

INTEGRAL PERSPECTIVES ON COACHING

An Analysis of Integral Coaching Canada Across Eight Zones and Five Methodologies

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ABSTRACT This article provides an in-depth analysis of Integral Coaching Canada's coaching model using Integral Methodological Pluralism (IMP). The author uses five primary methodologies and the perspectives available through eight zones to evaluate what makes Integral Coaching Canada's model unique in the field of coaching. This article is based on first-, second-, and third-person approaches to research and an original study and master's degree thesis that evaluated over 20 coaching models.

Key words: integral coaching; integral methodological pluralism; mixed methods research; zones

As integral theory has moved from the hands of theorists to the hands of those who seek to practically apply its principles, we have begun to see many fields emerge that are naturally suited for such application. Coaching is one of those fields. Yet, how can integral theory be applied to coaching such that it not only informs the field itself, but also provides methodological guidelines through which coaching models and coaches may be evaluated? What follows is an analysis of one such application.

Coaching is in the unique position to aid individuals and groups in development. As a practice, coaching involves inhabiting other perspectives. At the very least, the coach must be able to take the client's perspective, and the client is invited to take a new perspective as well and build related capacities to support this new view. It can be said that development, or growth, is dependent upon and begins with widening one's perspective. It is important then to understand how the use of perspective taking can help coaching models increase the efficacy of coaches in enabling the development of their clients.

This article is an adaptation of a study that included the formal evaluation of three coaching schools and the models they teach, with an informal evaluation of over 20 other coaching models (Frost, 2007). The following analysis uses the AQAL model to evaluate the various coaching methods of a single school.

The Integral approach simply points out that these dimensions of reality are present in all cultures, and therefore any truly comprehensive or integral approach would want to touch bases with all of those important dimensions, *because they are in fact operating in people in any event*, and if we do not include them in our analysis, we will have a partial, fragmented, and broken approach to any proposed solution. [emphasis in original] (Integral Institute, 2007)

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Indeed, as all quadrants, levels, lines, states, and types operate within each person, there is much value to be gained by taking them into consideration in the field of coaching. As such, the value of this analysis is in its contribution toward a greater understanding of how *any* coaching model can become more integral from an AQAL standpoint. Of the three schools that I analyzed in detail (Integral Coaching Canada, New Ventures West, and Newfield), one stood out as being truly AQAL across every dimension of their method, process, and training architecture: Integral Coaching Canada. This article provides in-depth insight into how this coaching school applies integral principles.

In my original study, an integral research methodology was used and multiple levels of perspective taking were employed to measure the degree to which coaching models addressed the perspectives of the coach and client, and how each coaching model incorporated AQAL principles. Findings informed the coaching models where they met, or fell short of meeting, a variety of perspectives based on the eight zones of Integral Methodological Pluralism (IMP) (Wilber, 2006) (see Fig. 1). These data can be used by prospective coaches to better understand how integral theory can be applied to the practice of coaching and to meet the needs of individual and organizational coaching.

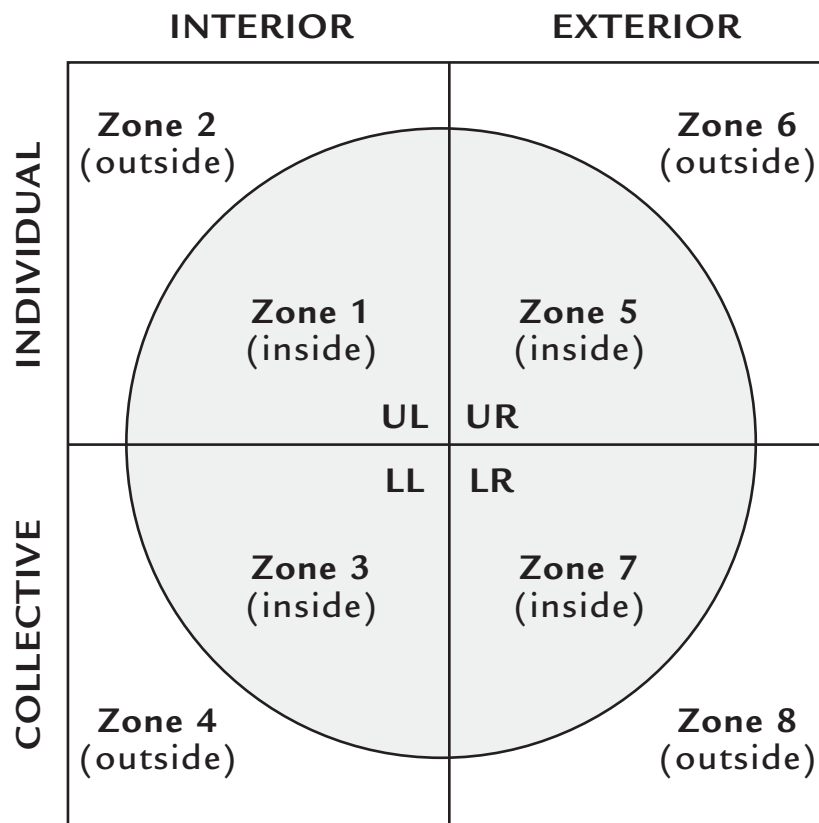


Figure 1. The eight zones. Adapted from Fuhs (2008).

The current analysis of Integral Coaching Canada and its corresponding coaching model represents a first of its kind for the field of coaching. My evaluation uses the eight major zones of IMP and uses data from first-, second-, and third-person approaches, thus allowing a three-dimensional picture of coaching within an integral context to emerge. While this analysis uses IMP as the lens through which Integral Coaching Canada is investigated, I also examine how Integral Coaching Canada is situated within the context of integral theory.

Coaching consists of at least four distinct areas that can be evaluated: the client, the coach, the intersubjective experience or relationship out of which coaching arises, and finally the method or model that informs how the coaching proceeds. By applying the eight major zones to these four areas, thirty-two perspectives surface for the analysis. In the original study, each of these perspectives was assigned a corresponding question that guided the direction of the research. The evaluation questions represented one interpretation of those perspectives and how data were analyzed. Since the completion of the study, I have gained a deeper understanding of the zones and this article reflects that understanding.

The main concern of the aforementioned study was to practically apply IMP to the field of coaching. In other words, what does it mean to ask questions from the eight zones? How can those questions enhance our understanding of coaching and further the field? How can data be obtained to support the answers given? For such an undertaking it was necessary to participate in a variety of methodologies to gather data.

The research study spanned the eight-month period of January 2007 to September 2007. The research was carried out at a master's level of education within the Integral Psychology program of John F. Kennedy University (Pleasant Hill, CA). The purpose of the concurrent mixed methods study was to better understand a research problem by uniting both qualitative and quantitative data through the use of first-, second-, and third-person methods. Two modes of first-person inquiry were used to investigate the coaching models: phenomenology, by way of my personal participation with a coach from the three schools mentioned above, and structuralism, by way of investigating my own interiority through exterior testing and outside verification in terms of developmental levels. Second-person research occurred via hermeneutic inquiry via a post-coaching interview with each of my coaches, and ethnomethodology as I both participated in and observed coaching sessions. During my coaching program, within each school I held the dual role of participant of the coaching and observer of the relationship, journaling about each of the sessions from both points of view. Third-person inquiry was done by way of empirical research into the model of each school. Research sources included any texts pertaining specifically to the school/model, and data derived from conducting open-ended interviews with experts in the model.

Based on my extensive research, I chose to further my professional coach training by enrolling in Integral Coaching Canada's Integral Coaching® Certification Program (ICCP) consisting of two Modules: the Foundation & Apprenticeship Module and the Embodiment & Certification Module. I became a Certified Integral Coach™ in November 2008. By going through this process, I gained a deeper understanding of the model, as well as personal experience as an Integral Coach™, which has given me the additional perspective of the clients I have coached and the many coaching sessions I have observed. One primary principle of Integral Coaching Canada's model is that the coach is called to bring her whole self forward in the coaching relationship. In an effort to abide by that principle, I brought the fullness of my experience forward as someone who has researched 25 coaching models, participated as a coaching client, completed the Integral Coaching® Certification Program, and become a Certified Integral Coach™. The following analysis is based on data gained via five research methodologies and evaluated across eight zones for Integral Coaching Canada.

Brief Overview: Integral Coaching Canada Inc.

Integral Coaching Canada, Inc. (ICC) was founded and developed by Master Certified Coaches Joanne Hunt and Laura Divine, who have a combined 50 years of experience in the corporate and private sectors. Both Hunt and Divine have taught in the field of coaching, leadership, and management development programs using a wide range of coaching approaches, developmental models, and adult learning modalities. Their frustration with the partial approaches that they experienced led to them construct a new coaching model, methodology, and training pedagogy grounded in integral theory. Given ICC's advanced application of integral theory, their

model is the first to be recognized by Ken Wilber's Integral Institute and has been deemed the "most sophisticated application of integral [theory]" by integral theorist Sean Esbjörn-Hargens, chair of John F. Kennedy University's Integral Theory Department. In fact, as my thesis advisor at John F. Kennedy University, Esbjörn-Hargens originally suggested that I look into ICC's approach as part of my study of integral coaching.

According to ICC (2007), "Integral Coaching® is a discipline that enables a client to become more aware of their current approach to situations, to see new possibilities and then build sustainable new competencies to achieve outcomes that deeply matter to them." This is done through direct application of integral theory.

As noted above, ICC's training includes two modules: the five-month Module 1 (Foundation & Apprenticeship) covers coaching competencies, the coaching method, and directly applies two integral lenses (quadrants and lines) to begin to define a client's unique AQAL Constellation™, which is the unique lens through which an individual looks at the world and is based on quadrants, levels, lines, states, and types. By the end of the first module, apprentice coaches are also able to identify, accept, and work with what they have come to know as their own AQAL Constellation™. This directly ties into the coach's knowledge of the types of clients she is able to work with, based on her own development. The first module is designed to enable students to work with clients using a full subject-object method (Kegan, 1994) (covered in the zone 2 section below). Regardless of whether coaches proceed to the next module, they are considered practicing apprentice coaches at the end of Module 1. Many people who work inside organizations who want to become more skillful in developing and working with teams find this module to be of great assistance. At this point the coach is also clear about the limits of her development as a coach, given that she has had only five months training, and she knows when it is appropriate to refer someone to a certified Integral Coach™.

Module 2 (Embodiment & Certification) is nine months long. During this time, apprentice coaches receive feedback on their ability to apply the full set of AQAL lenses (quadrants, levels, lines, states, and types) and participate in coaching both clients and peers. Each coach also receives coaching from course instructors, is responsible for participating in a unique personal development program based on their AQAL Constellation™, and completes written assignments. Feedback occurs in short cycles of development from a variety of sources including mentors, course instructors, peers, clients, and ongoing self-assessment.

The ICC training program is one of the few that meets the International Coach Federation (ICF) training hour requirement for a Master Certified Coach, which is 200+ hours of training, and their program is accredited by the ICF at this level. (ICF is the primary international governing and accreditation body in the field of coaching.) In the remainder of the article I explore the ICC approach through each of the eight zones. While I am not attempting a comprehensive zone analysis, I hope to highlight some of the essential ways that ICC's methodology can be understood from the perspective(s) associated with each zone. After presenting each zone I will conclude with some meta comments on what sets ICC apart from other coaching schools.

Zone 1

Zone 1 speaks to the phenomenological experience of individuals. In this case, the coach and client both have a direct experience of the coaching. For this zone, it is useful to ask: *What is the phenomenological experience of coach and client and how does the ICC model support that experience?*

While each client will have a unique experience of being coached under the ICC model, there are some elements of that experience that seem to be common to most clients, if not all. Each client is increasingly invited to look more deeply at his behaviors, thoughts, emotions, and the way he makes meaning. He is invited toward new awareness of his way of being in the world and in relation to his topic. This often results in a feeling of

diving deeply into oneself. I will provide examples throughout this article of my own experience through the capture of my journal entries during the research process when I was coached by an ICC certified Integral Coach™:

I felt like I was inquiring into my own heart and what I found most meaningful to me in my life. My coach kept taking me deeper, though never too fast or too far for me to adjust. I came away from the experience feeling like I had been met in the place of my darkest interior; like someone was holding a flashlight, and my hand, as I kept uncovering more of myself and bringing it to the surface to show to us both. (Frost, 2007, p. 295)

The above quote illustrates another common experience for clients: a feeling of ownership of the process. Because coaching is a dialectical experience and the ICC model has particular ways of fostering that process (covered in zone 3), the client's feedback and participation are crucial.

The model provides two functions for attending to the interiority of the client. The first is Looking AT the client, which attends to assessments made by the coach, and is covered under zone 2. The second is called Looking AS the client, which is a resonance that the coach experiences with the interior of the client.

Looking AS the client... is largely an emotional resonance, but it is a resonance with any type of prehension that you find in a person's interior so it includes resonating with their understanding of the world, not just their feelings about the world; and it is a transcendental awareness perspective, if that's what the client has available in their phenomenological field; and a trans-emotional awareness. It is basically resonating with whatever interiors are available in the client. (Ken Wilber, personal communication, February 20, 2009)

Looking AS is entering the world of the client through the client's eyes. As is implied, Looking AS the client is a first-person experience of another's first-person experience. This process is covered more fully in Laura Divine's article, "Looking AT and Looking AS the Client" (pp. 21-40 in this issue). The focus of any coaching work is rooted in what deeply matters to that client at that point in his life. This encompasses understanding the client's longings, desires, and vision along with hearing and feeling into the client's disappointments, frustrations, pains, and reactivity associated with their coaching topic (ICC, 2007).

The coach is asked to feel into the arising opportunities in a client's life *and* the pain the client brings forth as they wrestle with their coaching topic. This is done through a process of redirecting attention away from assessing the client and sensing what it actually feels like to be living as this client, with this particular way of being and topic, at this particular juncture in their life. This is a profound experience for both coach and client. ICC describes this process as "becoming like soft clay," allowing the client to leave his impression in the mind-body-heart of the coach and to do this without unhealthily merging with the client (Joanne Hunt, personal communication, February 27, 2007). For the coach, a high degree of vulnerability and presence must be brought forth. Each coach is taught to monitor her own interiority by feeling into how open, flexible, vulnerable, and available she is in any given moment. The coach stays aware of her own emotions, body sensations, and thoughts while also attending to the reactions of the client. The result is often a feeling of being deeply present to one's direct experience while simultaneously being deeply present to the direct experience of another. As this is reflected back to the client, clients often feel profoundly seen, heard, and most importantly, *felt*. The client has the opportunity to feel fully met by someone, sometimes for the first time in his life.

I felt a profound connection to my coach, and felt seen in a way that was beyond what I expected. I felt an immediate connection to her as her tone and manner were incredibly inviting and authentic. I found myself completely non-defensive and curious about her insights. I always felt like she was on my side. (Frost, 2007, p. 263)

As this quote illustrates, the client is asked what he is feeling, thinking, and sensing during this process, and as that information surfaces, the coach is able to increasingly enter the client's world, and to increasingly *see as* the client.

Another way that ICC coaches feel into the direct experience of clients, and reflect it back to the client, is via the use of metaphors. Metaphors are used to describe a client's Current Way of Being (CWOB) in the topic, including language, perceptions, behavior, and response to stimuli, and also to describe a New Way of Being (NWOB) in the topic that represents shifts across language, perceptions, behavior, and response. Metaphors have the capacity to evoke emotion, and there is often an emotional response to the metaphors that are initially presented by the coach. While metaphors are, by their very nature, limited in expressing the "all" of a client's way of being, Integral Coaches™ are skilled at continually shifting the base metaphor to encapsulate more and more of what arises for the client in relation to their topic. The metaphors can be seen as a story that continues to be told through the duration of the coaching relationship. Moreover, the metaphors, as story, are told by both the coach and client. Filling out the metaphors, as a relational process, is covered in zone 3. This is also more fully explored in the "Transformational Conversations" article in this issue (pp. 69-92).

The client works with the ever-deepening metaphors over the duration of the coaching relationship. Often the client's reaction to the CWOB metaphor is a feeling of pain, vulnerability, sadness, and sometimes humor. According to ICC, seeing your own self-organizing system is critical in the developmental path. Parts of this seeing can be both liberating and disturbing. The pain is associated with the client seeing the limits of his CWOB, usually within the context of his coaching topic, and relative to his deeper intention. The joy can be related to many aspects, including acknowledging that the client has gotten to this point because of the skills and capacities of his CWOB, being deeply seen and honored by his coach, and feeling more freedom because he can now see his "way." This includes seeing how the inherent limits, or boundaries, in one's current way of manifesting has actually helped bring about the coaching topic (ICC, 2007).

When I first started working with my CWOB metaphor, I remember feeling a sense of sadness and frustration that this was how I was living my life. But I also had a sense of relief at finally feeling understood and seeing how this way of being was creating the problems I was having in my topic. Over time I began to simply laugh as I saw my CWOB come up over and over. What can you do but laugh? (Frost, 2007, p. 296)

Working with the CWOB metaphor can be disorienting and uncomfortable; yet, honoring the history of the CWOB is an important step in working with it fully. "This coaching method also honors history, honors who you have been that has gotten you to this point, without us, just fine; and there's something in that that's very powerful for the client" (Hunt, personal communication, February 27, 2007). There is also an opening and letting go that occurs as the client begins to shift from his CWOB toward a NWOB in the topic. Over time the CWOB will evoke less pain, and more humor, as the client gains some distance from that way of being and begins moving toward the NWOB metaphor.

The NWOB metaphor represents the greater possibility longed for by the client. As the client begins to embody aspects of the NWOB, there are often feelings of relief, excitement, and a greater sense of personal meaning

and fulfillment. Eventually the client shifts in his way of being in the topic, as moving from CWOB to NWOB reaches a critical mass. As this happens, the client sometimes experiences a sense of wonder at how easily the topic seems to resolve. This sense of ease is directly related to perspectival shifts that the client has undergone while moving from CWOB to NWOB (covered more extensively in zone 2).

The coach also has a direct experience of working with her own way of being. The coach's way of being can profoundly impact the client. This is one of the reasons each coach is taught how to monitor her own phenomenological experience even while feeling into another's first-person experience. Coaches often experience a high degree of compassion and empathy for their clients as they feel into the client's world. Each Integral Coach™ has experienced—and continues to experience—this journey first-hand.

The horizontal and vertical developmental structures, inherent in an Integral or a fully AQAL model, provide a map to ICC coaches that allows more capacity for compassion to grow as they comprehend and sit in the wider Integral frame. It also enables the coach to interact with a client in a way that fully meets them (body, heart, and mind) as the coach arrives from a place of regard, love, and appreciation. The Integral backbone allows for both profound connection and skillful navigation of the territory. (ICC, 2007)

In ICC's training, the coach becomes accustomed to the vulnerability of offering insights as a response to what the client has shared. This sense of vulnerability is akin to the vulnerability felt by the client as he allows more of himself to be seen by the coach.

Zone 2

Zone 2 is an exterior view of an individual's interior experience. In this case, it is an exploration of how an individual's interpretive structures and meaning making contribute to that individual's interior experience. For zone 2, the guiding question is: *How are the structures of development (vertical and horizontal), of both the coach and client, attended to in the ICC model and coaching relationship?* The model provides two major tenets that speak to attending to these structures: applied AQAL methodology and subject-object theory (Kegan, 1994).

The AQAL Constellation™ is part of ICC's applied AQAL methodology and is comprised of information derived from six different lenses based on quadrants, levels, lines, states, and types. These six lenses assess vertical and horizontal structures of an individual. Each coach undergoes extensive training in assessing the AQAL Constellation™ of individuals (including her own) in the Looking AT function. By Looking AT the client, or applying the six lenses, coaches are provided with an integral understanding of the client's worldview, and how the coaching topic is viewed within the wider framework of that worldview.

Using the "quadrants lens," an assessment is made of the quadrant an individual generally orients from. ICC has comprehensively defined the way an individual sees, speaks, and behaves when orienting from each quadrant, as well as how each quadrant views, experiences, and interacts with the other quadrants.¹ For example, some individuals will naturally approach a coaching topic from the space of the Lower-Left (LL) quadrant and would therefore generally filter everything through the lens of shared meaning, belonging, and inclusion. For example, an individual orienting from the LL quadrant would look at content associated with the Upper-Left (UL) quadrant and inquire into what is personally important through the lens of the larger vision of the community or group. This involves being able to Look AS the client and see through their eyes. The quadrants lens is also used to assess capabilities across lenses (Looking AT).

The “levels of consciousness lens” addresses a client’s center of gravity—how meaning is made, what is valued, and how the client defines himself and seeks fulfillment. ICC has mapped each level in terms of client language, reasoning, perspectives available, behaviors, and what the individual comes to discover as he transitions from one level to the next (i.e., vertical transformation).² In this way, there are particular criteria that the coach looks for when making an assessment. In keeping with integral theory, developmental growth is seen as occurring holarchically, where the previous stage is transcended yet included in the next stage of development. The cycles or phases of development include identification with the level, developing competency in the level, and then disidentifying with the level as it becomes too restrictive for further growth or possibilities. For ICC this movement is identified as *wobbly* (early identification with the level), *solid* (stabilization within the level and development of competencies), and *disintegrating* (disidentification and integration).

The “lines of development lens” addresses an individual’s growth across six lines. Lines of development are used to help assess the client’s way of being, current capabilities, and challenges. Lines assessed in the ICC model occur in the UL quadrant and include cognitive (the awareness of what is); somatic (mind/body awareness); interpersonal (awareness of how one relates to others); spiritual (awareness of connection to something greater than oneself); moral (awareness of what to do); and emotional (being able to access and healthily work with the full spectrum of human emotions).³ Lines are crucial in terms of the client’s coaching topic and are always assessed with the topic in mind. ICC generally uses three levels to determine line development, which include low (egocentric, pre-conventional), medium (ethnocentric, conventional), and high (worldcentric, post-conventional). There are specific criteria detailed in ICC course materials that match these designations, making them a more objective evaluation.

The “states of consciousness lens” follows the states an individual has access to through daily life. ICC uses states as a further way of calibrating the overall CWOB of the client, and to refer to the experience the client may be having across any of the quadrants.⁴ States are generally impermanent and are not indicative of a client’s center of gravity; however, they can hold important clues about types, orienting quadrants, and general way of being. This is because the client will interpret any state experience based on his overall level of consciousness, the quadrant he orients from, and the type structures he is most affiliated with or defined by. Coaches assess clients based on what states the client generally inhabits, such as high-energy resourceful states (invigorated, confident, joyful), low-energy resourceful states (relaxed, peaceful, serene), high-energy unresourceful states (angry, fearful, anxious), and low-energy unresourceful states (depressed, exhausted, apathetic), as these day-to-day states usually have a direct impact on the coaching work at hand. However, coaches are also aware of and use other state experiences to enable clients to feel into and develop wider aspects of themselves. These more extraordinary state experiences, such as meditative and contemplative states, are also part of the training process for Integral Coaches™.

In addition to using the quadrants as a type lens, ICC uses two “type structure lenses”: the Enneagram lens and the gender lens. ICC has developed rigorous materials for using the Enneagram lens in coaching work.⁵ The “Enneagram type lens” is used to gain a better understanding of preferences for behaving, underlying issues, orientation to past, present, or future, coping strategies, compensating beliefs, and lost essential qualities. The Enneagram provides useful information about personality structures and overall tendencies of behavior/response. It also yields information on what happens when individual personality types disintegrate into unhealthy perceptions and behaviors due to increased stress as well as what happens when these particular type structures integrate to healthy and more self-actualized behaviors with healthy development over time.

The “gender type lens” speaks to ways of being aware and ways of perceiving along masculine or feminine styles. While it is true that each individual has access to both masculine and feminine qualities, individuals generally operate from and develop in a preferred gender type. This is not necessarily aligned with sex type (UR: male or female). ICC teaches coaches how to assess gender developmental levels and competencies available to a client through the gender lens.

As covered in zone 1, the AQAL Constellation™ is a comprehensive map that promotes both Looking AS the client (looking out to the world through the client’s eyes) and Looking AT the client (as traditional assessment tools do). The two functions of Looking AS and Looking AT are intricately entwined, as it is through the assessments of both horizontal and vertical structures that the coach can begin to directly feel into the client’s way of being. The assessments form the matrix that holds and supports the process of dropping down into a felt sense of the client’s world. This is an important point because ICC holds that coaching will only be as effective as the coach is able to comprehend, feel into, and have a sense of the world as the client does (Looking AS), as best as a distinct “other” can, while also being able to objectively see the client (Looking AT). The Looking AT/AS approach enables the Integral Coach™ to work with a client both meaningfully and rigorously.

In addition, the Integral Coaching® model and its use of these six lenses is brought to life through subject-object theory and a transcend and include developmental approach. ICC holds that by developing a relationship with a client’s CWOB, a client can work with that CWOB as object, which can then become integrated over time. The CWOB manifests from a client’s AQAL Constellation™, which is initially invisible to the client. It is simply the way he sees the world, oneself and/or his topic, takes action (behavior and speech), and checks for results based on that same perception. Integral Coaching® leverages the past by inquiring into the ways of “seeing, going, and checking” that have served the client in his CWOB.⁶ *Seeing, going, and checking* are the terms ICC uses to describe the primary competencies that have been built over time, given this way of being in the world. A client’s way of seeing refers to the perceptions that result from how an individual thinks, feels, and intuitively. A client’s way of going indicates what an individual says and does. A client’s way of checking includes the results, outcomes, or consequences an individual looks for to determine or assess how things are going or how he is doing. ICC uniquely honors the structures of subjective experience as a formal step in the coaching process. Because ICC is helping the client to move from identification with his CWOB to seeing that CWOB as object, part of the process lies in recognizing how the CWOB has been advantageous and necessary in the client’s life. In this way there is a strong emphasis on honoring the client’s historical or past-based construct. ICC contends that the reason change is often not sustained in most attempts at transformation and growth is that the individual’s structures are resilient and re-create what has always been known, even in the face of new insights on the part of the client. In other words, a client can take on new perspectives or goals, but their way of carrying them out will be greatly informed by the strength of the clients’ well-developed and reliable CWOB, including the “muscles” associated with this way of seeing, going, and checking (Hunt, personal communication, February 27, 2007).

For the client, there is a tension between the *past to present* and the *present to future* as he moves from identification with his CWOB to identification with his NWOB. “There is an exquisite developmental tension between the ‘who have I been up until now’ that manifests as my CWOB and ‘the higher possibility I now hold for myself’ that is evidenced by a NWOB” (ICC, 2007). This developmental tension is normal and will persist throughout the coaching relationship as the coach helps the client to integrate aspects from his CWOB, by leveraging wisdom (integrating the past), helping the client to see new possibilities (future), and develop capabilities in his NWOB through integrally-designed cycles of development (present). The coach has the role of making sure this tension is kept at a level that is conducive to development for the client.

The client tends to experience a gradual awakening to the structure of their way of being, including their way of seeing, going, and checking. The client begins to see how his way of relating to the topic, and to the self within the context of the topic, directly affects the coaching topic itself. Clients come to see how the topic arose in the first place. As the client starts to see his CWOB increasingly as object, he will see the CWOB arise in actions, thoughts, and how he relates to self, others, and the world at large.

The client is also working on building a relationship with a NWOB until it becomes subject. The metaphors (introduced in zone 1 and further expanded in zone 3) that describe the client's CWOB and NWOB begin to serve as two landmarks to navigate new territory. By using a metaphor, the client has the opportunity, perhaps for the first time, to see his CWOB from the outside-in. The metaphor offers the client a tool toward gaining objectivity. By working with a CWOB metaphor and moving toward a NWOB metaphor that truly encapsulates the essence of what the client desires, the coach helps the client transcend and include the CWOB into a new one that fully supports the client's coaching topic.

The NWOB supports the client's topic and a healthier development of an expanded AQAL Constellation™. The NWOB includes healthier aspects of the CWOB and represents a wider view that encompasses new possibilities and competencies embodied in a wider structural lens.

The client recognizes that if they were fully manifesting this New Way of Being, their coaching topic would be easily supported. A client can also directly see how aspects of their Current Way of Being prevent them from moving forward and sustaining change in the domain of their coaching topic. (ICC, 2007)

Over time, the coach supports the development of competencies associated with a NWOB (transcend) while continuing to develop effective ways of working with the CWOB (include). This process, enabled through a uniquely designed coaching program, contract, or agreement (covered in zone 6), is again deeply informed by integral theory. Moving toward the NWOB expands a client's AQAL Constellation™ over time. "Regardless of the growth and change in a client, they will continue to have an AQAL Constellation™; it has simply grown, widened, and adapted, yet still all on behalf of what is deeply meaningful to the client" (ICC, 2007). By working directly with the metaphor, the NWOB becomes subject and the cycle continues.

The same structures are applied to the coach. While there is a degree of objectivity in assessing a client's AQAL Constellation™, as the methodology provides, there is also the fact that the coach can only process that information through her own unique lens or AQAL Constellation™:

The coach develops the ability to skillfully be aware of their own "pulls" based on their AQAL Constellation™ and to experience it as distinct from their client's so that they stay accurately attuned to the environment. They are trained to become more aware of their own distinct reactions to inputs and distinctions from the environment while remaining grounded in the Integral Coaching® method. (Hunt, personal communication, August 7, 2007)

The development of a coach's way of being occurs through the many interrelated paths of ICC's Integral Coaching® Certification Program (ICCP). The first critical path involves identifying and understanding the manifestation of one's AQAL Constellation™— its strengths, developmental challenges, and shadow issues.

Another related path involves being coached through various cycles of development during the training program, including an intimate and powerful “transcend and include” development journey for each coach. Assignments are also completed to link the coach’s coaching work with their development as their CWOB grows into a NWOB over the term of the ICCP.

Upon graduating from ICC’s program, the coach has a clear understanding of her own AQAL Constellation™ and how it affects her coaching from both strength and limitation perspectives (Laura Divine, personal communication, February 22, 2007). Because the coach is well-versed in how to shift from identification to dis-identification, she is more readily able to help others do the same.

And, of course, the key development path is the process of becoming an Integral Coach™, including all the related competencies that coaches will need in order to enter the complex field of professional coaching. The coach is expected to attend to their subjective experience, including a sense of openness, appreciation, integrity, sensing ability, intuition, honesty, groundedness, and compassion. Additionally, there are ICF-regulated competencies that the coach attends to throughout the coaching process. Each of these competencies exists across all four quadrants.⁷ The competencies are in alignment with ICF standards, although they have been expanded in the ICC model to reflect an integral understanding of each competency. The 11 ICF core competencies are: 1) adhering to ethical guidelines and professional standards; 2) establishing the coaching agreement; 3) establishing trust and intimacy; 4) developing coaching presence; 5) active listening; 6) powerful questioning; 7) direct communication; 8) creating awareness; 9) designing actions; 10) planning and goal setting; and 11) managing progress and accountability. These competencies will be revisited below in my discussion of zones 4, 6, and 8 as they relate to those quadrants.

From an UL-quadrant perspective, let us briefly look at ICF competencies, each of which requires the coach to take an exterior view of interior experience. ICC coaches are expected to understand and apply the ICF standards of conduct and ethical guidelines, to understand the differences between coaching and other support professions, to monitor those boundaries within the coaching relationship, and to have the ability to pick up somatic cues, including witnessing one’s own sensing body. In establishing a coaching agreement, which is simply the formal agreement between coach and client that governs the parameters of the relationship, the coach has the responsibility of having a deep awareness of her own limitations and strengths. In establishing trust and intimacy with the client, the coach is expected to have an intimacy and care of the self, and to develop a deep appreciation of the human experience, including its joys and struggles, each of which call for a witnessing of interior experience.

In developing coaching presence, coaches need to access and trust intuition, or one’s inner sense of knowing, and to reflect on how that inner knowing is shaped by their AQAL Constellation™. For active listening, the coach must have a capacity for deep silence within the self in order to create space to hear others; an understanding of her own way of being so as not to confuse or merge herself with the client; and an ability to listen to her own deepest self, which gives rise to the capability of listening for deep voices within the client.

For powerful questioning, the coach should have the ability to deeply question herself and inquire into her own life, and an ability to access first-, second- and third-person perspectives in an effort to separate her own perspectives from those of other. Direct communication requires that the coach have the ability to name and work with her own strong emotions; the ability to sit with both silence and talking; and to build the internal capacity for direct feedback, including that which occurs through being coached. Creating awareness requires

the coach to integrate, evaluate and interpret multiple sources of information and to “differentiate between one’s own awareness and awareness in others.”⁸

In designing actions, the coach must be able to determine which types of actions she tends to prefer/not prefer or to design/not design, and to look objectively at those preferences. The coach must understand and be aware of her own tendencies of planning and goal setting, pushing for results, and the value of other ways. Finally, the coach must be aware of her own reaction to feedback and accountability so as to avoid projection of that reaction onto the client, be aware of her own tendencies toward enforcing accountability, and have the ability to sit with strong emotions as she manages progress and accountability in others.

There is a way that a coach processes information whether they realize it or not. As an Integral Coach™, each person needs to develop insight into his current patterns while also building the ability to hold the tension of developmental non-equilibrium in themselves and on behalf of their client. To do this healthily, coaches need to be with the non-equilibrium that the client is experiencing without merging with it or losing distinct perspectives (Hunt, personal communication, August 7, 2007).

Divine and Hunt hold that in order to embody the capacities necessary to be a certified Integral Coach™, one must, at minimum, be able to hold a third-person perspective and have the overall level of conventional/achiever (orange altitude), moving toward the post-conventional/individualist level (green altitude) (Divine and Hunt, personal communication, February 22, 2007). From ICC’s perspective, it is only as an individual begins to enter post-conventional, Kegan’s fourth-order consciousness that enough of the integral map comes “online” (i.e., embodied awareness) to be used in full, elegant service to a client.

These minimum requirements are linked to the self-reflective abilities associated with early orange altitude. Until the coach enters orange altitude, she does not have stable access to the perspective that people interpret situations differently, or the ability to step back and review her own behavior, interpretations, expectations, standards, and so on. This minimum altitude requirement is what is required to begin having access to the capacities needed to Look AS and to Look AT the client. Yet to fully comprehend a client, Looking AT their AQAL Constellation™ and then Looking AS the client based upon their AQAL Constellation™—and doing so with a full appreciation of what the aspects of these constellations actually look like and feel like—requires access to a post-conventional/strategist (teal altitude) cognitive capacity. This is important because to fully see, understand, and appreciate the client and their AQAL Constellation™ requires the capacity to take perspectives on perspectives on perspectives, as well as having an integral understanding of development. Therefore, while a coach does not need to be living from a teal altitude to provide valuable coaching services, as a coach’s experience, perspectives, and capacities grow, so does their ability to serve a wider and wider first-tier and second-tier clientele.

Lines are also addressed for the development of a coach’s way of being, in much the same way that development occurs for the client.

When we look at the development of our coaches, we’ve defined the ways of being associated with the mind of a coach, the heart of a coach, the body of a coach, the relations of a coach, the spirit of a coach, and the morals of a coach. These are core areas of embodiment in developing the way of being of an Integral Coach™. (Divine and Hunt, personal communication, February 22, 2007)

ICC helps coaches identify lines that are noticeably low and requires a certain minimum level of acuity for certification. Additionally, the coach uses state and type lenses to clarify her AQAL Constellation™ and identify the set of competencies needed to embody her NWOB as she steps into the complex field of Integral Coaching® and the coaching relationship.

For the coach, the model contains checks and balances to ensure she is frequently assessing her own interiority. For every coaching conversation, there is a process of self-assessment that requires the coach to refer back to her own experience. The ICC coach I worked with during my research described self-inquiry in coaching as “both demanding and difficult, but also profoundly rewarding in that it changes her way of being in the world” (ICC Coach, personal communication, February 22, 2007). She explained that during the course of coaching, she has ample opportunity to engage in her own development by looking deeply at both her successes and challenges. But more than anything, ICC’s Integral Coaching® model provides the structure from which she can assess that growth and the structure it takes. In her opinion, the model views the coach as bringing her own perspective, experience, talents, and shortcomings to the table, which provides a place where she can grow, contribute, and make the desired impact while honoring the entirety of who she is.

Zone 3

Zone 3 addresses the “we space” between coach and client. It is the subjective experience of that space as shared by both individuals participating in the coaching work. In other words, it is the place where the individual experience of each intersects, and is therefore true for both. For this zone the guiding question is: *What is the nature of the mutual resonance (thinking, feeling, sensing) between coach and client in regards to the intersubjective container and coaching relationship, as supported by the ICC model?* Thus the focus is on shared meaning between coach and client and their dialogical encounter.

The coaching relationship is the primary vehicle through which the client develops. It is the place clients bring their desires, pain, hopes, and difficulties. The shared experience between coach and client varies from relationship to relationship, given the complex intersubjective space of two AQAL Constellation™ manifestations. It is a coming together of two people on behalf of the client and their coaching topic. It is the dynamic between the two that allows the rich coaching terrain to develop. At times this terrain may be challenging, humorous, powerful, or even silent. The relationship is an organic container that is shaped by both the client and coach, and is informed by the experience of the client, as he progresses in the coaching work. Within that container the client is supported by the coach during periods of discomfort, joy, worry, resistance, paradox, opening, letting go, desire, and emergence. The client has the opportunity to experience, sometimes for the first time, the feeling of having someone deeply resonate with their unique way of being in the world. This offers a meaningful sense of connection to another that allows the client to feel comfortable in venturing forth with an ever-widening sense of vulnerability. The coach also comes forward with vulnerability that is strengthened by the shared space, as the coach offers insights and perspectives that often land powerfully with and for the client, but sometimes do not. The coach steps into the shared space and invites the client to do the same, making the process of coaching an intricate give-and-take relationship.

While relative experience and being grounded in a particular methodology help shape a coach’s way of being, ultimately the effectiveness and power of the relationship itself will determine the success of the coaching engagement. Basic compatibility is a must for both coach and client, yet the feeling of compatibility rests within the broader structure of the methodology. Resonating together or having a sense of compatibility is a manifestation of how the coach and client’s AQAL Constellations™ come together and interact in a relationship. Coaches must be able to enter the client’s perspective, to feel into what it must be like to be this human being (Looking AS the client). If the coach is unable to meet the client in this space, to see from the client’s perspec-

tive, or to generate compassion for the client, then basic coaching compatibility cannot be met. Likewise, a coach who has an AQAL Constellation™ that is very similar to a client's may feel a deep connection and sense of compatibility, but without the ability to view the client objectively (Looking AT the client), possibly biasing the coaching. In this way compatibility between coach and client is actually based on numerous aspects, not simply the question, "Do we like each other?"

A useful metaphor for the dynamic between coach and client is caving. The coach is the guide, showing the client how to navigate the descent into the cave, which is the deeper territory of the client's life, wherein the topic rests. Yet both are connected to the same ropes and carabiners. Every pull on the rope, from either party, is felt by the other and just the right amount of tension in the rope is desired. In the same way, the coach guides the client into ever-deepening awareness of her way of being in the world and in the topic. In caving, it is through one's body weight that the other is supported and held. In coaching, the coach brings his full self forward, using all of her weight, so to speak. The coach is pressing in with her presence, creating an experience of support for the client, yet is also supported by the client as he meets the coach in the unknown. By gauging the breadth and depth of the conversations and practice design, the coach keeps just the right amount of tension in the rope between the past (who the client has been up until now) and the future (who the client is becoming). In the relationship, it is as though both parties carry flashlights. Insights are not the exclusive domain of the coach—it is through the arising perspectives of both coach and client that the experience deepens, and new insights are yielded to both. In much the same way, every conversation is a co-creation between the coach and client.

The coach is guided in every conversation toward the ultimate intention of the client. As the relationship deepens, the bond of trust grows and the relationship is given sustenance to go even deeper. It is through the constant give and take, the play between coach and client, that the coaching experience becomes uniquely personal. There exists the possibility for a deep sense of intimacy to arise in this give and take, as the client and coach face the unknown together. During this journey the client is held and supported in a non-judgmental container by another, who has traveled his own unique transcend and include developmental journey. Sometimes the coach will lead, but as the client grows into his NWOB, the client also leads. As the client begins to see shifts in his approach to his topic, the relationship shifts to support the client in becoming more self-authoring, in taking more of the weight of the relationship.

In caving, the right equipment can mean the difference between life and death. Similarly, a strong coaching methodology can mean the difference between long-term sustained change and short-term behavioral shifts. In much the same way that that the metaphor of caving describes the shared experience of coach and client in Integral Coaching®, metaphors provide a rich texture of shared language and meaning in which the coach and client can explore the client's way of being in their coaching topic (covered in depth in the zone 7 section below). The process of arriving at the right metaphors—through reshaping what is originally offered by the coach—is a profoundly dialectical process that creates a bond built on trust, intimacy, and an aura of co-created transformation, which shapes how each experiences the other in a relationship.

I find that when [the metaphors] are a bit off, that even creates a greater sense of bond and understanding because we have to work together to shift that, so that it feels like it's accurately getting that person. I would characterize the experience...as one of real intimacy, in that we were to some degree at or near the essence of [the client], in this topic. (ICC Coach, personal communication, July 5, 2007)

Getting to the essence of the client and topic can occur through the co-creation or shifting of the metaphors that are first introduced by the coach. This process has a direct effect on the success of the engagement, which

is why telling the story of the metaphors continues across the entire coaching relationship. Both the coach and client enter into the rest of the coaching work with shared meaning and a shared vision for where the client is ultimately headed. “In sum, the metaphor process is both a hallmark and a demonstration of the model’s intelligent, sensitive, productive, and LL-supporting design” (Clint Fuhs, personal communication, November 19, 2008).

Zone 4

Zone 4 looks at the outside of the relationship between a coach and client. It seeks to understand the components necessary to build that relationship. The guiding question for this zone is: *What does the intersubjective container look like from a participant-observational stance, and how is that container cultivated by the ICC model and coaching relationship?* Thus, this zone highlights the cultural context and how the coach and client interactions are informed by social norms and dynamics. This context includes the shared cultural structures and patterns between coach and client.

From the exterior, coaching often looks like a very intimate conversation. For ICC, there is a particular way that intimacy is created, as well as a particular structure that enables the conversation to continue to serve the client. ICC calls this “building the container for coaching” (Hunt, personal communication, August 7, 2007). To someone who is observing coaching, it very much seems to be a container that holds the parties involved and shuts out distractions. The coach facilitates the building of the container, which draws the client into the shared field. There might be periods of animation, emotional expression, or even silence. There seems to be a dance between coach and client as they negotiate the client’s journey together. The coach serves as catalyst and witness to the client’s growth, supporting and mirroring the client’s journey toward the change sought. As described in zone 3, there is a distinct give and take, a co-creation of the relationship that is observable through language, body language, and shared behavior.

Building the coaching container is dependent upon the same competencies covered in zone 2, but with a focus on the LL quadrant.⁹ In terms of the 11 ICF competencies, ICC coaches maintain ethical guidelines and professional standards by attuning to when the client needs additional resources and by making the client comfortable enough to raise difficult topics. The coaching agreement allows the client and coach to reach a mutual understanding about what is and is not appropriate in the relationship, and outlines the responsibilities of each. The coach should be able to monitor adherence to the agreement and speak to the agreement when necessary. The coach establishes trust and intimacy by tuning into what is important to the client, showing genuine concern for the client’s welfare, creating a safe environment, knowing when to move forward in space and direction, when to hold back, and by respecting the client’s perceptions. Following is a brief examination of the other ICF competencies through the lens of the intersubjective space.

Another aspect of building the container is the “presence” of the coach. ICC coaches remain flexible, open, and attentive in conversations, allowing space for strong emotions, silence, humor, struggle, and anything else that might arise for the client. Presence includes the ability to meet the client exactly where he is, with respect to his growth, perspective, and what capacities are available in any given moment. It also includes a physical manifestation of all those qualities in the body of the coach. Another competency that must be developed in the coach is active and empathic listening, which includes the ability to focus completely on the client’s words, as well as the context of what is being said in relation to the overriding values, desires, and beliefs of the client. Additionally, the coach must be able to cut through long narratives to get to the essence of what the client is communicating, a skill some coaches have difficulty developing.

Powerful questioning requires the coach to ask questions that ensure understanding what the client is saying; understanding the appropriate depth and scale to question a client; and facilitating awareness beyond where the client could go on his own. Direct communication aids the container by promoting continued inquiry, rather than assumptions on behalf of the coach; being respectful and checking out words and meaning with the client; the ability to sit with the client's discomfort; and calibrating communication based upon the coach/client agreement.

Creating awareness includes using inquiry to facilitate greater understanding; speaking to the client's underlying concerns, thoughts, beliefs, perceptions, emotions, moods, actions, behaviors, and body to identify factors that contribute to his CWOB; allowing wisdom to arise from the client, rather than assuming insights from the coach are more valuable or the only truth possible; identifying strengths and limitations of the CWOB; and expressing insights in a way that is both meaningful and useful to the client. In designing actions, the coach works with the client in developing practices that stretch beyond the client's normal range of actions, helps the client to integrate new ideas and concepts, and challenges the client with new perspectives. The coach also provides immediate support to the client, celebrates successes, and encourages self-discovery.

Planning and goal setting contribute to the container by allowing the coach to track what is meaningful to the client. It is also a way to ensure there is shared understanding and shared meaning, and that the coach is updated when the client experiences any internal changes. In managing progress and accountability, the container is impacted by the coach's ability to acknowledge the client's follow through, or inability to follow through, on agreements; the ability to acknowledge what the client has learned or become aware of; the ability to stay open to changes of direction as the client progresses; and the ability to keep the client on track during sessions. The sum of these competencies contribute to a container that allows the coach to discern shared meaning, listen and speak skillfully, connect to and appreciate the client, understand the roles and responsibilities of both parties, and to determine the most meaningful and effective way to work together.

According to Divine and Hunt, ICC recognizes that Integral Coaching® is a relationship between equals, in that coach and client have equal ground; yet, each is an expert in crucial ways. The client is expert in the domain of his own life, just as a business client is expert in the domain of his field of business. The coach, on the other hand, has functional expertise in applying the Integral Coaching® development model, building new capabilities and competencies, and contributing expertise in a particular topic or domain.

The coach and client are not mutually disclosing (like friends would be) but work from the premise that it is a deeply intimate connection to be in development with another human being (Divine and Hunt, personal communication, August 28, 2007). The coaching relationship may arise out of other types of relationships such as manager/employee or mentor/mentee, and it is vital that the coach is able to move between these relationship types as cleanly as possible, communicating directly with the client about which role she is assuming in the conversation. In ICC's coach training, coaches learn to establish clear roles, expectations, and boundaries at the beginning of the relationship, which help to set up a context of shared meaning and understanding.

Additionally, the coach remains aware of her own experience, where the relationship is in the formal coaching process, how she is connecting with the client, and tools to assess how she is doing as a coach, which also has an impact on the shared space. The methodology provides the structure through which the coach and client contribute to the shared space and relate to one another. The container, competencies, relationship parameters, and coach's self-monitoring work to cultivate authentic, powerful we spaces between coach and client.

Zone 5

Zone 5 addresses self-regulation and self-sustainment. A useful question for this zone in relation to coaching is: *In the ICC model, how are clients supported in developing new ways of seeing and doing such that change can be sustained over time?* In other words, clients interface with their environments in predictable patterns as a result of their historical ways of perceiving and responding to their circumstances. So how does the structure of the ICC process—in particular its four coaching conversations—allow the client to register new realities in their world and then sustain those insights through practices? Or to use the language of autopoiesis: how does the ICC coaching method support a client in shifting from their current structural coupling with their world to a new structural coupling that addresses their topic effectively?

Coaching as a system promotes a certain level of disequilibrium. The pull of development moves the individual or group from one structure with which it is identified (CWOB) to another (NWOB). The very process of this move causes a disequilibrium state, and yet using the CWOB and NWOB as structural parameters allows the coach and client to continue to find equilibrium at each point in their journey. The relationship serves to support the client's journey of integrating his CWOB as object and developing the competencies necessary for manifesting a NWOB that directly supports his coaching topic. This dual movement occurs in the context of four types of coaching conversations that take place throughout the coaching contract. In the ICC model, the specific structure of the coaching conversations allows the relationship to be sustained and refreshed over time (Hunt, personal communication, August 28, 2007). The structure acts as a navigational tool, the idea being that it allows coach and client to relax more fully into the moment that is arising. Each of the four types of conversations has a different flow and purpose (see "Transformational Conversations," pp. 69-92 in this issue).

Briefly, the first conversation is the Intake Coaching Conversation. Its purpose is to establish a connection between the coach and client, to get to know one another, and to determine their level of resonance and compatibility. The client is given the opportunity to talk about his topic, what it means to him, and why it is important at that particular time. During the Intake Conversation, the objective is to get to know the client as fully as possible across all quadrants, levels, lines, states, and types. In each of the subsequent conversations the coach revisits the client's AQAL Constellation™ to refine it over time and to further enter the client's world. In this way, the structures of Looking AS and Looking AT contribute to sustaining change over time for the client.

The coach and client meet the second time for the Offer Coaching Conversation. This conversation tends to cement a further intimate bond as the coach and client enter into a co-creative space with metaphors that represent the client's CWOB and NWOB in his topic. Through this exchange, the client takes ownership of the metaphors and experiences a great degree of freedom as he works with the metaphor to accurately represent the topic.

Once the metaphors are sufficiently filled out through this dialectical process, the coach offers an introductory set of practices designed to build specific competencies in the client, enabling a shift to a NWOB in his topic. The overarching competencies become the coaching developmental objectives. The client is again offered an opportunity to provide feedback and help to shift the practice design, or the competencies, to make the coaching work powerful and unique to the client and topic. The dialectical process that represents the Offer Coaching Conversation continues throughout the coaching relationship, thus serving as another structure to help the client sustain change and ensuring customized and dynamic coaching objectives over time.

The third type of conversation is called the Cycle of Development Coaching Conversation, which occurs every two to three weeks until the developmental objectives are sufficiently met. During each cycle the coach

presents a new practice set that is designed for the specific place in the process the client inhabits, as he moves toward embodiment of the NWOB. The coaching work evolves with the client's development as practices are designed one at a time, initially by the coach. Over time, the client becomes more able to design practices from the perspective of his NWOB, and has more influence on practice design. Near the end of the coaching contract, the client starts to design practices from a NWOB that is beginning to stabilize.

Once the competencies are stably developed and the coaching objectives are met, the Completion Coaching Conversation takes place. The Completion Conversation acts as a celebration of what the client has accomplished and a review of the coaching work done over the term of the agreement. The coach is always providing space for the client to come forward with feedback, new awareness, and embodiment. Because trust and intimacy have been cultivated over time, the bond between coach and client is often quite profound and observable to others. The re-establishment of trust and intimacy over the course of every coaching session, as an actual step in the methodology, provides an additional structure for supporting change over time.

Zone 6

Zone 6 tracks observable behaviors, or the outside of individuals. For zone 6, it is important to understand: *What are the elements of observable behavior, for both coach and client, within the structure of the coaching relationship in the ICC model?* This includes many of the practices that clients engage in as “new doings” as they build new capacities. It also includes the body in numerous ways (e.g., posture, breath, energy), as working with the physical and energetic body is essential for deep, long-lasting change to occur in clients.

ICC's model supports both vertical and horizontal transformation (ICC, 2007). Growth can occur on either the horizontal axis (e.g., in the form of developing competencies to enable a healthier expression) or the vertical axis (as clients navigate an altitude shift). Coaches are trained to look across the full AQAL Constellation™ to identify areas that need further development as well as areas that can be leveraged.

As covered in the zone 2 section, behavior (body, actions, speech) is linked to all aspects of the AQAL Constellation™. An ICC coach is trained to pay particular attention to the observable behavior of the client as part of the assessment component of the model (Looking AT). Likewise, a coach is trained to pay attention to his own behavior and how it corresponds to his AQAL Constellation™, especially in the context of coaching sessions. As the client or coach begins to work with practices that are designed to build capacities, behavior shifts along with the capacities being targeted, regardless of which quadrants, lines, levels, states, or types are highlighted. Practices regularly ask the individual to work with a new way of behaving (practices) in particular situations, and as such it is possible to change behavior while working with capacities that are located at any point within the client's AQAL Constellation™. Over time, this new behavior becomes integrated into the individual's way of being. The coaching relationship—and related conversations—may also provide the first location where a client has the opportunity to practice a new behavior. Part of the process might include the coach modeling the desired behavior for the client.

Using the lines of development, the coach may create a practice that focuses on one or several lines. For instance, a client with medium to low development in the emotional line might practice staying with strong emotions in self and in the company of others; whereas a client with medium to low development in the spiritual line might be given a mindfulness practice as their first step in a developmental cycle. In a somatic line example, a client who has low self-esteem and experiences self-doubt can often collapse through the shoulders; if this client also has a frail, thin body, that client may benefit greatly from upper body weight lifting. The weight lifting would give that client a greater sense of strength, personal power, and self-possession.

Using the gender type lens, a feminine-oriented client may need to develop the competency of agency (masculine quality) in order to ask for a raise. In combination, say, with the above example, he may need to work on developing leg strength in his somatic development (perhaps specific yoga postures) so that he can “stand” with more authority. A masculine-oriented client may need to build on connection and relationship building (feminine qualities) in order to bring a team together toward a common goal.

ICC coaches are required to develop competencies that have a direct impact on the coach’s behavior and contain particular UR nuances.¹⁰ For example, the coach is bound by ethical guidelines and professional standards of behavior, and must behave consistently with those standards. The coach establishes the coaching agreement, taking into account her own capabilities in the method, and what she can in fact offer the client, as well as her level of embodiment as a coach. The coach establishes trust and intimacy by staying present for the client, and by using appropriate speed, vocal tonality, and other abilities suited to that particular client.

The coach’s developmental practices outside of the coaching relationship also directly impact the coach’s behavior within the relationship. Integral Coaches™ engage in practices that cultivate presence and the ability to attend to whatever arises for the client. The coach also engages in body practices that pave the way for action and inaction, open space and movement. Coaches practice engaging the senses, sitting still in listening and in meditation, and develop a “container” as part of building their coaching presence. Specific Integral Life Practices are used for all coaches in their development through the ICCP.

In further exploring the ICF competencies through this zone, the competency of powerful questioning requires the coach to have a deep questioning practice and increase her knowledge so as to have those questions answered either internally (through writing practice) or externally (through reading, research, etc.). Coaches practice direct speech and skillful means in conversations and engage in somatic practices that enable one to find words for what one senses; practices that widen the self are also enacted, including studying integral models and getting feedback on embodiment of the method. By engaging in these practices, the coach feels the resistance that comes up for clients, which is one way the tension between past and present shows up behaviorally, and is a natural part of the coaching process. The coach must also monitor her own accountability and manage results with an eye toward self-correction as needed. ICC also stresses the importance of regular exercise and proper diet.

Another aspect of observable behavior, for the coach, is that of designing practices. Coaches engage in designing practices for self and others and also engage in new actions as part of their own developmental paths. The entire AQAL Constellation™ is considered in practice design, and in any reflective questions that accompany the practice. Generally the practice includes a series of reflective questions designed to support insights, register development, and track the expansion of learning over time.

A client’s level of participation directly impacts the outcome of the coaching relationship. The client participates in new actions that support new skills and learning. The client reports on successes and challenges, within the context of practices and objectives, asks questions, makes statements of shifting perspective, and demonstrates acquisition of new capabilities. The client co-creates the coaching relationship and metaphors through active communication. As the client grows more skillful in carrying out practices and moving toward a NWOB, he assumes more responsibility for practice design. The client is also responsible for adhering to the agreement and the parameters of what is appropriate behavior between coach and client. Action by both the coach and client is required to meet the objectives in a coaching relationship.

Zone 7

In zone 7, the focus is on the inside of collective exteriors. For this zone it is useful to ask: *In the ICC model, how does language usage affect and determine resonance of shared action, behavior, and value expression between the coach and client?* There are three major types of language that determine shared resonance in the ICC model: the client's language, based on his AQAL Constellation™, the CWOB and NWOB metaphors, and shared Integral Coaching® vocabulary. In particular, this zone is highlighting the ways that the language systems involved with the coaching process play a major role in what can and cannot be attended to. If there is inadequate language or a lack of language in any of these contexts, then certain realities, distinctions, and insights will not be registered. Language systems regulate what can be attended to—so ideally a coaching approach will have a robust language system of distinctions so that they can register and include more of a client and their topic.

As shared resonance is crucial for the success of the coaching relationship, language usage is a very important element in Integral Coaching®. In the ICC coaching method, the processes of Looking AS and Looking AT the client enable the coach to determine what language will most lead to shared resonance. The quadrant a client generally orients from has specific language attached to it. Adding the client's overall center of gravity, lines profile, state access, and type structures makes for an impressive array of possibilities in terms of the language that the client uses to address the topic and the coaching. Additionally, once the coach has determined the client's AQAL Constellation™, the coach can use language to push the edges of the client's development, introducing terms or perspectives that continue to expand, grow, and awaken the client.

There is a balance between the rigor of the method and the intuitive dance between the coach and client. Part of this balance includes finding language and metaphor for both what is already present and what is emerging. Metaphor plays a significant role in the language used to help the client move from the CWOB to the NWOB. In fact, it is through adopting the metaphors offered that the first measure of objectification takes place. The ability to reference the metaphor occurs first in language before moving to thought and action. In the words of Robert Kegan (1994):

Metaphorical language offers the benefit of engaging the left and the right side of the brain simultaneously, combining the linear and the figurative, the descriptive and participative, the concrete and the abstract...metaphor addresses the internal circumstances of being a maker of meaning-structures. The client may find that, drawn to put his hand to reshaping it, he is engaged in reshaping the very way he knows. (p. 260)

Using metaphors this way also enables the client to hold the developmental tension of who the client has been and who the client is longing to become, and allows self-knowing to become stronger and more enabling of development. "What we've actually found is that being able to hold your CWOB in one hand and your NWOB in your other hand enables self-awareness and access almost from the very beginning" (Divine and Hunt, personal communication, February 22, 2007). In fact, as the client becomes more able to generate and own insights and integration, the language he uses begins to take on a distinctive flavor of the NWOB, which has a wider perspective-taking competency inherent in it. The NWOB metaphor is a tool that increases the client's ability to observe how to change language, among other factors, in order to embrace and embody the NWOB.

In Integral Coaching®, shared vocabulary and concepts actually create the possibility of shared, collaborative action. By introducing the terms *Current Way of Being* and *New Way of Being*, both coach and client have a beginning and ending point to work from, within the context of the coaching relationship. When speaking to

the CWOB and NWOB, the coach might introduce the concepts of seeing, going, and checking. This further elucidates the metaphors and provides additional shared vocabulary. The metaphors are also described in terms of what is allowed for and what is limiting in a particular CWOB, and these insights serve to simplify the strengths and limitations of unique ways of being. Terms like *developmental objectives*, *competencies*, and *muscles* are used to describe capacities the client is building and help to align expectations. Terms like *insights*, *awareness*, and *embodiment* are used to describe shifts that occur for the client. The idea of practice rather than perfection is inherent in the term *practices*, which describes actions the client takes throughout the coaching work to develop new skills and capacities. Each of these terms and concepts work to unite the coach and client toward the shared purpose of the client realizing a NWOB in their topic. Finally, it should be mentioned that the term *AQAL Constellation™*, while not shared with the client per se, allows the coach to enter the coaching relationship in a particular way that creates the space necessary for the client to show up authentically and be appreciated as a dynamic and multidimensional being. As Sean Esbjörn-Hargens commented (personal communication, December 31, 2008), “The language of the [ICC] coaching method allows the coach to see the client in their integral fullness.”

Zone 8

For zone 8, the outside of collective exteriors is introduced. This includes structures that support dynamics of interaction. For this zone, it is useful to look at the following: *In the ICC model and coaching relationship, what structures attend to shared behavior, language, systems, and processes between the coach and client?* In other words, what are the roles occupied by the coach and client, what are the specific functions of each of these roles, and how do they fit into the larger system of the coaching methodology?

The coach is responsible for both staying within the framework of the system as well as making the appropriate adjustments that keep that framework fluid for the client. Because the assessment of a client’s AQAL Constellation™ is fluid rather than fixed, coaches learn to calibrate their coaching work in terms of language, scale, depth, breadth, and style to the client’s profile over time. In this way, the systemic pattern of the method provides for movement and change in the conversation at every turn. An important point arises when Looking AT the model. The principles included within the model, as well as the aspects of lenses, process, method, and structure, are applied in the same way with each client, regardless of the client’s AQAL Constellation™ or topic. The coaching program or agreement is uniquely designed, but the model remains stable. “Inherent in the model is the necessity to become attuned to and oriented by each client’s unique worldview, level of development, and focus of development. So, while there is a customization with every client, the essential coaching model remains intact” (ICC, 2007).

By remaining intact, the model allows for the unique advantage of one coach being able to seamlessly pick up on a client’s program where another has left off. This is especially important for clients who are transferred to new locations and want to continue their coaching work in person (vs. phone calls with the old coach). The structure of ICC’s work enables this transfer of a client to a new coach to occur without disruption for clients.

A coach’s developmental objectives serve as a shared structure within the formal coaching agreement. Both guide the coach and client to the next step in the process. The penultimate objectives for the coaching program are increased awareness, embodiment, and self-generation within the client’s topic.

The client is now bringing forward more insight and is beginning to generate shifts in their world. This progresses until the coaching agreement is complete: where

the client has built the awareness needed, has embodied the new competencies and worldview needed (CWOB transcended and included to NWOB), and is able to generate continued change and development moving forward on their own. (ICC, 2007)

Awareness speaks to the ability of the client to be self-aware, to self-assess, and to self-adjust within the frames of their CWOB and NWOB wisdom. Embodiment means developing new capabilities that will sustain change over time. This includes the ability to draw on talents and capabilities associated with their CWOB (include) and the new embodiment associated with the client's NWOB (transcend). Self-generation is the ability to carry on without being reliant on the coach. It includes an ability to sense next steps in one's development and to take action without the need for another to design practices.

There are certain competencies the coach must develop to be effective in this zone. The coach must have the ability to clearly communicate distinctions between coaching and other professions, as well as to refer the client to another form of support or resource when appropriate. The coach must be able to speak to difficult topics as they arise for the client. Clearly communicating relationship logistics (e.g., fees, scheduling, etc.) is also part of this zone.

Determining whether there is a match between the coach and client, and discussing options if there is not a fit, is an important capacity for the coach. The coach must consistently demonstrate honesty, sincerity, and integrity in the coaching relationship by keeping promises, being on time, asking permission, and giving the client space as needed. Shifting perspectives, taking risks, experimenting, and being flexible are all important for cultivating coaching presence. Being able to choose the most effective way to work with a client among several possibilities is also important for the coach.

The coach must attend to the client's agenda without bias, criticism, or attachment. The capability of active listening allows for mirroring back and deepening insight as to what the client has said promoting understanding, clarity, reinforcement, and encouragement. The coach also builds on what the client offers in the sessions. By asking open-ended questions, the coach challenges assumptions, creates greater clarity, reveals important information and allows for further discover and insight for the client. Questions can also be directional, designed to move the client toward the NWOB. Coaches choose the best language to have positive impact, provide feedback, illustrate a point, or reframe ideas to illustrate another perspective.

The coach also speaks to objectives, practices, and the flow of each conversation, setting client expectations. The coach facilitates greater understanding by communicating broader perspectives, speaking to disparities, assessing client concerns, and designing practices that support greater awareness and growth. The coach must speak to patterns that continue to show up for the client as well as new possibilities, points of view, and actions. Finally, the coach develops and maintains an effective coaching plan that has realistic, specific, measurable, and timely results, making adjustments to that plan as the client follows their developmental trajectory. Each of these competencies has the overall effect of developing structures, establishing appropriate measurements, and monitoring the coaching environment.

Conclusion

There are many differences among coaching models. This final section synthesizes the primary differences that ICC brings to the field of coaching in terms of: 1) the theory of development from which the model arises; 2) the way the model is used to understand the client; and 3) the formal methodology, which is based on the aforementioned factors. This section draws on the findings of my original study and an in-depth analysis of three coaching schools' models and a review of over 20 additional models (Frost, 2007).

ICC takes an integral approach in their view of human development, synthesizing the research of a pool of experts in various areas such as ego development, values development, self-identity development, moral development, cognitive development, and levels of consciousness. ICC is the only model among the models surveyed that incorporates many different theorists across multiple disciplines of human experience in order to create a model that is grounded in integral theory.

In terms of way of being, ICC holds that each client has a way of seeing, going, and checking. It is not simply the way a client perceives, but rather what actions are taken, and how the client processes the consequences of those actions or checks for results. These three elements form a tight circle that can stay intact over time. It is only through understanding from which quadrant the client orients, which quadrant capacities are privileged and developed, which altitude the client perceives and acts, which more or less developed lines the client draws upon, which states are stably accessed, and what type structures exist for a particular client that a coach can understand their AQAL Constellation™. Because ICC is grounded in integral theory, the model does not favor any particular domain of the client's experience, be it emotional, physiological, cultural, or social.

ICC uses the methods of Looking AS and Looking AT the client to establish both objective and subjective views. Looking AT includes in-depth measurable assessments across all AQAL elements, while Looking AS is a dropping down into an intuitive, multi-perspectival space to understand and feel the topic as the client sees and feels. This requires the ability of coaches to Look AS and Look AT the client while also being aware of their own ways of Looking AS and Looking AT. Among the coaching models surveyed, ICC was the only one that offered complex perspective taking, understanding, and related competency building to support Looking AS in their methodology.

ICC has rigorous methods of individually assessing quadrants, levels, lines, states, and types that can be duplicated with the same set of objective standards by any coach from their school. ICC also provides rigorous self-assessment standards as one moves into a NWOB as a coach. Subject-object theory is employed as a central means of helping the client develop competencies that will dissolve and enable his topic and alleviate suffering. Subject-object theory is also the main vehicle through which the concept of transcend and include is developed. As a client shifts from a CWOB to a NWOB, the client includes all of the wisdom and useful qualities that the CWOB provided while transcending that CWOB to embody a NWOB. Insights offered to the client are informed by subject-object theory as well, meaning that the client becomes aware of their CWOB and opens to focus on building a NWOB rather than simply embracing new distinctions without a wider frame of understanding. The CWOB and NWOB metaphors serve to provide the context that define the client's developmental journey, help to generate a coherent narrative that supplies the client with a way to make sense of his life, and enable the full integral map to be brought to bear in a coaching application.

Another unique feature of ICC is the honoring of the CWOB, which is distinctly different from how most coaching schools understand and hold the client (i.e., individuals are not flawed and there is no gap analysis). In other words, the client is already whole and at the same time needs new competencies to embody a NWOB that will include and transcend the CWOB. It is held that this level of honoring is crucial in allowing a client to transcend and include the CWOB and inhabit the NWOB. This complete picture of including *current* and not just introducing *new* is also unique to ICC, as most schools are focused on developing new and not honoring the "what is" of the client up until this point in their life.

ICC does not hold that a client seeks coaching because of a breakdown, as many other models do (i.e., that something needs to break before change is truly possible). Rather clients are seen as always existing in the creative tension between who the person has been (past) and who that person is becoming (future). From a de-

velopmental perspective, this is actually a continuum, and the client may be at any point along that continuum. ICC holds that the CWOB and the NWOB are always in place. In other words there are always two people at play and the creative tension between who we are and who we are becoming is available with or without a breakdown.

With ICC there is a rigorously structured methodology for how the model is used in coaching. There is a particular way a client is worked with in order to give that client the best opportunity for horizontal health or vertical transformation within his unique AQAL Constellation™. There are comprehensive structures in place to support how to do an Intake, how to do an Offer, how to look at competency levels from an objective view, how to develop lines, how to design a program, how to bridge from one step to the next, and how to self-assess. Because the structures are objective, a coach can easily and effectively work with a client who has transferred from another coach.

ICC designs programs in a step-by-step process based on the developmental pace of the client. The focus of the coaching work is on building a stable NWOB that includes healthy aspects of the CWOB, occurs over time, and signifies a developmental shift, whether vertical or horizontal, using a standardized methodology. ICC uses integral theory in its model, methodology, training, and overall structure.

In a recent public forum I was asked if Integral Coaching® actually serves the client better than other methods of coaching. I believe this question is important to answer. The primary goal of coaching is to serve the client and his topic. To me, a coaching method that seeks to include more aspects of the client (Looking AT and Looking AS), rather than simply privileging some, and seeks to have a first-person perspective of that client's perspective (Looking AS), to the degree that it is possible, serves that client better. In my opinion, Integral Coaching® offers a much broader perspective of the various aspects of human beings and therefore allows for a richer coaching territory in which to play. In an increasingly complex and diverse world, it is necessary to allow the fullness of each unique human being to be addressed in the field of coaching. "Because ICC adopts an integral model, it develops a coaching language that includes more perspectives and these perspectives allow their coaching system to include more of the client than other coaching approaches" (Esbjörn-Hargens, personal communication, December 31, 2008).

In an effort to raise the standards of the field of coaching, this article serves as a contribution based on a first-, second-, and third-person inquiry into eight zones as they pertain to Integral Coaching Canada's coaching model. Using Integral Methodological Pluralism (IMP) to evaluate the coaching model was the most effective means to support that end because it allows for a multi-dimensional analysis that does not, by nature, preference one zone over another. It also lends the unique advantage of requiring first-, second-, and third-person methodologies to gather data in order to address the zones adequately, thus allowing the fullness of the model to be appreciated. Currently, IMP offers the most comprehensive lens through which to view a subject. Similarly, as Wilber stated (personal communication, February 20, 2009), "We can start to see why ICC has the most comprehensive form of coaching available, because it has taken the most comprehensive framework seriously." This was also my assessment upon completing my master's thesis research.

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NOTES

- ¹ Integral Coaching Canada, *Module 1: Foundation & Apprenticeship* (2004a), section 6, pp. 1-32.
² Integral Coaching Canada, *Module 2: Embodiment & Certification* (2004b), section 12, pp. 1-36.
³ *Ibid.* 1, section 7, pp. 1-28.
⁴ *Ibid.* 2, section 13, pp. 1-9.
⁵ *Ibid.*, section 11, pp. 1-26.
⁶ *Ibid.*, section 11-2, pp. 1-10.
⁷ *Ibid.* 1, section 8, pp. 1-19.
⁸ *Ibid.*, section 8, p. 12.
⁹ *Ibid.*, section 8, pp. 1-19.
¹⁰ *Ibid.*

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