A Qualitative Analysis on the Client's Experience of the Propeller Model Approach to Counselling Therapy.

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Abstract

The successful development of psychotherapeutic and counselling approaches can reflect the evolution and innovation within the industry of psychological treatment. Measuring the benefits of an approach involves inquiry into how it is conducted, the practitioner conducting it, and even the setting in which it is conducted. The aims of this exploratory study are to discover if a psychotherapeutic approach, the Propeller Model Approach, serves its purpose of increasing self-awareness for clients. Such awareness is distinguished in the study as intrinsic and instrumental and aims to build on the theoretical framework that self-awareness is beneficial to the human condition. In order to conduct the study, a semi-structured interview was conducted with five clients engaged in counselling therapy after an individual online counselling session. Each session utilized the Approach implemented by the practitioner for the study who was also the principal researcher. To understand the nature of the participant experience of the Approach, a phenomenological interpretivist epistemology was adhered to. The use of abduction assisted in connecting the ontological construction of participant feedback from their interaction with the Approach to new potential hypotheses. The data of the feedback was analysed through a reflexive thematic analysis that respected the hermeneutical nature of the coding and thematization of the data. The study serves as an example of evidence-based research into a new psychotherapeutic approach and can guide practitioners interested in utilizing the Propeller Model Approach to counselling therapy or for general exploration into human identity.

Keywords: counselling, evidence-based research, propeller model approach (PMA), psychotherapy, self-awareness

Background

It can be argued that any structured therapy that is provided by an empathic therapist who facilitates client engagement through healthy behaviour, will lead to equal effects in terms of therapeutic benefits (Wampold, 2015). Considering there is an estimate of more than five hundred approaches to psychotherapy to date and that many of them are without any proven value, nor any research backing or academic support (Wootton & Johnston, 2022), it can be difficult to gauge the approach to choose when engaging with a client. The psychotherapeutic approach in this study had never been used in counselling therapy previously to this research project, besides on the researcher themselves. This experience was noted in *Living With(in) Your Ends: An Approach to a Novel Life*, which will be available in the latter half of 2023.This study thus aims to serve as the start of an evidence base for the Propeller Model Approach (henceforth: PMA) and as a guide to its implementation.

The Theoretical Framework: The Benefits of Self-Awareness

The theoretical framework for this project and PMA in general, is based on the notion that self-awareness is a value 'in itself' that can have therapeutic repercussions. The importance of this awareness can be considered to extend beyond positive mental health and well-being and include a fruitful impact on daily functioning (Sutton, 2016). It can be argued, in a Hegelian sense, that human desire is what is required for self-awareness, as self-consciousness needs transcendence of self via desire for other desires to finally culminate in a dialectic with other human beings and the world (Kojeve, 1969). It can also be argued that self-awareness can be considered instrumental in organizational terms, by allowing effective leadership from employees in virtue of maintaining clear self-awareness that cultivates satisfaction in the work environment and increased profitability for business (Eurich, 2018).

Self-awareness theory contends that awareness of self leads human beings to judge one's behaviour through personal standards, as the creation of the third-person imagery required for such standards allows for life events to be juxtaposed to a conceptual self (Libby & Eibach, 2011). Self-awareness in this sense involves attention to oneself, but also being consciously aware of one's dispositions and attitudes (Ninivaggi, 2020). For human functioning, self-awareness can be considered a necessary condition for rationalization that refers to the capacity for practical deliberation or critical reasoning (Smith, 2020). Meta-awareness is also a way of describing self-awareness, and its development can be considered to refer to the ability to self-regulate (modulate behaviour) and involve a positive relationship between otherness (i.e. the environment and other human beings) and a self that is meant to transcend self-focused needs and increase prosocial characteristics; hence the qualities of clarity and equanimity often being developed alongside mindful awareness (Vago & Silbersweig, 2012).

The key concept of self-awareness present in PMA allows it to be found within the camp of other psychotherapies which also share the importance of this humanistic concept of awareness, such as existentialist, gestalt, and daseinanalytical therapies. PMA can be considered existential in virtue of adhering to the proposition (one of six propositions for existential psychotherapy) that every human being has the capacity for their own self-awareness (Center for Substance Abuse Treatment, 1999). Such a presupposition is important for supporting the efficacy of PMA, as it considers that each human being is capable of unlocking authenticity thus one's 'true self' through self-awareness (Rowan, 2016). PMA is also gestalt in nature, as it supports the notion that increasing awareness reciprocates self-understanding by helping others to explore the world in a manner that can amplify choice and enable the utilization of capabilities (Bower, 2015). In terms of daseinanalysis, PMA shares with this approach the recognition of the existential-phenomenological 'gestalt switch', where therapist and client undergo holistic perceptual changes of worldview: clients increase self-awareness and meaning in virtue of reflection on time usage and degrees of life fulfilment, while therapists can learn how to master this for themselves and their practice (Glazier, O'Ryan, & Lemberger, 2014).

The theory behind PMA was developed by the researcher as part of their doctoral dissertation in Philosophy conferred in November 2017 by the University of Sofia's Faculty of Philosophy in Bulgaria and was subsequently developed in the forthcoming book, *Living Within Your Ends: An Approach to a Novel Life*. At its core is the notion that self-awareness in relation to the present moment measured through the usage of the PMA acting as a 'compass' for one's own identity. For this study's purpose, what is of most importance for consideration is the client's orientation to the present moment and its relationship to self-awareness.

The Conceptual Framework: The PMA Model

The PMA is organized into four areas that surround the 'present moment' in an equal fashion (above, below, left, and right), with each of the four areas involving different aspects of the human being in terms of awareness and identity called: hypostases. Exploring where clients find themselves on the model requires them having the diagram visually in front of them either virtually or with a standard sheet of paper. One notion that arises from this aspect of PMA is that with enough experience with its diagram form, clients will be able to explore their orientation on it at any time without any visual cues.The thematic map assisted in how to approach the organization of the presentation of the results. The iterative nature of thematic analysis, especially at the subsequent stages after familiarization with data, shows how the steps are not to be strictly linear but circular and rhizomatic.

The PMA diagram below, Figure 1, serves as the practical manifestation of the theoretical framework for this project. The condition of aphantasia and blindness could affect the interaction with PMA in this sense.

The design of Figure 1 was created specifically for this article with the version of the PMA model provided to research participants during similar research (Stevenson, 2022).
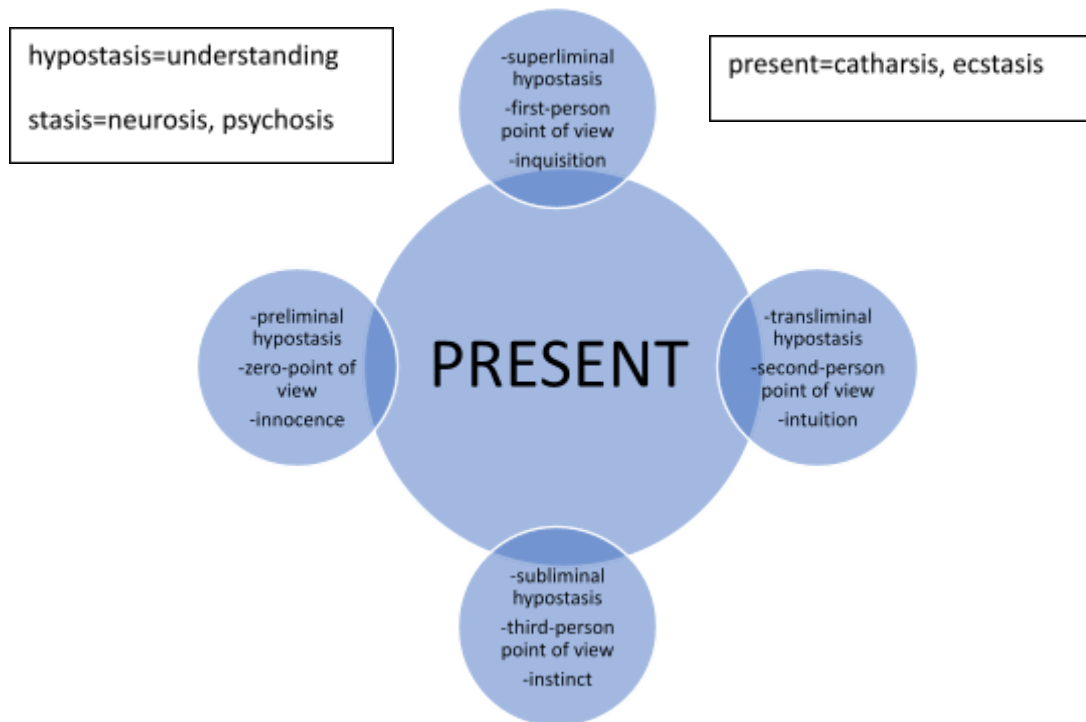
hypostasis=understanding

stasis=neurosis, psychosis

present=catharsis, ecstasis

-superliminal hypostasis
-first-person point of view
-inquisition

-preliminal hypostasis
-zero-point of view
-innocence

PRESENT

-transliminal hypostasis
-second-person point of view
-intuition

-subliminal hypostasis
-third-person point of view
-instinct

Figure 1: The Propeller Model Approach diagram

The commencement of the sessions to be researched with the clients involved explaining the different areas of PMA and their relevance. The keywords from PMA that needed in-depth explanation were found to be as follows: hypostasis, preliminal, subliminal, superliminal, and transliminal. The other terminology found in PMA could be considered standard lexicon for clients, however, if PMA is to be used with younger clients, a more thorough explanation of the concepts would be considered noteworthy. Hypostasis was informed to be understood as the 'non-reduced' conception of the human being rather than a concrete identification of the self in physical reality as a fixed object. It is a term that was informed to clients to be synonymous with 'understanding' which is a conception that considers the human being as maintaining suspension of judgment on reality and self while remaining authentic (Stevenson, 2021). PMA considers that assisting clients in interpreting themselves as hypostases rather than as reified objects is a potentially healthy conception of self, but also important for interacting with PMA. The concept of 'liminal', as found in the compound nouns preliminal, subliminal, superliminal, and transliminal, was informed to represent the contingency of human identity and served as adjectives for each of the four hypostatic areas of PMA, along with each relative perspective on self (i.e. zero-person, first-person, second-person, and third-person).

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One important clarification established with clients was to inform how one theoretically moves between the different areas of PMA. This was informed to be through a phenomenological movement dependent on cathexis. In this sense, cathexis refers to the energy required to move from one of the four hypostatic areas to another. To move from one of the four hypostatic areas to another area was informed to clients to require engagement with the present moment (the centre of the diagram of PMA). It was important to inform of this engagement as being imperative for 'getting out' of one of the four areas on PMA and into another. Being 'stuck' in one area was informed to reflect an unhealthy lack of self-awareness, and so the aim of PMA was informed to provoke clients to reflect on their orientation on the Model as a representation of their life perspectives and awareness in general. The counselling sessions explored how the clients could engage with the present moment via PMA in order to 'propel' themselves and move beyond their static existence that was symbolically 'stuck' in one of the hypostatic areas of PMA. In ethical terms, this provocation of movement was implemented so long as it was relevant to the client's life situation.

The 'propelling' concept was informed therefore to be possible through activities that involve catharsis and ecstasis (i.e. use of creativity, exercise, crying), which were terms that also required explanation at times during the researched sessions. The interaction with PMA therefore, in the session or in the client's own time, was informed to be able to initiate the propelling movement required to alleviate or prevent stasis. The identification with all four hypostatic areas of PMA surrounding the present moment were informed to clients to involve a healthy balance for self-awareness. When self-identification was found to be solely with one of the areas, it was informed this could involve a 'way of being' that reflects excess or deficiency with regards to that area; hence when a client feels 'stuck' in one of these areas the excess or deficiency of that area can manifest itself. The 'preliminal' area in terms of excess leads to lack of responsibility since one could claim ignorance through innocence, whereas its deficiency leads to lack of adaptative learning. Being 'stuck' in the preliminal area involves 'a way of being' that involves no responsibility for what one does in one's life or for others, whereas its deficiency means being obstinate and closed-minded to alterity. This hypostatic area of innocence is positive in the sense of representing learning and neoteny, but also potentially negative, as representing the area of self that can represent one's lack of responsibility in life and any perspective on oneself.

Table 1 below provides a summary of the conceptual framework for PMA and can assist in understanding how the participants interacted with it.

AREA ON PMA	EXCESS (leads to)	DEFICIENCY (leads to)	BALANCE (leads to)	OPPOSITE EXTREMITY (leads to)
Preliminal	Lack of responsibility	Lack of learning	Open-mindedness and capacity to learn and be responsible	Transliminal - Blame others Depend on others
Superliminal	Overthinking Over Analyzing Rumination	Lack of self-identity	Reasoning and rationality with healthy self-dialogue	Subliminal – Lack of reflection on action and disinhibition due to self-centredness
Transliminal	Comparing self to others	Lack of empathy	Healthy relationships	Preliminal – Lack of equitable recognition of others
Subliminal	Impulsive fulfillment of pleasures and needs	Lack of attunement with physical needs	Bodily health and instinctual control	Superliminal – over-rationalization of physical wellbeing

Table 1: Summary of conceptual framework for PMA.

Methodology

The approach to the research involved an epistemological interpretivist paradigm as the responses from participants consisted of interpretations of their therapeutic experiences of PMA. The researcher was cognizant of their own interpretations of the participant results with regards to the verbal and textual information retrieved. The interpretivist paradigm sought to gain an understanding of the nature of participant perception based on their experience which highlights its adherence to phenomenology (Al Balushi, 2018). Abductive and inductive reasoning was adhered to in the project to assist in theory creation after the conduction of data analysis.

The Ontology and Epistemology

The phenomenological aspect of the interview questions is apparent in how they aimed to extract an understanding of 'what it was like' to be a client who interacted with PMA. Phenomenology helped in the interview process by providing the means to study the human lived experience of interacting with PMA without judging the participants or including bias in their interpretations (Al Balushi, 2018). Since it is important for any education in the health professions to ensure there is maximum effectiveness from feedback, work-place learning, and clinical reasoning, it was important for the researcher to explore the participants' experiences in detail (Neubauer, 2019). The ontology of the project supported a reality based on a constructivist approach to meaning formation. The experience of the PMA was understood through the construction of the reality that was based on the experience derived from the participants in collaboration with the researcher (Al Balushi, 2018). Adopting an interpretivist phenomenological approach allowed the project to align with the notion that the participants' experience of PMA cannot be separated from their own unique world or history; hence just as PMA as a tool respects this inseparableness, the project also respects the clients as research participants through the hermeneutical phenomenological task of studying their narratives in order to understand their experience with PMA, but also its impact on their life-worlds and daily lives (Neubauer et al., 2019).

The interpretivist epistemological paradigm considers that all interaction between human beings is meaningful, thus an understanding of the meanings that were created through participant interaction between themselves and the researcher was essential for understanding the participants' social worlds at the time of the research study (O'Donoghue, 2007). For this project it was important to understand what meaning was derived from the participants through the interaction they had with PMA as a therapeutic tool, but also with the researcher as a counselling therapist. The participants can be said therefore to have attached their own unique meanings to the events derived from their interactions with PMA and this creative attachment influenced how they acted or responded to the events based on the meanings they had attached to these experiences (Evangelinou-Yiannakis, 2017).

The Role of Abduction and Induction

Abduction is a process that evaluates and generates hypotheses or 'hunches' at collective and individual levels, but also identifies and confirms anomalies in research to make sense of phenomena; hence it can be reduced to the four steps of observing and confirming anomalies, then developing and evaluating hypotheses (Saetre & Van De Ven, 2021). Abduction was utilized in the research in order to promote an exploratory openness to the research results and to theorize how PMA can increase self-awareness. This led to the development of the theory that PMA increases self-awareness; a hypothesis that aims to build on the pre-existing theoretical framework that self-awareness is beneficial to human living (Conaty, 2021).

Abduction allowed for examination, inference drawing, and development of the theoretical framework, but also involved contemplation and consideration of how the

therapeutic approach of PMA can be improved, altered, or integrated through reflections between the practitioner, researcher, theory, and data; a dialogue that promoted new themes to be identified from the results, and probing that served as crucial for the gathering of the data and subsequent analysis (Conaty, 2021). In this project there were no known theories to model on for data analysis with regards to the experience of PMA since PMA's use had never been researched prior to the study. The theoretical framework of self-awareness as beneficial to the human condition could only serve as a potential hypothesis to be abducted from the study by being inferred from the results of the client experience of PMA. The use of induction for the coding procedure, in which the codes came after data collection, thus benefitted from the abductive reasoning of the study, as induction would not alone allow for potential new hypotheses to develop from the client experience of PMA to align with the theoretical frame (Baur, 2019). Abduction therefore contributed to the building of the new theories found at the end of this research study. Over time these theories can potentially be tested through deductive construction or inductive testing in future research (Saetre & Van De Ven, 2021).

Although we will see the thematic analysis utilized was reflexive and inductive, as the codes were generated after the research was conducted to align with the theoretical framework rather than use a codebook for a deductive research plan, the project's reasoning overall was abductive in its generation of potential hypotheses after data analysis. These hypotheses derived from the inferences found in the data. Figure 2 below outlines this methodical strategy.
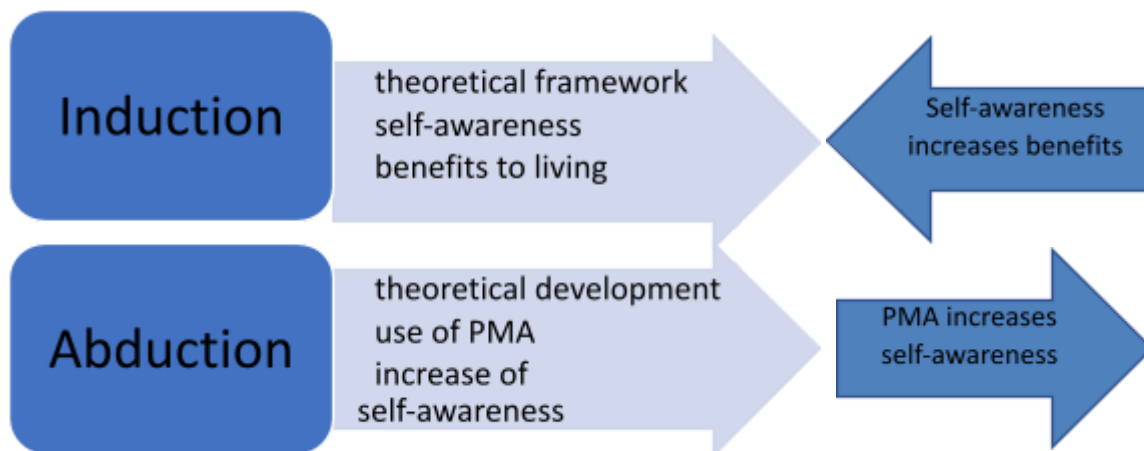

Figure 2: The Abductive and Inductive Methodology. PMA increases self-awareness and benefits of living.

Method

Sample

The PMA in diagram form was provided to participants in email prior to their session and served as a tool to assist the participants (who were also clients) in gauging awareness of themselves and their relationship with the present moment in the sessions researched. The researcher as practitioner explained the concepts and theory behind PMA directly before the sessions in which PMA was implemented in order to help the participants' understanding of the meaning and relevance of the concepts within the therapeutic approach. The application of PMA was undertaken with private clients after receiving ethical approval from the ethics board of a Quality and Qualifications Ireland accredited third-level college in the Republic of Ireland. These sessions took place online in video sessions between December 13, 2021 and January 3, 2022 with four clients based in the United Kingdom and one in Austria, who were between the ages of nineteen and fifty years of age to provide an average of 34.5 years of age. The participants involved were four males and one female, with one of the participants being employed, two in third-level education, and two unemployed. The participants received counselling on a weekly basis and had varying amounts of sessions already completed with the researcher at the time of research along with a variation of problems of living. The researcher was a practicing registered member of the British Association of Counsellors and Psychotherapists at the time of the research and the project was discussed with the practitioner's clinical supervisor. Consent was provided and received from each of the five participants via email which outlined the debriefing process to be conducted after the research interview with each participant. Careful consideration was maintained at this stage, as the seeking of consent is known to change therapy aims in manners that may enhance or prevent explorations into client development (Bridges, 2010).

Five participants were considered sufficient for the research, as this amount can be argued to be the minimum number required for data saturation in an Urquhartian sense. This form of saturation considers that the threshold was reached with five and no new codes were to be potentially found in the data, as the questions were designed in a manner that allowed saturation to be reached in conjunction with the limitations of the feedback provided (Saunders et al. 2017). There was a semi-structured interview prepared and given to each client and the interview was followed by standard transcription which was then subjected to thematic analysis.

Interview Questions

The participants were provided with the research questions after a 50 minute session utilizing PMA as its focus. The interview was semi-structured and the questions were guided by tools and scales for measuring self-awareness, such as found in Bowers (2015). The questions were provided as follows:

1) Overall, how did you find your participation with this approach?

2) Were there any areas in the diagram where you felt most connected?

3) How did you find the terminology in terms of definitions?

4) Would you consider using the approach again?

5) Would you prefer to use the diagram in-session or on your own time?

6) Would you prefer to use it in a screen-share on Zoom or have a paper sheet?

7) How does the approach function for you for intrapersonal relations?

8) How does the approach function for you for interpersonal relations?

9) How do you find the locations of all the terms in the diagram?

10) Does the diagram remind you of any other approaches or literature?

Researcher Involvement

The method for this project can be classified as 'involved research', as the researcher was a participant within the participants' experience of PMA as the practitioner. Involved researchers are considered a part of the group studied to an autoethnographic extent and have limitations for being completely objective due to data collection and its subsequent analysis involving the researcher's subjective input (Al Balushi, 2018). The purpose of semi-structured interviews is to understand themes derived from the 'lived world' that are based on a participant's own perspective. Although the interviews were conducted with live video online, the researcher did not deem it necessary to explore the paraverbal or bodily language of the participants that accompanied their responses. The data was then analysed in a thematic fashion, which was more rhizomatic in approach than linear, in the sense that the process of familiarization but also dissemination of the results did not require strict consideration of chronological time frames, but rather iterative interpretational flow.

Data Analysis

Deciding the Themes for Thematic Analysis

The themes that were considered to align most with the purpose of this project and which were subsequently analysed for the interpretations of the results, were Theme B: 'Description of orientation in PMA (intrinsic)' and Sub-Theme B1: 'Description of subjective benefits of orientation in PMA (instrumental)' (See Table 2 below). Themes A: 'Description of PMA itself as metaphor or abstraction' and Sub-Theme A1: 'Description of experience of PMA itself' resulted in serving the purpose of assisting in understanding the manner which participants viewed PMA, giving an idea of their frames of reference and insight into their abstract interpretations. Theme A informed of how the participants might have compared PMA to other tools, whereas A1 reflected results from the data that provided an awareness of how the participants viewed and interpreted the experience of PMA itself. A and A1 can be considered a reflection of the data that provides a meta-analysis on the second-order thoughts and views, opinions, and reactionary interpretations of PMA as a therapeutic tool.

The thematic analysis involved focusing on themes B and B1, the former involving a more general sense of the orientation within PMA and the values this involves 'in itself', and the latter alluding to the benefits of interacting with PMA for useful means beyond mere self-awareness. Whilst analysing B1, it was determined that the data would be best divided into B1a 'in-session benefits' and B1b 'psychoeducational benefits' as components of B1. It should be noted that intrinsic benefits are difficult to measure as the heuristic and subconscious benefits of human activities in themselves can be considered easily missed and unrecognized. For that, the indication of self-awareness itself for theme B was considered sufficient to recognize the purpose of PMA as functional in activating self-awareness linked to the notion that this is beneficial on its own.

The type of thematic analysis conducted was individually reflexive and the manner of approach was latent and inductive. It was reflexive by seeking to explore the experiences of the participants through individual researcher reflexion whilst recognizing both manifest and latent aspects of the data; the latter of which 'honed in' on interpretational assumptions which were scrutinized through Braun and Clarke's six step approach to thematic analysis (Braun & Clarke, 2006). It was inductive by deriving themes from the data post interview rather than using a codebook for theme detection. As shown above, this was theoretically based on the notion that self-awareness is beneficial to human living (Varpio et al. 2020). The induction involved a process of coding and development of themes that was directed by data content and considered a theme in the data as representing a level of response, meaning, or pattern within the data sets, which in social research can be characterized as capturing a significant or interesting aspect (Braun & Clarke, 2006).

Themes should not be research questions but should be distinct and coherent, so it was important to consider if the themes made sense, if the data supported them, if there was too much time spent on a theme, if there was overlap of themes, and if there were themes within themes (subthemes) (Maguire & Delahunt, 2017). The importance or even centrality of the themes was not necessarily reflective of the frequency of its appearance within the data as might be the case with content analysis (Braun & Clarke 2006; Nowell et al. 2017). The themes were thus more abstract entities that involved a greater degree of interpretation and integration of data than other pieces of information (Nowell et al. 2017). The coding conducted to identify themes in this project was an 'open' approach by adhering to the inductive and reflexive nature of the project. The codes identified are found in Table 2.

Theme A: Description of PMA itself as metaphor or abstraction	Sub-Theme A1: Description of experience of PMA itself	Theme B: Description of orientation in PMA (intrinsic)	Sub-Theme B1: Description of subjective benefits of orientation in PMA (instrumental)

CODES:	CODES:	CODES:	CODES:
Split	Engaging	Two areas	Noticing
Spider Diagram	Challenging	One area	Realising
Solid Vehicle	Framing	Extremities	Battling
Spectrum	Fitting	Opposites	Framing
Compass	Pushing and Pulling	Movements	Mapping
Useful tool	Magnifying	Regions	Valuing
Square box	Shaping	Alignment	Amplification
	Moving	Merge	Understanding
	Knitting together	Balance	Awareness
	Coming together		Adjustment

Table 2: The codes identified in themes.

Thematic Mapping

In order to demonstrate familiarization with the data by the researcher, a thematic map was created. Not only did this mapping allow for an intimate engagement with the data, but it allowed the researcher to stay true to the hermeneutics of the project by considering that the start and end of the research process were connected in a circular manner. This recognized that the beginning, middle, and end of the information that was prepared and collected was interdependent, as the meaning of one (e.g. beginning) in isolation would lose its true meaning if not taken in consideration with the others. Figure 3 below allowed for an organization of the themes for the project and assisted in its direction. The thematic map assisted in how to approach the organization of the presentation of the results. The iterative

nature of thematic analysis, especially at the subsequent stages after familiarization with data, shows how the steps are not to be strictly linear but circular and rhizomatic.
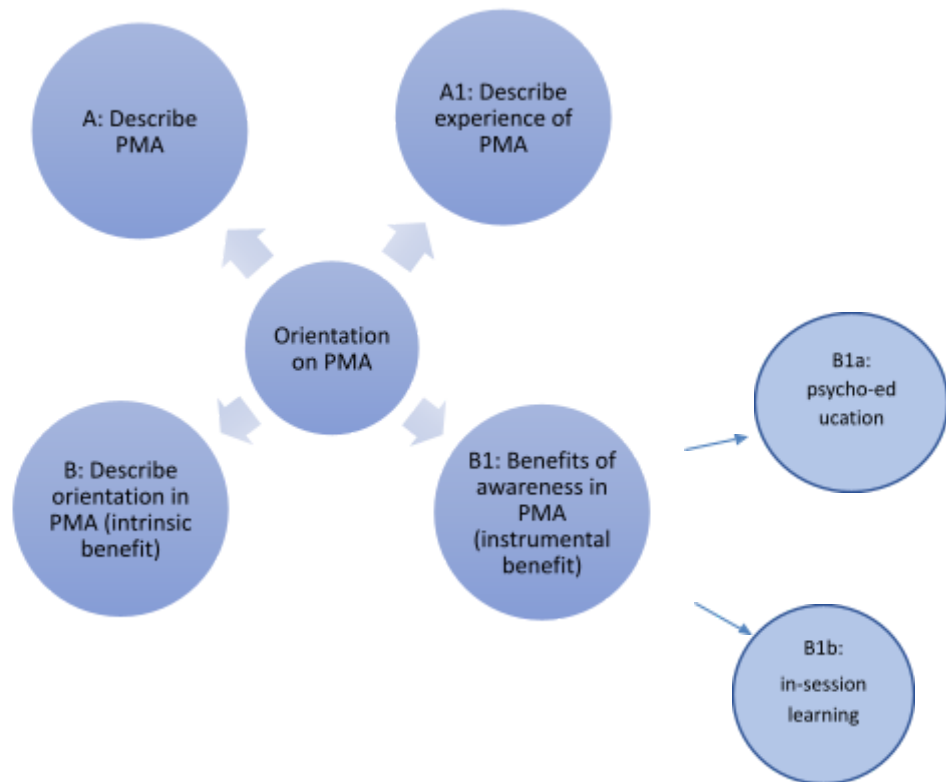

Figure 3: The Thematic Map

Results

To begin the results section, it is important to highlight how the participant experience of PMA was varied. There was an exploration into the data whilst maintaining the notion of each participant increasing awareness of themselves as being the essential aim of PMA. To first look at a piece of the transcript from one of the participants that informs of the intimate connection and contingent area between Theme B: Description of orientation in PMA (intrinsic) and Theme B1: Description of subjective benefits of orientation in PMA (instrumental), we can see the overall benefit of PMA as a therapeutic tool and the role that orientation to the present plays.

Participant TS informed:

"I suppose it is just like good reflection to see where you are and have a look at, I guess what the opposites of what those things are…for example, if you are more in the inquisition part, having a look at what the opposite of that is, I guess reflective on how you can move towards one end of the spectrum."

In this response there appears to be a juxtaposition occurring for where their awareness is based on feeling where they are positioned in a certain area. Such positioning appears to provoke thought on the other areas, in this case the opposite. Such consideration informs that for this participant, identifying with one area of PMA does not limit one's reflection of awareness to that area, rather the other areas are also considered. This reflects the purpose of PMA being successful at moving a client outside of one of the areas in the model with which they are having an affinity. TS appears to consider that their identification with the one area appears to cancel out other areas, however, it appears that such cancellation does not involve stagnation, but reflection on their movement within PMA. Such movement allows the PMA to succeed at increasing TS's relationship with the present moment in their contemplation of where they 'are' on PMA through comparison.

One way we can differentiate between B and B1 as themes, is that the former can involve notions of orientation or self-awareness thereof, as beneficial 'in itself' intrinsically in the 'here and now' relationship and engagement with PMA. B1 on the other hand considers the benefit of self-awareness instrumentally, where what is learnt in-session has a use that can be utilized in the moment. An example is that of serving the use of interpersonally communicating better with the counselling therapist in the session or psycho-educationally outside of sessions, such as communicating or being more congruent with others in one's personal life.

Analysis of Theme B: Describing the Orientation on PMA

The Intrinsic Value of Orientation

The data derived from the PMA experience itself informs the user-experience of PMA. The user-friendliness or conversely user-hostility of the PMA was expressed at times by participants. The participants conveyed the challenges in using the approach, but also the challenges the approach provoked for them to increase awareness of themselves as human beings. Participant BD reflected this, stating:

"With intuition I guess I think it works well by kind of describing where I kind of derive my values from in regards to other people I guess I think of it more of that external locus of evaluation but how much in those sort of interpersonal relationships, how much value I am deriving, how much impact that has on me, you know versus that place of innocence and from that place of innocence, and change where you know none of that can affect you coming from the relationship."

The link between intuition and values informs the participant's interpretation of the intuitive area of PMA, where awareness depends on an ethical recognition of others that activates a second-person point of view for self-awareness. Much like TS above, BD recognized the polar-opposite of an area on PMA whilst engaging with the latter.

In this case, the innocence area, which BD described as an area of ignorance where values are not yet created, but open to change. This indication of awareness for BD, in which they were considering how their value system developed through intuition and relationships with others, also shows the potential power of the ignorance affiliated with the area of innocence.

The user-friendliness of PMA appears to have allowed for insights into the interactions the participants had with PMA and their consequent orientations. Much like TS, BD also had a strong affinity of identity with areas on the PMA, and it appeared that such identification, 'in itself', was beneficial. BD stated:

"I thought the approach was not all too difficult to understand, actually starting to go through it or engage with it, it made a lot of sense, especially the top and bottom parts, you know those other ones that kind of I think I naturally engage with more. I think it made a lot of sense in those two (the top and bottom) especially, they really clicked with me and I think it was very…interesting in the way of kind of framing…those kinds of parts or those kinds of interactions between those kinds of parts or aspects of myself."

BD appeared to consider the intrinsic worth of self-awareness as indicated or provoked from interacting with PMA. The framing aspect of such identification appeared to have BD interpret their identity as 'interesting', in relation to the interaction of the different parts of PMA they identified with. Such a 'compassing' of their identity through PMA appeared to be for BD of value 'in itself'.

The Orientation to the Present

The centre of the model representing the present moment can serve as a point or area for which participants using the PMA can associate with in order to maintain an idea of their orientation on PMA. SE informed of how the present and its antithesis, 'the not present', served as indicators for awareness of time but also for location on PMA, stating:

"I have heard, definitely, the present being a good place to be. I mean I think that is why so many people meditate these days to be in the present, but it was interesting to kind of split. I suppose I have always seen it as you have, the present and then you have 'not the present', past or future, so it is kind of binary, like you are either in the present or you are not. So it is interesting to split 'not the present' into four different sections, kind of see where you are. Ya, it is quite interesting to further divide 'not the present' into four different sections."

SE alluded to the notion that PMA, in its provocation of thought on time and identity through the four different hypostases, can act as a helpful tool 'in itself' for awareness by increasing consideration of one's relationship with the present. SE provided a 'before and after' effect from subsequent engagement with PMA, stating:

"I think a lot about being in the present and meditating, but never (thought of), I sort of always thought of past, present and future, but it is interesting to split it into the 4 different categories and think about which one your kind of in in particular moments, and so ya, I think it is a useful tool."

The Intrapersonal Dimension

BD demonstrated the intrinsic intrapersonal value from interacting with PMA in terms of orientation, stating:

"I think it's useful in the sense of kind of mapping out which kind of parts, if that makes sense, are interacting with the person, where that is stemming from."

SE also informed how their engagement with PMA was beneficial 'in itself', especially in the intrapersonal sense of understanding how they feel about their situation, stating:

"I think it would be helpful because I have never thought of things in this particular way. Like how it splits the non-present into different sections. I feel like it would help me…kind of understand myself a bit better. I feel like it has already kind of helped me realise I am superliminal a lot and ya, kind of other stuff…but ya, I feel like I would like to use it a bit more to kind of see...how it made me change how I feel about things if that makes sense."

The intrapersonal dialogue displayed by SE informs of the psychotherapeutic potential of PMA, in the sense of change. Participants thus appeared to engage with PMA in their own unique ways, and this can be seen with how some appeared to relate more with the 'point of view characterizations' of the respective hypostases over the liminal labels (i.e. super-, trans-, sub-, pre-). Whether or not this reflects or affects participant interaction with PMA is of contention, however it is important to consider how awareness of orientation is taking place for the participants in virtue of interacting with PMA. IH stated that:

"it was interesting to see because I usually always focus on first person view. Maybe a tiny bit of instinct, but the other two intuition and innocence, zero person, second person, I never really actually considered them. So it gave me like two other layers…two other lenses. Two like, if I had a kind of magnification glass, but ya it gave me two magnification glasses, so I can see things I did not before."

The instigation of awareness brought on from PMA appears here to indicate new perspectives brought on in the session. IH appeared to consider this 'in itself' as having intrinsic worth by providing new ways of seeing themselves. Rather than consider how this can have instrumental value, for example, by allowing themselves to interpersonally perform better at work or maintain healthy relationships, this value appeared to be more an end 'in itself'. BD informed of how in their experience with PMA, they found value in how the different areas (hypostases) interacted, and how orienting themselves in that interaction allowed for a reflection on their affinities with the different areas, but also how the functioning of the PMA gave assent to how the areas function for BD subjectively. BD stated:

"I think specifically the inquisition and the instinct that kind of top down works really well because they seem to be the kind of main back and forth and then the other two, the kind of external, transliminal, and then the sort of innocence, they seem to be kind of at least for me especially the more push or pull within that as opposed to the other two (inquisition and

instinct) that I kind of…you know one predominates the other but they are the two sort of dominant ones. So I think that works um really well actually."

It is no doubt apparent that orientation on PMA is necessary for increasing movement and flow on PMA itself, but determining if it suffices is a worthwhile inquiry. We can extrapolate from BD's experience that orientation 'in itself' appears to be beneficial since it alludes to self-awareness as beneficial 'in itself', and we see it also benefited in CE's experience. IH also informed of how interacting with PMA was important for understanding how they communicated with themselves, stating:

"(PMA represents) key areas of one's being, and so tackling each one will, I think, each person has their own regions where they have more issues, and so ya, I think, going through those will definitely help, but you could also discover other regions which you may not have thought about, which were actually causing way more issues."

Movement within PMA

IH appeared above to be aware of the dire consequences of being 'stuck' as a stasis within one of the regions of PMA, and how issues in relation to one of the regions of PMA is descriptive of this. Self-awareness appears for IH to be a solution to this conundrum, as they stated:

"I would like to dissect each one of them, further, and tackle like each issue, like tackle the bad, with each one of them because I think that it will help you a lot as a person if you do."

IH's keen engagement with PMA is reflected in their understanding of the concepts of PMA and how it is meant to function. PMA is designed to increase awareness through a reflection on its different regions, and each region is considered to have its respective 'yin and yang' or 'positive and negative'. The PMA appears to be helpful in recognizing one's relationship with the different regions and their respective counterparts or anti-theses present within each. Such recognition can have intrinsic worth, as IH informed that PMA increased awareness and perspective, as it:

"gives me two different, two more regions I had never really thought about, and which probably shouldn't have gone neglected, so it is almost like being, building a bigger picture of yourself."

IH informed then, of how the different components of PMA, when reflected on and explored show how the whole of the PMA itself, as a representation of the human being, is greater than the sum of its parts. This reflects the inadequacy of living when feeling 'stuck' in one of the regions or hypostases. Therapist connection with the participant is crucial for the effectiveness of PMA, and if a participant is unable to make sense of the concepts within PMA itself, then therapeutic effectiveness is clearly at risk.

Analysis of Theme B1: The Benefits of Awareness on PMA

The Instrumental Value of PMA

Defining one's orientation on the PMA as an end 'in itself' with intrinsic value can be said to depend on how well PMA represents the human being in the first place. BD provided an insight into the user-friendliness of the model, which although dovetails on theme A, is important for understanding how themes B and B1 is even possible in the first place. BD informed that:

"I think it's (the display and layout of PMA) actually really good especially…because…it is that sort of battle or contrast between sort of between this 1st person, 3rd person, inquisition, instinct, I think that works and like frames it really well because it does feel that it does…mimic that sort of communication or I would say battle with those sort of two…reciprocals so I think that's really interesting and I think that function also serves really well in that case."

BD clearly showed an affinity with the hypostases of innocence and intuition, and embracing that affinity informed of a successful engagement with PMA. Such identification serves the purpose of PMA in providing intrapersonal benefits for participants that are intrinsically worthwhile in increasing self-awareness. We cannot deny the fact that self-awareness 'in itself' might serve as a 'good', however, we cannot ignore that we as human beings are social animals, and so considering the instrumental benefits of engaging with PMA should also be under consideration.

Transitioning from the analysis of data that was thematized as representing the orientation of participants within PMA and its intrinsic benefits, to the data that represents the instrumental benefits, we cannot help but recognize potential overlap. The manner therefore in which B and B1 can be differentiated was alluded to above, with B being more intrapersonal and representing subjective benefits, whereas B1 can be considered relating to interpersonal benefits that can be demonstrated either in-session with the practitioner: B1a or psycho-educationally outside of sessions: B1b. Interpersonal in this sense can be defined as how one interacts not only with other human beings but with the world in general.

Analysis of B1a: In-session Instrumental Attributes

The In-Session 'A-ha Moment – Eureka Effect'

Consideration of where one might want to be on PMA is important not only for engagement during a counselling session whilst using PMA, but also beyond the session in day to day living. This section will focus on the in-session demonstrations and to begin, we will look at a revelatory moment for TS, who informed of a somewhat 'a-ha' moment whilst engaging with PMA in-session. TS informed:

"I never thought about the spectrum between the different viewpoints provided in the model. I would like to be more on the other sides of the inquisition and intuition parts, so to be on the instinct and innocence parts."

The satisfaction of the desire 'to be' on the instinct and innocence parts of PMA would require some action on behalf of TS, and this could be considered instrumental in terms of how they engage with the world for motivational purposes. Such contemplation by TS shows how the interaction with PMA provokes thought on

one's identity in relation to their orientation on PMA. Where they want to be on PMA could be expressed as an insight that needs to be challenged by practitioners, as the idea behind PMA is to prevent any sort of fixed identity for clients with the present moment acting as a portal to provoke movement. The idea is not to be permanently affiliated with one area of PMA, whether that includes being located between different areas simultaneously or only in one area. Contemplation beyond sessions should be encouraged and TS appears to be considering a goal in relation to PMA that would need psychoeducational effort which is explored further in B1b.

We can take the information from TS as a reflection of not being content with such an affinity with only the intuition area. Throughout the sessions with the client this could be considered due to the fact that there was much worry of what others thought about the client, but also a sense of over-empathy reminiscent of compassion fatigue in taking on the role in daily life as a 'helper'. As a practitioner, it is not the role to diagnose a client in this sense or telling the client they have a 'Messiah Complex', rather through use of PMA, the role was to increase the client's awareness to help them not necessarily abandon the intuition area, but to not be limited or 'stuck' to that area in their day to day living.

The Interpersonal Dimension with Practitioner

Promoting a healthy balance and movement in PMA is the aim of its therapeutic effectiveness, and it is seen with TS that sometimes getting that movement to commence requires an awareness of where one is on PMA and where one might want to be. Creating goals and encouraging actions to get to where one wants to be on PMA should entail a movement that does not involve a 'reaching' in terms of destination, but rather, a movement of awareness through the present moment. Such awareness aims to prevent inertia and promotes a flow between the different areas of the PMA; a flow that is feasible and congruent with identifications on PMA and in one's actualized real life. BD informed of how PMA could increase their interpersonal communicative strengths, but with the practitioner during the actual session. This was reflective of the gestalt approach with the use of PMA, as the notion of challenging was mentioned by BD as beneficial for increasing communication from themselves to the practitioner and how this could increase their inter-personality. BD informed that:

"you can kind of you know go from one side to the other or once I said something you kind of pushed me to thinking about it from…in regards to intuition or instinct and just…going from one to another and then changing kind of looking at it from different points of view and having…someone kind of beside myself to not push but guide me from one to another I think is really good or like I think that one that came to mind was like a challenge, not in an aggressive way but to look at it in respect to this part or that part is really good but I think it wouldn't be bad…even after session to have a prompt or a reminder or something to…frame things. I guess that would be good too, but I think especially in session."

Analysis of B1b: Psycho-educational Instrumental Attributes

The Motivational Dimension

Recognizing one's limitations in terms of flow and movement within PMA can be considered instrumental to preventing inertia. Such a feeling of being 'stuck' or in a 'rut' can be detrimental to not only one's self, but also one's relationships. CE communicated how they wanted a healthy relationship between the hypostases of PMA through an orientation to the present moment, and this can be seen in instrumental terms. In order to be more 'useful' for others in virtue of establishing an orientation on PMA that was meant to bring about themselves as an 'end product', CE stated:

"the top one was all about all my intellectual analysing, procrastinating about it, mind. And the bottom one again, subliminal, learned behaviours…It (PMA) brought awareness of these sections and showing me kind of which ones I am using more, in awareness, brought awareness to that…tell me then trying to align these from what I am viewing as potential to get balance with these equal amounts and then to merge and join them together as an end product…To observe my part in it in the intrapersonal, and then to take from that and try and use that as in become aware of what one (realm of the four realms) I am in, and then to try and adjust that…in that present time, in the moment, now, and being in awareness. Bring good to others as it would bring to me."

CE also tended to use metaphors to describe their experience with PMA, and such analogies appeared to reveal connotations that went beyond intrinsic value. 'Moving forward' is a powerful analogy for those who might feel they are 'stuck' in life, in which their choices are limited and their progression toward any sort of purposeful meaning is prevented. CE appears to consider their experience with PMA as a way to provide instrumental value in 'moving forward' and 'propel' themselves forward. This can be interpreted as not just metaphorically speaking, but also literally speaking. The division between mind and body is diminished in this example, as moving the body forward often is required to move the mind forward as well, but also life in general. The PMA appears to be a fruitful catalyst for initiating this movement as CE stated:

"I am liking the organization now that I actually understand because I see it is only just now, is how them four parts (hypostases) of how I was trying to explain, this then has a coming together being in the four being aware of these four elements and as I see in the diagram it shows they knit together to make a square box of a solid…like end…Not a result but a solid vehicle to move forward."

Considering PMA as a form of vehicle to help us 'move forward' informs of its motivational value, and this could be said to manifest itself in lifestyle changes and in interpersonal relationships. Psycho-educationally, we see PMA is designed to be utilized as a compass that does not need to be merely used and valued in the session, but can be reflected on in everyday life situations.

The Practical Use of PMA in Everyday Life

Whether the actual PMA diagram needs to be referred to from time to time to refresh one's visualization of it for instructional or reflective purposes is needed or if it can be visually summoned when needed subjectively, is a worthy question for further PMA

development, but can also reflect one's success with the program of PMA. The latter, considering those who might be able to visualize PMA subjectively without the need of a visual aid, could be said to be those who might have established a greater affinity with it, and could perhaps be said to be more successful with using it as a tool for intra- and interpersonal improvement beyond sessions. SE informs of how they would find PMA to be a tool to be used outside of sessions, as they stated:

"I definitely think it would be handy anytime really, to kind of…notice when you are not in the present and then think ok then which…am I superliminal or transliminal, I think that it is just good to be able to use any in time."

The utility of PMA is seen here to be versatile, in the sense that at any moment in time, we could be confronted with situations where we could benefit from interacting with PMA to increase awareness of self and to consequently reflect or act in accordance with how we truly want to. Such congruence can be considered crucial for the genuineness of the relationships we engage in.

Discussion

The aim of this project was to explore the counselling experiences clients had with PMA and how self-awareness for the clients/participants appeared to be interpreted in different ways through this interaction. One of the ways that PMA can help develop or evolve the theoretical framework of self-awareness as beneficial to human living, is in its capacity to expand the notion of such awareness beyond the superliminal or intellectual realm which much scientific and philosophical literature could be said to support. The abductive reasoning within the research study allowed for the generation of new potential hypotheses deriving from the results which in turn can allow the new potential theories derived from the study to be considered for future research on PMA. Perhaps the most important of these being the specific sort of self-awareness that derives from the usage of PMA itself. Although there was evidence of PMA usage outside of sessions by the participants, more virtual connections with clients (i.e. smartphone applications, websites, and additional research) for psychoeducational engagement could be beneficial for the evolution of PMA. However PMA is not the only approach to include both directive and non-directive strategies in counselling and psychotherapy, it has been shown in this study to have demonstrated a therapeutic versatility with the participants.

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