the program, its legitimacy and credibility of the instructor. My enquiry as to who the said gentleman was, opened a new world to me – that of the one and only Rey Carr. I discovered that Rey had been a stalwart in the area of self-directed help especially among youth. At the time he was a professor at the University of Victoria, and unlike most consultants in the area, had done a considerable amount of research in addition to many years of real experience. In addition, Rey had established an institute for professional mentors and produced a publication which grew over the years to be the most of its

type available anywhere... Happily, I got to meet Rey in person at an outdoor café in Victoria, BC a number of years ago. He arrived on his bicycle for an informal and warm conversation. I was struck by two attributes that distinguish Rey from many of his peers – authenticity and humility.

In this excerpt from a longer statement, Charney has identified two key features of Rey Carr's Generativity One. He was assisting people directly through his teaching, writing and establishment of a widely viewed web-based publication (the *Peer Bulletin*). By relying heavily on the term "peer", Rey was demonstrating the humility that Charney identified. By being willing to offer frank questions and offer honest appraisals, Rey was demonstrating his authenticity. I suspect that both humility and authenticity contribute in a major way to one's success as a coach, mentor or consultant. Furthermore, these two attributes might be principal components of Generativity One—however it is being enacted in our world.

Here is a more detailed description of the impact which the *Peer Bulletin* has had on the professional practices of at least one coach, Wayne Townsend:

I have read, for many years, almost all 231 publications and consider it to be the best international magazine on mentoring and coaching. His magazine, *Peer Bulletin*, contributes much to foster and nurture a wide range of people interested in peer support, mentoring and coaching. Through *Peer Bulletin*, Peer Resources sustains a platform that is positive and promotional for beginners, strengthening for practicing mentors and coaches, and challenging for experts who lead in this field. I particularly like that *Peer Bulletin* is commercial-free so that I don't have to wade through marketing in order to find useful nuggets. *Peer Bulletin* is constantly at the forefront of technology, encouraging their products to be user friendly, and creating a multidimensional magazine that is of the highest interest and easy to access.

In the latest issue there were four different authors featured. Often new programs and approaches are recognized. Many of the contributors have academic expertise and/or practical frontline experience to share for the readership. *Peer Bulletin* is innovative and creative with numerous contributions to those interested in peer assistance, mentoring and coaching. I have found many of these articles to be current, enlightening, informational and practical.

In Wayne's case, Rey Carr's role as trainer complimented his role as writer and publisher:

I have trained under Dr. Carr and now have my own Peer Mentor business through which I make numerous references to the work of Dr. Carr and to the many appropriate articles from Peer Bulletin that offer support and solutions to others.

*Generativity Two:* Among many other things, Rey Carr was a connector. He provided this function both as a networker with exceptional knowledge of what was happening in the world of coaching, and as someone who seemed to know (and could honestly provide an assessment of) many people throughout the world who are engaged in the emerging profession of coaching. Sally Glover provided the following brief testament to this Generativity Two connectivity (and his complementary Generativity One listening skills and authenticity):

Rey Carr has been a professor, mentor, colleague, coach and friend since 1975. He has always been a curious connector. You could say he's a quiet and sensitive 'Cheerleader' unleashing personal power and potential his entire life! He has been a pivotal influencer for me and so many others, happily supporting us in our journey to become our best selves. Rey's gentle presence, humour and INCREDIBLE listening skills are well known. He is the 'No Matter What' kind of Mentor/Coach!! If ever there was a model of 'walking the talk' ~ it's Rey.!

Carter McNamara provides a more detailed description of Rey's connectivity. Note that Rey not only knows a lot about what is happening, but also (as Sally Glover mentioned), listens carefully. This enables his Generativity Two contributions actually to be relevant and helpful. As I noted regarding King Arthur's and Lee Salmon's Generativity One competencies, there is a need for focus if generative caring at any level is to be truly caring. Carter offers the following:

In the mid 90s, I was working hard to collect resources that would help people to help each other. I kept feeling that there was so much untapped wisdom in all of us, but that we were so used to relying on experts – and then calling that “learning.” Remember that, back then, phrases like “peer learning” and “peer coaching” were very rare. So, I began putting whatever I could find or write myself, up on the Internet. But I was quickly growing frustrated and disillusioned. We didn't have robust search engines like Google back then. Somehow, I ended up talking to a woman in British Columbia and was complaining about my lack of progress. I could almost hear her chucking on the other end of our phone call. She said, “Do you have a pencil and paper?” I

said, “Yes.” She said write down the name “Rey Carr”. Of course, I asked, “Why?”. She replied, “He’s developing a website that will be ‘the pot of gold at end of your rainbow’.”

She wasn’t exaggerating. Not only were all the materials there that I had dreamed of, but more importantly they were even carefully vetted and catalogued. I called him to express my appreciation, and quickly realized his deep humility and sincerity in his work. He was doing it, not for personal visibility or acclaim, but out of a deep dedication to help – to help parents, coworkers, colleagues and organizations of every type. Fast forward 25 years, and Rey is still doing that. Except now there’s a very large number of people who, when you mention the website [peer.ca](http://peer.ca), you always get a reaction of deep warmth and appreciation. Rey Carr is the real deal. *If there’s a heaven, he’ll walk right in.*

*Generativity Three:* guardianship comes in several forms, especially if one is prone to judgement and criticism. One can be a critical guardian by standing at the gate and preventing those who are undeserving or foes from entering through the gate and joining those who dwell in the temple (community). Alternatively, one can be a guardian like Jeremiah in the Old Testament (Torah) who enters the temple and offers passionate and telling criticism of those occupying the temple and especially its leaders. In both cases, one is protecting the values and aspirations of a specific temple or community. Rey Carr operated more like Jeremiah than the gate keeper (though we will see that he did a bit of reverse gatekeeping when he tried to keep the gate open for some of his fellow Canadian coaches).

Here are a few of the Jeremiah-like critiques he offered in *The Future of Coaching* about the status of professional coaching during the early 2010s. He is referencing trends identified by Jan Newcomb and himself in several publications. Specifically, Rey identified six trends that he thought could bring about the end of coaching:

. . . the glut of coaches; the creation of niche coaching, the proliferation of credentialing schemes, the influx of parasites, the misnamed practices, and the exclusionary practices of coaching organizations.

Rey doesn’t just stop here. He points to the dynamics operating on behalf of coach’s demise:

[The negative trends] are the result of the work of a relatively small group, but they appear to be having an impact on the general public as more and more cultural

observers describe coaching practices in cynical or critical fashion, and the previous esteem and confidence accorded coaching by the public appears to be diminishing.

Rey offers detailed description of each disturbing trend in this essay, as well as in many others that he published in *Peer Bulletin*. It is worth noting that Rey's *LPC* essay concerning the end of coaching is among the most frequently accessed of the 1,000 plus entries in this library. It is also worth reviewing these trends, for they still are impacting the field of coaching in a negative manner. Near the end of this critical essay, Rey returns (as a Generativity Three guardian) to origins of the field. He worries about what has happened to its founding principles and visions:

What Thomas Leonard and other coaching pioneers started as an innovative and unique practice is exemplified by the majority of coaches today who have studied, trained, and continue to educate themselves. These coaches also honour the ideas and principles that Thomas created by recognizing the need to distinguish what they provide in order to attract clients and earn a decent living. Their progress, however, has slowed because the coaching industry is so overloaded with multiple certification schemes (at least 65 now available); is rife with the misuse of accreditation principles and practices; is beset by the unwillingness of coaching associations to cooperate with each other; and is suffering from the proliferation of highly disparate coach training schemes. The unfortunate result is that the general public has become even more confused and baffled by the coaching industry.

Following is the final paragraph of Rey Carr's essay:

The trends identified in this article are all well-meaning, reasonable and make sense for individual practitioners to engage in order to survive in a highly competitive market. But seen in a 'big picture perspective' they appear to form an unintentional whole that is larger than the sum of its parts. Rather than increasing the public's connection and celebration of coaching and coaches as a way to achieve greater life happiness as well as business and career success, the trends identified here may signal a bleak future for coaching.

Like Lee Salmon, Rey Carr believes that the way in which professional coaching can find its vital future is through commitment to a Greater Good in our VUCA-Plus world. Coaching is not only about the financial "bottom-line" of a corporation being served by a professional coach. It is also about the moral (and even spiritual) bottom-line of environmental protection, social justice, and equity. It is

about the ultimate bottom line of Sustainability—the continuing viability of organizations in which we work and the physical world in which we live. This is the enduring perspective of Rey Carr. He is moving into and motivated by Generativity Four.

*Generativity Four:* it is at this level that the work and values of Rey Carr most closely align with the work and values of Lee Salmon. Both cared deeply about Sustainability at the level of leadership and at the level of the global environment. Betska K-Burr had this to say in her written statement about Rey Carr:

Rey is the perfect recipient for the Lee Salmon Award for “sustainable leadership” in the coaching industry. The key word is “sustainable” which to me means courageously renewing the industry so that it becomes more and more effective. Rey Carr is a Saint in the coaching world because he does what is right for the industry, not for himself. He fosters renewal by encouraging inclusiveness. For example, as we are all aware, there are many governing bodies in the world of coaching where one may go to receive a credential. Over the years as many RFP’s [Requests for Proposals] were issued from governments here in Canada they would often state that the applicants must absolutely have a coaching credential from a given governing body and they would name the governing body. Doing the right thing, Rey would immediately write to these RFP issuing governments and state that this type of exclusiveness could be in violation of the Canadian Competition Act. In his letter, he would always clarify that he himself was not applying to the RFP. As a result of Rey’s courageous action, inevitably the government would re-issue the RFP so that Coaches who have their credentials from various other global governing bodies could also apply. This helped shift the mind-sets of organizations who believe that there is only one governing body worthy of giving credentials. So from the bottom of my heart, I thank Rey for fighting for what is right. Here at CLI we call him the “Watchdog of the Coaching and Mentoring Industries”.

Beska has bestowed sainthood on Rey Carr in part because, like Jeremiah, he exemplifies the authenticity and willingness to confront other people and institutions when it is important. She also bestows him sainthood because, unlike Jeremiah, Rey balances his criticism with a willingness to be of help to those confronting major challenges – whether they are facing these challenges along or collectively. He both pushes and pulls.

Like Lee Salmon, Rey Carr has focused his work on and influenced the practices of many other coaches and leaders from around the world. It is in his writing, his advocacy and his caring relationships with

coaching colleagues that Ray has left his global mark. Edgar Gallardo documents Rey Carr's broader focus and impact:

I have known Rey Carr for over fifty years, through high school and graduate school. Like a fine vintage wine or a fine Merstham pipe, he has aged well and given the world of Mentoring a powerful voice, and a research-based point of view. His articles are myriad. He has also added his voice to causes outside of mentoring always to promote the greater good of citizens locally and around the world.

*Leadership in the Coaching Village:* In other essays (Bergquist, 2020a), I have applied a metaphor in my own analysis of the field of professional coaching and its future status. I suggest that the world of coaching resembles that of a pioneering village that is located in "wild" territory that is filled with both opportunity and treachery. There are those coaches who come to the village in order to escape the confining world of more "civilized" communities. For them, coaching is the new thing, and it is attractive precisely because it shakes the foundation of traditional human services. Ray would place Thomas Leonard in this category as a foundation shaker and co-founder of this village. There was the spirit of innovation that Leonard and other founders brought to the village. In his critique of contemporary coaching practices, Ray reminds us that there was this founding spirit.

Something happened to the coaching village as others entered who either wanted the village to be more orderly or who took advantage of the opportunities which the village offers. While Ray suggests that the spirit of innovation is still alive in the village, this spirit has been distorted and abused by those who ventured into the village with less noble intentions. The village is now filled with disreputable operations. At times, Ray Carr has assumed the role of sheriff in this village (or at least publisher of the village newspaper). As Betska K-Burr notes, he has often been a "watch-dog" of the coaching (and mentoring) industry. Ray often tried to keep the village both innovative and honest. In this role, Rey Carr has played perhaps his most important generative role as someone seeking the Greater Good.

*Fourfold Generativity:* We close with a statement offered by Vikki Brock, one of the major historians (Generativity Three) in the field of professional coaching. She refers, as I have, to the critical role played by Rey Carr in all four domains of generativity. He consistently protected the integrity of professional coaching and pointed this field toward the greater good. In other words, he was a damned good sheriff:

Rey is a true pioneer in both coaching and mentoring at the global level. . . . Not only did Rey play a huge part in the global evolution of coaching and mentoring, he played a big role in my development as a coach and human being. To me Rey Carr is a true pioneer with a generous spirit, an ability to envision the future, and a commitment to what is right. We collaborated on projects and became friends. It was his integrity and willingness to be a thought partner (as well as an instigator and provocateur) in the early days that gave me the courage to take a stand and speak out for what was in the best interests of coaching.

From the *Sourcebook of Coaching History* I published in 2012, here's what is said about Rey Carr: Rey Carr, the CEO of Peer Resources, has a PhD in metaphysics and a Masters in clinical-school psychology. In the 1970s he conducted some research into how extensively high school students were making use of their school counseling services, and found out they weren't. This evolved into an awareness of the potency of the peer group in helping each other deal with a variety of concerns. From training students to be peer mentors or coaches, it evolved into working with communities and community organizations to provide similar programs. Eventually it reached the business world by becoming a bridge between employee assistance programs and the employee. The key skills being used were listening, asking key questions, and sharing experiences – which Carr (2006, pers. com.) refers to as “natural helping skills”. In 1981 Carr co-founded Peer Resources to provide Canada-wide peer mentor resources and training for students using five- to eight-day formats plus experiential opportunities (Carr, 2006, pers. com.).

Coach resources and training were added in 1997 to support the development of a variety of coaches and coaching resources, while at the same time working to prevent the factors or conditions that interfere with natural coaching. Officially recognized by the Canadian government as an educational institution, Peer Resources also acts as a clearinghouse for relevant literature, responds to service needs of practitioners, and creates and distributes resources to enhance standards and practices.

In his role as a Generativity One coach, Rey Carr was a source of immediate support and guidance for colleagues such as Vikki Brock. In his establishment of coaching and mentoring networks, Rey provided some of his most important services as a Generativity Two steward of the emerging field of professional coaching. Vikki Brock did an excellent job of documenting these two roles. Yet, as we have seen in Rey's own critique and the statements made by his colleagues, there is a forceful presence of Generativity Three and Four in Rey's work as the sometime village sheriff and publisher. Like Lee Salmon, Rey Carr exemplified Coaching for the Greater Good.



## Conclusion

To paraphrase Rey's wife, Sarah Carr, we are all blessed to have had both Lee Salmon and Rey Carr in our life. Tragically, both are no longer with us. Each passed away within the past two years. It is up to each of us, therefore, to move forward in Coaching to the Greater Good. Both Lee and Rey would have wanted us to do so. The good wishes offered by these two men would be a clear and compelling manifestation of their generative mind, heart and spirit.

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