

# Coaching in Nigeria

An overview report of the use of Integral Coaching® as part of One Sky's *Leading From Within* leadership development program

Coaching Time period Nov 23, 2010 – Dec 18, 2010



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## Disclaimers

- This report does not necessarily represent the beliefs or opinions of Integral Coaching® Canada, nor any of its partners or affiliates.
- Integral Coaching® Canada was not directly involved in the design of the coaching application used in the *Leading From Within* program, nor the writing of this report.
- This report does not necessarily represent the views or findings of the non-profit organization One Sky, nor its facilitators or participants.
- One Sky was only indirectly involved in the design of the coaching application used in its *Leading From Within* program.

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### Text Boxes

Items found in this style of text box are "side-bars" that will provide you with a bit of educational, context, or example information that correlates to what is being spoken about.

Items in this style of text box are direct quotes, mostly from the participants. Initials have been used instead of participant names. Where "coach" is written it is my voice in the conversation.

Items found in this style of text box are straight from my "notes to self" that I would record after sessions. There is some use of Integral jargon in these statements.

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## Introduction

"All I'm trying to do, is be an advocate for others - at the end of my entire work for women, I want to be an advocate, I will be better as the Drummer because I have a vision. I think about culture, a person's initiative, I bring them into my vision.

Coach: "You've already swam, now play your drum, people will come, you keep your rhythm."

(smiling, clapping) "If I play my drum well people will want to follow, people will respect me. It's like you have put me on an operating table and dissected me, and found out exactly what my problems are and how to solve them. It's a wonder you've interpreted who/what I am - with all you've given me, I strongly believe I'll change. You've touched many Nigerians - not just those of us here at *Leading From Within*, but all those who we touch in our work - many Nigerians."

~ A.O. - LFW participant



## Leading From Within – the Program

The *Leading From Within* (LFW) three-year leadership development program was designed to promote and cultivate an emerging leadership movement in the African country of Nigeria. There were many reasons that One Sky, a Canadian Non-Government Organization (NGO), decided that it was worthwhile pursuing this form of international development. Three such reasons include:

Firstly - With a population of 148 million people, Nigeria is the largest country in Africa and accounts for 47 percent of West Africa's population. According to the World Bank<sup>1</sup>, about 54 percent of Nigerians live on less than 1 US dollar per day. Most surprising is: "Over the last 30 years, Nigeria has received something on the order of \$280 billion [in oil revenue]. This amount is far larger than any realistic scale of aid to a bottom billion country, yet Nigeria has depressingly little to show for it."<sup>2</sup> Poverty, poor water, and malaria are widespread.

Secondly – International corruption and governance surveys have shown that Nigeria's supporting political structure includes poor service delivery, an ineffective complaints mechanism, poor corruption reporting, non-inclusive policy articulation, and basic outright corruption intentions. Nigerians themselves lack faith in the integrity of people, policies, and processes that make up the bureaucratic system. This manner of political infrastructure undermines the possibility of reducing poverty and improving general sustainable human development.<sup>3</sup>

Thirdly – Nigeria has lost a staggering 90% of its rainforests. The remaining forests support one of the greatest concentrations of plant and animal life on the African continent, making it one of the richest and most important forests in Africa for biological diversity.<sup>4</sup>

Thus, the underlying motivations in the LFW program include: contributing to a new cultural discourse, promoting and enhancing an emerging civil society, helping the surfacing heroes of the country, challenging the existing way as a means to uncover and support an emerging way, as well as to integrally develop the realized connection of self, community, and infrastructure as a unified means for growth.

Bringing financial or material aid to a nation that does not know how to employ it is not an act that will lead to sustainable development. This fact has been demonstrated over and over again. Stepping in and hyper-encouraging a Western model of development is also an approach that leads to questionable, if any significant, results. Thus, One Sky's dignified approach is to meet with those who are already on the path of change, for themselves in service of their nation, and to provide them with the leadership tools, insights, and relationships that will support them to find their own voices, their own action, and their own wisdom in how to evolve their own nation.

## Integral Coaching® in the Program

One Sky's stated focus for their *Leading From Within* Integral leadership development program is to "draw on integral models of leadership to support both the development of core capacities that focus on cognitive complexity, value systems and perspective-taking, with key hard skills

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<sup>1</sup> World Bank: Nigeria country brief, available on [web.worldbank.org](http://web.worldbank.org)

<sup>2</sup> Collier, P. 2007. *The Bottom Billion*. New York: Oxford University Press.

<sup>3</sup> "Nigeria: governance and corruption diagnostic study", *Analysis of Survey Results*. Households, enterprises, and public officials.

<sup>4</sup> Lomborg, B. 2008. *Cool It*. New York: Vintage Books.

(such as more effective communications operations, stronger negotiation skills, and more efficient and ethical financial management).”<sup>5</sup>

After meeting with several organizational Nigerian leaders, a design for the needs of the program and the scope of participants was decided. Thirty Nigerian leaders from various social sectors (NGO, government, tribe, private) were selected to participate in this ground breaking Integral leadership training in Calabar, Nigeria.

With an Integral approach<sup>6</sup> as its basis, holding to the three main essentials of that method to include self, community, and structure – One Sky realized that they wanted to include the best possible course for personal Integral development that could be offered. In the larger context of international development, One Sky themselves note that: “Bringing a focus to self-development does not guarantee results, as research in developmental psychology reports; however we can create emergent conditions for growth particular in the cognitive line (perspective-taking capacity), interpersonal line (capacity to relate and collaborate), and moral line (capacity for a stabilized worldcentric view).”<sup>7</sup>

It is in this context of creating the conditions for emergent personal growth that an Integral Coaching® component was integrated within the initial design of the *Leading From Within* program. Working within the scope of each participant's distinct and unique developmental process, woven within the larger agenda of One Sky's LFW design, Integral Coaching® was going to make its first move into international development, and its first move supporting the people of a third world country.

## Basis for Integral Coaching®

Integral Coaching® is an applied style of coaching that employs Ken Wilber's<sup>8</sup> Integral methodology. Noted to be one of the fullest applications of Integral methodology in use today<sup>9</sup>, Integral Coaching® has been in use for over a decade, serving clients across the world in government, business, and organizational sectors, as well as in personal, relational, and religious/spiritual pursuits.

Integral Coaching® is a proven methodology that has the capacity to work with individuals and groups who wish to expand their perspectives, also known as their ways of *being*, in the work to which they are dedicated. A person's way of being comprises his/her predisposed ways of seeing, ways of doing, and ways of checking in and with reality. As an individual's way of being evolves, his/her innately assumed perspectives shift. These shifts affect an individual's insights, actions, relationships, and their ways of organizing and being in the world. This shift fosters a capacity for deeper, congruent action in any area to which an individual is dedicated.

“Simply put, Integral Coaching Canada provides the most sophisticated professional application of integral theory I have ever seen. It is not just the best I have seen in coaching, but the best I have seen in any discipline.”

~ Dr. Sean Esbjörn-Hargens Chair,  
Integral Theory Department  
John F. Kennedy University

<sup>5</sup> “Draft Design Plan: Leading From Within – Integral Applications to Sustainability in Nigeria (version 4)”, *One Sky* (2009), p3.

<sup>6</sup> Use of the term 'Integral', when capitalized in conjunction with 'approach', 'framework', 'application', 'methodology', or similar terms, refers to the explicit use of philosopher Ken Wilber's Integral model.

<sup>7</sup> “Draft Design Plan: Leading From Within – Integral Applications to Sustainability in Nigeria (version 4)”, *One Sky* (2009), p4.

<sup>8</sup> Ken Wilber is known as the most influential philosopher of our times. In 1977, after writing his first book called *Spectrum of Consciousness*, Jean Houston referred to Wilber as the Einstein of consciousness. Currently Wilber has authored over twenty-five books that focus on the evolution of consciousness in self, culture, environment, and spirit.

<sup>9</sup> Esbjörn-Hargens, S. 2009. “Executive Editor's Note.” *Journal of Integral Theory and Practice* 4(1): iv-v.

However, an Integral Coaching® program is not designed to systemically change people or make them better than they are, but instead, to honor who they already are and provide the easiest, most graceful means in which they can open up more fully into who they are inherently becoming. One Sky's application process into the LFW program determined who was already on the cusp of an Integral leadership capacity. Within LFW, Integral Coaching® would further promote a commitment to the personal development process necessary to additionally foster that which is already arising in these thirty dedicated individuals.

"You are not a professional who is prophesizing, you are speaking about my real interiors. I feel good and relieved, confident to take a step forward"  
 ~ M.U. – LFW participant

This report has been written to provide:

1. a view into the planning that was used to create a personal coaching component within a larger program,
2. the elements that were taken into account to provide the most thorough, Integrally informed coaching programs based within the limitations of time, personnel, finances, and resources,
3. a partial view of the results that were obtained through the coaching work, and
4. personal experiences of the relationships and processes in which we were involved.

The primary goal I had in writing this report is to provide information and insights that would be useful in the design of other large-scale projects, both international and local, that are considering including an Integral Coaching® component. As Integral Coaching® expands into other areas of service, collaborating and partnering within distinct projects and organizations, I believe it is important to have more information available to us, such that more people gain the benefits of weaving Integral Coaching® with other established forms of praxis.

This report has been written to serve a wide audience with distinct perspectives: Integral Coaches™, One Sky, international development practitioners, NGOs, Integrally informed organizations, funders, and others who may have an interest in how an Integral Coaching® approach could be used within either a large group program, or an international development program.

This report utilizes both first and third person perspectives to provide an integrated, and also partially informal, approach in providing the information I wanted to cover. Trained Integral Coaches will most likely be able to discern at least my personal orienting quadrants and note my tendencies in this report. It is my hope that the written style of this report supports the satisfactory passing on of information to you the reader, and also imparts the sense of dedication that both Emily and I, as well as the One Sky facilitators, have in providing substantial, and perhaps even profound, Integrally informed service to this amazing group of *Leading From Within* participants.







## Reasons for Using Integral Coaching®

The idea was compelling and exciting. Incorporate Integral Coaching® as an essential component within an Integrally designed, three-year leadership development program for Nigerian leaders. Besides sports coaching, personal coaching as a profession appears to be very new in Africa. Apart from a moderate group of coaches in South Africa, the International Coach Federation lists only about a dozen recognized coaches in the rest of the African continent. Integral Coaching® does have a small contingency in South Africa, yet nowhere else in Africa. Also, it does not appear that coaching, let alone Integral Coaching®, had ever been an aspect of a project designed specifically for the participants of an international development program in any third world country. The United Nations has been known to use coaches for the leaders of some international development programs, yet not specifically for the participants in the programs themselves. Integral Coaching® would be stepping into the world of international development and embarking on an unknown trajectory.

The intended rationale for having Integral Coaching® as part of the *Leading From Within* program was to provide substantial consideration to the “I” of the “I, We, It” design of the Integrally based program. Integral Coaching® is promoted to be a cutting edge Integral application, which emphasizes the power and sustainability of evolving into a new embodied way of being. While an Integral Coaching® program tends to focus on a specific goal in which an individual wishes to become successful, it is known that working with an individual's overall way of being (perception and action) is also going to produce positive effects across many aspects of his/her life.<sup>10</sup> We wanted to provide each participant in the *Leading From Within* (LFW) program with individualized Integral Coaching®. This approach would allow them to work on a specific goal that was important to them as a unique self. Our belief, based on the scope of benefits consistently provided by Integral Coaching®<sup>11</sup>, was that the results the participants would gain would also show up in their individual participation within LFW program and in other areas of their work, relationships, and lives.

We wanted to weave coaching into the fabric of the leadership training design, such that it would have beneficial impact throughout the program (by aiding each participant to thrive more individually) and provide key data to influence how the LFW program would be progressively designed. Based on our desire for the participants to have gained some initial ground in their Integral training, we decided that the coaching element would be added near the end of each year of the LFW program. This design would allow the participants and the One Sky team to: come to know each other better, gain some Integral leadership capacity, and stabilize together as a group of leaders. The One Sky team would also be able to initiate a preliminary foundation of participant assessments that could be used to provide some introductory data to the Integral Coaches™. These assessments would follow the *Integral Monitoring and Evaluation* process that Gail Hochachka has designed and used in other international development projects.

Integral Coaching® would provide a very unique opportunity for the LFW participants. This particular style of coaching is an elegant application of Integral Theory in the realm of personal development. The method utilizes a very complex and comprehensive assessment process for each participant to help identify what capacities she tends towards in the current engagement of her goal. The Integral Coach™ then identifies what areas of the client's way of being could be strengthened with some development over time through an individualized coaching program

A way of being is essentially a perspective leading to an individual's specific way of seeing, way of doing, and way of checking with himself and in the world.

<sup>10</sup> Hunt, J. 2009. “Transformational Conversations.” *Journal of Integral Theory and Practice* 4(1): 69-92.

<sup>11</sup> See: <http://integrallife.com/coaching/who-benefits>

[see side bar]. By engaging in a coaching program, the participant experiences a new way of approaching her goal that, over an established time period, usually brings success to that goal – meaning, the participant achieves her desired objectives. The Integral Coaching® method has shown staggering results in many socio-economically and culturally diverse sectors, as well as across multiple levels of development, while encompassing an innumerable variety of goals.<sup>12</sup>

All Integral Coaching® begins with a goal – something intractable or formidable that a participant has not been able to handle on his/her own. During their initial conversation, the Integral Coach™ helps participants to distill and specifically name a coaching topic. The coach also engages in dialogue to listen for how the participants currently approach their topic through their established way of *being*. The theoretical underpinnings of Integral Coaching® states that, if someone can catch onto her Current Way Of Being in a given goal/issue/project/approach, then she can shift her subjective sense of self into an objective awareness of self. This subject-to-object move then frees her to take on a New Way Of Being in her goal that will offer her more resourceful and healthy results in the larger scope of what she is trying to achieve.<sup>13</sup> Over the period of the participant's coaching program, the developmental process would help her build capabilities that would produce a sustainable and integrated change in her way of understanding and approaching her goal, often with positive implications throughout other aspects of her life.

This extensive methodology would provide the participants of the LFW program an unprecedented step into their own personal development process. While Integral Coaching® has not had experience in a third world country or within the specifics of this culture's stage of development, we were keen on giving it a go. One Sky wanted to provide the most thorough and profound leadership development program that they could create for these thirty cutting-edge Nigerian leaders. Integrating Integral Coaching® within the LFW program would raise the bar in what was being offered for an international development project.

## Initial Coaching Plan

We considered several design possibilities for bringing Integral Coaching® into the LFW program that would fit within the overall project plan and specific workshops. I thought about coaching the group as a whole, coaching pairs, and coaching small groups, as well as the potential of using a full-scale, long-term coaching program that I could follow across the three years of the project. In the end, I decided to implement a two-part coaching program for each of the participants. This process would allow for a number of benefits:

- each participant would be uniquely seen by a coach, apart from a group
- each participant could focus on exactly what she/he wanted to address
- the coach would be able to be more focused and present with each participant
- a thorough program could be designed that would provide several months of personal development
- participants would have their own programs to work on, yet could also support whomever they desired without being in a specific group
- the coach would not need to personally follow-up with the participants after the program was offered
- a local mentor could be trained to work individually with the participants to assist them in any challenges they might experience

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<sup>12</sup> See: Spring 2009 Journal of Theory and Practice, as well as <http://integrallife.com/coaching/who-benefits>

<sup>13</sup> Hunt, J. 2009. "Transcending and Including our Current Way of Being." *Journal of Integral Theory and Practice* 4(1): 1-20.

- the coaching program design could be modulated for each year of the LFW program, starting fresh each year based on each participant's new developmental needs, as well as including any specific foci required by the LFW program
- the coaching element could be redesigned each year depending on funding, time, the number of coaches available, participant attrition, etc.
- the participants' growth and New Ways Of Being could be worked with individually or as a group during subsequent LFW training workshops distinct from a coaching presence
- this style would provide a substantial initial introduction of Integral Coaching® into Nigeria and a mid-range international development project

Potential downfalls of choosing a two-part coaching program for this group include:

- participants would have no contact with a coach to follow-up with their program
- coaching programs would have to stand alone in design and sustainably understood by each participant across a time period
- any resistance, challenges, or problems that might arise from a participant's work in his/her program would only be addressed by a local mentor and the One Sky team, not a trained Integral Coach™
- the One Sky facilitators may need to be resources for participants while in their programs without having the training of an Integral Coach™
- accountability to their programs is left up to the individuals, the efforts of the local mentor, and the designs of the LFW program

Reviewing the overall benefits compared to the potential downfalls, as well as taking note of time and financial resources available, I decided that a two-part coaching program would be a very valuable offer, providing unique and substantial gains to each participant. Even if these participants would only receive the focus of a small-scaled individualized program one time during the 3 year length of the LFW program, I trusted that it would be highly beneficial for them as individuals and as a collective of individual Nigerian leaders working on making significant change in their country.

It is necessary to determine in this process how much depth one is to go. It is a two-part coaching program, there are 30 people to go through in a short time period, so it is a bit of a conveyor belt, and so it is necessary what depth the coach is going to work at.

Other elements that need to be taken into account when designing such a large coaching application, (whether it be a two-part program or any other style of coaching program) within an already established program, across a time period, and cultural period include:

- ensuring the mandates and needs of the governing organization and their program (in this case One Sky) are able to be held in alignment with what the Integral Coach™ is offering each participant
- deciding how the programs will be monitored and evaluated over the time period and by whom
- knowing the time needed for staying in touch with people, either the participants themselves or local mentors, and who is responsible for this communication
- accounting for increases in length of time devoted to communicating between first and third world relationships, such as factoring in longer email exchanges and language/syntax challenges; these issues also need to be taken into account financially
- identifying the costs associated with ongoing contact with the participants themselves or local mentors, with the nature of that allocation being either a per hour payment or a contract quotient for a number of estimated hours for planning and services
- ensuring that coaches work consistently closely enough with the governing organization so as to remain abreast of what is occurring over the project's duration

- determining which modes of communication (email, phone) made by whom (direct to participant, through a local mentor, through a facilitator, other) best serve the participants through their personal process; or – determining if no contact with the participants serves them better, allowing the local mentors (and possibly facilitators) to work with real-time issues as they arise
- discerning the degree of embodiment the coach needs in heart, body, and mind so as to work with a large group of participants across the world in a completely different culture, whom s/he may only see once a year; in other words, discerning that the coach has enough congruence (culturally, environmentally, personally) to stay aligned with each participant's structure-stage and state-stage development unique to his/her AQAL constellation, as it evolves within his/her program

Based on the findings and contributions of the earlier workshops in 2009, as well as on the logistical and financial criteria set within the project, it actually took a few months of consideration to confirm the totality of what we could offer to the LFW participants. Once the format of the coaching program was finalized, I was able to move forward with organizing the pre-assessments, program designs, supporting infrastructure, and my own needs for such an undertaking.

One important decision I had to make was how possible it would be for me to coach thirty people as we had planned (two-part coaching program) within the allotted time frame (one month). I drew up various time schematics that would need to take into account two sessions per person, as well as designing their programs (see appendix p.62). I was certain it would entail a massive amount of work.

I considered the possibility of having another Integral Coach™ involved in the project, knowing it would not be an easy project to join. I wrote up a list of qualities and qualifications I wanted a would-be collaborator to possess (see appendix p.61). Through consultation with my Integral Coaching® mentors, I decided upon recruiting an assistant to help me coach the thirty participants, rather than involving another Integral Coach™.

Reasons for this decision included:

- I was intimately connected to the project through One Sky, the facilitators, the design, and the concept. It was important to me to ensure that intimate relationship with the core of this project was maintained, and I did not feel a new coach would be able to easily acquire that same form of intimacy. An assistant could be involved in the project, yet not need to have the same degree of connection to the overall project.
- I wanted to ensure the integrity and quality of the Integral Coaching® work at all stages of the program. Working in a third world country, especially one like Nigeria, is immensely challenging. I did not want to take the chance of having another person, with equal coaching responsibility as mine, not be able to perform to the degree that was necessary based on the circumstances of the environment, culture, and the scope of work itself. An assistant would have less responsibility and demand to show up at this caliber.
- I knew I would be able to actually accomplish the quantity and quality of work that was required, and I also knew that where I would personally lose energy and focus would be in the details of managing the process while within the coaching work itself. Having an assistant to aid in this way would be invaluable.
- I felt this to project would be an incredible opportunity to bring Integral Coaching® to a part of the world and to a group of

The depth and leaps that can be made with the participants are based within the clarity, groundedness and connection that the coach can make. One coach may have a different capacity to leap and make connection, yet can still understand what has occurred, and would make different leaps based on their own AQAL constellation, based on their own capacities, and yet the coaching would still work for that participant.

people that could benefit greatly from the fullness of what Integral Coaching® offers. I wanted this project to be successful and, in that regard, wanted to take full responsibility for each of the participant's coaching programs and the overall coaching element within the LFW program. An assistant would be responsible primarily to me and not need to have the same degree of investment in each of the participants.

- I would be unable to pay another coach to work with the participants, as I was given a small budget for the totality of the coaching program. I felt there was not enough money available to adequately pay another Integral Coach™ to actually coach participants and cover his/her travel and living expenses. However, enough funds existed to cover the travel and living expenses of a volunteer assistant, one who would value this experience as meaningful and worthwhile without payment.

In considering the qualities and qualifications that I had lined up, in consultation with a number of peers, I made a short list of potential candidates of whom I would solicit their interest. The person first on that short list, Emily Levang, was immediately interested. After a short time of pondering she said, "yes" she wanted to be part of this exciting project.

## Weave into *Leading From Within*

Integral Coaching® became an essential, yet also distinct, element of the LFW program. Since individualized coaching (versus group or pair coaching) was chosen as the method that would be used with the participants, two distinct teams ended up working together. We did not realize, until it was happening, how defined the two teams would become. I think initially we all thought there would be much more overlap. Yet, due to the nature and demands of the two styles of work, the Integral Coaching® team became a small satellite of the main facilitation team.

Throughout, the goal was to ensure that participants would be receiving the highest quality of Integral work and the highest caliber of Integral application that we all could produce and provide. With this in mind, a few simple yet important ways of being and doing were employed to establish congruency between the workshops and the coaching.

- Language – the most obvious area involved language and terminology. I ensured that I used as many terms as possible that were being used in the workshops. We wanted the participants to experience the broader range of these terms, used in different settings. The facilitators also employed many of the terms, unique to Integral Coaching®, within their presentations. Especially during the second retreat, once the initial coaching sessions were complete, they were able to continue emphasizing the coaching terms as a means of linking, integrating, and also broadening their meanings. I also attempted to employ local colloquialisms. Though I had some help from the local mentor, the results were sometimes humorous.
- Imagery and Examples – using the same images from the workshops proved to be highly successful. In the retreats the facilitators used many different images, icons, and examples to both instill and embody the theoretical information being presented. For example, videos of Martin Luther King Jr. and Barak Obama were used to demonstrate charismatic and significant leadership styles. Various clips from the movie *Blood Diamonds* were used to point out varying worldviews. These images are powerful and have a broad range of educational, relational, and inspirational applications within them. For most of the participants, I was able to make linkages to these and other examples employed by the facilitation team. This approach ended up being very powerful; it emphasized the specific points that were arising within a participant's coaching session, as well as the importance and implication that was made during the workshop presentations.

- Presentations – every participant had been involved in a few presentations during the LFW retreats. During the first retreat in March 18-21, 2009, each participant completed the initial three-minute introduction video, which Emily and I reviewed extensively before leaving for Nigeria. They also completed the recent leadership presentations within workshop five, held December 9-11, 2010. During the first and second coaching sessions, the Intake and Offer, I drew from the participants' experiences, asking them to recall what was significant for them and how those experiences related to the coaching goal they were hoping to accomplish. Because the participants presented in front of the whole group while being video-recorded, they experienced significant learning, as demonstrated by their engaged energy level and reflection about how they showed up for their presentations. Tapping into these moments was great, as the participants often felt they were representative of how they approached their leadership styles and capacities as a whole. Hence, asking them to recall their presentations served as a visceral reminder of their developmental edge within the LFW program, and it proved to be a significant link between the distinction of the retreats and their coaching program.
- Assessment Data – Integral Coaching® relies partly upon an extensive evaluation process using a full range of assessments situated within the Integral framework. Each of the thirty LFW participants received a full Integral Coaching® assessment that was based on the preliminary One Sky LFW leadership assessment forms, the personal introductory videos each participant completed (during the second LFW retreat held June 3 – July 3, 2009), the Integral Coaching® participant document that I had them fill out (see appendix p.63), and most crucially on the 1.5h Intake session I had with each participant. The coach then uses these assessments to define and shape each participant's unique coaching program. The totality of these assessments were collated and assessed through an Integral Coaching® methodological interpretation that would give One Sky a larger overall view of the group. All the collected participant data was then given to the One Sky facilitators to provide them with additional information and insights into the capacities and *ways of being* of the participants, both individually and collectively. We believe that this ground-breaking weave of Integral Coaching® within a group's program design will aid the One Sky facilitation team to understand and know the participants far deeper and more extensively than they would otherwise. Rare is it to have such substantial one-on-one evaluated relational time that can then be translated into the larger context of an evolving program. The information and insights provided through the Integral Coaching® assessments will continue to provide the One Sky team with more human meaning and parameters across the following two years of the program. This will allow them to meet the LFW participants more fully and to provide for them more profoundly in context of the LFW program.

"It's really touching me ... sometimes I think no one can help me ... this is really touching me .. I now feel I have people already who can help me. I 'm used to feeling lonely. Now I'll be drawing my children closer to myself. This is very spiritual. I never knew these things are so relevant; many of these things we act like they don't matter, [doing things for self and asking for help], but they do. My kids can tell when I am happy."  
 ~ S.O. – LFW participant

## Time Line

Every major Integral Coaching® project is unique and will have its own time line from inception to completion. The following time-line presents an overview of the process in which I was involved – from the inception of the LFW Integral Coaching® program to the completion of the year one (2009) LFW Coaching program.

In my opinion, we had lots of time to prepare for integrating Integral Coaching® into the development of the LFW program. I believe, in some instances, we could have used our time better (see section – Preparation Steps: Relational preparations). I also believe that less time is actually necessary in order to plan for and integrate an Integral Coaching® agenda within an emerging or already established program, such as LFW or even larger in scale.

Of course, many variables need to be taken into account in order to provide the most successful integration of Integral Coaching® into a program or project. How well these variables can be accounted for and best consummated is what will determine the time line necessary for solid integration of Integral Coaching® into a parent program.

Some variable to note include:

- How well designed is the parent program?
  - Does it already have a full agenda, or is there room for flexibility based on the needs of meeting participants for coaching in sessions and of possibly holding presentations?
  - To what degree will the parent program and the coaching program be able to weave together their distinct objectives?
  - Are the objectives of the program and Integral Coaching® aligned? While they may have distinct objectives, are they unified in their goals and the way they will be serving program participants?
  - Is the parent program able to support the values and structure of the Integral Coaching® methodology, including the needs of the coaches?
  
- How experienced are the Integral Coaches™?
  - Are the coaches in alignment with, and able to support and hold the values of, the parent program?
  - Are the coaches able to create a sustainable structure of coaching within the scope of the program or project, with both short-term and long-term applicability?
  - Are the coaches able to be within the culture, environment, and location, while staying present to the totality of the program, the staff, the participants, their coaching work, and their own self?
  - Do the coaches have the integrity and capacity to know when they are taking on too much, and do they have the innate ability to shift the coaching program, if needed?
  - How much time do the coaches need beforehand to plan their design and work process, as well as to prepare for participant work (handouts, pre-assessments, program creation, etc.)?
  
- How long will it take to obtain the right visas, passports, travel documents, and equipment for all parties involved (parent organization, coaches, receiving location) so as to be well established?
- Are the coaches able to take the correct amount of time necessary out of their regular schedules to design, prepare, and then be on-site for the coaching?
- Is the program location ready to receive the coaches (for personal food and lodging and for their work needs) relationally and structurally?
- Are the coaches personally ready to go to the program location, or do they need to address personal (emotional, physical, relational, spiritual, +others) elements first?
- Are contracts and terms of roles for scope of program/project clear, written, known, and agreed upon by all involved parties?



All these, and other variables, need to be taken into account when looking at how to integrate Integral Coaching® into an international development project. I would also suggest that these variables be considered for other larger programs that require the coach to travel for an extended time and/or to work with a large group. A program/project's best practices could be derived by continually accounting for the required individual, relational, and structural aspects. Likewise, it would facilitate creation of a thorough time-line, thereby allowing for the healthiest and most stable integration of Integral Coaching® into a program and, in all possibility, provide the program/project (and its facilitators) with greater inherent stability for its own sake.

### Time Line Overview – LFW program with Integral Coaching®

- Spring 2008 - One Sky's executive director Mike Simpson envisions the initial inception of the LFW program
- November 2008 - four Integral practitioners, Gail Hochachka, Lisa Simpson, Mike Simpson, and James Baye meet at Kanzeon Zen Centre in Salt Lake City, where they discuss the possibility of integrating Integral Coaching® into the emerging LFW program, possibly making it a cornerstone of the process
- January 2009 – Gail and James lay the preliminary workshop design process down on paper, ensuring clear objectives are established for the three year program, while maintaining a flexible structure to meet the evolving known and unknown needs of the participants
- February 2009 – Gail, Mike, Lisa, and James meet to discuss the larger proposed concept of the LFW program across the three-year term, including the nature of the team's work, possible use of Integral Coaching® program designs for the number of participants attending, the structure being created, budget, travel needs, etc.
- March 18-21 – First LFW workshop retreat in Calabar, Nigeria; notion of coaching later in the year introduced to participants; Gail and Lisa interview each participant; each participant fills out *Self Assessment of Leadership Capacities*
- April 24 – One Sky phone call – James learns more about the first retreat and LFW participants; team reviews goals of the program; James gets better idea of what could be created for coaching within the program evolution
- May 4 – One Sky phone call – James offers ideas about what coaching program might look like with respect to the number of participants and to the time-line being discussed for the November 2009 retreats
- May 13 – Board of Advisors Con-Call – first conference call with the fourteen Integral leaders from various fields (sustainability, international development, spiritual, leadership, economic, coaching, philosophy, systems design, ecological, organizational development, and other)
- May 28 – review Con-Call – LFW team review the notes taken from the advisor's con-call to incorporate recommendations and distill new ideas for upcoming workshops and coaching designs
- June 30-July 3 – Second LFW workshop retreat in Calabar, Nigeria; each participant is filmed for three-minutes explaining personal biography and leadership vision; these videos go on YouTube
- July 9 – One Sky con-call – team hears about workshop two; next steps for workshop three and planning for November retreats with Integral Coaching®; James proposes three initial design plans and firms up his requirements (personal and from team) to ensure success of coaching component; consider other potential coaches to join project
- July 9 – James discusses with Laura Divine, ICC founder and LFW advisory board member, the possible formats for coaching thirty people and considerations for the scope of this undertaking; query as to whom might be a potential second coach, idea raised about a possible assistant instead of a second coach, and credentials required for either a coach or assistant who could work in third-world culture and environment

- July 15 – James connects with Laura Divine and Joanne Hunt, ICC founders, about possible coaches to invite into coaching assistant role
- July 21 – James asks Emily Levang if she wants to go to Nigeria to assist him with the Integral Coaching® program; she accepts the invitation
- July 28 – James confirms coaching budget and contract with Mike Simpson; James informs rest of team about desire to recruit coaching assistant
- August 11-14 – Third LFW workshop retreat in Calabar, Nigeria; first time in new One Sky building
- August 14 – James sends in Nigerian visa application
- Sept 9 – James meets with Emily to plan coaching relationship and go over possible design formats, discern equipment needs, conduct pre-assessment planning
- Oct 6 – One Sky call – final call to confirm details of flights, visas, etc; integrate pieces learned from retreat three
- October 26 – flights for James and Emily purchased
- November 14 – 17 – James and Emily purchase final supplies, watch all LFW participant videos, correlate them to previous One Sky assessments to establish preliminary Integral assessment for each participant, create workflows for sessions, and discuss program and practice plans and ideas
- November 18 – James and Emily travel to Nigeria
- November 19 – meet up with Gail and Lisa in Lagos, Nigeria
- November 20 – arrive in Calabar, meet One Sky Nigeria staff, and settle into housing/office
- November 22 – Mike arrives
- November 23 – first day of LFW retreat #3; coaching presentation in morning; coaching starts in afternoon
- November 24 – second day of LFW retreat #3; coaching continues (Intake sessions with participants)
- November 25 – third day of LFW retreat #3; coaching continues (Intake sessions with participants)
- November 26 – fourth day of LFW retreat #3; coaching continues (Intake sessions with participants)
- November 27 - coaching continues (Intake sessions with participants)
- November 28 - coaching continues (Intake sessions with participants)
- November 29 - coaching continues (Intake sessions with participants)
- November 30 - coaching continues (Intake sessions with participants)
- December 1 – coaching programs – assessment
- December 2 – coaching programs – assessment
- December 3 – coaching programs – assessment
- December 4 – coaching programs – assessment
- December 5 – day off
- December 6 – day off
- December 7 – coaching programs – assessment, program creation
- December 8 – coaching programs – assessment, program creation
- December 9 – first day of LFW retreat #4; coaching presentation in morning; coaching programs – program creation
- December 10 – second day of LFW retreat #4; coaching starts (Offer sessions with participants) – program creation
- December 11 – third day of LFW retreat #4; coaching continues (Offer sessions with participants)
- December 12 – Mike, Gail, and Lisa leave Nigeria; coaching programs – program creation
- December 13 – coaching programs – program creation
- December 14 – coaching continues (Offer sessions with participants) – program creation

- December 15 – coaching continues (Offer sessions with participants), and program creation
- December 16 – coaching continues (Offer sessions with participants) – program creation
- December 17 – coaching continues (Offer sessions with participants) – program creation
- December 18 – coaching continues (Offer sessions with participants)
- December 19 – James and Emily leave Nigeria

### Total hours worked before Nigeria

- Conference calls and meetings
- Planning and design
- Video and preparatory assessments
- Equipment, medical, and document details

James = 125 hours

Emily = 47 hours

### Total hours worked in Nigeria

Actual coaching hours (time in sessions Intake and Offer)

James = 111 hours

Emily = 111 hours

Presentation – prep time and in workshops

James = 6 hours

Emily = 2 hours

Participant assessments and program creation

James = 124.5 hours

Emily = 92.5 hours

### Total hours

James = 366.5 hours

Emily = 252.5

## Preparation Steps

Bringing Integral Coaching® to Nigeria required a broad spectrum of preparation. Most obvious is planning for the work itself – how it would happen, what it would look like, etc. – yet, the personal and relational elements also required intentional consideration.

Months in advance, I ensured that I accounted for as much as I could to mitigate unforeseen surprises along the way and in Nigeria. Various people who had worked and travelled in places like Nigeria informed me many times to “be ready for the unexpected;” “you’ll have to be adaptable,” and “you can never tell how things are going to go.” Since I believe in relating to life in this way in general, if the ante was going to be raised when working internationally in a dangerous third world country, I decided to approach the situation in Nigeria with as much buoyancy, curiosity, and intentionality as I would if I were planning to take a unknown woman on a date. I chose to relate to Nigeria as if she was my first date, which inspired me to be well prepared.

I took into consideration five general areas for preparation: meeting the participants, personal preparation, relationships, workflow design, and travel necessities.

## 1. Preparation for meeting the participants

Relational – I had never before travelled to Africa. I knew that being there would be quite different than experiencing it through the eyes of many native Africans whom I have been privileged to meet. I was excited and curious about being in Nigeria, and I wanted to meet the participants and other Nigerians with an open, yet informed frame of reference. I wanted to arrive with an empty cup, versus with a full cup; however, I did want to show up with a cup! Since May 2009, I spent about half an hour every week researching about Nigeria online, taking in aspects of its culture, ecology, government, business, and arts. I looked for nothing in particular, as I simply wanted to feel the people and the place. Although I found a few books written by Nigerians, I simply did not have time to read them. Once Emily joined the team, she started reading a book from a Nigerian woman and also started garnering small snippets of on-line views into Nigerian culture. With regards to the coaching work, this practice actually helped us feel more secure in knowing that we could meet the participants, and it provided good metaphors for their programs.

Assessment – Before arriving in Nigeria, I wanted to be as front-loaded in the participant assessment as possible. Once there, I knew I would encounter many new and unknown factors that could prevent me from being completely present in the assessment process. I did not want to step into this scope and intensity of work without feeling like I had at least some sense of whom I was meeting. Fortunately, the One Sky team had accomplished some fantastic work in the previous workshops that allowed me to start putting together Integral Coaching® assessments for each participant. Each participant had completed a three-page *Self-Assessment of Leadership Capacities* document, which was designed using Hochachka's *Integral Monitoring and Evaluation* framework, so it contained a number of elements that I easily translated and transferred into the Integral Coaching® assessment. The other item that proved extremely valuable in allowing me to preview each participant was the three-minute videos that Mike had recorded during the first LFW workshop in March 18-21, 2009. The LFW participants spoke individually for three-minutes about themselves, their employer, and their leadership aspirations.

I decided to put the findings of these initial assessments aside when I was conducting the participant sessions in Nigeria. I wanted to start fresh, not relying on my previous assessment based solely on short objective means. I also wanted to see how accurate my preliminary assessments were compared to what I would find in the Intake sessions. I discovered that in Looking As the participant, I was 90% accurate – meaning that the videos and self-assessment allowed me to get in touch with a participant's orienting quadrants 90% of the time. However, in Looking At, I found only a 40% comparison. From the small amount of preliminary information and observation, I assessed their quadrant competencies with only 40% accurately, as compared to what I deduced from the in-person assessments.

These videos were immensely valuable in helping Emily and I gain a fuller sense of each participant's values, hopes, and customary ways of approaching goals. This combination of self-assessment and video allowed me to initiate the first phase of each participant's Integral Coaching® assessment. Provided in these two artifacts were factors such as their use of words, perspectives from which they spoke and wrote, their body language, their capacity to speak in front of a group (the videos were in front of the whole LFW group), and the quantity and quality of what they wrote and spoke. I was able to initially assess Quadrant Orientation (Looking At and Looking As), as well as some Line Development and state capacities. [see side bar]

To initiate our assessments and relationships with each of the participants, Emily and I spent three days prior to leaving for Nigeria going through each participant's self-assessment and video, which One Sky had placed on YouTube. This approach oriented us to the size and scope of the work, in addition to briefly introducing us to the unique values and dispositions of each person. I

experienced myself feeling quite excited to meet each person. Instead of arriving and having to start from scratch without a clue about each participant's hopes and needs, Emily and I established initial ground for the coach-participant relationship. Since the participants had received the *Introduction to Coaching* document I had sent to Patricia, they, too, had a brief introduction to us (some words and a picture of myself and Emily). I feel that for such a large project with diverse foundational conditions, these initial means of connecting with the participants (and them with us) was invaluable in establishing the right means by which we could further create the coaching process and step into the coaching relationships.

## 2. Personal preparation

Physical – I did not know what working in Nigeria would feel like physically. I had been to hot, tropical, and third-world countries before for extended periods of time; therefore, I had some knowledge of how I would physically manage and feel. I actually like hot, sweaty heat, so I was looking forward to experiencing the climate. I did, however, also know that I would be working long hours in this climate, which is a different experience than leisurely travelling and visiting such challenging areas. As well, since our accommodations, food, and work environment was unknown to us before we left. I wanted to be prepared for a potentially stressful and strenuous living/work environment.

I engaged in a strategic exercise and diet practice starting in July, designed specifically to stabilize a foundation of physical endurance, while maintaining energetic weight and relational sensitivity. This practice proved to be highly successful, as I had a tremendous amount of energy and capacity in the intense and unknown Nigerian environment.

Also, because I had no idea what to expect regarding the food situation, I made sure I brought a good range of nutritional and dietary supplements. Emily and I benefitted greatly from these meal replacement powder packages, two types of power bars, electrolyte replacements, and various vitamin and digestive supplements. I had enough snacks to support me through the days and nights, as well as a wide range of vitamin supplements to make up for the lack of vegetables we received. We were actually fed very well. The Nigerian One Sky cook had cooked for North Americans for years, and I felt he was very skilled in providing us with a good range of flavors and meals. However, there are only so many types of foods available, and we ate a lot of protein and carbohydrates. Oddly enough, I actually gained weight in Nigeria! I am thankful that I brought a significant amount of extra nutritional items to ensure that I maintained my energy and clarity during our entire stay.

Emotional & Cognitive – The physical preparation noted above also anchored me cognitively and emotionally so that I felt aligned and prepared for this journey. Being able to show up in Nigeria and meet the people, culture, and environment with an open and curious heart and mind were very important to me, both in terms of the coaching work I was undertaking and also as a human being stepping into a new part of the world. I recognized early on that in order for me to feel stable and available in this new environment and culture, and to be able to manifest the form of Integral Coaching®, I would have to honestly engage in these personally meaningful preparations. It was my way of choosing to engage in the dedication and devotion that I felt represented the work we were doing within LFW. Of course, other individuals will need to elect their own unique preparations. I do suggest, however, that partaking in some form of personal preparation is wise, healthy, and is an Integrally informed way to participate in such an endeavor.

## 3. Relational preparations

At the onset of preparing for LFW, I believe myself and the others (Mike, Gail, Lisa) felt we would have ample team time for planning and personal integration. We had known each other previously for some time and felt this time in Nigeria (including the planning phase) would be a

great opportunity to further our relationships and personal development. We had even considered implementing a method where we would be able to coach each other during the time period of our work together.

Due to various circumstances (time, differing schedules, and different priorities), these initial relational development plans did not transpire. I believe it was a fortuitously appropriate revision, as the amount of unique individual work we did to prepare for our segments of the LFW program was quite extensive. Our intentions were well established within an Integral mind-set to foster a more cohesive and developmental WE space for ourselves; however, we inherently shifted our energy and time to the priorities for which each of us was responsible.

I personally believe more engaged time as a team would have been beneficial before we went to Nigeria. Conference calls were focused mostly on the logistical details of the project, while emails were primarily limited to the exchange of the practical or theoretical underpinnings of the project. I think we assumed that our previous, well established relationships would provide for our time in Nigeria. As well, since Mike, Gail, and Lisa had previously worked together in Nigeria, their relationships were already well established.

I believe spending more time together as a team before the actual excursion would have helped us better understand how we were going to work together and show up for each other, instead of just making the pieces fit. As has been noted elsewhere, our total group ended up operating as two distinct teams (facilitation and coaching) in a manner that we were not anticipating. Fundamentally, this outcome was an understandable and appropriate way to re-configure the team, yet I do think we could have communicated more effectively and achieved better understanding of each other's positions. We lost a certain form of regard for each other within the immensity of the work, and we did not have the opportunity to adequately consider and review our time together in Nigeria. Thus, initially, while we were decently zealous in our proposed ideals for team relational development, in practice, we ended up teetering the other way and not preparing relationally at all. For future endeavors, I recommend that any team choosing to include Integral Coaching® within its program structure for the first time should ensure relational cohesion relative to the immensity of the work being undertaken and to the scope of the environment being worked within. I believe the entire team of project facilitators and Integral Coaches™ needs to claim responsibility for achieving that vital aim, as it is indicative of an authentic Integral approach in practice. Thus, if Integral Coaches™ are working within an organization or with a team that does not necessarily apply a stated Integral approach to its integrative practice, it would be the responsibility of the coach to ensure adequate relational communication takes place before undertaking a project that would demand the team's full attention within the project. Establishing the ground of the WE-space amongst the team cannot be overemphasized when everyone is attempting to work at a high caliber within a high intensity cultural environment.

Lastly, one member of the team was new to the mix. Emily Levang was brought in to assist me in the coaching program based on my advisors' advice and my recommendations. However, since she was unknown to the rest of the One Sky team, it was important for them and her to feel that she would be safe in this challenging environment. Since I had not yet been to Nigeria, it was essential that the other team members have a conversation with her to both provide her with whatever information she needed to arrive and perform healthily and safely. The team also needed to determine if her presence would be a concern in Nigeria. Indeed, this assessment was crucial to make. While standing on North American soil, many interns (from One Sky and other organizations) appear stable and capable of handling the immensity of a project in an intense, third-world environment like Nigeria, yet shortly after arriving, they find themselves reverting to behaving and relating at a lower capacity. Gail, Lisa, and Emily thoroughly conversed to establish congruence. Being of the same gender, they were able to offer insights

and suggestions as to how to live at least adequately in a different culture. I was thankful for the One Sky team's diligence in ensuring their confidence in Emily's strong capacity to show up resilient and open to the unknown should she find herself in challenging experiences.

#### 4. Design of the workflow

We travelled to Nigeria without being certain about a few factors, including: the actual style of our accommodations, the location of our work site, how were the participants doing since the last retreat (individually and collectively), and what resources (electricity, water, office equipment, photocopier, internet, etc.) would be available to us. I was open to discovering these conditions once we arrived. However, I chose to design the coaching workflow in advance. I wanted to be clear about what we needed in order to accomplish the scope of the work being undertaken.

Drafting several workflow designs provided us with the best chances of meeting all the participants thoroughly and deeply. Questions I considered were: How would we meet them (one after another or spaced out to provide time for assessments)?; how much time was needed for assessments (was it to pre-determined or open based on the individual's program)?; and would we complete one person's program completely before moving on to the next, or would we create a conveyor belt (accomplishing certain pieces of all the participants' programs before moving on to the next sections)?

Coaching a small number of individuals is very different than coaching thirty people in a short period of time. Also, given the potential cultural challenges we might encounter meant we needed to be flexible and comprehensive in the way we held what we are learning culturally. For example, would we more effectively consider and act from a culturally aware foundation if we were to finish the participants' programs completely one at a time, or was it more appropriate to work on a specific aspect of each participant's program collectively (e.g., working on all the metaphors at once). What might we learn from the first participants (in session and in program creation) that would serve us in working with later participants, and how could we ensure the early participants were also gaining from the totality of our learning?

It was also important to consider the varying cognitive, emotional, and somatic states we might experience throughout specific workflow patterns. What workflow design would best allow Emily and I to stay fresh and energized for each program assessment and creation? What workflow style would allow our bodies to manage the shifting-of-gears from one aspect of the work to the next with minimal friction and energy loss? What design would allow us to stay more relational and creative together, versus creating disparate activities between us? During our touching upon the significance of each participant's coaching goals, to what degree would Emily and I feel emotionally stable or challenged as we progressed through various phases of the coaching sessions and through the assessment and program design process? How would we consider and experience each of these aspects during various times of day, in the heat, and while living in an unknown environment, with unknown food and conditions? These are some of the considerations I took into account.

The importance of preparing designs for the scope of workflow is not to pre-maturely and unnecessarily create logistical conundrums, nor is it to overemphasize a systemic approach in meeting participants as a coach. In fact, all coaches, depending on where they orient from,<sup>14</sup> will have their own opinion about how important it might be to consider workflow design before actually arriving at the destination. All approaches are valid. My rationale for preparing for a larger coaching project, such as the one we delivered, is as follows:

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<sup>14</sup> Divine, L. 2009. "Looking AT and Looking AS the client." *Journal of Integral Theory and Practice* 4(1): 21-40.



- As ideas about workflow are considered, you can also start to consider what you will need for the program (personally, relationally, nutritionally, equipment, supplies, etc.).
- You will start to more substantially understand the scope of what you are undertaking and, thus, be able to sit within the variables that have most meaning for you, thereby allowing you to provide the most substantial program you can create.
- I have found that by having an open framework of possible workflow ideas allows me to show up more freely, knowing what I minimally need in order to accomplish the project such that I am then able to work with circumstances that arise.
- Integrally speaking, considering the systemic design of the workflow promotes greater freedom personally and interpersonally, as it accounts for the totality of that in which you are involved.
- Once you start considering possible workflow ideas, then you can start asking other participants if they have suggestions to improve upon your ideas, especially if they have already worked in the culture/environment into which you are heading.
- Even if you end up choosing to scrap all of your prepared workflow ideas once you arrive at your destination, you have at least anticipated what you might need in order to accomplish the project. Instead of going in blind or simply "open to whatever," you have internally committed to being responsible for the scaffolding you will need in order to accomplish the project. This initial layer of interior accountability goes a long way in providing the most thorough program you can for your participants.
- The unknown always exists. It is ridiculous to believe that you will not encounter unanticipated elements; however, preparation aligns your heart-body-mind with the purpose of the project. Intentional alignment is the mechanism by which you can profoundly serve your participants. Ultimately, you can draw upon it to remain open and capable of creating the most thorough program possible. By staying cognitively, emotionally, and somatically on track to what is truly important when working with people, you can meet them fully as fellow human beings and provide them with the fullness of your capacities in service of their highest goals.

## 5. Travel necessities

Documentation – Workers in Nigeria must possess a visa. Because the LFW project falls under the auspices of a non-profit organization, we were not considered workers; instead, we were volunteer observers for the program. The initial visa application was done on-line through the Nigerian embassy (in Ottawa for me; in Washington for Emily). The online process was fairly straightforward, yet potential for error exists, so it is always wise to meticulously follow the instructions and print out all the pages. We also had to mail in paperwork, along with a Yellow Fever vaccine verification, passports, and another payment (one payment also on-line). Be sure all information is clearly provided; otherwise, one's visa application might be sent back with a request to submit the missing data. Obviously, such a delay could prevent one from obtaining a visa in time for the scheduled departure. My visa arrived in three weeks; Emily's arrived in two. It was exciting to get our passports back in the mail, confirming that we were, in fact, going to Nigeria.

Medical - Nigeria requires you to have a Yellow Fever vaccine in order to receive an entry visa. Other immunizations (such as HIV, typhoid, polio, etc.) are highly recommended by the World Health Organization (WHO). Therefore, we had to plan to get these done in advance of sending in our visa applications. I was able to easily book an appointment with a health authority and get the immunization done. Based upon where she was living, Emily had more difficulty and also had to pay more money, as she went to a travel clinic. We also received immunizations for enterotoxigenic *Escherichia coli* (Traveler's diarrhea) and tetanus boosters. Although we were aware of the side effects and longer-term nature of using doxycycline as a prophylactic Malaria treatment, we appreciated the lower cost of this medicine versus the more expensive Malarone (atovaquone/proguanil). Neither of us experienced any of doxy's stated side effects.

Equipment – Depending on where you are travelling, you might have to purchase specific pieces of equipment. I knew I would need a computer for the work I would be doing. I also knew I would need a printer to create the participants' programs. Travelling anywhere with a laptop is risky; it is especially so when traveling to a dangerous, third-world country like Nigeria. Requirements were that the laptop be small, easy to carry, and equipped with a long battery life, as we knew that electricity would be sporadic at best in Calabar. I bought a small 10" netbook – so tiny it could fit in a coat pocket, and it had a ten-hour battery life. It ended up being a perfect choice. Unfortunately, Emily and I needed to share this one computer. While the One Sky office in Nigeria had another computer, it was ancient and painful to work with (Emily ended up using it about half the time). The One Sky facilitators also brought their own laptops, which Emily ended up using about one-third of the time. In hindsight, we would have brought another good laptop, as we absolutely used it for all we created. Emily took a lot of hand-written notes, which were very useful, yet it was with the laptop that we were able to create the assessments and programs for the participants. While programs could be written up by hand, it would have taken a monumental amount of work to do so. One Sky brought a printer, which eventually ended up working after we spent several days finding the right drivers on-line to connect the laptops to it. Thus, for the first few days, we considered taking our USB stick to a local print shop. Next time, I will ensure that we have the right printer drivers *and* printer cartridges. We ended up needing to print some participant programs in various colors because we ran out of black ink.

Another important item we needed was a 240V plug adapter. The One Sky office had the electrical step-down units that converted the electrical voltage to 120V for use with North American equipment. Most modern laptops have an in-built voltage adapter, but do check your equipment before you leave.

Headlamps ended up being an essential tool, as we used them nightly. Even with the glow of a laptop, I needed the headlamp to see the keyboard and move around the house. Flashlights would work fine, yet a headlamp provides direct light in the line of sight. We could have also benefitted from having a battery-operated lamp, yet one was unavailable, and I didn't consider it beforehand. The headlamps were essential.

Finally, an important piece of equipment we each brought was a mosquito net. While the One Sky building ended up being completely screened, and the local area did not have a huge amount of mosquitoes, enough of the little creatures got into the building, so having a mosquito net provided for much deeper sleep. We were lucky to have encountered so few mosquitoes. And even though we were taking doxycycline prophylactically, I felt safer and more able to relax when sleeping under a mosquito net. No buzzing around my face or body occurred, and I actually experienced incredibly deep, restful sleep. When looking to purchase mosquito nets, select those treated with permethrin, a synthetic chemical insecticide, which kills mosquitoes once they touch it. Different sources have varying perspectives about its human toxicity. Depending on where you are travelling, it might be a good idea to have the extra protection. Due to the screening of the building itself, we found the extra protection to be unnecessary.

When in Nigeria, I actually felt extremely relaxed, even comfortable, being in the country and meeting people. I was surprised, as I expected otherwise. . I believe this is due in part to the Nigerian people being very open, welcoming, and hospitable to us, and also to the amount of preparation we undertook before hand. Thus, we met surprises with curiosity and interest. We had created a strong foundation, which engendered rest and a sense of stability, even when we needed to adapt. In addition, despite the massive amount of work in which we were engaged, I believe our thorough preparations enabled us to stay very healthy and energized during our time in Nigeria.

Each person will have to determine the degree to which s/he wants to prepare for her/his journey. It is a personal decision, and, yet, it must also include consideration for going beyond oneself. As a team member who is providing Integral Coaching® services to individuals anywhere in the world, you do have a responsibility to the team and to those you are serving. Extensive preparation may not always be the most enjoyable element of a journey and program, yet it does allow one to be able to provide the utmost of one's skills and heart. I consider preparation to be a form of devotional practice, both to the program and the participants I serve. Preparation does not reduce or eliminate the obvious requisite of being available to what arises throughout a journey. If anything, I have found that standing on the ground of preparation allows me to be extremely clear about why I am there and what I am providing, even in the face of unknown circumstances. This form of rigorous submission promotes the truest offering of Integral Coaching®. From this place, any preparation simply supports the dynamics and depth of provision for those we aim to serve.

## One Word from Participants

In the design of the Integral Coaching® Participant Assessment document, I wanted to include a number of ways to assess a participant's *way of being*. Similarly, I wanted a simple means by which to connect with the deeper meaning underlying each participant's goal, a means that could be accessed in many different ways and at different times across the scope of the program – something that could be tracked and easily linked to the goal to monitor progress and success. I was also interested in finding a rudimentary applied method that could bridge across the apparent cultural differences more quickly than would the more complex use of an entire Integral Coaching® assessment.

I reviewed various methodologies that have been used in the personal development sector. I came across an elegant approach in Dr. Cindy Lou Golin's paper, *Integral Life Practice Inquiry: An integral research approach to personal development*.<sup>15</sup> In this paper, she describes a four-stage enactment framework of Vision, Design, Practice, and Assessment that integrates with the 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> person perspective taking used within an Integral methodology. I found this to be a great adjunctive possibility to the Integral Coaching® platform I was creating for the LFW participants.

Golin adapts Torbert's Developmental Action Inquiry<sup>16</sup> into what she calls Integral Life Practice Inquiry (ILP-I). I was intrigued mostly with the use of the Visioning phase during which people gain "clarity on their desired life vision, as well as a quality and intention for [their goal]".<sup>17</sup> Golin uses an audio-recorded meditative process to draw her students along an interior journey that will have them look towards their future, where they have fulfilled their goals. By reaching the "destination" of their desire, the individual can then "look back" to where they currently are, and, with a newfound clarity about what they would need to achieve success, they would be able to both articulate their vision and chose a quality that would "provide inspiration and direction to their life".

I felt that the LFW participants would gain a lot from this form of visioning. Lisa Gibson mentioned that they had already started using the word "vision" with the participants, yet it was not well distinguished from the term "goal". We decided to define "vision" as the broader, fuller dream or purpose toward which a participant wants to shape her/his life. We defined "goal" as bite-sized objectives, or targets, at which one has to be successful in order to move towards the vision. Thus, in order to help the participants become clearer about their goal in their coaching

<sup>15</sup> Golin, C. 2008. "Integral Life Practice Inquiry." *Journal of Integral Theory and Practice* 3(1): 163-183.

<sup>16</sup> Torbert, B. 2004. *Action Inquiry*. San Francisco: Berrett-Koehler Publishers, Inc.

<sup>17</sup> Golin, C. 2008. "Integral Life Practice Inquiry." *Journal of Integral Theory and Practice* 3(1): 166.

programs, I thought it would be beneficial for them to land in their vision with greater clarity and intention.

Personally, I neither had the time nor the means to create the same meditative circumstances for the LFW participants that Golin did with her students, to evoke insight of their vision, or an inspirational quality. However, I did intuit an alternative visioning process that participants could follow individually without led guidance. This process would have to be simple and doable for Nigerians in various socio-environmental settings. The language would have to be easily grasped, and the instructions clear for a range of readers.

Thus, I designed the "Life Visioning Exercise" found in the Integral Coaching® Participant Assessment [see appendix p.65] as a means of eliciting both a participant's vision and quality of inspiration. I used a basic embodiment practice to bring the participants into their own sense of self. I wanted them to become clearer about their own vision. More importantly, in order to support and inspire their vision, I wanted them to define a one-word attribute whose quality they wanted to possess in greater measure. I linked the word "strength" to quality, as some LFW participants may not have known the meaning of "quality", especially in relation to having a vision.

My intention was to use that one word throughout the scope of their coaching program, including dropping it into the Intake and Offer conversations. I wanted to see how it would line up with their topics and how it might correlate with each person's unique *way of being*. Also, I thought it would be a great aspect to track within their process, using it as inspiration and tracking if the word held or lost meaning for them as they came closer to succeeding in their goals. Employing a great visioning process, a great one-word application, and a great intention all ended up standing parallel, yet separate, to an immense amount of work in the fundamental assessment and program creation process for each participant.

Nonetheless, I was unable to use the one-word quality that many of the participants generated. I did not have enough time to adequately incorporate it into our conversations, nor relate and track it to the rest of their assessment and programs. At minimum I was able to use some of the participant's quality word in a few of the practice designs, yet not to the extent that I would have liked.

Based solely on Golin's work, I believe that incorporating this element would have added value to the scope of what was being offered to the participants. It would have been a means of including their own words, meaning, and process in the depth of the coaching program and leadership training. In other words, another layer of the participants' cognitive-emotional interiors would have been included to support them and provide leverage in their own personal development. It also would have been another touchstone by which I could connect with each person and by which participants could more deeply connect with themselves, thereby coming to know the essence of what they were striving to embody as leaders.

While this small aspect of the design was not ultimately included in the assessment or programs, nor utilized in the fullest manner possible, I would like to suggest that this simple, yet profound inquiry practice be included in future coaching projects. As the format is Integrally based, it holds the essential elements necessary to work with a person's *way of being*. It is also a simple and elegant adjunctive practice to support a participant in coming to know how to evolve her/his Current Way Of Being via the vantage point of the New Way Of Being. Making qualities accessible outside the normal perspective of one's *way of being* allows the individual to become more in touch with the applicable essence of that quality, which can be utilized within the many perspectives the individual is learning to embody.

## What the Participants Received

Each LFW participant would be involved in an Integral Coaching® two-part coaching program. A two-part coaching program consists of an Intake and an Offer session and provides individuals with the initial components of a self-directed coaching program. Within the Offer session, the Integral Coach™ draws participants into the full scope of what their coaching program offers, based on the goal they want to achieve and on their way of *being*. The coach then offers various customized practices that will allow participants to embark on their development without follow-up or the guidance of a coach. Two-part programs are usually offered to people who are very self-directed (and can move ahead on their own with some coaching initiation) or who can't afford a longer term coaching program. As is outlined in the Initial Coaching Plans (p.10), we chose to provide two-part coaching programs to all the participants, believing this approach to be the most valuable, affordable, and program-aligned style of coaching program.

Until I was able to meet the participants, get a feel for the work-place environment, and determine our actual coaching workflow, I did not know what I was going to actually provide in the two-part programs. About half way through the Intake sessions, Emily and I felt more comfortable in our coaching practice, and we felt greater resonance with the participants' goals, ways of relating to their leadership role in LFW, and to their developmental capacities. At this point, I decided what I wanted to create for each participant.

### Components of their programs

Each participant's Integral Coaching® program consisted of the following six items:

- Program and Goal Handout
  - Clearly states the participant's goal, the metaphors for her/his Current and New Ways Of Being, and a small list of what this New Way Of Being would allow for
- Self Observation Exercise (Dec 17 to Jan 6)
  - The first necessary exercise in which participants need to partake, such that they can glimpse their Current Way Of Being tendencies – by noticing how they often go about approaching their lives through a perspective and in a manner that is no longer serving them as fully as it once was; once their Current Way Of Being is made more objectively apparent to them, they can start practicing how to step away from those tendencies and into new perceptions and actions
- Focus Practice #1 (Jan 9 – Jan 30)
  - Once participants can tell when their Current Way Of Being is showing up (their limiting tendencies), they can start working with creating the capacities for a New Way Of Being; Focus Practice #1 is their first practice that promotes and supports them to start trying new things, seeing in new ways, and confirming in new methods
- Focus Practice #2 (Feb 13 – Mar 6)
  - After a little break from Focus Practice #1, participants start their second Focus Practice; since they have now stretched into their New Way Of Being fairly well from Focus Practice #1 and have laid a good foundation for their New Way through the work of their Foundation Practices, this new Focus practice is

About Self Observation Exercise: "I like the way you put that - that the old person I've been is going to be wondering - why are you trying to be this new person? I've been this person for a long time, why would you want to change? So it's important to realize that this is a dialogue between the [current me] and the [new me], but these are both parts of me, the same person."  
~ B.U. – LFW participant

designed to draw them more substantially into the new capabilities of their New Way Of Being; it was the last practice I gave them that could really create distinction between their Current Way tendencies and their New Way capacities

- Foundation Practice #1 (Dec 17 – June 12)
  - Foundation Practices establish new ground upon which participants can stand as they move further away from their Current Way Of Being and build the capacities of their New Way Of Being; Foundation practices last longer than do Focus practices, yet they usually involve less applied work and simply require consistency in practice in order to lay down that New Way foundation; I designed Foundation Practice #1 to be a short, regular practice; for most people it would be a daily 5-10 minute affair
  
- Foundation Practice #2 (Feb 6 – June 12)
  - The second Foundation practice would carry on supporting the participants as they gained more ground in their New Way Of Being; at this point they would have finished their Focus Practice #1 and would be about ready to start Focus Practice #2; this Foundation practice was designed to provide periodic steps into a consistent way of understanding themselves; for most participants, I asked them to do this practice once a week, which would provide them a way to gauge their progress, as each week they would be doing the same practice, yet with a slightly newer perspective, since they would be continually growing and progressing in their program through Focus Practice #2 and through their emerging insights

About proposed Foundation Practice:  
 "My body feels great, I'm getting into my body. My blood and heart are pumping very fast, it feels great. I won't miss a day. I'm very happy."  
 ~ O.E – LFW participant

Thus, their two-part coaching programs were designed such that participants would start right away in mid-December 2009 and follow through until mid-June 2010. The varying lengths of the practices provide optimal stretch and gain within the Focus Practices and optimal longevity in the Foundation practices. Also taken into account were the upcoming LFW retreats. I wanted the practices to coincide with the return of the One Sky facilitators. They would finish Focus Practice #2 a couple weeks before the first retreat of 2010, and they would complete their Foundation practices at the same time as retreat two of 2010. This time alignment would support the participants beautifully, as One Sky facilitators would be able to meet the participants afresh while they are in the middle and the end of their actual programs. They could work with any challenges they might be having and provide next steps for them until continuation. Also, since Integral Coaching® programs have a measurable longevity beyond the scope of the actual program, the One Sky facilitators would also be able to work with the participants' New Ways Of Being (capacities, language, insights, etc.) in the later workshops of 2010.

Since funding for a subsequent visit by an Integral Coach™ was not guaranteed, I wanted to provide the LFW participants with the most substantial two-part coaching program they could receive and work on adequately by themselves. I meticulously worked with the participants (through the second presentation and their Offer session) and with Patricia, the local One Sky manager/ mentor (in a separate meeting) such that they could take on the dynamic elements of their programs without myself or another Integral Coach™ attending to them. While this format is standard for all two-part coaching programs, the number of practices given across the extended time frame was unique and designed purposely for the LFW participants.

In essence, the participants could experience continuing "effects" of their coaching programs for some time. The topics, metaphors, and practices that would provide specific New Way Of Being perspectives (perceptions and actions) were chosen and shaped in a manner that would

instill longer lasting personal development. Although their last practices will end mid-June and they'll receive follow-up in the soon-following LFW workshop, the participants will experience insights and behavioral shifts even further into the year. This progressive transformation is the nature and the power of Integral Coaching®<sup>18</sup>. Since the earliest opportunity I, or another Integral Coach™, would have to follow-up with the participants could be near November 2010, I wanted their programs to have capacity longevity that would last until then. Through the support, facilitation skills, and creative leadership of the local Nigerian One Sky mentor and the main One Sky facilitators, the LFW participants would have astute guidance to further cultivate their New Ways Of Being beyond the actual end-date of their program. If funding becomes available for Integral Coaching® in the future, the coach will be able to meet with the participants near the tail end of some significant personal development. Expressed another way, the coach will have the honor of meeting them at a calm and well-earned lull in the ocean of their own development. Here is where they will be walking sustainably in their New Ways Of Being, embodying new levels and layers of leadership, as reflected in their goals.

## Goals of Presentation One

Before any of the actual coaching sessions began, I put on a 1.5-hour presentation to the LFW group. It took place in the morning of the first day of the LFW workshop, and the coaching commenced immediately after lunch of that day.

The session one presentation on Integral Coaching® had two main goals. The first was to prepare the LFW participants with what they would need to know in order to fully participate in the Intake session of their coaching program. The second was to demonstrate how the Integral theory they were learning could be used as a sustainable application – by seeing it applied in real-time through the coaching process.

## Preparation for Intake Sessions

More often than not in my personal coaching practice, I speak to clients at least once before we have our first initial Intake session. In these introductory calls, I explain the process of Integral Coaching® in a manner that is aligned with how clients present themselves and with what they are seeking in a coaching relationship. I can fine-tune the meaning and information to the person with whom I am speaking. I usually have 20-30 minutes in these calls to ensure that clients know what the Integral Coaching® process will entail. During our first session, I also weave in various snippets of information about the Integral Coaching® process that will benefit them as they more fully enter into this particular style of personal development. Thus, ample opportunity exists for me to connect directly one-to-one with clients to ensure they have a fairly clear knowing of what they are choosing to engage. I can provide exactly what is needed so we can both step into the coaching process and relationship freely and openly together. Going into Nigeria, my common approach to connecting with each individual beforehand and providing this essential information was not feasible. Also, since I was unaware of the degree to which language and culture might evoke misunderstanding, I did not want to provide this information in an email or a handout. A new approach was necessary. Thus, I included an overall coaching presentation in the LFW program and presented it to the entire group of Nigerian leaders.

The following is what I included for this aspect of the presentation:

- Introduction – James (main coach) and Emily (assistant coach)
- About coaching – the function and power of coaching; the distinctions between Integral Coaching® and other coaching modalities

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<sup>18</sup> See: Spring 2009 *Journal of Integral Theory and Practice*, as well as <http://integrallife.com/coaching/who-benefits>



- About coaching goals – defined as participants' most meaningful hopes for their success; brief mention of the Integral Coaching® participant assessments they filled out
- Perspective taking – explained how our current perspective both benefits and eventually limits us; discussed the progressive nature of this growth process and how one's perspective shifts during engagement with an Integral Coaching® program
- They gains they will realize – sustainable embodiment within their specific goal; the whole of oneself is taken into account such that the effects of one's program ripples throughout one's life, work, and relationships
- Coaching sessions – length of session times; getting to know each person intimately by Looking AT and Looking AS each person; each person's session schedule; staff members present in the coaching sessions [James, Emily, and Patricia (local One Sky mentor)]; anticipate answering many questions to help the coach more fully understand them and their desired goal
- Follow-up – brief introduction of session two; process of the Offer conversation; content of each coaching program

### Integral as Sustainable Application

One aim of the LFW program is to introduce Integral theory to the participants and teach them how to bring it into application. I believed it would be very beneficial to weave some practical components into the presentation by citing how Integral Coaching® applies Integral theory in its process and way of establishing the coach-participant relationship. In addition to experiencing this unique application of Integral methodology as clients, the participants would gain deeper understanding of what was already introduced in the LFW program, and they would have a context for presenting on an applied integral approach to working with an HIV/AIDS community (this was an inclusionary aspect of my contract due to my nursing background).

The following is what I included for this aspect of the presentation:

- Perspective taking – through the four quadrants of Integral theory and its application in working with an individual
- Perspective taking – as a combination of *action* and *perception* (a partial phrase that had been introduced in the LFW, that I saw to have immense applied significance, immediate congruence, and understanding)
- Perspective taking – through three basic levels of ego-centric, ethno-centric, and world-centric, and its application in working with an individual
- Connection – between mind, body, heart, and spirit as unique aspects of an individual's development that can be worked on distinctly, yet always as an aspect of the entire whole of the individual
- Progress – individual development, how that can be promoted and enhanced through an Integral application
- Embodiment – a look at the necessity of continual engagement in self practice in order to bring theoretical ideas into applied living through the totality of one's body-mind over a longer term
- Sustainability – significant change needs to be progressive and sustainable if participants want to be effective over the long term; how this method's quality prevents burnout from personal development processes

These two distinct aspects, *Preparation for Intake Sessions* and *Integral as Sustainable Application*, were woven seamlessly together within the 1.5-hour presentation. To start, we played a song with words displayed to introduce the idea of personal development for the sake of oneself, which then allows one to become more capable and awake for the sake of one's group (community, nation) [see appendix p.71]. For the presentation, I utilized a whiteboard to provide dynamic unfolding of the information. Participants were invited to ask questions and make comments throughout the presentation, which many did. These components, along with a

very excited and engaged presenter, created a powerful presentation that kept all the participants involved, brought many to the edge of their seats, and inspired them to be ready for their coaching sessions. We had sign up sheets posted with allocated dates and times so that participants could select their first 1.5-hour coaching slot.

## Goals of Session One – Intake

The *Leading From Within* project was designed to cultivate the integration of the large group retreats and the small learning community break-through initiatives with each individual's personal development through one-on-one coaching. Coaching within this project would promote each participants personal development distinct from their efforts within the large and small groups. Therefore, my primary goal for the Intake session was to establish a clear and open relationship with each participant separate from the larger group.

Establishing trust and reliability within the coach-participant relationship early on was crucial. Only through authentic connection can a coach and participant find common ground where both can show up and meet each other fully, in a manner that will provide for the richest of experiences for the participant. Additionally, it was important to get a good Integral assessment of each participant, to ensure I understood the scope of her/his respective goals, and to learn how each person experiences being in the world. However, the most valuable goal of this first coaching session was to create a space for openness, connection, and energetic congruency in collaboration with each participant. This facet allows the coach and participant to enter into a heightened degree of personal intimacy and vulnerability, which supports both members to get to the heart of the matter. Resting in that style of being with another is where deep coaching for personal development begins.

I wanted to make this first coaching session very comfortable for each participant. I asked Patricia, the local Nigerian One Sky manager, to be present in these preliminary sessions. The other One Sky facilitators had facilitated previous retreats and noted that most participants appeared to feel more comfortable expressing themselves in a group setting versus in individual sessions. Thus, my intention for including Patricia in the Intake sessions was to engender a sense of camaraderie with the participants, as well as to assist if language/accent/cultural challenges arose. Since Patricia would be taking on the role of mentor, helping as much as she could with the participant's coaching programs (support, feedback, clarification, enhancing understanding), I wanted Patricia to also observe the sessions such that she could start to get a sense of the scope and depth of this particular style of work.

In the coaching sessions language hasn't been a barrier, but it can be difficult trying to hear certain words with the different accents, as well as make out the intonations and nuances of emotionality and intention through the various accents.

Emily would also be present at each session. Her role was to take meta-perspective notes and hold energetic space. As this was the first time I had ever coached in a third-world context, let alone in a country like Nigeria with a vast cultural and developmental difference from mine, I wanted her to track as much meta information as possible, while I focused on the participant. One of Emily's main tasks was to note things such as language challenges, cultural nuances and implications, what was working, and what wasn't working. I adapted in the moment-to-moment relationship with each participant, yet, afterwards, I wanted to refer to Emily's observations. She was also responsible for keeping outside distractions at a minimum, for providing fresh, vibrant energy into the office space, and for managing the flow of the schedule and process.

I was given what I considered to be a near perfect office for the work I would be doing. The airflow was fantastic (important for Nigeria), the lighting adequate, and the size great. We placed the furniture and accessories in the most suitable manner to promote a distraction free, welcoming, and intimate, relational space. I wanted to ensure this new style of personal interaction for the participants was designed to be as comfortable, positive, and inspiring as possible. I am deeply grateful for Emily and Patricia's presence in these first sessions, both for the participant's comfort and for my own.

For an hour and a half, in the rich inter-subjective space created between me and each participant, I would have the great opportunity to learn about and become intimate with these thirty, cutting-edge Nigerian leaders. As mentioned above, my primary aim was to establish a clear and open relationship with each participant, connecting to each person with authentic respect and inquisitiveness. While I had made a preliminary assessment about each person from the pre-information gathered, I started fresh with each person to learn about the unique goal s/he would like to work on for the year.

In garnering why their goals are important to them, as well as in learning how they understand their life, work, relationships, and the world, I came to know them more intimately through a dual process known as "Looking At" and "Looking As". Integral Coaches™ use this method to both comprehend and embody, to best of their abilities, each client's unique perspective, or *way of being* given his/her world-view and developmental capacities.

I worked with participants individually to further expose them to the core of their goals and to their own *way of being*. As a result, participants gained objective insights into how they currently approach both their goal and other areas of their life. I asked a broad array of Integrally based questions that helped me understand them better and become more intimate in relationship with them. This inquiry also opened us both up to experiencing their deeper patterns, which were now holding them back from growing and serving in the ways they preferred. [see sidebar]

It is a belief of Integral Coaching® that people tend to feel increasingly challenged with goals they are trying to achieve when the confines of their tendencies become overly limiting. Life is full of inherent challenge. We all know this at some level within our own psychological development, and to a point, we have the capability of managing these challenges as part of the life process we find ourselves in. It is however, when we keep running into the same challenges, when we don't note any progress, when we feel like we are not getting anywhere, that we become frustrated, discouraged, and, from an Integral Coaching® perspective, have reached the limit of our Current Way Of Being. If the person could have accomplished their goals, in this Current Way Of Being, they would have.

When possible in this first session, I also provided participants with insights into the dynamics I observed in terms of how they were approaching their goal. This fresh perspective into their reality, based on the preliminary scope of their Integral assessment, would often evoke in them a novel way of seeing their situation. On the spot coaching even allowed me to further connect with many of the participants. They felt collaboratively guided into a perspective they had not been able to consider before. Sometimes, I was able to offer them a small new form of action they could start taking. These initial approaches to suggesting new ways of seeing and new ways of doing proved to be successful with most of the Nigerian LFW participants. I was personally very happy to see such good results and felt opened and received by these dedicated pursuers of leadership.

Overall, while the Intake sessions were very successful, they also proved to be quite tiring for the participants and for Patricia. Their feedback was that they rarely receive so much focused individual attention with someone actively looking deeper into their goals and patterns. Each

Some participants as they left the first coaching session immediately began enquiring into the next steps they could take based on the specifics they learnt from the first coaching session because they immediately wanted to start taking it on.

participant appeared very appreciative of the session, with some making ecstatic claims. For me, I was able to gain the information I needed to create a very thorough Integral Coaching® assessment, to connect fully with each participant, and to establish a deliberate form in a new style of relationship with these leaders. The participants and I noted how invaluable it was for them to experience this style of rapport, as they could draw upon this learning to shape how they embodied their personal leadership style.

### Main Goals of Intake Session:

- establish a clear and open relationship with each participant distinct from the larger group
- establish trust and reliability within the coach-participant relationship
- obtain a good Integral assessment of each participant
- ensure I understand the scope of each participant's individual goals
- learn how each person experiences his/her own self and the world
- lay the foundations for Patricia being a mentor to the participants in their programs
- observe language challenges, cultural nuances, and implications
- garner what is needed to "Look At" and "Look As" each participant
- expose a participant to the core of his/her goals
- possibly provide some insights into how someone is approaching her/his goal
- establish a new style of relating to foster personal development

## Goals of Presentation Two

On the first day of the second LFW workshop in the month, I offered another 1.5 hour presentation to prepare the participants for the next phase of their Integral Coaching® process.

This Integral Coaching® presentation had three goals. The first was to educate the LFW participants about the Offer session so they could fully show up with me in it. Secondly, as in the first presentation, it demonstrated how this coaching process applies Integral theory to support sustainable and far-reaching outcomes. The third was to prepare them to engage with their programs and become involved in their personal developmental process over time.

This was to be a crucial presentation. For, we decided to reduce the session times down from the initially planned 1.5h per person, to only 1.0h per person. I decided to try this approach because:

1. The 1.5h Intake sessions were long and tiring for the participants to be engaged in, everyone worked quite hard in their sessions (post session note: even with the time shortened they ended up working hard in the Offer sessions too).
2. It was thought it would be easier to schedule people in one hour blocks versus 1.5h blocks, since many had to travel (post session note: there were actually more missed sessions that had to be re-scheduled with the hour long sessions).
3. I wanted myself and Emily to have shorter days, not working from 9am to 7pm without a substantial break. Instead we would be done by around 4:30pm (post session note: since we had so many programs to create we actually ended up working till midnight most nights anyways, finishing earlier with clients simply gave us more time to work on programs).
4. I believed 1h was a sufficient amount of time to allow me to offer each participant's coaching program (post session note: I substantially miscalculated this timing; since I was introducing new individualized information to each person (their programs, their own unique metaphors and what they were representing in relation to their goals), there was a lot of information and practices to cover, and questions to be answered to ensure complete clarity of the program. We actually ended up spending an additional 10-30 minutes per person, which left us no break between participants).

Therefore, in this second presentation, I needed to convey all of the information I would normally share with a client at the beginning of an Offer session; except in this case, I also needed to take all the participants' developmental needs into account.

### Preparation for Offer Sessions

While each participant's specific coaching program is unique to her/his own specific way of *being* and desired goals, all Integral Coaching® programs contain common elements, such as the information conveyed to help participants completely engage in their programs. An unexpected, brilliant outcome of proving this information in a group format was that the group became more cohesive, and each participant's question supported vicarious learning for the whole. (Post session note: some participants wanted to understand the Integral process of sustainable embodiment in greater depth than I had chosen to present. Answering these questions proved powerful, both for the other participants, as well as for the One Sky team, as they were able to observe the stage and depth from which the questions were being asked. The participants gained more knowledge in understanding how an Integral application could work. The One Sky team discovered more about where the participant's cognitive capacity was heading.) Also, in listening to the same presentation, they were better equipped and motivated to support each other in ways that only can only emerge within an intentional, collective WE space. I was very happy to witness the unfolding of these additional benefits within the context of the group presentation.

I included the following items in this second presentation:

- Coaching Sessions – length of session time, the schedule, method and time of each participant's arrival), and members present in the sessions (we decided Patricia did not need to attend these sessions)
- Metaphors – unique metaphors that aid participants in moving from their Current Way Of Being to their New Way Of Being are an essential aspect of Integral Coaching® programs; I made sure the participants understood the concept of metaphor, its use in this culture and within the program, and how their transition between metaphors provides the means to transcend and include their capacities within their developmental process with ease<sup>19</sup>
- Provides For – because each program is uniquely created in light of each participant's way of *being* and goals, it was important to explain what the programs would provide for each person; I addressed overarching ways of assessing progress and the common benefits all participants will experience
- Practices – three types of customized practices are another fundamental aspect of Integral Coaching®; they enable new actions and perceptions within the context of a participant's unique developmental objectives; participants learned about the purpose of the three practice styles and how to carry them out<sup>20</sup>
- Progress – spoke to the nature of engaging in an Int<sup>e</sup>gral Coaching® program without the ongoing support of a coach but with the support of a mentor, peers, and the LFW staff; spoke to the nature of being involved in significant and specific personal development invoked by Int<sup>e</sup>gral Coaching®, as well as to adaptive ways of relating to themselves, their work, and to their relationships as they change

### Integral as Sustainable Application

This segment of the presentation focused on applying Integral theory within a healthcare context using the Integral Coaching® lens. As with the first presentation, information and examples were used to demonstrate how an Integral approach could benefit individuals who work with HIV/AIDS community programs if they were to receive Integral Coaching®. Having a tangible

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<sup>19</sup> Hunt, J. 2009. "Transcending and Including Our Current Way of Being." *Journal of Integral Theory and Practice* 4(1): 1-20.

<sup>20</sup> Hunt, J. 2009. "Transformational Conversations." *Journal of Integral Theory and Practice* 4(1): 69-92.

example helped participants ground their learning and translate it into their own lives and coaching programs. Similarly, weaving back to the illustrations used in the first presentation served to re-emphasize how the combination of their taking new actions and cultivating new perceptions would facilitate the emergence of their New Way Of Being. This process of embodying their New Way Of Being would allow them to realize a broader degree of success, both anticipated and novel, that would have been inaccessible otherwise.

### Participating In their Programs

I considered this segment to be the most important element of the presentation. Even if the participants understood their programs completely or even just partially, their results would be marginal or non-existent unless they also knew how and why to engage fully in their programs. In a longer term coaching program, the coach is able to meet clients regularly and also work with any resistance that might arise. A skillful coach consistently and creatively massages the Current Way Of Being in the areas where clients feel tight or restrained (i.e., within any aspect of their Integral assessment), thereby enabling them to grow into their New Way Of Being. Thus, this ongoing shaping process promotes development that is thorough, collaborative, and sustainable. However, since the participants in Nigeria were only receiving the first two coaching programs, they would not have an opportunity to receive this shaping.

"After the last coaching meeting I did a presentation, I had a lot more boldness, and people said I was better."  
~ A.S. – LFW participant

Instead, I created programs for the LFW participants to support their initiative in investing in their development over a six-month period without having provisional coaching support. The programs and follow-up were designed to include support from other participants, the local mentor, and the One Sky facilitators while they were on site. For the most part, the participants would have to be self-motivating. Because Integral Coaching® programs require persistence, participants would need to choose to draw upon their personal interior resources and be diligent in acting on behalf of their own progress. Thus, my hope was that this segment would inspire and evoke a spirit of collective engagement as each participant embarked upon his/her own individualized program.

I included the following topics in this aspect of the presentation (using different terminology, as necessary):

- Journaling – explained reflective writing as a critical means of promoting subject to object insights, freeing the mind/psyche of material that is challenging to process; as a creative process for embodiment; as a means of tracking and celebrating changes over time; as a context for sharing with others, if desired; as an essential piece in any Integral Coaching® program
- Practice – emphasized research and other evidence supporting the understanding that consistent practice is required to change any aspect of who we are; their personal practices strategically build leadership capacities in alignment with their unique desires; personalized coaching practices are designed to challenge them in novel ways, and making mistakes is a natural and necessary part of learning; alerted them to signs of good practice and indicators of when to step deeper into practice
- Goals – discussed the process by which the participant's personal goals were broken down to stretch them a little further than they conceived; encouraged their staying focused in a manner that would allow for integration beyond their goals; educated about self-assessment of gains and optimal outcomes
- Relevance – addressed the deeply personal value of investing in their development; emphasized their continually taking time to know and discover why any step they take is important to them as a unique self; encouraged their honesty by touching into why they desire to work on their coaching program and be in LFW, and, if they deem their

participation is not of value, then to know how to move on; acting without clarity about one's purpose will provide minimal results

- Breathing – presented the proven physiological benefits of breathing when learning anything new and when entering into challenging situations; discussed how and where they can employ conscious breathing in their programs, practices, and in their lives in general
- Signs of Progress – spoke to the nature of embodiment and to the capacity to self-assess their progress, such as noting they are accomplishing new things; advised on working with changes in relationships
- Support – provided information about forms of support the LFW participants will receive in their programs, including the limits of that support; coached on how to ask for support from family and friends and why accessing support might be necessary as they experience the challenges of embodying new perspectives

To conclude this second presentation, I asked each participant to write a letter to his/her self. I provided a blank piece of paper and an envelope. In this letter, they were to write about who they are and why they are currently in this program. They were to imagine themselves at the end of the three-year LFW program speaking to who they are now. They answered questions such as: Why are you in this program? Why do you want to stay motivated? What do you need to remember about yourself and where you came from, such that you can go on to lead with a broader scope than you did before? This exercise is powerful in that, during the process, it invokes participants to actually become their own higher self and to hold themselves in the most profound regard, both now and in the future. It served them to connect them with their greater potential and inspiration to evolve their Current Way Of Being. It was also used to anchor their learning from the second presentation and to make it their own, thereby heightening the relevance of their own first person experience across time. Once completed, they sealed up the envelopes, addressed them to themselves, and submitted them to the LFW staff for safekeeping. The staff will return the letters in person during the last session of the *Leading From Within* program.

## Goal of Session Two – Offer

The Intake sessions, the results from the first large group Integral Coaching® presentation, and some personal time with the participants provided me with the information I needed to design the second presentation and second individual sessions – the Offer. In a two-part coaching program, Offer sessions are traditionally the last time the coach will see participants before they embark on their own personal development paths using the program the coach has designed for them. It is the time for coaches to *offer* their discernment about participants' habitual and aspired ways of being in relation to their expressed goals, and they do so in the form of a tangible coaching program, with which participants can depart to start working on their developmental objectives. Coaches work with participants to ensure their program meets their needs, fine-tuning it if necessary. Participants are then free to engage in the program to whatever degree they feel they are able in order to gain the best results for themselves.

Due to the stages of development we have to be aware of the cultural dynamic of us being an authority and our words simply being accepted as they are based on our perceived authority. It's necessary for the Integral Coach to not just utilize knowledge to influence, impact or inform the participant in a manner that is based within the coach's own AQAL constellation. It is necessary for the Integral Coach to actually feel whether the information offered lands with the participant through a somatic experience. If that somatic experience is there the coach then has to use other means, such as relational experience between client and coach, and cognitive awareness, to determine if the information was the right information and not just the information that sounded good and was accepted by the client.



An obvious main goal for this second session with the LFW participants was to present them with their coaching programs. Another high priority was to re-connect with each participant. A couple of weeks passed between our first and second sessions, and I wanted to discover what arose for the participants in that interim. In our conversations, many said they were immediately able to put into use the learning they derived from the first session, or they were at least able to start considering their new insights more closely. Some participants were very excited about what their program would offer them, while others

were concerned about how much the program would ask them to change in their current life. Sometimes we were able to link what they had learned back to their experiences in the latest LFW retreat. Listening and connecting with them allowed me to learn more about how they made meaning of the first coaching session and how they were feeling about going forward with coaching in the context of the LFW program, as well as in the context of their lives.

Once again, Emily was an active member of the second coaching session. As before, her objectives were to take notes on the process from a second and third person perspective. Especially important in holding this meta-view was to detect cultural nuances, expressions, and degrees of comprehension that we were and were not considering or might not have learned in the first sessions. Emily was also responsible for the smooth functioning of the process – welcoming participants, helping ensure we were comfortable, and remaining mindful of maintaining a beautiful space.

Another goal of the second session was to attempt to show the participants how their Current Way Of Being was showing up in the moment. Often when speaking about a person's tendencies (their habitual way of seeing, going, checking), some nuanced aspects of their Current Way Of Being will appear in the moment of the conversation.

These moments can be powerfully utilized to demonstrate to participants how their Current Way Of Being feels, thinks, moves, talks, etc. If a coach can “shine a light” on those moments in session, participants gain a first-person embodied experience of the very tendencies that prevent them from succeeding in their goals. Three reasons motivated me to stay alert to participants' current way appearances. First, it is rare for people in Nigerian culture to have an opportunity to work with a person who is trained to pinpoint personal habitual tendencies in a manner that will support personal growth. Thus, I wanted to provide as much insight and opportunity as I could to each participant. Second, in a continuous coaching program, an Integral Coach™ will have many opportunities to note how and when a participant's Current Way Of Being shows up in real time, thereby allowing the coach and participant to make explicit and shape limiting patterns. Since the LFW participants were only receiving a two-part coaching program, this second session would be the only opportunity I had to provide such insight. Third, an essential move within the Integral Coaching® approach is what is called the subject-to-object shift. It occurs when participants are able to see their patterned tendencies as being separate and distinct from the core of who they are. In other words, when participants realize a well-worn tendency (in thinking, acting, relating, etc.) is merely a pattern in which they are currently stuck,

I believe the heart connection is of the upmost importance to really tap into the humanness of this participant in front of me. It's completely unknown how the cultural lens shapes our connection through another's sense of being, therefore the heart of the coach is essential, and it must take into account the cultural nuances, etc. Language, and all aspects of cultural differences are important, but we'll never be able to account for them all, so connection to the heart is important, and it must be realized that that connection is interpreted through a cultural lens.

"I am becoming something - I never knew I was behaving this way. I think I needed someone to show me how I am being. You have really explained this to me. I see I can do one thing better when I focus on that, rather than trying to do ten things. I see that the journalist is not directional, not one thing to focus on. The ship boat captain understands where he is going."  
~E.U – LFW participant



they can choose to make an important cognitive move – seeing that pattern as ‘not me’. “This pattern is ‘not who I am’; it is something I do, a pattern that I have been using, yet it is not really me. It is just a tendency to which I have subscribed.” Suddenly, the pattern is seen objectively to the self.

Once a tendency is made into an object, a person can start working with it. Within the scope of Integral Coaching® methodology, this move is the essential element that allows participants to become free of their patterns, which have been reducing their capacity to be successful in their goals. While an entire Integral Coaching® program is designed to elicit this subject to object move between participants’ Current Way Of Being and their New Way Of Being, the coach often plays a valuable and crucial role in helping them see her Current Way Of Being in action. To reiterate, this second session with the LFW participants would be the only opportunity I would have to provide such personalized, pointed feedback, which could facilitate participants in making subject-to-object shifts by themselves. If they could get a feel for their current way tendencies in session, we could look into each other’s eyes and witness the participant acknowledge, “yes, this is the pattern that has been holding me back.” The impact of that moment could inspire the participant to fully commit to stepping into the work needed to yield truly significant personal change. Of course, being within a different cultural context and working with individuals at specific structure-stages of development (which have different relative appearances than in Western countries), we had no idea if the LFW participants would be able to make that particular subject-to-object shift in a formative manner. This second session would be a space to further explore that possibility, and we provided as much opportunity as possible for these moves to transpire in an instructive format.

There is high potential for these participants to say YES to what is being offered to them. Based on the design of the program, cultural differences, hierarchical variance, and they are not paying for program there is potentiality that they will say YES to a lot of what is being suggested. So it is necessary for the coach to check a lot, in the moment, if a person is understanding and acknowledging what she is being offered instead of just accepting it, and discover how they are integrating that in the moment.

In the second Integral Coaching® presentation, I introduced the idea of metaphors and their use within an Integral Coaching® program. It is in the Offer session that each participant received his/her own individualized metaphors. It was important for them to understand how and why I chose their specific current way and new way metaphors. Once they felt what the metaphors were pointing towards, specifically their ways of seeing, going, and checking, it became possible for them to take as object how they were often approaching their current goals. Furthermore, they saw how they could start engaging those goals in a preferred way – that is, in line with their new way metaphor. Often just hearing the explanation of the metaphors enabled participants to start seeing how they were relating to their goals, and they realized they could take a novel perspective, which would allow for novel outcomes – at last. Thus, a substantial amount of time in the second session was dedicated to ensuring each participant grasped the scope of his/her two metaphors and to making any necessary adjustments.

A powerful example of *being seen in one’s current tendencies* occurred with a particularly jovial gentleman. He is known to be exceptionally open and happy. Everyone likes him and enjoys having him around. His village community likes him, people at work like him, fellow LFW participants like him, and the staff all like him – he admitted being the man that everybody likes to know. Everyone always wants him to be involved, and they invite him to join many activities and groups. He is very skilled at integrating many perspectives and in presenting a comprehensive view to others. He is also very supportive of other people. Overall, he is a well-rounded, quite well established, and progressive Nigerian man. Nonetheless, he felt that something was not quite right. The goal he presented as being most important to him was just the tip of the iceberg in terms of revealing what was very much preventing him from moving forward in his life. As we worked together in the second coaching session, we uncovered the tendency that was causing him great heartache – that nobody really saw him for his true feelings.

He had created a self-structure that was highly admired by others and was highly capable of meeting and providing for them, yet he did not allow himself to actually be seen in the light of his own distinct, authentic personal experience. When that nuanced, yet very noteworthy, aspect of himself was brought into the light in our session, he cried. He said nobody knew this aspect of him. His perspective was that people don't want to know this part of him, so he created tendencies to prevent this side of him from being seen. As we gently stepped in more, he was able to display more of himself right there in the session. He discovered how scared he was of expressing his own clear personal opinion, and he usually opted to share a more complex perspective that he had integrated from interacting with others. We spoke about how this current way shows up in his body and how it is now preventing him from living the life he wants to, specifically in the goals he is working on. He could see the implications of this current way showing up through many areas of his life. He said he felt very relaxed in knowing that this part of himself actually could come out. Although he was fearful of not knowing how to start bringing his authentic self forward more fully, he knew now that committing to this work would be his first important step.

Once participants felt resonance with the metaphors and could use them as visual guides in growing from their current way into their new way, I introduced their practices. These exercises would build the necessary capacities to support embodiment of their New Way Of Being. In total, each participant received five practices. The details of each practice are explained in

the section 'What Participants Were Provided'. While Patricia would be available to further encourage participants in their practices, it was important that each participant had a sure sense of how and why to do each practice. Since Patricia is not a trained Integral Coach™, she will only provide encouragement and objective feedback about the content of the written practices. I went through each practice and its elements (the doing, observing, and reflection questions) to ensure all participants knew how to perform and adjust them, if needed, based on their lifestyles (i.e., once they actually started practicing them, they might discover they need to adjust them).

I needed to convey a lot of technical information in conjunction with maintaining a personal connection with each person. An Integral Coaching® program promotes the richness of authentic human development, not by simply giving a bunch of practices to an individual to follow, but through the heart-to-heart connection that is formed between a coach and a participant. Well-designed practices will definitely cause developmental shifts for an individual along many lines of development (cognitive, emotional, somatic, spiritual, moral, interpersonal, etc.), as well as promote healthier structure-stage integration and inhabitation. However, it is by virtue of the human connection that arises within the coaching relationship that the most significant contribution, and, thus, commitment to one's own development, occurs. Thus, rapport building was also one of the goals of the second coaching session. My desire was to thoroughly touch the fullness of each man and woman LFW participant, as deeply as I could. I strove to encourage them to step more fully onto the path of their goals in the manner that they know is most true of them. Given their comments of appreciation, I believe most participants gained from these efforts.

- Present participants with their coaching programs
- Fine-tune programs to meet the participants' lifestyles and nuances
- Re-connect to participants to build on initial relationships

Coach: "I think you people like you because you share human experience. The next step is to share your experience."

"Makes a lot of sense. You've captured me. I've never thought about it like that. Everywhere I go people come to me. I find it difficult to express what is inside of me...I can't do it one on one. Its like you've stepped into my problem. Sometimes I feel a vacuum and not connected to people, and I don't know where I am supposed to be. **I have a story. I should bring it out.** How do I connect to my story?"

~ E.E – LFW participant

- Assess if program was fine-tuned enough to resonate with participants' ways of being
- Provide opportunities for participants to be seen enacting their Current Way Of Being tendencies live, and use that moment as a fulcrum to galvanize their commitment to their own personal path
- Introduce subject-to-object shifts in an embodied and witnessed manner that would promote further exploration for each participant
- Provide two metaphors to each participant, and ensure full comprehension of the scope of practice needed to embody the new way of perceiving, acting, and checking
- Thoroughly explain each practice to ensure the participant understands how to do it, for how long, what to look for when doing it, and how to modify it, if necessary
- Heart-fully connect with each person to inspire courage and dedication to his/her individual path

Some metaphors were chosen out of cultural context to get the right feel of what I was looking for, and then I would adapt them based on conversation with Patricia, the Nigerian One Sky rep, and changed it to local area. For example an eagle in North America, may have a correlative here in Nigeria, that is not just based on the UL/UR of the bird itself, but of the LL meaning that is held of the bird. Yet, it is necessary to speak with local people to see if there is a local correlative, and that the See, Go, Check would be similar for the metaphor I am considering.

## Analysis of Work – Collective

Since the LFW program is cultivating leadership development within the individual and within the group, the education and observations are consciously designed to facilitate interdependence between the individual and the collective. Consequently, the findings from the individual Integral Coaching® assessments can also be used collectively to understand the group as a cohesive whole. By holding the distinctness of each individual as a significant thread in the greater weave of the whole group, we can observe how the various forms of this culture's human existence is being both experienced and expressed through this small collection of emerging leaders.

By looking at the threads as a whole tapestry, we can ask questions like:

- What collective developmental structure-stage is creating this particular group's centre of gravity, which is supporting and challenging these leaders?
- What strong tendencies and capacities might be affecting how this particular group-as-a -whole comes to understand leadership development and approaches leadership in action and relationship? Perhaps it is leaning towards preferences, yet is missing out in other important areas of leadership maturation.
- What strong collective tendencies may be overshadowing the less developed, yet equally important, capacities within individuals whose tendencies may be minimally, if at all, acknowledged?
- What patterns are showing up in this group that allow them to emerge as the cutting-edge of leadership development in Nigeria?
- In what ways are those patterns supporting them as individuals within their own right, and in what

While the Integral Coaching® assessments "Look At" and "Look As" the whole person, the assessments themselves are held within the context of a client's particular goal. Further, although the totality of the AQAL assessment provides a uniquely comprehensive and proven analysis of an individual\* (i.e., is an overview of a client's current way of seeing, going, checking), Integral Coaching® always holds in high regard the stance that this assessment is only a partial view of that same individual. Many more factors can and should be taken into account when time and resources are available. (For example, the cultural context of this project has many undetermined aspects within the assessments themselves.) That said, we do our best to catch a glimpse of an individual, and in this case a group, such that we can meet it in its totality and partiality, providing them with the fullest of our offerings.

\* see: Divine, L. 2009. "A Unique View into You." *Journal of Integral Theory and Practice* 4(1): 41-68.

ways might those collective patterns be placing them in challenging situations within their communities?

- How can the One Sky Facilitators meet both the strong and already existing qualities possessed by the group, thereby further empowering these actualized abilities, while also cultivating lesser developed or even unknown qualities that the group would benefit from based on their focus for leadership development?

By looking at the group as a whole, it becomes possible to consider these questions and so many more, always knowing that how we hold and care for the whole affects how we hold and care for the individual.

I used a basic arithmetic approach to synthesize the individual assessment data into a collective view given each Integral Coaching® lens that was used in the assessment process. It provided a detailed view of the lived tendencies experienced by the group, *looking through the perspective of their goals*. [see sidebar]

While this view provides an important snapshot of the group as a whole from and through a particular assessment lens, what is more important is understanding the synthesis of the data as a collective expression – the group tapestry, as experienced and worked with by the external facilitators and coaches. The statistical data is thus interpreted through a developmental, Integral Coaching® approach based on the goal of cultivating further leadership development within the group. Therefore, the interpretations within the individual lenses and through the all-lenses integrated weave have emerged from my perspective as an Integral Coach™ and are focused towards providing developmental insights and actions that would build the group's leadership capacities within the scope of the LFW program. I must, however, emphasize that this form of data synthesis neither correlates with, nor provides the specific information necessary for group coaching. Groups will have their own way of being expressions, assessments, and ways of seeing, going, checking that may not necessarily correlate with the synthesis of individual data. Group coaching assessments provide a unique view of the whole group as a *totality in itself*, which cannot be reduced to the people within the group. In other words, when people come together to form a group, they end up synergistically manifesting a manner of being that is far more complex than the sums of its parts. Hence, a group has to procure its own unique Integral Coaching® assessment and program, one that is very distinct from an assessment that merely reflects a weave of the individuals within the group.

The mesh-like nature of using a multi-lens analysis allows other Integral Coaches™ to interpret the same data similarly. Differences between their interpretations would be based on each coach's scope of understanding and capacity in using a particular lens, as well as his/her experience in synthesizing multiple lenses into a cohesive whole. While Integral Coaching Canada (ICC) utilizes a specific, time-tested, objective methodology to incur a sustainable collective injunction throughout its trained Integral Coaches™, the subjective half of the coaching affair plays an equally valid role within the Integral Coaching® process. Thus, the group interpretations I present in this report are based both within the rigor of the Integral Coaching® methodology and within my personal discipline and dedication to providing a lived Integral Coaching® perspective correlative to the data found.

### Distinct Lens Data Analysis

Fourteen distinct lens views were analyzed and interpreted separately. The complete data figures, with findings and interpretations, are presented within appendix: Overall Findings (p.76). [see sidebar]

These views are:

Please note that the findings and interpretations utilize a fair amount of Integral jargon and acronyms. Currently, no reference key exists within this report to define the idioms used. Thus, if you desire to further understand the integral language and its meaning, please speak to an individual well-versed in the use of this jargon. Additionally or alternatively, read any number of books on the Integral approach, most of which are written by Ken Wilber.

- Quadrants – Looking As
- Quadrants – Looking At
- Lines Assessment – Group Totals
- Lines Assessment – Group Topography
- Collective Lines on which to Work
- Stage of Development – Overall Group
- Enneagram Types
- Enneagram Centers
- Enneagram Instincts
- Gender Type Development
- Gender Energetic in the World
- Relationship Capacity
- Performance States – Group Percentage
- States – Wilber-Combs Matrix

Once again, taken separately, these group findings and interpretations are very interesting and provide a unique view into a specific perspectival slice of the LFW collective. However, it is through the synthesis of these views that a more substantial and usable interpretation becomes available, since it is through the integration of these fourteen views that we are able to obtain the most unified view of the whole.

### Overall Synthesized Analysis

The synthesized view provides us with an Integral Coaching® perspective on specific influences and directions that would provide the most benefit to this particular group in achieving increased leadership capacity. Based upon the collected data and considered within the larger context of the LFW program, these suggestions are made to help guide the efforts of the One Sky teams such that they can meet and promote the fullness of the group. The actual information, education, and training that One Sky is crafting especially for these Nigerians can be shaped by these synthesized suggestions, and they can also be placed within the container they are creating. Information can be provided to people in many ways. These data driven interpretive suggestions point towards the best ways that this LFW group can receive, understand, and engage with information. Once again, more views can and should be considered when time, resources, and insights can be allocated to deepen our understanding of how to work with this great group of people. In the meantime, this synthesized view provides a thorough overview of how to further work with this group.

### Specific Recommendations

The top five suggestions are placed first, while the remaining are listed in no specific order:

1. Further develop the group's capacity to sit with unresourceful states, as experienced within and between its members (Somatic line), which will also aid in maturing the Emotional line.
2. To enhance embodiment of what the group has developed over the last year, as well as to strengthen its UL resolve, promote greater use of the heart (feeling) center and body (instinctual) center instead of using the head (thinking) center, thereby supporting horizontal integration and emphasizing that integral leadership in action requires more than just an increased cognitive capacity.
3. Shift the group's perspective-taking capacity, such that it becomes facile in moving between the macro (i.e., stages of development) and micro (i.e., instincts) viewpoints; Interpersonal skill-building is needed to allow members to connect more authentically and compassionately, thus promoting the leadership capacity to understand the same issues or situations from the lived energy of a different personality.

4. Trust the depth and capacity of the Cognitive, Moral, and Spiritual lines to hold their own, and use them as leverage to enter more fully into less developed areas.
5. Strengthen the group's UL. Looking at the participants' goal and the goals of the LFW program, determine which UL capacities are essential to allow these leaders to become more secure and self-knowing, as they desire.
6. Foster relationship capacity from the lower chakras. Leverage the group's Cognitive comprehension of perspective-taking and its Moral capacity for knowing what is right, while simultaneously attending to these specific Somatic levels, where members can hold and meet each other, as well as most of the people with whom they will be working. Doing so will deepen embodiment of what has already been gained.
7. Stick with gross and low-subtle states to establish further foundation for embodiment building. Move slightly into the causal state to implore wider connection to more beings, thus bridging the gap between stages.
8. Develop the group's capacity to sustain higher resourceful performance states for longer periods of time such that its members can sustain activities and include and inspire others.
9. Create the means to honor the straddle between Amber and Orange without the need to promote one more than the other. Leverage the strong Moral and Cognitive lines to do this, as well as the fairly balanced Enneagram Groupings of head, heart, and body.
10. Provide the means for further healthy individuation into Orange from both an UL and LL perspective, without necessarily moving there at any specific pace.
11. Further enhance the Interpersonal and LL capacities *through*, not distinct from, the group's Somatic and Emotional (both upper quadrant) development, thus allowing the members to more readily connect to others from the lower chakras (heart and body), which is more native to Nigerian culture.
12. Leverage the group's dominant orientation from the upper quadrants to place the members in relationship to themselves, thus further strengthening their Somatic and Emotional selves and eventually freeing them to orient (connect) more extensively towards the LL, as they inherently do.
13. Deepen and broaden the group's integral embodiment by attending to pace and scale, such that they easily and gradually metabolize the learning instilled over this last year. Start by emphasizing more UL inclusion, and then sink into the Somatic and Emotional lines. Initially emphasize individual practice; then incorporate Interpersonal exercises.
14. Foster balance between masculine assertion and feminine nurturance. Less work on gender levels development (or other levels) appears necessary right now. Instead, place emphasis on why, how, and where masculine and feminine capacities can be utilized to support the participant's own health and wellness, such that they can then apply this learning as leaders. It might be productive to have women and men teach each other.
15. Develop strong four-quadrant containers when working on personal issues, especially ones that are within the Emotional realms and ones that produce higher states. Anytime focus is placed on personal needs and/ or heart centered vulnerability, ensure the existence of a well held container.
16. Provide the means for participants to more explicitly see their own personality tendencies when engaging in a project or leadership action. For example, help them take as object their active energetic tendency to Initiate (and then lose steam), Observe (withdraw as a soloist, not fully engaging), or Cooperate (and not promote their own view).

As somebody in this culture continues to develop more there will be an ascending (transcending) move that will be supported by first world countries [and their representatives]. This move has the potential of causing a person to lose their connection to the "home" energy, their lower chakras, and soma-emotional awareness & connection to their land and ways of meaning making.



## Analysis of Work – Individually

The totality of an Integral Coaching® assessment utilizes both a rigorous combination of various methodological 'lenses', as well as the coach's honed inter-personal experience and intuition. Through this combination of method and experiential relations, Integral Coaches™ become as aligned as possible with the reality of the individuals with whom they work. It is through this dynamic connection that Integral Coaches™ can then create and offer programs and practices that will best serve their participants in fulfilling their most meaningful goals.

The Integral Coaching® participant assessments that I developed for the LFW participants were aggregated through a combination of One Sky's *Self-Assessment of Leadership Capacities*, the visioning and coaching assessments that I designed (which participants completed before the coaching sessions), brief interactions while meeting the participants, observations of the participants during some of the LFW workshop sessions, and, of course, the 1.5h long initial coaching sessions.

I considered each of these aggregates in both a subjective and objective manner, which then allowed me to situate my findings within the standard array of lenses that Integral Coaching® utilizes. These lenses are: Quadrants – “Looking AS” and “Looking AT”; Lines of development – cognitive, emotional, somatic, interpersonal, spiritual, and moral; Structure-Stages – development and stability; Types – Enneagram and Gender (in world, in relationship, and as patterns); and State Capacity – Wilber-Combs Matrix and Performance. Each of these lenses offers a different perspective on an individual, and their utilization is based on methodology that has been researched and recognized as providing significant and unique personal evaluations. It is through the combination of these varying perspectives that Integral Coaching® then gains the clearest personal comprehension of and as an individual, both subjectively and objectively. For more information about how Integral Coaching® utilizes these lenses, please see Spring 2009 issue of the *Journal of Integral Theory and Practice*.

### What we know so far

Both the One Sky facilitators and the Integral Coaches have access to each participant's unique Integral Coaching® assessment.

Through this assessment, we can become more aware of how a participant understands, act, and relates to him/her self, others, and the world. Even though

participants might share similarities based on their culture, stage of development, age range, gender, and more, each participant has his/her own unique expression *in*, *as*, and *through* those similarities. These assessments will enable the facilitators to more thoroughly incorporate individualized education and trainings into the LFW program, as well as promote more effective relationship and connection with each participant and between their peers. This provides more potential for each participant to be more fully met within the scope of his/her own personal attributes, capacities, and leadership development in a manner that could not be accomplished without the use of such thorough, individualized assessments. The objective analysis of all the LFW participants' individual assessments has been collated and can be found within the appendix: Overall Findings. This collated view is spoken to more directly within the previous section called Analysis of Work – Collective.

There is substantial concern that others will knock the person down, if someone stands out on their own. I am curious if this is based on ethno-centric differences of the disparate gap between levels of development. This appears to be a concern for the majority of people we have seen, that their group will not accept them.

The participants have very clear and specific desires for what they want to achieve through their coaching programs. Also, preliminary understanding their Current and New Way metaphors' patterns of seeing, going, checking offers them a decent degree of mental-emotional-somatic awareness as to how they are approaching their topic right now, in their Current Way Of Being

as well as how they will potentially attend it when they have embodied more of their New Way Of Being.

Both of these elements are essential for successful outcomes to be realized. Having a clear, distilled, personally meaningful goal on which to focus steers participants in the right direction. Also, by having a good sense of their current tendencies and in knowing the potential for stepping into new patterns, they discern how worthwhile it is to commit to the path they must undertake to succeed in their goals. Without this deeply felt, emotional-somatic appreciation for the actual possibility of success, going for a goal tends to stay within the cognitive realm of possibility. Knowing their current way of seeing, going, and checking in light of their development potential gives participants a window into their exact growth trajectory, one they truly desire to embody, and, thus, to which they will commit.

Therefore, it is vital for any Integral Coach™ working with the LFW program to know each participant's specific goal and how s/he is currently approaching this goal, as it allows him/ her to customize the best possible coaching programs. It also provides him or her with clues as to how to best meet and provide for each participant within other aspects of the LFW program.

Each Current Way and New Way Of Being metaphor is created with see, go, check attributes. On average, Integral Coaches™ create three to six attributes for each of the see, go, checks within the metaphors. This process allows them to initialize the framing, feeling, and imagery of the metaphors for each participant. During the Offer session, the coach also invites the participant to contribute to the cognitive-emotional-somatic creation of their metaphors, which begins their process of grasping how they currently are and how they will eventually see, go, and check. It is through this collaborative, co-creative process that the metaphors become a here-and-now actuality (Current Way) and an embodied possibility (New Way).

For example, by selecting a small sample of the participant's goals, titrating their goals into themes, and then looking at one specific aspect they are experiencing, the following information becomes apparent:

**a participant whose theme is:**

- Self-trust
- Self-confidence
- Personal power
- Connection to others
- Poor focus
- Relaxation
- Stand my ground
- Live my passion

**currently experiences:**

- lack of ability to know how to act
- fear of expressing self
- no motivation
- feeling unable to significantly connect
- easy to be distracted
- tensions and anxiety in most activities
- being pushed by other's energy
- being bottled up

Based on what we collected through the coaching assessments, we learned of each participant's specific, clarified expression of his/her goal, why s/he believes it is important, how s/he is currently approaching this goal, and the manner in which s/he would ideally like to approach this goal.

**What we'll be looking for**

Integral Coaching® posits that change in the way participants see, go, and check within their way of being is the primary indicator of their development within a coaching program. In other words, successful Integral Coaching® programs are characterized by clients fundamentally

"It's a way of helping me get out of myself, using an image. I can come out and look at myself, picturing myself. I'm trying to put myself in this [metaphor] and interestingly yesterday I was thinking about an image for myself and I asked 'where's me'? As I look at my life, I wonder - where's ME? Where's ME in my family? Where's ME in my work? I'm given such confidence by others, but where's ME? I really get the [metaphor], I could feel pity for that image, but I see it's just also just an image."  
 ~ J.A. – LFW participant



changing how they see their world, *act (go)* accordingly, and *check* for understanding over the course of their program (as an aside, they also undergo a months-long integration period following completion of the program). In addition, they become more aligned with the fullness of their growing edge, as it relates to the scope of their coaching goal.

Thus, what we'll be looking for in order to assess progress in a participant's coaching program is any gradation of change in the participant's way of *being*, as is indicated by the degree to which the participant is Seeing, Going, Checking in accordance with his/her Current Way Of Being metaphor or with his/her New Way Of Being metaphor. While the metaphors offer participants a way to subjectively feel and visualize how they might be showing up in their life, it is through the see, go, check assessment process that we gain an objective measure of how participants are actually showing up in the world in light of their espoused goals.

Therefore, if participants are experiencing more of their New Way Of Being in terms of how they See, Go, Check, then they will also most likely be experiencing greater success in their goals. Again, by examining the specific themes gleaned from various participants' assessments, we could say that:

**a participant whose theme is:**

- Self-trust
- Self-confidence
- Personal power
- Connection to others
- Poor focus
- Relaxation
- Stand my ground
- Live my passion

**will experience:**

- greater belief in self
- increased self-assertion
- more personal active energy
- better relations with others
- greater ability to focus
- more restful moments
- expressing self without wavering
- acting with clarity and vitality

These singular experiential examples are, of course, based on the unique ways participants see, go, and check in their New Way Of Being. Expression of the full range of a New Way Of Being's attributes is the best objective indicator that a participant is moving towards her/his goal, as specified by the scope of her/his Integral Coaching® program.

Other questions we are considering given this analysis include:

- How are participants receiving their coaching programs, and how readily are they able to integrate them into the Nigerian culture?
- How are the coaching programs working within the context of the larger LFW program?
- Are most participants having common challenges, and, if so, why?
- Are most participants receiving common benefits, and, if so, why?
- What is the attrition rate of participant's staying involved in their programs (in terms of metaphor conceptualization and actual practice follow-through) when they receive no support and when they receive only minimal support from their local mentor and LFW peers?
- How much assistance might the One Sky facilitators need to provide during their quarterly visits in order to maximize the effectiveness of the programs?
- Did the structure of the coaching program I designed provide them with too much or too little to metabolize, and in what ways?

## Next Steps

As it stands right now, the coaching element was a one-time endeavor within the three-year LFW program. Funding challenges at this time do not allow for a subsequent coaching visit in 2010 or 2011. Of course, this situation may change. Nonetheless, the LFW team should undertake and follow-up on five additional steps whether or not we return.

1. Support the local mentor through email.
2. Support the One Sky facilitators in following up with the coaching programs.
3. Encourage participants to design practices for each other.
4. Collect as much information as possible about what is occurring with each participant and the group as a whole.
5. Consider how the coaching programs can be better offered in the future.

### **Support the local mentor through email**

I coached and educated the local Nigerian One Sky mentor on how to be a resource for the participants as they progressed through their coaching programs. Patricia, who provides empowering peer-support and is an experienced manager and skilled facilitator, will be an incredibly necessary and caring resource and go-to person. As no coaching follow-up or follow-through exists in the design of the two-part coaching program, the participants will need somebody with whom they can connect as they experience the gains and challenges of investing in an enriching personal development program.

Of course, given that Patricia is not a trained Integral Coach™, she is substantially limited in what she can provide. Therefore, she has full email access to me, as well as to the One Sky LFW program coordinator. We can answer her questions and offer guidance as to how she can be with participants and encourage them in light of their particular needs. I will initiate sending Patricia emails of encouragement and query, and I will also remind her when the participants' practices are changing, such that she can then pass on that information accordingly. If any participant has a specific question to ask me, s/he can also email me via Patricia.

### **Support the One Sky facilitators in following up with the coaching programs**

As the One Sky facilitators will be visiting Nigeria quarterly, presenting new topics and aspects of the LFW program, they will be the primary individuals who follow-up on the participants' progress in the coaching programs. I will be available to them as an Integral Coaching® resource for what they discover when they start working with the participants. Because the aspects of each participant's coaching program are unique, the One Sky facilitators must take many variables into account while attempting to also facilitate a larger group. Thus, providing them with specific questions or things to notice will help the whole team gather specific information about the progress of the coaching programs. Being available for the tussling of ideas and experiences is an important aspect of being open to the unfolding of this new emergence of Integral Coaching® within international development. By no means are the results guaranteed, nor might they be known. Given the location of this endeavor (Nigeria) and the sheer scale of the program, we will most likely run into novel situations. Providing the One Sky facilitators with each participant's program and the collective integration of the data is also a means of supporting them as they further develop the capacity and bounty of the LFW program.

### **Promote the participants to design practices for each other**

My intention in implementing two-part coaching programs for each LFW participant was to allow each participant to experience his/her own program, while also translating what s/he learned on behalf of supporting his/her peers. Each program was designed to last six months and to end by the second LFW retreat of 2010. However, the crux of their programs would be complete by the first of the 2010 LFW retreats (note: they would finish both of their Focus practices by March 6, 2010). This timing would allow the One Sky facilitator to meet the participants again, about three months after they started their programs, when they are in the heat of their personal development process. At this time, the One Sky facilitator will be an immense support for the participants, as they will be experiencing the often-challenging transition between their Current Way Of Being and their New Way Of Being.

As the participants will have just had a few months of experiencing what it is like to be involved in a change process, which involves practices designed specifically for them, they will be within an opportune moment to both share their personal experiences and creatively engage in supporting their peers' personal processes. Because an aspect of the LFW program includes small group leadership development, I anticipated that this timing would offer an excellent opportunity for the participants to be active within their Integral leadership learning by providing creative, compassionate (and perhaps challenging, though definitely supportive) direction to others in their small peer group.

I designed a procedure for the small groups to follow, and the One Sky facilitator will then lead the small groups through a new practice design process for each person in the small group. Each participant will gain a third Focus practice designed collectively by the peers in their small group that will further support this participant toward achieving his/her coaching goal. They will then take their new Focus practice, and, as they did with the other two practices, they will engage in it for a three-week period starting after that LFW retreat. This design implementation stretches the fullness of their program without requiring the specific help of an on-site Integral Coach™. They will continue in their Foundational practices until June. Persisting with their Foundation practices and doing their third Focus practice will further ground their development in their respective New Way metaphors.

I intended to leverage a specific situational aspect of this design process. In theory, when they come together again at the midpoint of the LFW program, they will be residing within the vulnerable developmental zone that lies between their Current Way and New Way Of Being. Each participant will be fresh with new ideas, energy, insights, actions, and relational abilities that are partially based within their New Way Of Being. They have the potential at this stage of development within their coaching programs to have a very fruitful, yet unanticipated depth of exchange within the small groups, which is not based on how they knew each other three months before. I believe this type of "peer practice development process", resting within their own zone of developmental transition, will provide the participants with an empowering event that will propel them in further embodying their leadership capacities, which, in theory, are aligned with the capacities they wish to be developing as their New Way Of Being.

### **Collect as much information as possible about what is occurring with each participant and the group as a whole**

Optimally, an Integral Coach™ would be following each participant through to the end of his/her coaching program. Optimally, many things would occur that would prove beneficial. However, working with what we have, our next best strategy is to continue to collect as much information as possible about what is occurring with each participant and the group as a whole.

Since the One Sky facilitators will be going quarterly to Nigeria, ample opportunity exists to learn about what is occurring for the participants, both in terms of the scope of their program and in general (as this is where their New Ways Of Being will be showing up). Because Integral Coaching® utilizes a wide array of lenses in practical application, many specific details can aid in understanding how a participant is progressing through his/her individualized program. It will be my responsibility to ask the best questions of the One Sky facilitators so that I can garner as much of the right information as possible. The facilitators obviously have their own agendas and foci to which they must attend, measure, and track; thus, we must strive to ensure respectful collaboration and integration of information. Nonetheless, it will be fascinating and insightful to receive any information about how individual participants are experiencing their programs and their lives based on their participation in their practices.

Generalizations can be useful in gauging group-level development, yet since the primary Integral Coaching® designs for the LFW program were individually based, having access to the

specifics of a participant's experiences is what will help me further understand how a participant is receiving, using, and progressing in her/his program. Thus, I will have to ask specific questions or hear the details in the larger message from the One Sky facilitators. Of course, also hearing about the group generalizations will provide me with further information about the generalities that embrace all the participants in some manner, such as their culture, religion, socio-economic demographics, politics, environment, and relationship to the One Sky team.

### **Consider how the coaching programs can be better offered in the future**

Integrating Integral Coaching® within the LFW program was an important innovative step in bringing Integral Coaching® to other parts of the world, to international development, and to individuals who are working hard to improve the conditions of their communities and country. I see this opportunity as a crucial progressive move in establishing the benefits and power of Integrally-based, formal, personal development within the scope of a larger program that is meant to serve those in most dire need on the planet. We know, of course, that not all people are ready for such an involved and vulnerable commitment to their own personal expression, growth, maturation, and evolution. I feel deeply honored to have worked with thirty profound Nigerians who have courageously committed to stepping into their next phase of their life's path, as leader...as humans. I also feel deeply honored to have had the opportunity to work with three tremendous international development leaders and facilitators, who have been instrumental in establishing and furthering an Integral praxis within several developing nations. That said, we have much more to learn about how to bring Integral Coaching® into this sector of work.

This endeavor was the first step into many new and unknown dimensions in which Integral Coaching® can and, from my opinion, should be involved. The range and depth of what Integral Coaching® can offer has been considered unparalleled<sup>21</sup> in the world of coaching. While coaching as a profession is still relatively new, as a methodology that promotes and provides for individual and group directional development, it is proving quite capable in assisting people to get to where they wish to go. I believe that Integral Coaching® can be a unique and powerful partner to many organizations, groups, events, and activities where integrated and focused personal development is a priority.

From my experience in being part of the LFW program, I have learnt that it is prudent and possible to account for many new levels of learning and integration when designing further projects of this kind. Each aspect of how the coaching was involved within the LFW program can now be seen in a light that was not possible before the ground was stepped on. From this newly alighted space, I am capable of making different, meaningful connections that will inform my creation of new projects. An important next step is to discover *what now* and *how now* can Integral Coaching® be offered in the future so its impact can continue to provide participants with the freedom and fullness they deeply desire.

## What I personally have learnt so far

As time moves along and the participants engage in their programs, we will learn more about how the manner in which I worked with them individually and collectively, as well as how their coaching programs specifically, invited, inspired, influenced, and impacted their pursuit of success in their goals. From an Integral Coaching® perspective, we will discover just how much they have been able to move from their Current Way Of Being to their New Way Of Being.

Thus, I am eagerly awaiting and listening for many significant details. At the same time, even during the short period of my time in Nigeria, I learned many things that I can now implement in

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<sup>21</sup> Frost, L. 2009. "Integral Perspectives on Coaching" *Journal of Integral Theory and Practice* 4(1): 93-120.

future coaching projects. The following is a brief summary of a few of those items. These are written in a personal reflective manner. Without necessarily naming situational specifics or recommendations, this section is meant to foster further discussion and exploration in how Integral Coaching® can collaboratively work within more fields of developmental application. Specifically, in terms of this report, international development, as a further means for fostering more significant personal and collective development in areas of the world where leaders are deeply yearning for assistance in evolving their own communities and nations.

### Personal Stability

When undertaking such a comprehensive project with so many unknowns, especially in a third-world nation, it is necessary that coaches and other non-local staff members embody broad-range personal stability. The only thing Emily and I knew for sure going into the project was that I was to coach the thirty participants within the context of the LFW program. Everything else was up in the air.

In order to meet a large group of new people, while living without access to washing water for several days, working without electricity, developing a large number of culturally specific coaching programs, and working consistently long hours in equatorial heat, we both required a substantial scope of personal stability. I learned that preparing myself physically, emotionally, mentally, relationally, energetically, morally, and logistically proved to be a worthwhile undertaking in terms of my feeling personally stable in the midst of an unknown world.

Based on where you are, environment is always changing. Could be lack of electricity, lack of water, heat or cold, you'll have to find a way to be with it all. This makes it more alive and dynamic for the coach, I think adds to the fullness of the experience.

I also learned that by having a clear purpose, most other aspects that had the potential to cause concern or confusion easily fell away. Through clearly and deeply knowing why I was there, to serve the thirty LFW participants in the best manner I knew how, I felt free to experience everything quite openly with curiosity. Like a sailboat captain, I knew I had to get from A to B, yet I was open to how and what the weather would provide. I know that degree of personal stability that both Emily and I possessed within ourselves allowed us to meet the participants in the best manner we knew how, and I personally immensely enjoy myself in Nigeria.

### Cultural Awareness

"Perhaps the closest we can come to a meaningful definition of culture is the acknowledgment that each [culture] is a unique and ever-changing constellation we recognize through the observation and study of its language, religion, social and economic organization, decorative arts, stories, myths, ritual practices and beliefs, and a host of other adaptive traits and characteristics. The full meaning of a culture embraces both the actions of a people and the quality of their aspirations, the nature of the metaphors that propel their lives. And no description of a people can be complete without reference to the character of their homeland, the ecological and geographical matrix in which they have determined to live out their destiny."<sup>22</sup>

I believe it is necessary to be affected by the culture I am within. Physically, emotionally, mentally, relationally, spiritually, intellectually, morally, environmentally, artistically, energetically – I value being informed as much as possible by people, their beliefs, their actions and their environments. And yet, while I may be open to being affected by the culture I find myself in, it can be challenging to determine how much I am actually receiving and being impacted by the traditions and heritage of another. I am a product of my upbringing. Even how I perceive myself

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<sup>22</sup> Davis, W. 2009. *The Wayfinders*. Toronto: Anansi Press Inc. pg32.

to be open and available to another culture is determined in part to my cultural heritage. It is impossible to escape from who we are.

However, as Franz Boas, father of modern cultural anthropology, insisted, we must make every possible effort to understand the perspective of another, to learn how they know and perceive themselves and the world, and if at all possible discover the very nature of their thoughts. In essence, this is of course a doctrine of Integral Coaching® and Integral work everywhere; in addition we include discovering another's feelings, sensations, relations, yearnings, and pain.

I have come to realize though, that while our *desire* to know, meet, and be with another people's culture may be robust, it is through our *dedication* to that motive that the honest open-hearted work begins and must continue. It is not enough to want to include "cultural aspects" in a presentation or a program through reading, listening, or asking about another's heritage. To be culturally aware is to act with the honesty of always, to some degree, being a beginner, a learner, an outsider of their traditions *while* still holding the ground of what I have to offer from my traditions. Both must be held, otherwise an inadvertent milieu of cultural concession can arise within the larger collective. This requires deep sensitivity to the weave of cross-cultural relational nuance, and trust in the truth of global emergence through ethnocentric determination. Reflection upon my time in Nigeria, in relationship to the participants of the LFW program, the fantastic local One Sky staff, and the strangers I met in the random moments helped me learn this more clearly and fully.

I have come to realize that there is not a set amount of aspects, subjective or objective, quantitative or qualitative, to learn about a culture in order to then openly meet and then provide to a peoples. This is an on-going process of learning of how to personally open and grow (in the various ways mentioned above) that would best meet the other, as well as sourcing the personal motivation to stay dedicated to the relational practice this work humbly requires. There is no indignity required on any one's part if the doors to a curious heart are continually and patiently breathed open.

### Relational Integration

When working with others, I believe it is necessary to spend time together in more ways than just is dictated by the definition of the work we find ourselves in. This can be challenging, especially if the roles and responsibilities become more distinct and segregated than originally planned for. As we should, we take our work seriously; and in the unpretentious effort to serve others through our work deeply, we can become unknowingly entrenched in an irreproachable perspective. I would say that without dedicated effort to consistently and heart-fully meet those you work with in an open, inquisitive, and supportive manner, unnecessary interpersonal distance can occur, and lack of authentic group integration is inevitable.

As I have mentioned elsewhere in this report, I think one of the areas that our LFW team could have invested more time into during the course of our work together is within a more dedicated relational space. I intentionally use the word *dedicated* to indicate the need for more than just random interpersonal exchanges, or relying upon the routine lifestyle moments (such as meals, travel, etc.) to gain relational ground. I learnt that, while working at a high-level of personal capacity and output within a multi-disciplinary team, I require both the free-flow of relational interactions, as well as designated times for group exchange and process. Both these forms provide something unique and nuanced that the other cannot. Both forms also utilize distinct principles of relationship, requiring different dictates of engagement, and methods of comprehension. I feel that because we did not purposefully ensure appropriate amounts of both interpersonal forms in our time pre, during, and post the November 2009 LFW workshop, that we did not come together as a team as richly and dynamically as we could have.

Research has shown that embodied and sustainable integration requires both a clear, safe, defined structure, as well as a free-flow of energy and exchange<sup>23</sup>. This is true in personal development as it is in relational development<sup>24</sup>. Working with the other LFW team members in Nigeria helped me become once again acquainted with necessity of purposeful relationship building, especially when within an intensive work period. I believe that new expressions and comprehensions will become more gracefully discovered and integrated only when we take responsibility for actualizing the various forms of relationship needed to keep a group engaged and connected, even during strenuous moments.

I also learnt that within the collective of WE, where I and You meet, there is still a responsibility that I must take in order for WE to continually emerge. Without bringing forth my own personal awakened stance as an essential member of the arising WE, allowing and promoting others to do the same, the WE remains a partial, unsatisfactory expression of OUR true sharing, capacity, and activity. In this, I believe, we do a disservice to ourselves, and as such don't gain from the WE the nurturance that then allows us to provide our fullest and freest to others.

Finally, I also believe that strong, lasting relational capacity and integration, at all levels of development, does also require a respectful ground for challenge. In my experience, fuller embrace, truer consciousness, and more veracious devotion always emerge in conjunction with a substantial pressing into the unknown. This will always include a challenge of the norms, the tendencies that we have become accustomed to. I believe, if engaged well, the gains from being present to challenge will ripple positively across our many individual aspects of personal development (i.e. emotional, physical, cognitive, spiritual, moral, relational, energetic, etc). At this stage of human evolution we recognize that polarity is an inevitable fact of existence, especially in relationship. If we wish to continue to mature into greater expressions of interpersonal development, I say, we have to be willing to engage on challenging relational ground, out of service of love and evolution, even when we least expect or desire.

## Coaching Regard

Integral theory indicates that we evolve as human beings by both translating (waking up) our experiences into greater states of freedom, and then also transforming (growing up) our experiences into fuller integrative structures of expression<sup>25</sup>. By no means is waking up and growing up an easy affair. Even today in the 21<sup>st</sup> century, with access to literally all the worlds great traditions and knowledge systems ever created, most people still have a challenging time consciously evolving to the point where they feel self-affirmed, self-fulfilled, and fully given in their pursuits. And yet, that is what many of us strive to do. In all our own unique ways, through the complexities of our psyches, cultures, and environments, we work towards evolving who we are as a human being, in greater service to ourselves, to those we love, to existence itself. In their own ways, this is exactly what these thirty Nigerian leaders were purposefully engaged in through their participation in LFW program.

Integral Coaching® is an embodied methodological means to facilitate the sustainable evolution of individuals and groups. Through the most comprehensive coach training program available, Integral Coaching® instills in its coaches the awareness that conscious human development is a complex and absorbing undertaking<sup>26</sup>. By comprehensively employing Integral theory's AQAL framework within their work for each client (participant) Integral Coaches™ become very aware of the nuanced manner in which waking up (translation) and growing up (transformation) occurs.

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<sup>23</sup> Kegan, R. 1982. *The Evolving Self*. London: Harvard University Press.

<sup>24</sup> Mindell, A. *The Leader as Martial Artist*. San Francisco: Harper

<sup>25</sup> For more information see: <http://integrallife.com/node/53947>

<sup>26</sup> Frost, L. 2009. "Integral Perspectives on Coaching" *Journal of Integral Theory and Practice* 4(1): 93-120.

From how they design a program and practice for a client, to the specific language they use in person and in emails based on a client's stage of development and personality type, to how they energetically and physically relate with a client, to how they take their own personal developmental limitations into account, dedicated Integral Coaches™ shape their interactions and expressions to best serve their clients' progress towards the goals they desire to achieve. Through the combination of watching, listening, and tracking how a client is evolving, and also referring back to a thorough AQAL assessment, the Integral Coach™ can adjust his/her approach over time to provide the best style of coach-client relationship that will help the client progress in his/her goal. This particular approach to conscious facilitation of an individual's desired goal is one of the competencies and values that distinguish Integral Coaching® from other styles of coaching<sup>27</sup>.

"So wonderful. I see a vacuum in leadership in Nigeria, I see myself there. The leaders here need a coach. They need to take time to connect to themselves, and the environment they are serving. If this is going to be a democracy, leaders need to get out and connect to the people they are presiding over. They need to connect, and coaching is very important. I really appreciate coming to know you. Coaches will make us much stronger. I'm so happy. I appreciate you coming all this long way, taking your time to help us bring about the needed change to Nigeria."  
 ~ E.E. – LFW participant

Due to this chosen stance of how to coach an individual, some Integral Coaches™ tend to hold a particular regard around their work and how they engage with their clients. A rigorous heart-felt integrity, responsibility, and curiosity about how to maintain their role in a relationship that is based upon cultivating personal evolution, is a constant aspect of this regard. In Nigeria, within a very different cultural and developmental context, in the midst of affirming how important this consideration is, I discovered that the regard I inherently brought to the participants and the coaching work was both appreciated, and yet not necessarily understood. People could feel the care and the deliberate manner in which Emily and I worked. Many participants felt fully met, and happy about being truly seen for their strengths and distresses. As well, based partially on how the One Sky facilitators advocated the coaching program and partially by how Emily and I showed up in the coaching roles, some of the LFW participants, through their coaching work, felt very much radically inspired and empowered to step into their own personal development programs; which is a relatively new ideology for growth in Nigerian culture.

Yet also, perhaps due to my lack of explicit communication about how Emily and I as coaches would be showing up in the collective space, there were at times some misconceptions about how to relate with us, about our personal time within the collective, and about what we would need in order to hold the right regard for meeting each participant, in presentations, in sessions, and at other times. Bearing witness to each participant's very personal struggles, and also being responsible for delicately, as well as robustly, providing each participant with an Integral Coaching® program to foster goal specific growth, within a societal culture that deeply needs these cutting-edge leaders, requires, from my perspective, a deliberate and consistent regard to be held.

I learnt, however, that it is beneficial, and sometimes even necessary, to share this style of regard to those that I am working with, and to those that I am serving. For even though I, or another Integral Coach™, may be actively engaged in the constant application of *right relationship* with an individual or group in a defined space, it is not always apparent. However, nor, does it have to be. For the scope of our respective roles can be complicated to explain and not always appropriate to share with others. However, what I can say is necessary, is to not take any role, including that of Integral Coach™, to be more important than the sincerity of being human. While

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<sup>27</sup> See Integral Coaching Canada's core competencies for more information



these can be named as distinct, they truly are not separate; one can only flourish because of the other.

Thus, to Integrally serve others at different stages of development, especially in emerging nations such as Nigeria, I do believe that right regard is an essential, honoring, and loving practice to cultivate. I say this holds true for Integral Coaches™ as it does for any Integral practitioner, for this is a primary reason to study and embody an Integral comprehension – to become better able to know and relate with more aspects of existence. At the same time, regard must be a dynamic emergent quality and not a static assumed reality. Right regard can be nourished and improved upon to better serve those who it is held for, yet only if it too is invited to wake up and grow up in how it is actually expressed and held.

## Design Necessities

As a person who orients from a systems designs and logistics point of view, I often focus on the totality of the many pieces and moving parts of a project as a means for deriving personal meaning. Rested within a social development, global evolution, human emergence frame of reference I will attempt to create the smoothest and most elegant project designs that cultivate the greatest leverage into the specific goals of the venture. Whether this is one individual coaching session for a client at home, or an overview for a global initiative on a topic like climate change, my tendency is to approach the undertaking with the eye of an architect, and the heart of a world citizen.

Over time, through self-discovery and compassionate relationships, I learnt that there are actually other ways to design a project. In fact, the Integral paradigm is a worldview that emphasizes that there are multiple distinct, viable, and pragmatic approaches to design a project. In essence, these are other essential views of reality that, if one truly desires to provide the most thoughtful and integrative of results, needs to be taken into account and availed<sup>28</sup>.

Truth be told, this is not an easy task. If you have gone through the entirety of this report then you have seen that the Integral Coaching® assessment by itself, had fourteen lenses that were evaluated for each participant. Each of these lenses represents a small, distinct aspect of that individual's reality, which has to paradoxically be held and also let go of in the right manner if the truth of the person is to actually be seen and met. Add to that, right relationship and right regard for the moment-to-moment nuanced promotion of a participant's personal evolution, as well as creating a supportive environment, and a purposeful, sensitive coaching program with practices, there is an inordinate amount of aspects to be taken into account. Some might say too many. I say, why not?

Compare this to an engineer building a bridge. A good engineer takes into account every single rivet and beam in his bridge. He has, at one point, placed emphasis on every nuance of that structure. This is the most thoughtful, compassionate, and right way for him to be in relationship to building that bridge. To be slack on one aspect of the design could cause the bridge to be faulty, perhaps leading to injury or death of those using the bridge. Why would he not want to do his best in the design of his bridge? Yes, there is a lot to take into account when building a massive structure like a bridge. Yet, that is what he has to do to build a solid, reliable, and hopefully aesthetically pleasing bridge. Why would he choose to create anything less? Anything less indicates that he is fact is not an engineer worth having on that project.

As we continue to create new projects and programs for assisting development in other countries, and in other cultures, I believe Integral Coaches™ and other Integral practitioners need to continue to consider the actual designs we are using. Good designs, especially good Integral

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<sup>28</sup> See any of Ken Wilber's book about Integral theory and application

designs, free us to meet reality more fully. By relying on a well-designed methodology, as well as a thorough workflow plan, Emily and I were able to meet the Nigerian participants in a manner that was enriching, comprehensive, and empowering for both us and the participants. Since we had taken the time to check every beam and rivet, I believe we built a solid, reliable (and hopefully aesthetically pleasing) bridge for the participants to step onto as they crossed into the new idea of personal evolution for the sake of their leadership development.

On account of knowing that I was thorough in the design process, I could stand freer to meet each participant as fully as possible – open-hearted, curious, and intimate. The structure supported the flow of relationship. Relationship enhanced the design of the structure. To rely on one more than the other would be to reduce both the essence of Integral Coaching®, and the truth of what is necessary to more boldly and brightly serve the evolution of another's reality. Both must be accounted for, honored, and integrated.

We each must start somewhere. For me it is looking at the moving parts. For others it is relating with those involved. Both require a design that takes the other into account. I discovered that no matter how much I strive to embrace and integrate more aspects of reality, in order to build that bridge the best that I can, there will still be the next layer of "more" that can be included. It is just as necessary to know where the limits of my design are, as it is to know how truly good it is. Some great bridges can only hold a few passing vehicles at a time. That does not take away from what the bridge does provide. In the future, however, a bigger bridge might be necessary.

I would say programs like One Sky's LFW program deserve the design and resources for a large bridge. In the attempt to foster comprehensive leadership development with high consciousness emerging leaders in challenging nations like Nigeria, organizations like One Sky are attempting to build solid relationships and structures that will assist these leaders to do the hard work needed in their countries. Program designs that take into account the complexities of multi-cross-cultural global leadership development, in challenging enviro-socio-political regions require comparable resources to build the best bridges. High-end results requires high-end designs, which requires high-end resources. I learnt that even with the best designed workflow and coaching programs, along with an indomitable spirit, that more of reality is still at play than I can account for. Putting the work into designing better bridges and meeting those who will be using them will honor that larger play of reality.

## Conclusion

"Now it becomes clearer! I was thinking I'd be alone. Now I see I can provide vision and integrity, now I can relate it to the members of the [community]. I see it that others can be part of my feelings. They'll come in with their own contribution and gain. It's not just egocentric, I take care of my weaknesses through them, and vice versa. My passion contributes to them, inspires them. I am feeling so relaxed, I was really wondering how I'm going to take the next steps. Now I can move on. Really exciting. I am excited to start [this program]."

~ G.U. - LFW participant



*Leading From Within* is the first international development program to utilize the world-renowned application of Integral Coaching® into a community development program. This is also the first time Integral Coaching® has been brought to the emerging leaders of a third-world country. By using an Integral approach in design, application, follow-through and follow-up One Sky is demonstrating the highest regard for the complexity of human, cultural, and systems growth and sustainability. By utilizing the developmental range and mastery that Integral Coaching® provides for healthy and embodied personal transformation, I would say that One Sky is one of the eminent, cutting-edge global organizations dedicated to authentic, sustainable, and integrative community development abroad.

Through my experiences in Nigeria, as part of the *Leading From Within* program, I would say that the complimentary synergy between international development practitioners and Integral Coaching® will lead to unprecedented possibilities and outcomes for the goals and mandates of the international development community. Through the LFW program we established just the beginning of many more creative opportunities that, I believe, will organically unfold as further relationships between international development practitioners and Integral Coaches™ are established. Some complimentary methodologies are already established. More enhanced collaboration will foster the growth of even better ways of working and supporting each other than we were able to create in the November 2009 LFW retreats. For our first time, in attempting to weave very distinct forms of practice and service together, I believe we did amazingly well.

We also did well stepping into the unknown together. This was our choice. Since our entire team was deeply dedicated to the healthy leadership development of every LFW participant, we also chose to accept that there would be many unknown aspects that we would have to be in relationship to. As dedicated individuals, with experience in being with what is occurring in a situation, we knew that consciously resting in the unknown is absolutely necessary sometimes for the next level of capacity to be grasped, and then worked into manifestation.<sup>29</sup> Truly, for the sake of working at higher levels of complexity and integration within the cultures we serve, our collaborative relationships, and also with our selves, I say it is highly necessary for more of us to develop a practice of resting in unknowing.

As this report focuses on the Integral Coaching® that occurred within One Sky's LFW international leadership development program I want to emphasize here that, while the heart of service to another culture/community may be the same, there are significant differences between the methodologies, training, and foci of international development practitioners and Integral Coaches™. In order to create more substantial collaborations we must continue to clarify our differences, while acknowledging our similarities, such that we can then weave and support each other. Distinctions allow us to know what our true offerings and capacities are. This helps us to not over-extend ourselves, and also provides us with the confidence to step into unknown situations where we need to creatively come up with solutions together. Also importantly, clear distinctions stimulate us to take responsibility to the degree and at the level we are capable of. If we want to continue to work within the ever-expanding challenges of global affairs, I say we must know what is ours to be responsible for, and to discern what is not. Otherwise, conflation can occur, which can lead to distortion and unnecessary confusion in situations between those that are attempting to diligently work together.

At this moment in time Integral Coaching® is primarily focused on personal development. While there are a few group coaching programs underway, most Integral Coaches™ are working one-on-one with clients to facilitate progress towards their goals. International development tends to be primarily focused on community growth and transformation, leading to a more substantial community (or group) capacity and possibility. While there can be specific individual work found

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<sup>29</sup> For more information about putting this into practice individually and collectively, please see - Scharmer, C.O. 2009. *Theory U: Leading from the Future as It Emerges*. San Francisco: Berrett-Koehler Publishers.

within various international development programs, the primarily goal of international development is that of community development. This is why, in my opinion, the synergy between international development and Integral Coaching® has incredible possibilities for enhancing the style and shape of many global programs. International development practitioners know how to comprehend, see into, and work with the “WE-space” of a community. Integral Coaches™ know how to comprehend, see into, and work with the “I-ness” of the individual. Through an Integral approach, these are two of the primary perspectives of knowing and meaning making – I and WE (which is always also in relationship to some objective form of reality as IT).

It is through this integration of methodology, practice, and continuing support within the domains of the personal (I), the communal (WE), and the concrete (IT) that we will better be able to serve those we truly wish to be here for. Leaving one of these domains out of our plans and programs short-changes those we are attempting to be in service to. It is challenging to have the training and capacity to facilitate sustainable programs of practice within each of those domains. This is why working together is wise. To truly assist people to mature into their next level of personal and communal expression and integration, we have to honor their individual and collective needs for development. Collaboration between international development practitioners and Integral Coaches™ will allow for this honoring in actuality to take place.

Within the *Leading From Within* program, Integral Coaching® provided the thirty Nigerian participants with individualized coaching programs. While they are distinct, stand-alone personal programs, they are intimately woven together with the distinct group training of the LFW program. The coaching programs enhance and develop ones capacity with the self. The group training programs enhance and develop ones capacity within the group. Both of these are necessary for the depth of true leadership to develop. For, as Warren Bennis<sup>30</sup> has said, authentic leadership requires knowing yourself and knowing others. In this way, Integral Coaching® supports and actually furthers the LFW group trainings, just as the Integral group trainings of the LFW program supports and furthers the coaching programs each of the participants are involved in.

The larger Integral Coaching® program platform that I designed also provided the One Sky facilitation team with a vast amount of individual and collective data assessment. This unique collection of comprehensive AQAL based information and interpretations will provide One Sky with an inside view of how to work with each participant and the group as a whole in ways that can only be factually known through an extensive analysis process. Now the facilitators will be able to see and work with the characteristic trends and tendencies of each person and the group as whole in ways that each of the distinct AQAL lenses points towards. Utilizing the scores of research and accompanying methodologies available that correspond to each of the interpretative lenses used within the Integral Coaching® approach, One Sky facilitators will be able to provide highly focused and personalized education, examples, trainings, and projects to each participant and the whole group. Capacity building and skill development can be fine-tuned to meet the group patterns in how they make meaning and engage with the work. They will have the data needed to make decisions about when is the best time to introduce new concepts, and very importantly how to do so. This can now all take shape due to the methodological practice that Integral Coaching® provides.

Having this integrated form of comprehensive personal AQAL analyses for each participant, that can also be synthesized to moderately define the entire group, is unprecedented in the field of international development. Due to their integration of Integral Coaching® within the LFW program, One Sky is now able to create workshop designs, and shape their entire program in ways they could not have done before. Parallel to that, each of the LFW participants is, in conjunction with their group sessions, also consistently working on their own personal

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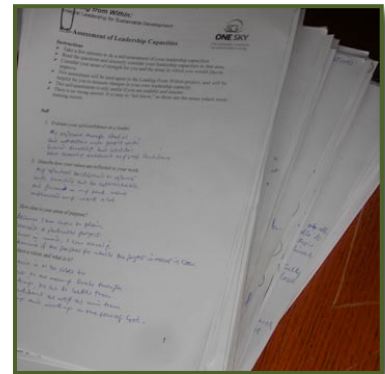
<sup>30</sup> Warren Bennis - American scholar, organizational consultant and author, widely regarded as a pioneer of the contemporary field of Leadership studies.

development through their individualized coaching programs. This indicates that One Sky's LFW program emphasizes and engages leadership development through individual and collective methodologies, which incorporates both subjective and objective maturation. In my opinion, this is indicative of why and how One Sky is creating the highest level of integrative international development programs available anywhere on the planet.

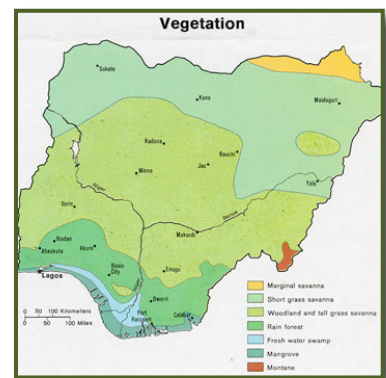
This is the next step for these emerging Nigerian leaders – a developmental inclusion of both their communities needs and their own individual needs. This is a greater move towards individuation that evokes the realization that, communities will become stronger and more sustainable as their people become healthier and evolve. This also reaffirms the knowing that healthy and maturing individuals arise because of the strength and sustainability of their home communities. Within the context of international development, Integral Coaching® will support more progressive community development programs and practices by working comprehensively and intimately with those individuals involved. The next level of international development must include personal transformation as a path and practice if it is to create the far-reaching sustainable changes it wishes to. One Sky's *Leading From Within* is demonstrating this in one of the most challenging countries in the world. For as we witnessed, the emerging Nigerian leaders involved in this program are inspired to take that next step for themselves, and their communities.

## Appendix

"I promise to dedicate myself to this program. What you have given me will help within me to become the kind of leader Nigeria needs to solve our problems."  
 ~ J.A. – LFW participant



Integral Coach® qualifications  
 Potential time designs  
 Pre-emptive coaching assessment form  
 Songs used for presentations  
 Notes from presentation one by Gail Hochachka  
 Individual data  
 Collective data  
 Personal notes from sessions for Integral Coaches™



## Integral Coach® qualifications

### Technical

- You have completed the Integral Coaching Canada (ICC) coaching certification program with either edge or mastery status.
- You are creative, intelligent and focused in developing coaching programs and practices.
- You are able to quickly assess clients and create precise, clear, culturally appropriate ICC coaching programs that will take into account both the client's individual topic, and what will serve the project's objectives.
- You are able to forecast how a coaching program might serve a client until the following year; within context of his or her own development and within the other aspects of the project's goals.
- You are able and willing to integrate and express both masculine and feminine modes of being in session and program design.
- You are able to articulate the purpose of how Integral Coaching works within and will support the development of individuals within the larger context of the project.
- You are able to work with One Sky, and yet take full personal responsibility, to ensure all necessary travel documentation (visas, tickets, passports, etc), medical insurance and personal supplies (medications, contact lens, etc), travel equipment and personal gear (clothes, packs, personal sundries), is acquired and prepared well ahead of travel dates.
- You are able to be out of communication from rest of the world, if necessary, for two weeks at a time.

### Experiential

- As an adult, you have traveled to a third world country.
- You have moderate experience dealing with extreme states (environmental, cultural, psychological, physical, relational, emotional).
- You are engaged in at least a basic on-going personal Integral Life Practice (ILP), that you will attempt to follow while on project.

### Personal

- You can work many 12-16h days in succession, with the ability to regulate your personal needs in order to stay clear, focused and on task (you have experience with this, or appropriate capacity).
- You require minimal accommodation from others to serve/assist you, and yet you are creative and able enough to attract what you need in order to be present.
- You are able to make meaning of a situation on the fly for your self and others in changing circumstances that may be unfamiliar to you. You are also willing to suspend deeper self-reflection and integration until a more appropriate time ensues.
- You have a desire to be personally stretched along many lines of development, with the capacity to manage their correlative processes while still staying engaged and focused when working with others. You know how to utilize the team when necessary to make sense of your processes, not imposing on clients, while being aware that deeper more embodied comprehension will take energy and time beyond the time available.
- You are able to laugh, cry and be generally affected by the life you'll experience through other people, in another land, keeping your own heart-body-mind open.

### Relational

- You are able to receive and give teal based feedback.
- You are able to traverse and negotiate low-subtle relational space and energetic nuances as clearly as possible, in order to accomplish specific goals for self, group and project.



- You can be tactful and bold in establishing boundaries for self, group, project, and for purpose of serving others.
- You are willing and able to work within unknown cultural milieus and implications, gaining ongoing culturally specific understanding and meaning making insights as it pertains to individual interior experiences.

## Potential time designs

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33 people

1.5h intake + 0.5h break = 2h

1.5h offer + 0.5h break = 2h

1.5h creation + 0.5h break = 2h

TOTAL = 6h/pp

Equals = 198h total

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One person coach

- Five clients per day at 2h each = 10h/day
  - Equals ~ 7 days for 33 clients
  - Possible schedule is:
    - 7 days of intake, one day off
    - 7 days of creation, one day off
    - 7 days of offer, complete
    - Hours 9am to 7pm
- 

Two coaches (2/3 and 1/3)

- Coach One = 22 clients, Coach Two = 11 clients
  - Coach One @ 4 clients/day, Coach Two @ 2 clients/day
  - Equals ~ 6 days for 33 clients
  - Hours 8h and 4h per day, respectively.
  - Possible schedule is:
    - 6 days of intake, two days off
    - 6 days of creation, two days off
    - 6 days of offer, complete
    - Hours 9am to 5pm
- 

Two coaches (1/2 and 1/2)

- Coach One = 17 clients, Coach Two = 16 clients
- Each coach with 3 clients per day
- Equals ~ 6 days for 33 clients
- Hours 6-7h per day, per coach.
- Possible schedule is:
  - 6 days of intake, two days off
  - 6 days of creation, two days off
  - 6 days of offer, complete
  - Hours 9am to 3pm



## LEADING FROM WITHIN

November - December 2009

Hello. My name is James and I am an Integral Coach from Canada who will be joining you in November and December at the two upcoming *Leading from Within* workshops. I am very excited to be working with you. While I will participate a little bit in the actual upcoming two retreats with the rest of the One Sky team, the main reason I will be there is to meet you, and then create a coaching program that will help you become a better leader and a happier person.

There are three main sections in this document:

**Section A – An Introduction To Coaching**

**Section B – Visioning Exercise**

**Section C – Coaching Assessment**

Each participant received this package. Starts with a casual letter to introduce coaches and the coaching process. Provided pictures to establish a more genuine connection to real people – us. Clear and concise, this whole package was reviewed by the One Sky facilitators to assess if the language used would align with culture and the centre of gravity of the participants' stage of development.

I have asked Patricia to provide this document to you before the November retreat to allow you to work on it. You do not have to send it back to me or to Patricia. ***I would like you to bring this document with all your answers to the first day of the November retreat.*** What you write on these papers will help me meet and work with you more completely. Nobody will see these papers except for me and the One Sky team. Please, bring these to our November retreat. Thank you.

Before I tell you about coaching I would like to tell you a bit about myself and my assistant Emily, who will be working with me.

James Baye



I live on the west coast of Canada in Victoria, on Vancouver Island. I love living here because it is a beautiful and small city. I have traveled to many places in the world including Australia, India, Fiji, Greece, and China. This will be my first time in Nigeria, and in Africa. For most of my life I have worked as a paramedic and a nurse in a hospital.

I became interested in coaching because it allowed me to work with people who wanted to live happier and better lives. I have been coaching for a number of years and am involved with some great organizations who are creating various projects around the world (One Sky being one of them). I practice various forms of meditation and yoga, and like to swim. When I have free time, I like to go surfing, and hang out with my friends.

Emily Levang



Emily lives in San Francisco, California. She too has traveled to a few places: Spain, Portugal, Morocco, Norway, and Mexico. This will be her first time in the heart of Africa. After finishing her degree in economics, she spent several years working for the Integral Institute in Colorado, helping run events and seminars. She has had the opportunity to work with many profound thinkers and teachers.

She started coaching a couple of years ago as a way to bring her care for people and her interest in personal development together, to help people make significant changing impact in their lives. She also studies meditation and yoga. Emily likes being outside in nature. She loves to dance, write poetry, and make good food.

I am the coach for this entire project. Emily will help me in sessions, with program creation, and other items directly related to my work with you. She won't be coaching any of the participants herself. Okay, let me tell you a bit about coaching.

## **Section A - An Introduction to Coaching**

Coaching is a method that helps an individual become better at what they wish to do. Just like a sports coach helps an athlete become better at playing a sport, a personal coach (also known as a life coach) helps a person become better at being a person. Because each person is very unique, the coaching process is very individualized.

On the first day of the retreat I will explain to the group some very specific ways that coaching will assist you in your personal development, your work and your life. I will also explain in more detail what your coaching program will look like, and how it will support you over the year.

I use an Integral Coaching method which is based on the same Integral Theory you have been learning in the *Leading From Within* retreats. ***Integral Coaching helps you define something specific that you would like to work on in your life that, once you start doing it, you will become a happier, and more fulfilled person.***

As a coach I help you see the current ways that you often do things in your work and in your life, and then provide some new ways that you can do things. Coaching does not tell you to do things differently. Integral Coaching provides you with the means to start doing things differently on your own. For example, if you wanted to become better at dancing, I wouldn't teach you new dance steps. Instead, I would help you gain the confidence you require to start making new dance steps on your own.

*Coaching is brand new work in Africa. While there are a few coaches in South Africa, as far as we know most of Africa, and nobody in Nigeria, has ever been involved in Integral Coaching. We are very happy to be able to work with you, and have you be the first to participate in this type of work in your country. We believe this will add great value to the rest of the work you are doing in this program – Leading From Within.*

Coaching does require you do some work on your own. After meeting with you, I will create a “coaching program” with specific activities to do and discover, designed specifically for you, that will help create the kind of change you are looking for in your life. These activities, also known as practices, will be useful for you over several months. From these practices you will start to gain new ways of seeing yourself and new ways of action in your life. You will start being more successful in the area of your life that you want to be better at. For example, you will start dancing in new ways, with the confidence to dance better. In addition, the people in your life may start noticing changes in you.

The people in your Learning Communities will also be helping you develop in your program, and notice changes in you. At the start you may feel a bit different because you are living in a new way. However, you will soon notice improvements in your life that you did not know could occur, and that you are very happy about.

One of the most important ways to be successful in a coaching program is to become very clear about what it is you would like to work on. This leads us to the next section.

A brief, yet fairly thorough introduction to coaching was important, for most the participants had never received coaching, though had heard about it. The idea was to provide enough info for them to feel comfortable and ready to work with us, know what they were getting into. I also wanted to introduce the notion of Integral Coaching being different than other coaching, as a connection point to the Integral material that were learning through LFW. As part of the weave between the LFW facilitating and Integral Coaching, it was important for the participants to understand that they were going to experience a thorough Integral application. This would help their learning by having another 1<sup>st</sup> person experience of what they were also learning 3<sup>rd</sup> and 2<sup>nd</sup> person.

## **Section B – Visioning Exercise**

In order to be successful in any work, it is important to know what you are working towards. With coaching, we will need to learn what it is that you want to change in your life. *What is it that you want to be better at? What is it that you would like to improve in your life?*

A “vision” is the big picture that you want to be part of. It is something that you want to be involved in with your community or country. A coaching “**goal**” is the specific thing that you would like to work on for your self. Your **goal** is an important piece of your vision. The more specific your **goal**, the better it will assist you in creating your vision.

For example, you might want *to be a better leader in your organization*. That is a good vision. Your current **goal** might be, *you want to be a better communicator*, and this will lead you to become a better leader. That is a specific **goal**. Your coaching program would then assist you to become a better communicator. This would then support your vision.

Remember, you have already discussed your vision in the first couple of Leading from Within retreats. Please review what you described your vision to be at that time, and how you want to express it. Your vision now may be the same as before, or it might be something different. Please go through this exercise to explore what your vision is right now in this moment.

*To help you start thinking about both your vision and your goal, please do the following exercise. You may need a couple days to complete this. Please read it over first, and then find the right time to write your answers.*

### **LIFE VISION EXERCISE**

- Please go some place that you can be alone and quiet for about 15 minutes. The best would be some place you are able to feel relaxed and content. A peaceful spot where people will not disturb you.
- Place your feet flat on the ground, and your hands on your knees. Close your eyes and please take some slow, deep breaths. Feel the air on your skin. Sit quietly and let your body relax. Consider your life, and what has been important to you.
  - In your heart, feel what you love in your life.
  - In your mind, imagine what your greatest life goal would be.
  - In your body, feel what you want to be doing.
  - Sit for a few moments, and let a vision of your life appear to you.
- 1. What is the vision you wish for in your life?  
Spend a few minutes to write down this vision: (use the back of this paper if needed)
- 2. Think of a quality or strength that you would like to have more of. Something that you would like to experience more of in yourself to support your vision. (For example: I would like more courage. Or, I would like more compassion. Or, I would like more purpose. **What would your unique word be?**) (This can be one word or a phrase, in English or Nigerian.)

I knew there would be a lot to accomplish once we got there, so to prepare the participants I wanted them to start considering what they wanted to work on in their coaching programs. Using language that was already established in the program was important. They had been using the term *vision* in the LFW, yet rather loosely in definition. Integral Coaching uses the term *topic* to denote the specific goal a client wants to work on with a coach. In collaboration with the facilitators, we decided not to use the word *topic* since we thought it would not have the same impact or clarity for the participants as the word *goal*. We then agreed that for consistency within the program we'd say that *vision* is the larger, longer term dream or desire to work on, which then requires many *goals* to be achieved towards that vision. I created the Life Vision Exercise as a way to introduce an individual's Integral approach (heart, body, mind, space) to connecting to one's vision. I incorporated a piece from Dr. C.Golin's Integral Life Practice research paper, of accessing one quality or strength that could be used to support their vision. I would then see if this word is similar to what would arise in a participant's Intake session, perhaps using this word as a thread / anchor throughout their full developmental process.

## GOAL QUESTIONS

Instructions - Please write your answers below the questions. Be as specific as possible, and provide any details you can. You can use the back of the paper if necessary.

- 1. Think about your vision. What **goal** do you see would support your vision that you would like coaching help with?

(Consider your work, relationships, and personal life – anything that will help you become a better person in your vision.)

- 2. Why is this an important **goal** for you?

- 3. Why might this be a difficult **goal** for you to achieve?

- 4. What are some things you believe you'll need to achieve this **goal**?

These **Goal** questions were designed to help distill their vision into specific goals, one that they especially would like to work on with a coach. Also, I wanted to see what their comprehension was about why they were not already achieving that goal. How close were they to understanding their own process? This would give me some clues to their stage of development, cognitive and emotional capacity, and ego stability. How close is someone to making their subjective reality into an objective realization such that they can start to work with their situation in a different perspective? I was also hoping to gain some insight into what quadrants the participant might be orienting from based on how s/he answered the questions. I wanted to gain as much possible in a pre-assessment from each participant, as I was unsure of how easy or hard it may be to accomplish an AQAL Intake with these people. These questions would let me start seeing how each participant made sense of, approached, and engaged with his/her world.

## **Section C – Coaching Assessment**

There are a few exercises below for you to work on that will accomplish two things:

1. help you understand what is important to you in your life
2. provide me with some insight and information about who you are

By learning a bit more about you here, we will be able to talk more directly during our coaching time together.

Please follow the instructions for each section. This may take a couple hours of your time. You can answer these exercises over a few days if you want.

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### **Exploring You Questions**

Please answer these questions, using the back of the paper if necessary.

1. What is something that you really want?

2. What does your body need to stay healthy?

3. What do you like most about nature?

4. What do you want to share the most with others?

5. What structures and procedures do you need to feel supported in your life?

6. What kind of group do you like to be part of?

7. What makes you very happy?

This style of open-ended questioning in **Exploring You**, borrowed from the ICC application process, would give me further insight into the AQAL orientation of each participant. Taking into account each of the four quadrants, the questions were designed to find out as much broad information about the participants. Also, I wanted to start to evoke a bit more personal exploration into who they are, what is important to them, and how they choose to share that information with a stranger in a written questionnaire. The questions were ordered to become more personal and reflective near the end of the sequence, ending with an open invitation to share about themselves and their community & culture. Noting their competency in shifting from writing about themselves (ego-centric), to writing about the wider context they find themselves in (ethno-centric).

8. When life becomes difficult what happens for you?

9. What activities do you do that help you become a better and happier person?

10. Why do you think you are successful right now in your life?

11. Please write two things you'd like us to know about you.

12. Please write two things you'd like us to know about your community, Nigerian culture or your country.

The following **Heart Body Mind** questions were designed to gather more information that would help me learn about each participant's Enneagram type. There are many styles of Enneagram assessment questions. I worked with a few approaches, reviewed by One Sky staff, attempting to find the style that would be most understood and user-friendly. We decided that using too many adjective descriptors in an assessment could be culturally complex, and potentially structure-stage incongruent. Therefore, I choose to simplify the process and use an Enneagram method that uses triad groupings of the nine types, called the Process Centers and the Hornebian Groups. This provides a more functional look at the ways people show up in there lives. I used a few variances of this grouping style to provide me with a broad look at what the participants' types may be. In using an Enneagram lens, these triad groupings actually keep application of the lens succinct within the basic functionality and relative capacity of the individuals. This would be a great first step in assessing the participants' Enneagram types.

### Heart Body Mind Questions

Instructions – for each question please CIRCLE ONLY ONE ANSWER.

- 1. When you have to make a decision what do you often use first to help you with that decision? What do you listen to in order to help you with that decision?

Your Mind

Your Body

Your Heart

- 2. When you try to understand something what do you listen to first?

Your Mind

Your Body

Your Heart

- 3. When working on a project in your NGO what part of the project is most important for you?

The Purpose of the project	The People in the project	The Process of the project	The Outcome of the project
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- 4. What role are you most comfortable with when working on projects in your NGO?

A Starter (you like to start projects)	A Cooperator (you like to work in projects)	An Observer (you like to watch projects)
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- 5. What tends to be the most important for you?

Feeling Secure	Relating with Others	Trying New Things
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- 6. When you get busy or stressed what do you tend to do?

Become Energized	Become Tired	Become Quiet
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### Sentence Completion Phrases

Please read the following phrases and finish the sentence. You can write whatever you want.

- The thing I like about myself is...
- When I am criticized...
- When a person will not join in group activities...
- I feel sorry...
- Rules are...
- I get frustrated about...
- If I had more money...

**Sentence Completion Phrases** are a well-used method to gain a broad to specific assessment of an individual. Each sentence can be pinpointed to assess a specific aspect of the individual (ie emotional capacity), while the collective on answers can be used to help assess broader aspects (ie stage of development). I originally had 20 sentences that were designed around all elements of an AQAL assessment. Not wanting to over burden or bore the participants, I narrowed that down to 16, then 12, then finally 10 questions that could be used to do two important things. The first, garner a good amount of information about each participant, ranging from emotional capacity, UL confidence, stage development, LL relational range, masculine and feminine tendencies, how they deal with anger, Enneagram type subtleties, ego-self structure development, subject to object capacity, amongst other variables. The second, introduce the participants to the range and depth of personal inclusion and possible vulnerability that the coaching process will be working within. Though not explicitly expressed in the instructions, the type of under-lying meaning found within completing the totality of the phrases evokes a deeper self-reflective mood, which subtly prepares the participant for the scope and style of personal work that Integral Coaching provides. By looking at the results of these phrases from multiple altitudes and perspectives, as well as combining these results with what I would gather in the personal sessions, I felt I would be able to feel more fully the aliveness and totality of each participant from this very different culture than mine.

Assessments such as these as dynamic and fluid, filled with nuance and possibility. They are held lightly while still providing important guideposts to who a person is. Ultimately, the reason behind all these assessments is to connect more fully to the heart-body-mind of each participant. The assessments help point out some of the major patterns and tendencies each participant shows up with in their lives and goals, which are causing them challenges. It is, however, through the recognition of the heart-truth of each participant, their Unique Self as Buddha-nature, that the real work between coach and participant will occur.



viii. When I get mad...

ix. If I can't get what I want...

x. When I am nervous...

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During the first retreat I will meet with each of you for a session that will last one and a half hours. In this session we will discuss the current “**goal**” you want to work on. Our time together will help bring more clarity about your goal and why it is important to you. In the second retreat that will take place in December, I will meet you again for an hour and a half to present your coaching program to you, and discussing how you will participate in it over the year.

Thank you for taking the time to read this document. There was a lot to read, and a lot to answer. I appreciate your efforts and work. Doing these exercises has hopefully given you some new information about yourself that will help you in your personal development.

The information you have written down will help me a lot in working with you. **Please remember to bring it with you on the first day of the November retreat.** If you are not able to complete it all, please bring whatever you have done. I will collect this from you on the first day of the retreat.

I look forward to coaching you in the Leading From Within program. And, most importantly, I look very forward to meeting you in a few weeks.

Sincerely,  
James Baye, RN

A clear description of how the participants would be meeting the coach. This would allow them to prepare themselves – heart, body, mind – for this very new style of encounter for them. As always, it is unknown what form of vulnerability individuals need to get ready for when they step into a personal development process, nor if they are aware that they will be opening up to sensitive personal areas. Yet, since the Integral Coaching was promoted by the One Sky team to be a very important piece of personal development in terms of their own leadership emergence we wanted to respect the dignity of each participant as fully as possible. Thus, ensuring they know how we would be meeting them, as well as a formal thank you. Finally, with each participant involved in so much work, with many different groups, (and some people travelling long distances) a very thorough reminder about how important it is to bring back their documents with them, so I can have them to use.

## Songs and Poems used in Presentations

### To Start Presentation One - May I Be Strong, by Sasha Rose

Oh may I be strong  
 May I be true  
 May I be an instrument for God to come through (x2)

May I be young  
 May I be wild  
 May I be a channel for the divine child (x2)

May I be wise  
 May I be free  
 May I grow the roots to live in unity (x2)

May we be strong  
 May we all be true  
 May we all be instruments God sings through (x2)

May we be young  
 May we stay wild  
 May we be all channels for the divine child (x2)

May we be wise  
 May we be free  
 May we grow the roots to live in unity (x2)

May we all be wise  
 May we free  
 May we grow the roots on this family tree  
 May we grow the roots to live in unity  
 May we grow the roots on this family tree  
 May we grow the roots to live in unity  
 May we grow the roots on this family tree (x2)

So blessings be, blessings be  
 Bringing it in deep inside of me  
 Say the blessings be, the blessings be, all around and inside of me  
 The blessing be, the blessings be, all around and inside of me  
 Say the blessings be, the blessings be, the blessings be for all to see

So may we be strong  
 May we be true  
 May we be all instruments that God can come through  
 May we stay young  
 May we be forever wild  
 May we be all channels for the divine child  
 and may we be wise  
 and may we be forever free  
 may we grow the roots to live in unity  
 may we grow the roots in this family tree

To Start Presentation Two - Mr. Follow Follow by Fela Kuti

Mr. Follow Follow

\*[CHORUS] FOLLOW, FOLLOW, FOLLOW,- FOLLOW, FOLLOW, FOLLOW (2X)

Some dey follow follow, dem close dem eye

\*[CHORUS] DEM CLOSE EYE, PIN- PIN- PIN

Some dey follow follow, dem close dem mouth

\*[CHORUS] DEM CLOSE MOUTH, PAM- PAM- PAM

Some dey follow follow, dem close dem ear

\*[CHORUS] DEM CLOSE EAR, G'BOING- BOING- BOING

Some dey follow follow, dem close dem sense

\*[CHORUS] DEM CLOSE SENSE, BIRI- BIRI

I say dem close sense,

Dem close sense

If you dey follow follow

Make you open eye, open ear, open mouth, open sense (2x)

Na dat time

Na dat time you no go fall (2x)

If you dey follow follow dem book

\*[CHORUS] NA INSIDE CUPBOARD YOU GO QUENCH (2x)

Coakroach dey, ee-rat dey, lkan dey, darkness dey- ee

\*[CHORUS] NA INSIDE CUPBOARD YOU GO QUENCH\*\* \*(destroy)

My brothers, make you no follow book-o

Look am and go your way

\*[CHORUS] FOLLOW, FOLLOW (on 3,4- continues until end)

Make you open eye, open ear, open mouth, open sense  
(riff/repeat as desired)

My brothers, make you no follow book-o

Look am and use your sense

## **Leading From Within**

Integral Leadership for Sustainable Development

## **Notes from Integral Coaching Presentation**

### **Opening Song that illustrates what coaching is all about:**

*May I be strong, may I be true, may I be an instrument of God to come through, May I be young, may I be wild, may I be a channel for the divine child. May I be wise, may I be free, may I grow the roots to live in unity.*

### **What does a coach do?**

- To bring out the best in somebody

### **Regular Coaching:**

- Example: to work on HIV/AIDS someone has education or desire or motivation, but they may not be good at communication. So a coach would help them by teaching some communication skills to help them carry out their work.
- Mostly relies on what the client says and wants, and what the coaches observes
- Doesn't always see the deeper aspect, the underlying aspects of what the person wants to achieve.

### **Integral Coaching:**

#### **Quadrants**

- Using quadrants to fix your own problems, to identify which problems you can fix yourself and which you need help to help. To identify weaknesses and strengths.
- Integral Coaching uses this same foundation

UL Self	UR Actions (IT)
LL Culture (We)	LR Systems (ITS)

- In our example: this person who wants to work on HIV/AIDS, they have inspiration (I), they have education (Its, action), but they are struggling with communication (We, community).
- This way of coaching helps identify all the factors involved, and guides which area needs most attention.
- These aspects (quadrants) are all connected, and that unity is important to the person doing well, achieving what they want to achieve.
- True leadership is on the edge of what is possible.
- They need to make sure all aspects of yourselves are taken into account.

#### **Benefits**

- Mind, Body, Heart (feelings), Spirit
- Individual
- Your perspective (how you see the world, how you understand terms)
- An integral coach has no pre-described sense of what you need or want.
- A regular coach has in mind what they want you to achieve (like a soccer coach wants you to kick better)
- An integral coach wants to serve you to excel in the areas you want to excel.

### ***Perspective-taking***

- Example: A person seeks a goal, but they are moving toward it like they are wearing sunglasses and operating with habits of perception and action. Wearing those sunglasses, he might eventually reach his goal. With through an integral coaching process, in which the person puts on different glasses, he could break out of habits of perceptions and actions. He would get there more quickly.
- So an integral coach works with your perception and action so that your view gets bigger and you reach your goal more quickly.
- Sometimes you know you have 'sunglasses on' when you start to see you can't get the work done, when you notice that you're not reaching your goal, or perhaps when someone tells you. In these situations, you might catch a glimpse of your own limitations. Often you don't even know you have those particular sunglasses (or perspective).
- An integral coach looks carefully at what are your perceptions and actions, to suggest different ones, so that you lift your sunglasses and look beyond them.
- You become a bigger person, stronger/truer, wiser/freer, and can accomplish your vision.

### ***Goals***

- To take your leadership to the edge of what is possible, to take your leadership to the next level, you have to have specific goals.
- If your vision is, for example, an HIV/AIDS free Africa, then we need to develop goals to get there.
- Two people may have the same goal, but because each person's perceptions and actions are different, their coaching program will be different.

### ***Growth***

- Coaching helps to encourage personal growth
- The differences from who you were to who you'll become may be pronounced, or may be subtle.
- As adults, as humans who want to improve, as leaders who want to improve, we are always growing...through coaching we grow quicker, bigger, sooner. You become wiser and freer.

### ***Questions:***

*What is the difference between mind and spirit? Mind is the thinking-center, what we are doing now. Where is God? Everywhere. Where is your thinking part? Inside of you, your brain. Mind is a composite of you, whereas Spirit is something everywhere.*

*Do you mean the organ, heart? Do you mean literally an organ? This is a cultural difference: what we mean is the feeling-center, not the organ, which is your body. What is important is that we clarify how you understand these terms.*

*How do you achieve that freedom? Your perspective increases, the coaching increases your perception and action. Coaching also helps you include capacities that you normally don't (capacities from all quadrants).*

Can you give a practical example of what you'd do? Such as: a Christian man who never wanted to learn or include other religious perspectives, but is now working in a Muslim community? Each person has their own goal.

Are there adverse impacts—such as if a person who takes off his sunglasses, but then forgets where he came from? Such as if someone who is prone to stereotyping people, wants to change someone else's perspective. Integral coaching knows the importance of walking your talk, as a coach. Also, you never lose your old pair of sunglasses, as you add your new ones; a big tree contains the small sapling. And also, this coaching process is appropriate to how fast your growth is going, it should not be quick and too much, so that it blinds you.

Opening to multiple perspectives makes you wiser, when working with youth, they may say, we don't want white-man's theories. With the ability to take more perspectives, you can see they have a reason and a choice to reject this. Yes, through coaching, you have an ability to work with other people based on your perceptions and actions; more perspectives mean that you can work with others better.

## Individual Data

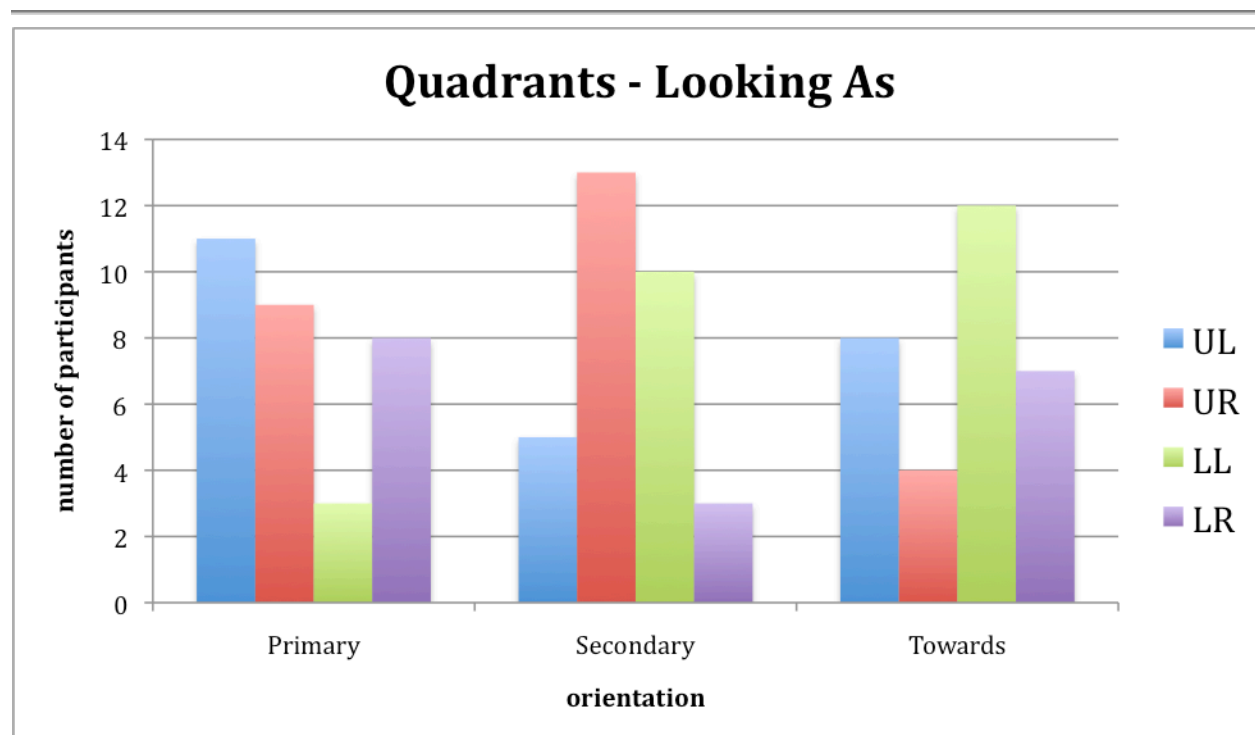
Each of the LFW participants coaching programs, including practices and Integral assessment, is held in confidential security by James Baye. The participants have individually granted James the authority and capacity to share their program information to further any coaching endeavors that he believes would benefit from reviewing their personal data.

If you are an ICC certified Integral Coach™ who has a desire to gain further access to the programs or assessments for educational or informational purposes with regards to a program you are designing, or for research you are conducting, please contact James directly to discuss this possibility.

If you are a funder, international development practitioner, or other individual or member of an organization that is interested in the specifics of the LFW participant's program, please contact James directly with your request.

[info@jamesbaye.com](mailto:info@jamesbaye.com)

## Collective data

**Collective View of each Integral Assessment lens used (14 total), with Findings and Interpretations**

## Findings

1. Within the scope of their goals, the majority of participants are orienting from the individualized UL & UR perspectives.
2. Less than half the participants favor the LL as the perspective they are moving towards.
3. The LR is not a native perspective for most of the participants, nor is it taken into much account.
4. UR action is what appears most native to the participants, yet they do not look at it as something to move towards.

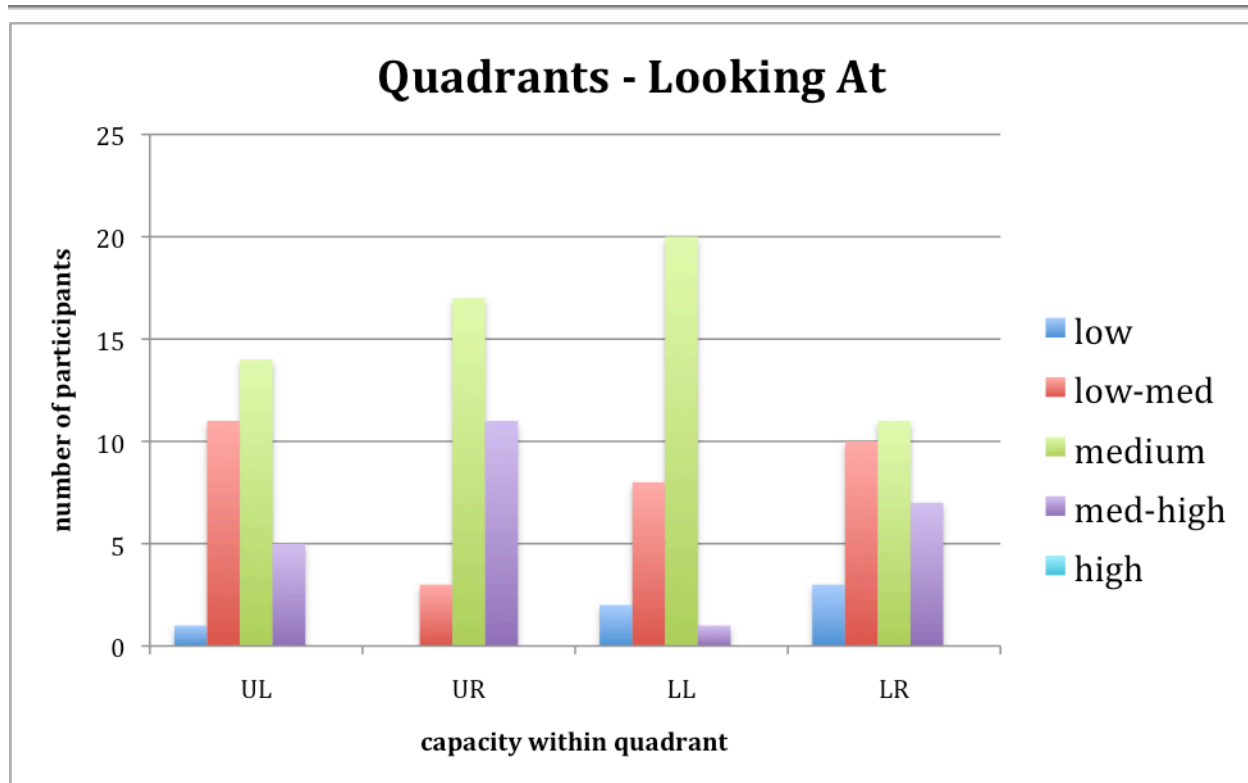
## Interpretations

1. With the majority of participants orienting from an UR & UL individual perspective this group may have a lean towards leadership that does not know how to include others that well. They will have a good propensity to know what matters to them, make personal meaning, and know their own internal experience. Hence, the participants may have a tendency to know how to understand themselves better than they know how to understand others. This does not mean they are good at that process however. Since, if we compare this to the Quadrant Looking At capabilities of the participants, they appear least developed in their UL, though well developed in UR.
2. Based on this finding of a high individual orientation, in general these participants will want to find meaning in their relationships and in their actions. They will want to know what to do to deepen their awareness, and keep the majority of relationships focused on action, perhaps instead of the value of building deeper connection. This could be said to also correlate to the Enneagram findings of most participants being Initiators and Soloists versus Cooperators. The lead towards personally stepping out to make things happen as individuals, once again not necessarily being clear or confident about their actions (low UL capacity, high UR capacity), yet not always sure how to see from the others viewpoint,



though definitely does put in good effort with moderate capability (strong medium LL capacity).

3. While there could be said to be a correlation between the overall participants quadrant orientation and their goals, I would prefer to look at the needs of their goals to be based within their lines of development, and how they approach their goals to be based on their quadrant orientation. That said, if we were to look at their goals through the quadrant lens most of their goals arise from the UL and UR quadrants, *and then* point towards the LL. And this does correlate to the majority of people orientating towards the LL. The majority of people's goals include a component of self-improvement for the sake or in service of others.
4. Realizing that the majority of the group orientates from the upper quadrants, and yet are imbalance in capacity between UL (lowest) and UR (highest), it could be suggested that more specific UL work would benefit the group. Bringing congruency to their UL orientation and capacity could provide the necessary development such that they can then become more successful to include and inspire others. Greater clarity and confidence (gained from UL) based within their bodies (held in the UR, which is many of their goals) would free them more to enrich their orientation towards and connect more to the LL, as appears their tendency is. As was noted in the LFW workshops, some participants wanted to reclaim their ego-centric needs because they felt they had neglected them. While we know this is incorrect understanding, there is something underlying that statement which could be found within the quadrants' lenses, both Looking As and Looking At.
5. Also important to note is how low the orientation from the LR is within this group. How to place their own goals within context of the larger system is something that often came up within the coaching session. Many wanted specific help in knowing how to insert themselves within a larger context, ne that locally, nationally, or globally. As there is also only moderate capacity in the LR as a group, it will be suggested that this is an area that could use some attention, more so than even how to take direct UR action (which is strong in orientation and in capacity).



#### Findings

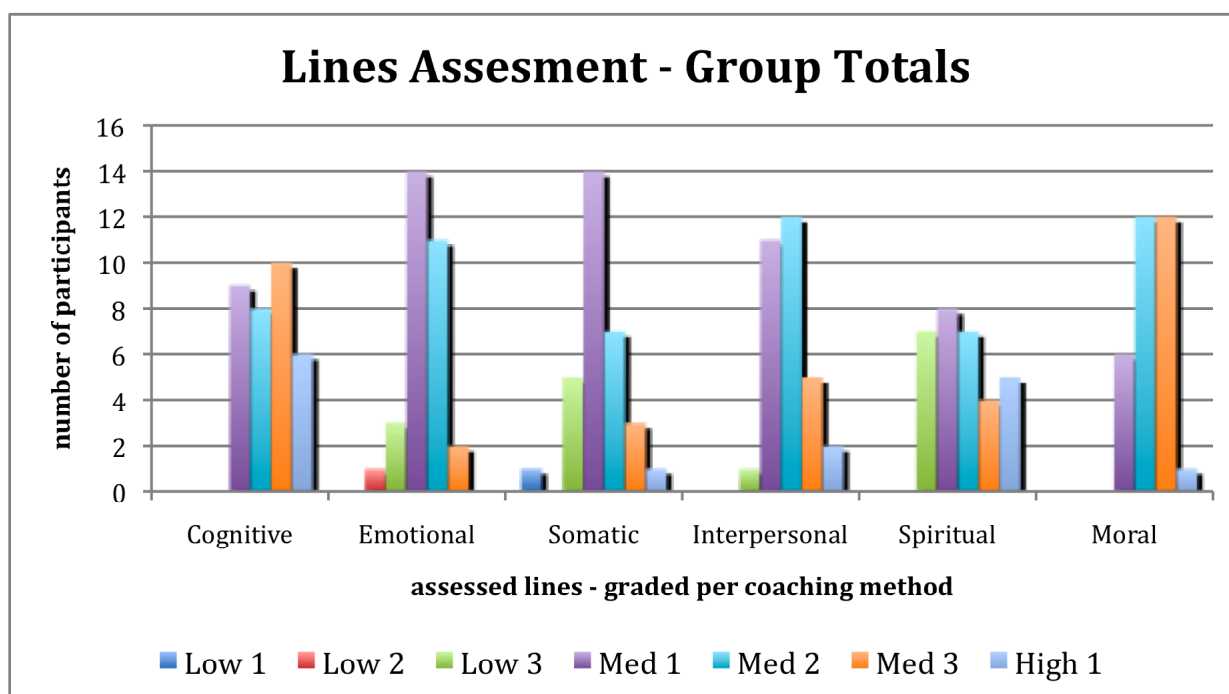
1. Each participant was rated in each quadrant capacity. Their apparent ability within each quadrant.
2. Within the scope of the group there is good average capacity in all the quadrants. This indicates that there is a decent common ground that all participants can meet on.
3. There is higher group capacity in the right-hand objective quadrants.
4. While the majority have moderate left-hand subjective capacity.
5. The group also has slightly wider capacity in the lower collective quadrants, versus the upper individual quadrants.
6. The group's leading edge of capacity is not within the LL.
7. The stronger push appears in the UR.
8. These participants appear least developed in their UL.

#### Interpretations

1. The group would benefit from more individual UL personal capacity building. This would include a clearer sense of purpose, better witnessing capacity, better articulation of one's truth, expression of authentic voice, increased self-confidence. This correlates to the major themes of the participants' goals.
2. Though the group has a decent moderate LL foundational capacity, the group would also benefit from developing further LL relational capacities. This includes the ability to connect to others, appreciate skillful means for different groups and settings, understanding right roles and responsibilities of each team member, what is right conduct in each group, how to contribute, motivate and inspire others. This finding also correlates with the major themes that the participants wanted to work on as goals.
3. While there could be more development in the right-hand quadrants, it appears within the context of this LFW leadership program, that focusing for a while on the left-hand interior quadrants might provide more of what the LFW participants require. For, as

Warren Bennis has said, leadership requires knowing yourself and knowing others, to ensure that everyone feels he or she can make a difference.

- There is a strong leading edge of capacity in the UR and LR quadrants which correlates to how participants are currently approaching their goals – that the more they do, or they more resources that have the easier their work will become. Thus, participants are relying on their ability to act or what resources they have to make a difference. This refers to the theme that Mike Simpson has pointed out. Most people in Nigeria are looking at their lack in resources, versus their strengths in ideas. Said another way, most people are looking at where their right-hand exteriors are not supporting them (or working well any more), versus looking at their left-hand interiors to discover the riches that lie inside.



#### Findings

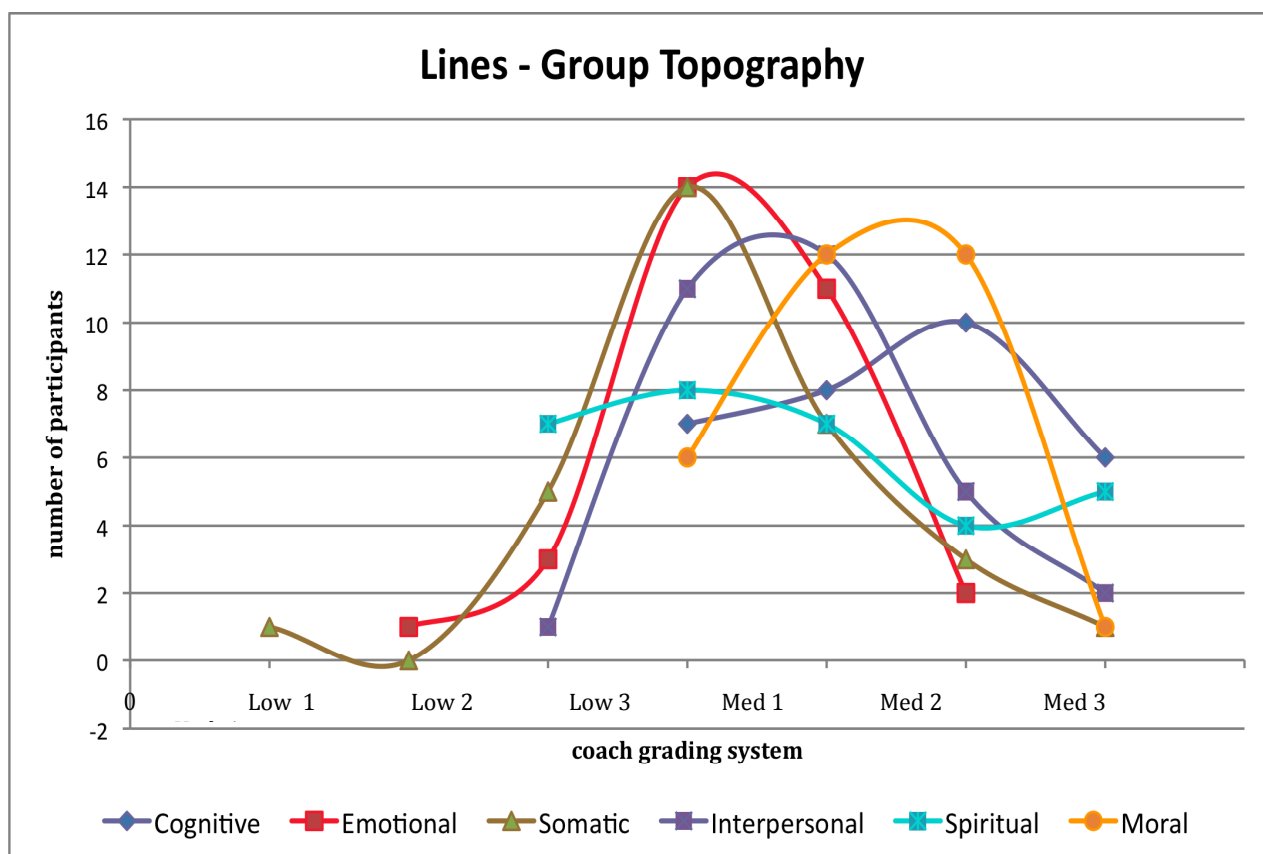
- There is significant Moral development amongst the participants.
- Spiritual development appears the most stable and consistent for the scope of the group.
- Cognitive development also demonstrates solid consistency and progression in the group.
- Collectively the Emotional and Somatic lines demonstrate to be the lowest developed lines, while yielding the widest spread.
- The Interpersonal line demonstrates a moderate-low scope of development in the context of the participant's goals.

#### Interpretations

- To further add to what was said in the Lines – Group Topography Interpretations, it can be seen here that the Emotional and Somatic lines do have participants at the lowest of the grades. And while Somatic also has one person at the higher end of the grades, it does have a higher proportion at the lower end of the grading scale.
- From this view the stability spread of the Cognitive, Spiritual, and in some ways the Moral, lines can be more easily grasped.
- Interpersonal teeters on the mid-range, with slightly more tip over towards the lower of medium. Which as said elsewhere, correlates to the high percentage of participants'

coaching program goals to be more effective communication, and being able to express self with greater capacity.

4. The most significant line to look at in this view is the Moral line, showing some very strong stability, with a decent enough spread to ensure there are some different ethical perspectives to be taken into account in the group.
5. The closer knit grouping of the Cognitive line is actually a great resource to rely on, and, from my perspective, a pleasure to work with.



#### Findings

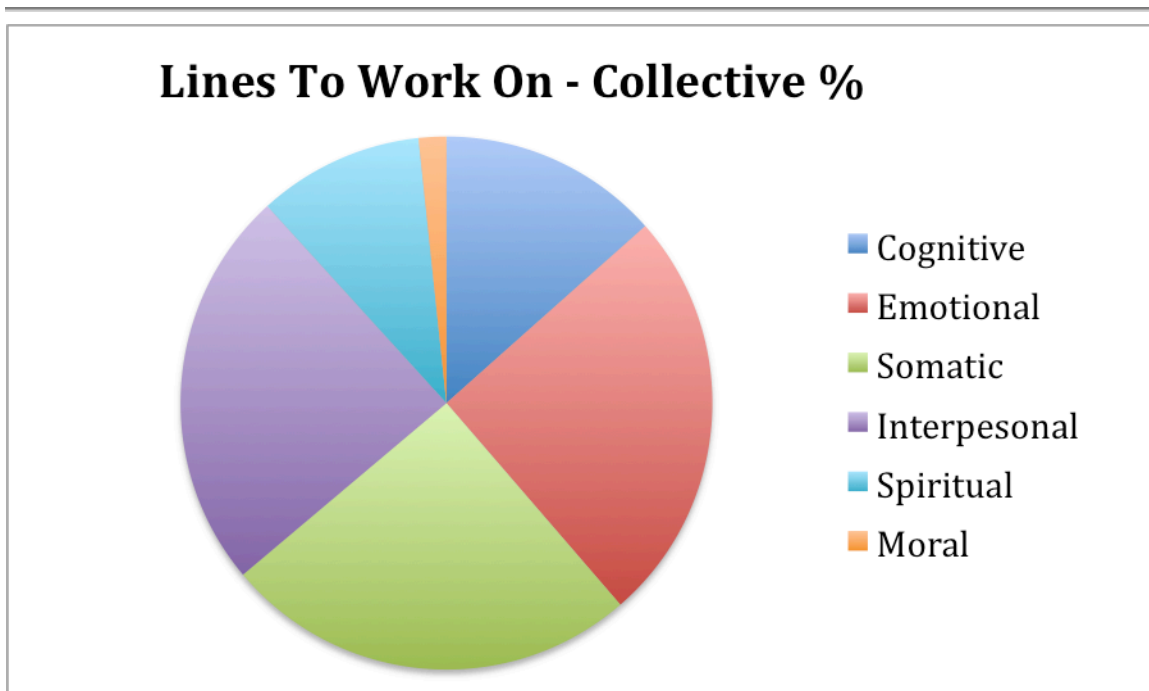
1. Cognitive line demonstrates a stable consistency across the group, a tight range on the higher end of the scale.
2. Emotional capacity is wide ranging, and may not be very well developed.
3. Somatic capacity has even a wider spread, with a greater range of fluctuation and inconsistency.
4. The Interpersonal spread leans towards a higher range, with a moderate stability across the group.
5. Spiritual line holds a smaller range, along a more stable and consistent scope in the group.
6. The Moral line has the highest placement within the group, with a moderately stable emerging morality.

#### Interpretations

1. The Cognitive capacity of the LFW group is both well developed and stable within the scope of the group. This can indicate at least two major interpretations. One, that the

group can handle a good scope of intellectual data, hold it, and make meaning of it in a reasonable way, which can be worked with across the fullness of the group. Nobody will be significantly left behind. Two, there is not an area that needs further development at this time. The cognitive capacities of the group can be relied upon to support what they are learning, yet it does not appear from the group spread, or what the individuals uniquely have to work on for their programs, that cognition is an area required to foster further development at this stage of the program.

2. The Spiritual line indicates a few unique findings. It also is a fairly stable line that can be counted on to serve and support the group. While it has a slightly wider spread than Cognitive, there are more participants at the lower end of the scale. This can be said to correlate with the growing number of individuals exiting Amber, and becoming more established in Orange. For many of the individuals appearing at that later stage, God and Spirit held less expressed significance. This wasn't for all cases, yet definitely a general trend. With the Spiritual line demonstrating a fairly close grouping, it can be said that the Spiritual line is stable enough, within a culture and group that has a strong religious affiliation, that it does not need to be further developed at this time. Continual inclusion will of course be beneficial, especially to potentially open up an emerging Orange spiritual line in Nigeria. However, when priorities are tight, this line can safely be put aside in terms of what to focus further development on.
3. The Moral line, being one of the highest and closest spreads, also indicates that this group is well established in their awareness of what should be. They are consistent, predictable, and fair in their beliefs standing for right behavior for the groups they belong to (at whatever stage that is). They are a good group to comprehend the impact of choices, and how to responsibly prepare and manage the effects of their actions. This is a great foundation to be working from, and to rely on for upcoming training. While this is a line that will almost always be brought into the dynamics of leadership within Nigeria, at this moment, it appears it is a line that does not demand specific program inclusion.
4. The three remaining lines of Emotional, Somatic, and Interpersonal all share a similar trajectory. Noting that the spread of Somatic spans the whole grading system. It is within these lines that it is recommended that focus and training occur. These are the three main lines required for making an impact, standing ground, and embodiment. The lay of these lines can also be said to correlate to the findings in the Quadrants and Enneagram lens. Moderate LL capacity and orientation, and less body and heart centered personalities showing up. Easy to see the correlation between the higher Cognitive, Moral, and Spiritual lines with the lean towards more head-centered typologies. This of course does not mean that head-centered personality types always demonstrate lower Somatic, Emotional, and Interpersonal capacity. There is however an interesting and obvious correlation and lean towards those more UL required lines. The other, perhaps more important correlation is the one to the participant's topics. The themes between most goals (as can be seen in XYZ) is about communication with others, standing own ground, increased ability to deal with energy, more personal power, increased self-confidence, relaxation, and connecting with others. The root of these goal desires can be seen reflected in the lay of the three lines of Emotional, Somatic, and Interpersonal. Thus, it can be easily offered that those three lines of development would be very important, useful, and impactful for the group to gain specific training and practice within. This will aid in individual leadership capacity, through increased communication ability and actual embodiment, and also further group cohesion. Having the strong foundation built by other three lines, is an excellent situation to be in

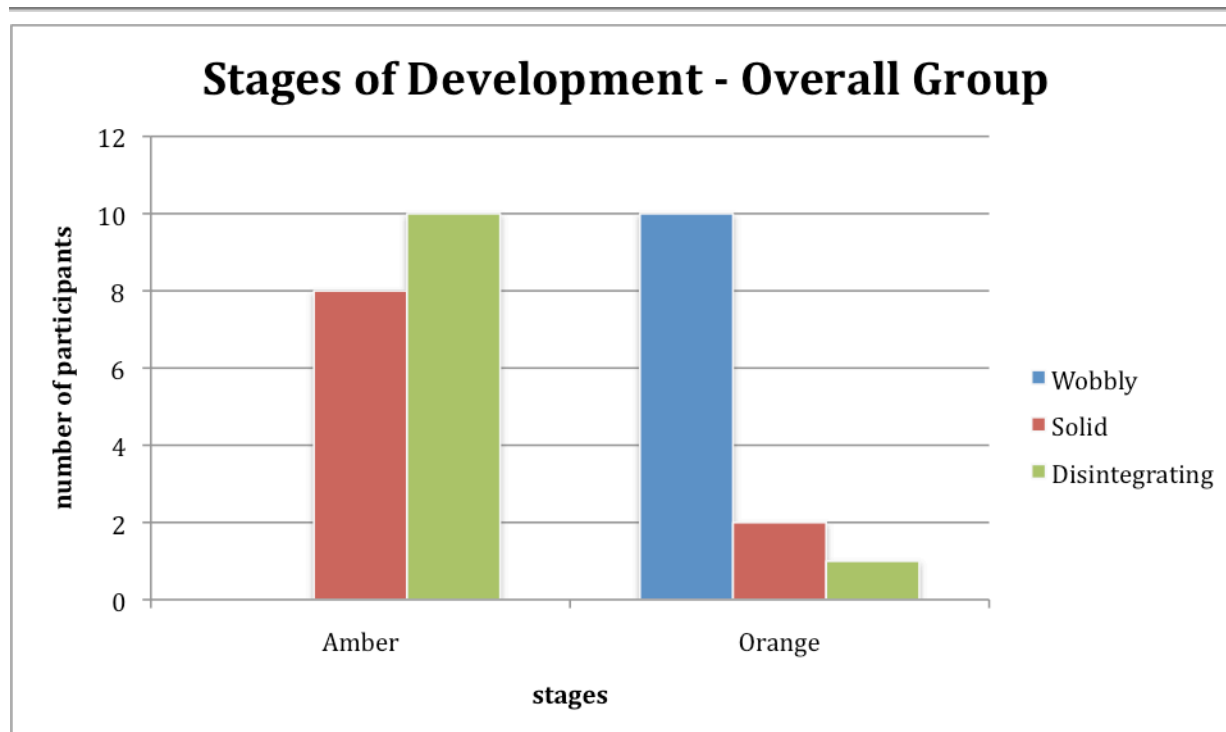


#### Findings

1. Almost all participants require some form of Emotional, Somatic, and Interpersonal development in relation to their goals.
2. Spiritual and Cognitive development appears necessary, yet less important than those noted above.
3. Participants appear to have significant Moral development to accomplish the scope of their goals.

#### Interpretations

1. Based on the lines grading assessment of each participant it was determined what of each of the lines each participant would need to work on. Thus, this will have an immediate correlation to the observations of the lines assessment and group topography.
2. This collective percentage is a total schematic of each individual's lines needs for their goals. For example, a participant may need to individually work on her Moral, Emotional, and Cognitive line, which would all be represented here. Another participant may only need to work on two lines, while another perhaps all six lines. This is all captured here, which is why this chart gives us a great total representation of what lines should be focused on in further LFW workshops.
3. The obvious choices to focus on are the Interpersonal, Somatic, and Emotional lines. This correlates perfectly with the needs of most the participants' goals.



#### Findings

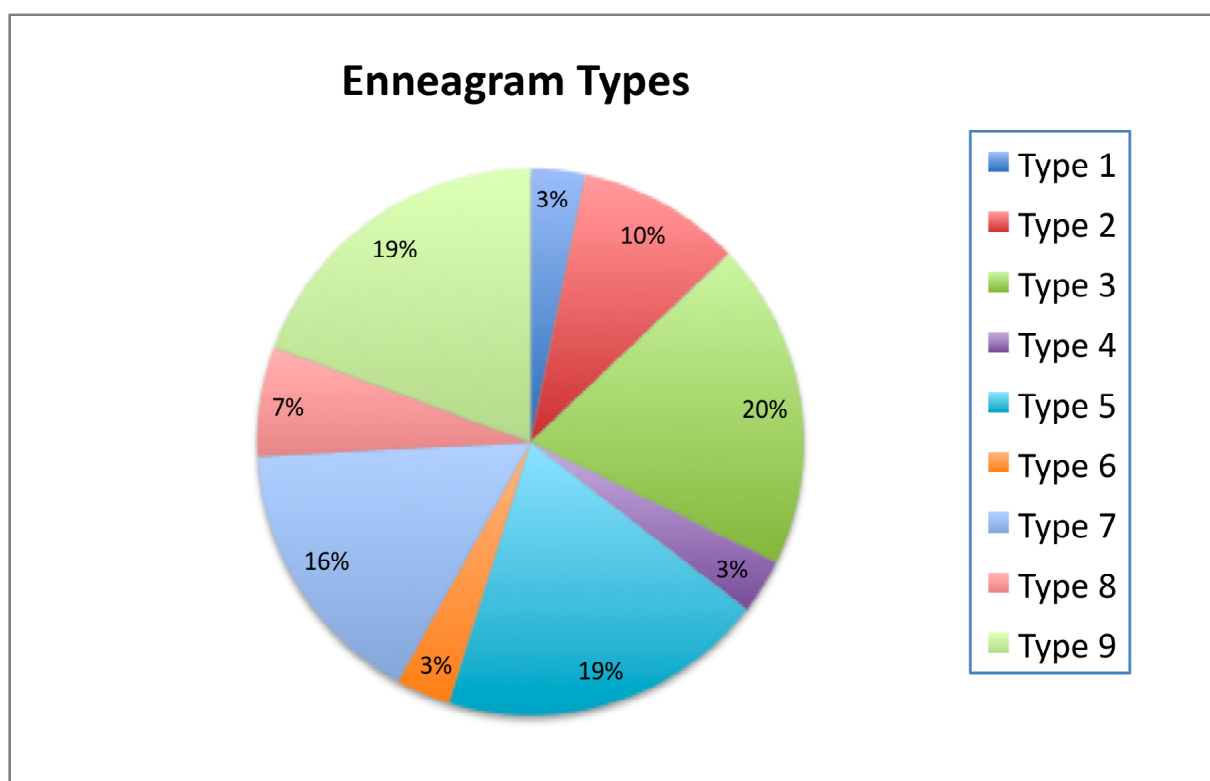
1. Overall the majority of participants reside within an Amber stage of development.
2. There is a growing amount of people who are entering Orange.
3. A significant number of participants are within the intriguing and challenging straddle of leaving Amber and entering Orange.
4. There is a small leading edge of participants that are established at Orange.

#### Interpretations

1. The group is within a critical evolutionary transition, straddling between Amber and Orange.
2. With such a strong Amber foundation and presence still in the group, there is a high potential for healthy Orange cultivation.
3. A specific and significant way to hold the group across this stage straddle is important for the group to maintain cohesion and further support of each other even when at residing at different stages.
4. Since there is still a strong contingency at solid Amber, there may be challenges in relationship to the leading edge at Orange. Supporting the health of each of these smaller segments, and demonstrating the significance of this action to the group, could be a highly beneficial way to promote supporting the growth of others even when having differing perspectives.
5. Working within the wobbly Orange transition as a guiding principle, may be one way to further acknowledge the need for healthy Amber, while promoting the progress into Orange perspective taking and individuation. Moral development within the group appears to support a wider possibility of inclusion.
6. Conscious cross stage collaboration within the group may foster further capacity to include, or at least tolerate, those showing up with a different stage tendency.
7. Speaking collectively to the differences they will experience in stage development (using the three or four layered scale) and the psycho-physical anomalies that will arise in such transitions, will potentially promote greater understanding, communication, and compassion between those at various stages within the group. This can also be translated

to others they work with outside LFW. This may prevent or at least minimize "tall poppy syndrome".

8. Acknowledgment of the necessity of each stage of development as the foundation for the next stage, the transcend and include necessity, may promote the group to actualize and widen within the stage they are each within, and support the others to do so too. Embodied Eros will emerge more confidently and sustainably when standing firm on a individual and collective foundation.



#### Findings

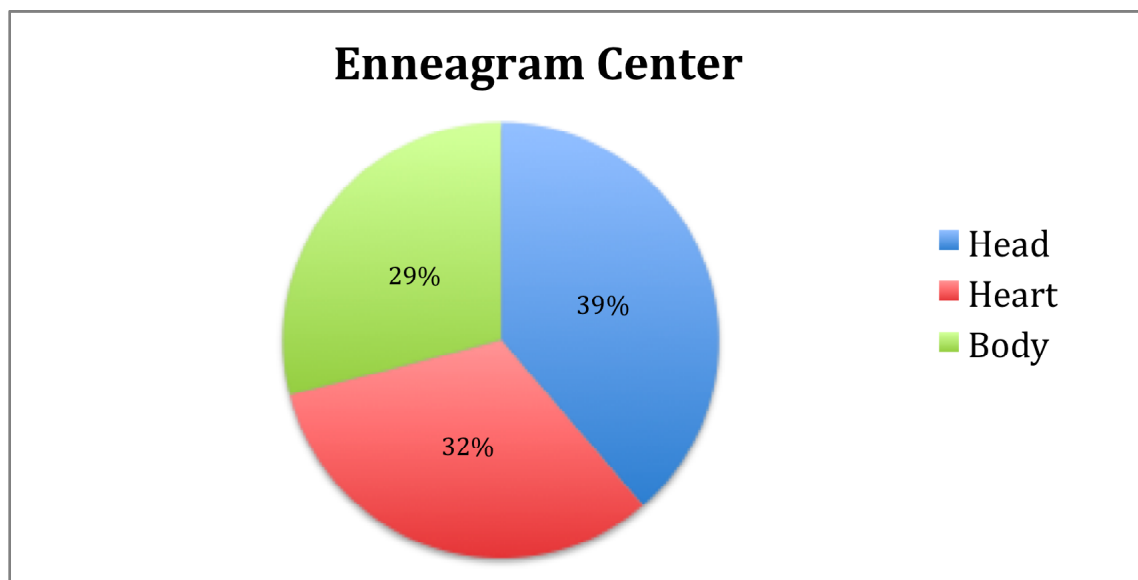
1. The majority of Enneagram types, also known as fixations, found within this group are the 3 – Achiever, 5 – Investigator, and 9 – Peacemaker, followed closely behind with type 7 – Enthusiast.
2. Least significant types are the 1 – Reformer, 4 – Individualist, and 6 – Loyalist.
3. Only a small amount of those known as type 8 – Challenger, and 2 – Helper.

#### Interpretations

1. Correlating the findings here with the known Enneagram Hornebian groups (process styles), there is a large percentage of Initiators within the group (types 3,7,8), followed closely behind by the Soloists (types 9,5,4). This appears to correlate with the number of individuals who have started their own NGO or group, (initiator) and those who are determined to reluctantly watch something (soloist).
2. The smallest sub-group observed is that of the Cooperators (types 6,1,2). This would indicate that there are not a lot of individuals who have the typology to manage a process, see something through with patience and determination, while being accountable to the project.



3. Thus, to work with the inherent typology strategy of the majority of the individuals within the LFW group, nurturing their leadership capacity and their ability to inspire and include others may be important to be effective in their projects. Since few individuals have the inherent tendency to want to stay involved in a process, supporting it and giving their gifts of compliance and standards, it may be prudent to teach this group how to cultivate relationships that will support their cause. This correlates to the number of individuals who stated that they only wanted to get their project going, and lead it, without necessarily doing the day to day tasks.
4. These findings are a good indicator of what the overall process style of leadership found within the LFW group. As there are almost equal amounts of Initiators and Soloists, there may be dissonance between those that *demand* (Initiator) and those that *withdraw* (Soloist) in order to get their leadership needs met. Only a few will actually *earn* (Cooperator) their place as leaders.
5. Both the Initiators and the Soloists will have a tendency to stride out from the group and the process. This is good for their stage development, yet may need to be worked with in order for them to learn how long to stay within a group before it is self-sustaining. Both of these types often need to be brought back into the group for a reality check to notice that their capacities are still needed in the heart of the process and not necessarily at the leading edge. They will need to develop the capacity to both stand in the lead and step back into the group in order to support and inspire people, until they have enough supportive folks behind them that they recognize they can start stepping out ahead again.
6. Learning how to recognize people who can actually support their work, and not believe that everybody is just like them (wanting to take the lead), would enhance their perspective taking capacity, and allow them to cultivate a wider scope of inclusive relationships for their work.
7. Recognizing their innate leadership tendencies, and when they need to adjust in order to support their cause, may be one of the more important skills these individuals can develop.

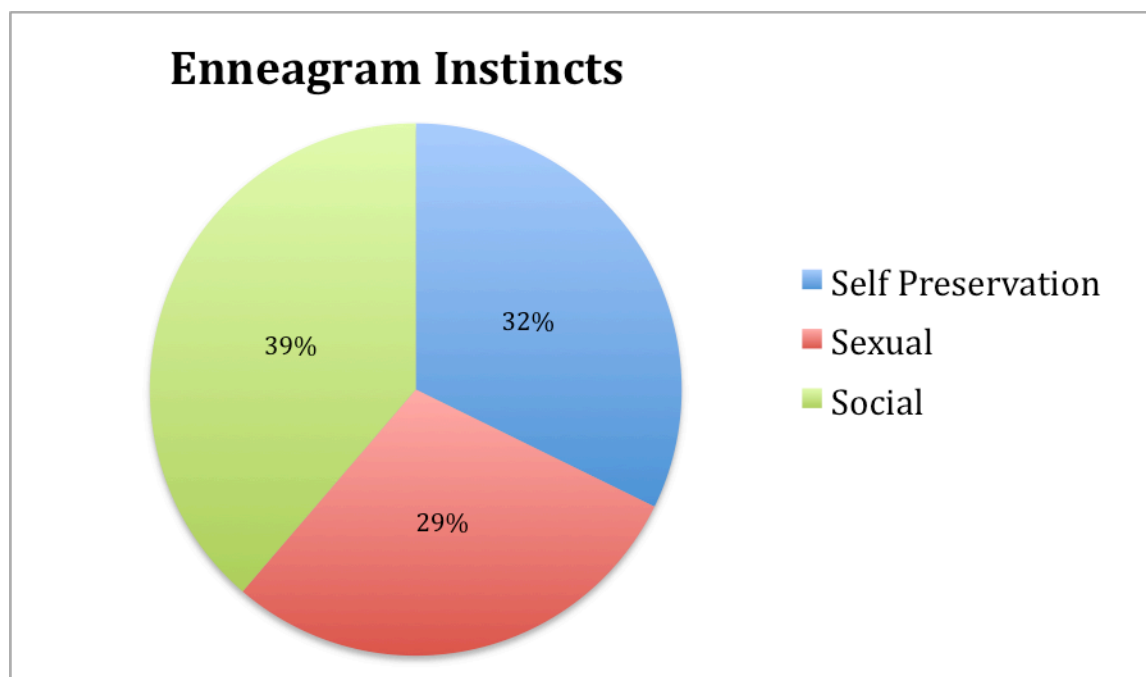


### Findings

1. The pattern of imbalance grouping known as the Thinking Triad (head) appears to be most dominant in this group of participants. This includes the types of Fives, Sixes, and Sevens.
2. The Feeling Triad (heart) of types Two, Three, and Four follows.
3. Lastly is the Instinctive Triad (body), that is made up of Eights, Nines, and Ones.
4. While the head types do lead in the group, there is a fairly balanced mix of members from each Enneagram pattern center within the larger group.

### Interpretations

1. While the Head types are the dominant sub-group there is a decent balance of all three triad centers in the LFW group. Thus the larger group should have access to all three triads fairly fully.
  2. This triad is also known as the Imbalance Grouping as it indicates what aspect of being (head, heart, body) is imbalanced. Thus, while there is a lean towards the head types, this would indicate there is a lean towards security and strategy due to anxiety and insecurity of the issues at hand. The underlying feeling of this type is fear. This could correlate to the large percentage of individuals who expressed fear of individuation.
  3. The Body types, with the least amount of participants, often resist some form of reality. While they seek autonomy, they often are not in touch with their own aggression. While there are fewer people in this center, they still represent just less than 1/3 of the participants. Thus, they may weigh the group into a specific form of understanding that is not congruent with the totality of reality being presented. Working with the truth of the present moment, and acknowledging the underlying feelings of rage (common for this sub-type) that can arise while sinking into the reality of the moment, may serve the total group very well in coming to terms with more challenging emotions. This correlates with the interpretations under the Performance States.
  4. Overall, while the group could be said to be adequately balanced between these three centers, the surplus towards the head center combined with a higher group cognitive and moral development, could be used to show that the group has a significant amount of head/mind development. Further efforts towards more Heart (feeling, emotional) and Body (Instinctive, somatic) within the group would be good for further embodiment, and healthy sustainable individual and group development.
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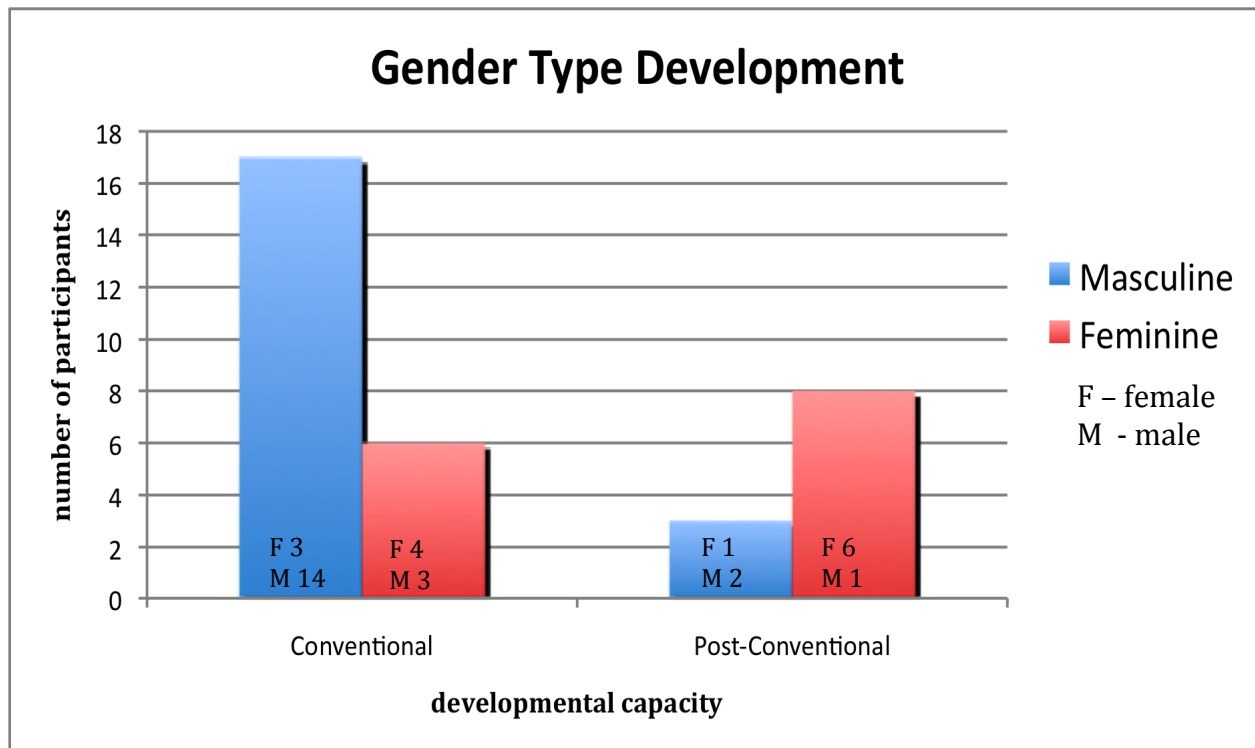
#### Findings

1. While the majority of participants appear to be of the social Enneagram instinct (the desire to be liked, approved of, feel safe with others, needed), there is roughly an even split between all three instincts.
2. Self-preservation (getting and maintaining physical safety and comfort) was ranked second, with the sexual instinct (connection and attraction to intense experiences) following closely behind.

#### Interpretation

1. While the Social Instinctual Variant has slightly more participants within the LFW group, there is a decent balance between all variants. This indicates that there is a great pool of resource to help people acknowledge other's main motivating factor for their behaviors. Since all variants operate within us, the participants will each have access to the three variants.
2. This nuance of the Enneagram plays an important role in transformational work, and also especially note-worthy in relationships. As people of the same variant tend to share the same values, while those of different variants tend to have more conflicts. There is potential for fundamental personality perspective taking in using these variants within the larger group.
3. This is another variable that can also be worked in terms of how to motivate and inspire others. What is the source of others motivation in a personal instinctual context? This provides one specific frame to work from. Since there is a good balance between the three this may be a good source for role-playing, and empathetic perspective taking that would take on a more personal feel than quadrants or stages sometimes can.
4. Using this frame could also provide participants with more individualized nuance within the Integral model they are learning. Since these instincts arise from childhood distortion, there is the possibility of using this frame to also connect and support to the emotional line. These are the instinctual variants that the participants will most likely play out over and over again, especially when they are entering stressful or new territory, thus there will be consistent rich material to be in relationship with.

- Since there is a fair equal balance of all three instinctual variants care must be taken to account for needs of each instinct, and not to favor the facilitators' more comfortable and inherent instincts, that they might tend to utilize within transformational work.



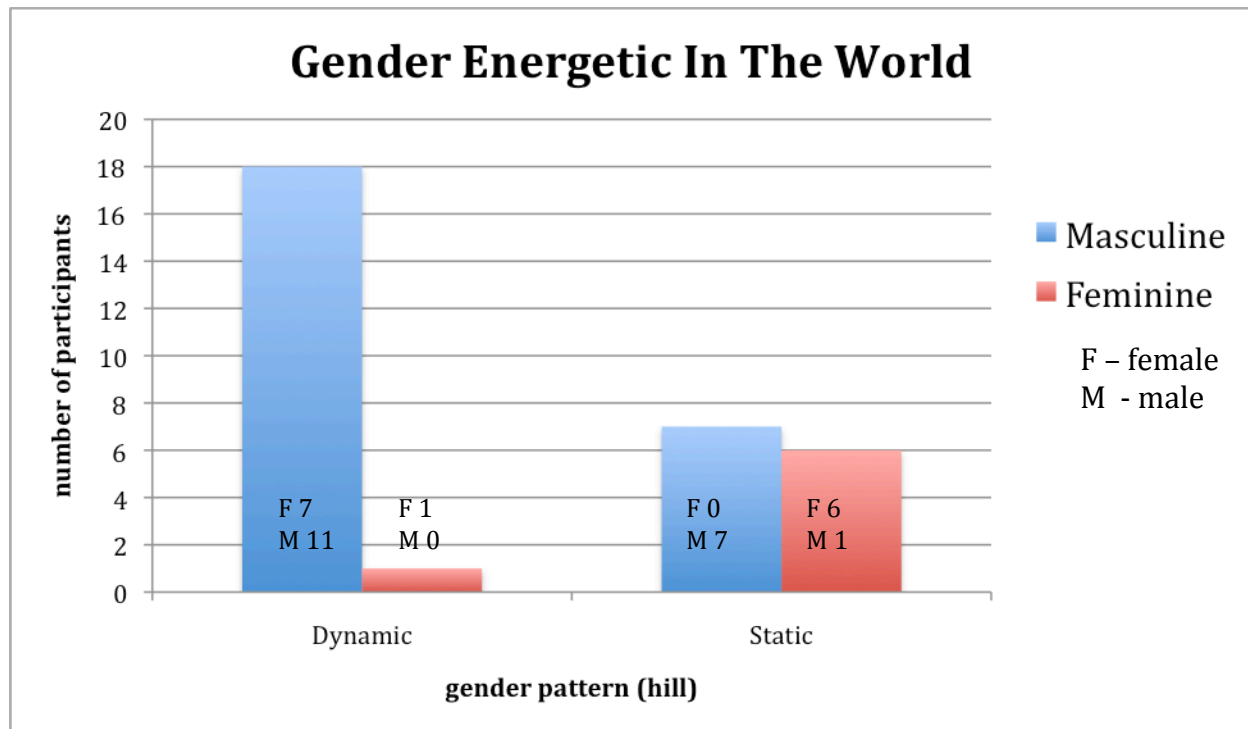
#### Findings

- While the majority of participants reside within a conventional, ethno-centric approach to their goals, one-third can be found operating with a post-conventional emphasis in their goals.
- Of that majority, most participants emphasized a masculine ethno-centric focus (autonomy, rights, justice, freedom). This includes both men and women.
- There is a growing trend towards a more post-conventional feminine approach, emphasizing world-centric care of relationship and collective responsibility. This is found even within the male participants.
- Both genders are found populating all forms of gender type development.

#### Interpretations

- This data correlates well with themes of the participants' goals, and is supportive of the current interpretations of the Quadrant and Enneagram lenses. There is a push towards action and systemization (dissect and organize), and project initiation and witnessing.
- This also correlates with the emerging cultural drive towards action and business (whether NGO, government, private) versus that of community social development. This seems to also correlate with how many 1<sup>st</sup> world cultures have evolved. Women joining in conventional masculine agentic moves at a younger age, and then opening up to a post-conventional capacity at an older age.
- Even though the majority of the participants are working in the social or environmental change fields, there is a drive towards success in the Nigerian NGO world that is similar to that of business drive in the West.

4. Interestingly, the men who have taken on a more feminine approach (whether conventional or post-con) are looking for greater penetrative power and staying capacity in their goals. They are a little less clear in their discerning capacities, yet are working hard to understand how to embrace the life conditions and situations they find themselves in with integrity and grace. Some of these men are also becoming more fearful of standing up for what they believe in, and unsure of what is actually important to put oneself on the line for. This too has similar correlations to men's development in the West.
  5. For the women who are tending to hold a more masculine approach, their goals are based within either continuing to gain further success and determination, or they are tired of having done so for so long. These women demonstrated more clarity and capacity than many of the men, in both their ability to be with and express themselves, but also in manifesting significance in their lives.
  6. One suggestion would be to introduce the two methods of relating to the world (masculine and feminine), yet not include specific stage development in this context. That may arise naturally on its own. The reason would be to help participants to learn how and when they need to be autonomous or relational. As the majority of participants reside at the conventional level, holding this within the context of their own group/clan/tribe would be easiest and most substantive than trying to introduce it in a world-centric context.
  7. Such information can also provide the knowledge necessary for better self care. As more women leaders in Nigeria will be taking on a masculine approach (at many stages), they will inherently suffer from lack of feminine inclusion. This suffering can show up in many forms for the individual and within her relationships. Since Nigerian culture has a strong feminine foundation, it would be prudent to discover the means to continue to include and mature that feminine wisdom and capacity, versus strictly taking over a masculine mode of being. If the West is any indicator, then women will end up and have to take on that way of being to make any impact in society. Yet, to also know the importance of including feminine process, they will hopefully discover how to cultivate that uniquely for themselves. And as more men move into their feminine capacities, they will most likely be supporters for such inclusion, even if they don't know how to include that in an evolving masculine culture.
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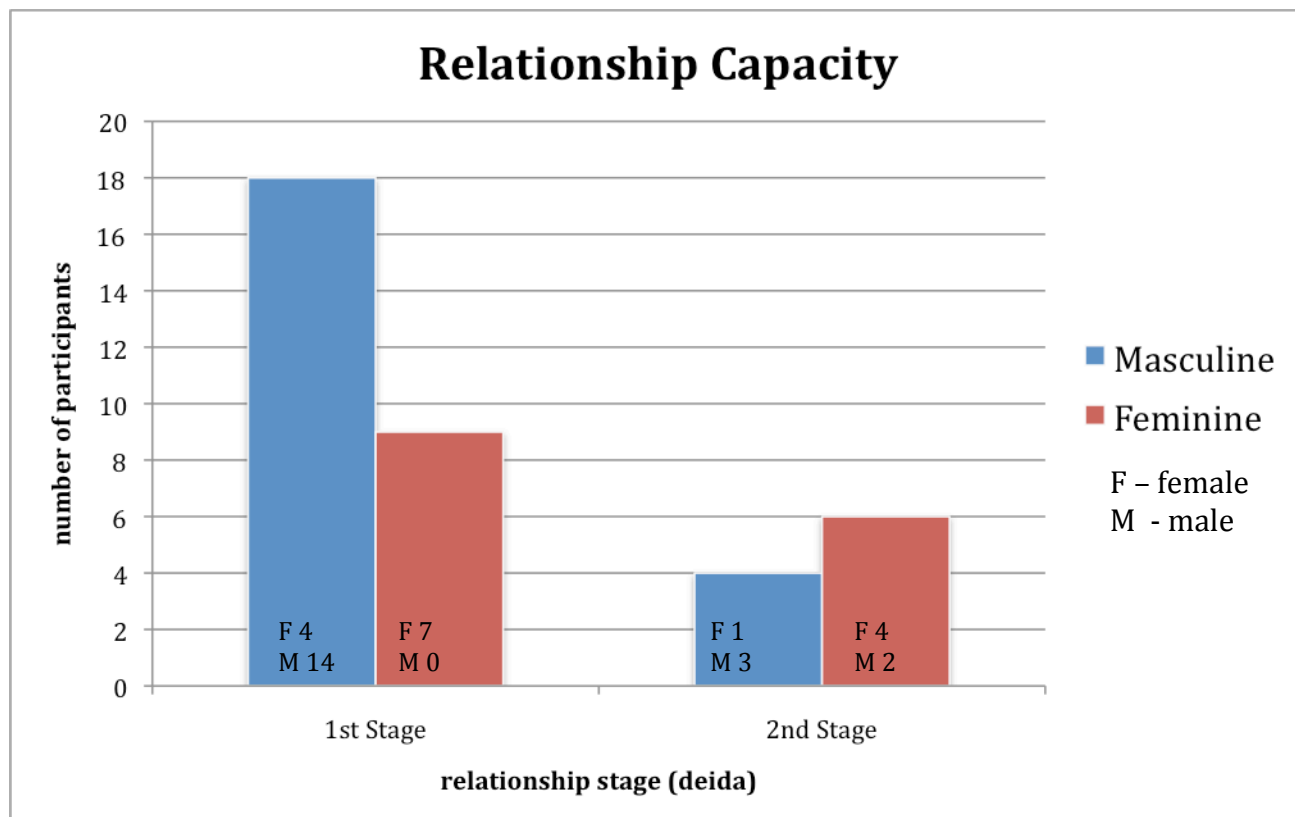
#### Findings

1. Most participants are approaching their goals through a masculine energetic style.
2. The dynamic masculine approach is the most dominant method that participants are using.
3. Women are comfortable in using a dynamic masculine approach.
4. The dynamic feminine is not very well known or utilized.
5. Almost half of the participants are accessing a static energetic approach to their goals.

#### Interpretations

1. The foregoing strategy of this particular lens can be challenging to determine for the entire group, until known goals are established.
2. However, looking at the common themes for the participant's topics, and correlating this lens to the findings within the Lines Assessment, a generalized statement could be made that more static energy would be beneficial to cultivate.
3. As the emotional, somatic, and interpersonal lines are the ones demonstrating needing growth, which correlates the common goal themes of knowing self better, increased self confidence, better self expression, increased communication with others, holding ground, and relaxing, it could be said that these are the domain of the static energetic. For while in the dynamic masculine, the stretch into action and manifestation tends to put such things as self-care (emotional and somatic) and communication (interpersonal) aside in place of advancement towards a goal. As well, in the throes of the dynamic feminine, most stabilizing forms are tossed aside in service of unforeseen emergence.
4. Thus, with many of the participants wanting to now stabilize their leadership capacities, and build a foundation of development within their organizations, this would be best accomplished by utilizing the energies of the static masculine and feminine.
5. As seen in the Enneagram results, most participants also have a personality pattern towards initiation (types 7,3,8) or solo activity (types 9,1,5). This aligns with the tendency for dynamic action. Thus, perhaps not being comfortable in static energy, or trusting that it will serve them to accomplish their goals. It could therefore be said that, learning how

- to embody and have faith in static stabilization, instead of rushing out to accomplish more, may be a very powerful counter-intuitive new move for most of the participants.
- A convergence of static masculine and feminine energy within the group work as a whole, would allow participants to stabilize what they have been learning, embody (somatic and emotional) what they have gained over the last year in LFW, and also all the work they have been doing in their organizations. It would also provide a particular ground for improved interpersonal growth, safety to practice self-expression, and group negotiations that would not be possible in a more dynamic context. This would in turn support the majority of participants' goals.



#### Findings

- Most participants only have the capacity for a 1<sup>st</sup> stage relationship (will give to gain something back, a co-dependent relationship).
- One third of participants have the capacity for a 2<sup>nd</sup> stage relationship.
- The masculine approach to relationship appears most dominant (desire for freedom, power, money, objectification).
- As participants move towards 2<sup>nd</sup> stage, there is a higher propensity to move towards the feminine form of relationship (standing whole as self, equal relationship, own self-care important in relation to other).

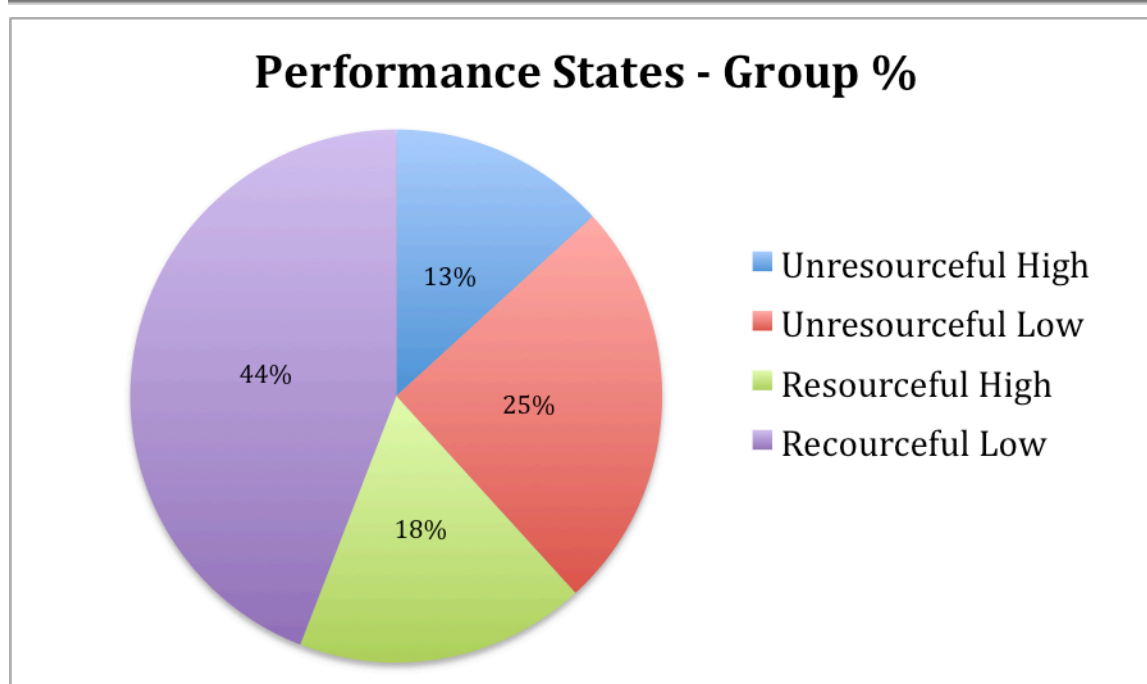
#### Interpretations

- Outside of their organizational work, friendships, and LFW training, most of the participants are able to only sustain a 1<sup>st</sup> stage co-dependent intimate relationship. Of course, this lens only demonstrates the highest potential of an individual, not were they reside most of the time. We all have 1<sup>st</sup> stage moments and tendencies. The stage denotes where we will

reside once we re-balance ourselves to our most open sense of self in relationship. We can also have 2<sup>nd</sup> and even 3<sup>rd</sup> stage moments, perhaps more properly referred to as 2<sup>nd</sup> and 3<sup>rd</sup> state-stage moments. While we will have our common ground we reside on (stage), we will also be challenged or enlightened at times in relationship, thus often inducing a state. Most participants in the LFW group reside in a 1<sup>st</sup> stage intimate capacity.

2. This information is good to note for two reasons: one – where will individuals go when they are brought to more vulnerable and intimate moments with others; two – based on their developmental work outside of intimate relationship, how will their potential for intimate relationship change as they evolve elsewhere.
3. As more inclusive emotional and interpersonal work is done within the LFW program, moving outside the cognitive & moral spheres of relationship, there is the high likelihood of more vulnerability and personal exposure being called for. If induced deeply, this can bring the participants to a fairly intimate place with each other; one where the standard stage of their intimate relational capacities is brought to the surface. As the context will be collective and very different than in their intimate relationship, dissonance between how they want to show up and how they will show up may occur. This may cause a contraction (individually and collectively) such that they will not want to step deeper into such emotional/interpersonal terrain again, as their true stage of their intimate capacity may be exposed. This leads to a form of vulnerability that might contradict the capacity of the individuals and the program. Thus, it is suggested, that if more formative emotional and interpersonal work is to be done within the group, allowing them to touch the deepest heart of their true leadership capacity, a very specific and strong four-quadrant container is crafted and held. This is a necessity for such work in general, yet also knowing that the majority of participants reside at a 1<sup>st</sup> stage level of intimate capacity, it is even more important to craft and hold a container that will allow them to be seen and potentially served to a more mature form of intimacy.
4. It will be important to determine what degree and form of intimate and vulnerable relationships are desired and most beneficial for these participants to partake in, in order to develop the leadership capacities that LFW wants to cultivate.
5. With regards to the participants intimate relationships at home. As with other formal training programs, and also with deep coaching, the individuals participating can often undergo changes in their personal life that can affect their intimate relationships. These can arise as both positive and negative occurrences. There is no way to tell before hand, and there is usually little to offer, except to support the individual in the manner that will allow him/her to move in the direction of preferred desire. As Eros emerges through each person uniquely, sometimes our intimate others will continue to join us, sometimes not. Within the scope of this LFW program, it is suggested to simply stay aware of potential relational shifts that may occur, especially as there is a more substantive move towards individuation, and being able to access more perspectives.





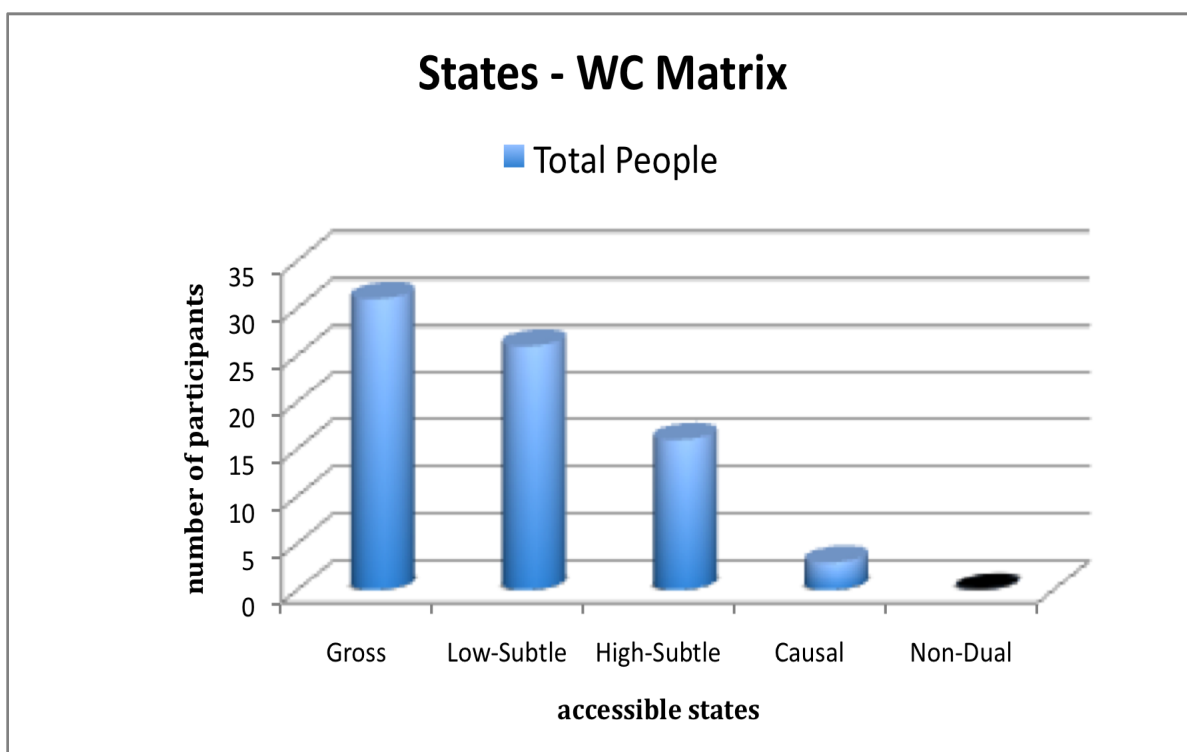
#### Findings

1. The majority of participants appeared most comfortable approaching their goals from a Resourceful Low state of performance (relaxed, mellow, peaceful, serene).
2. The second highest groups of participants appeared to spend most of their time performing within an Unresourceful Low state (depressed, exhausted, defeated, apathetic, sad).
3. A smaller group was actually able to sustain a Resourceful High state of performance in their lives (invigorated, confident, challenged, connected, proud).
4. A handful of participants appeared to be mostly operating from an Unresourceful High state of performance in relation to their goals (angry, fearful, anxious, jealous, defensive).

#### Interpretations

1. Overall the group has a strong foundation for resourceful performance states in order to accomplish their work, live their lives, and be in relationship to others.
2. As the majority of the group resides at the lower performance states (both high and low), the group has a propensity to be unable to sustain high resourceful performance states for any length of time in an authentic manner. The group could benefit from improving their capacity to sustain these states for longer periods of time. Recognizing what they as individuals need to move into and sustain these higher performance states, for themselves, and for groups they are leading. Many recognized this capacity to sustain a higher performance state when reflecting upon the videos of Martin Luther King and Barack Obama.
3. With one quarter of the participants residing mostly within unresourceful low performance states, the group could benefit from knowing how to work within these states. Recognizing when they are within these states, and if it is hindering their goals.
4. Developing the capacity to rest within unresourceful states would benefit the group such that they can be with themselves and others during such situations more comfortably and with greater ability. This emotional state training would be beneficial, and yet how this would be translated into the centre of gravity stage of development would need to be considered.

- Might be beneficial for participants to understand the tendency of each individual to reside at different performance states, such that they can recognize the strengths and limitations of each other's states while in a team situation.



#### Findings

- All participants had access to the gross (sensorimotor), waking state of consciousness.
- The majority of participants have access to low-subtle states. This refers to the vital, emotional-sexual and mental levels of consciousness (Biofield 1, Biofield 2, and T-field 1).
- Approximately half the participants have access to high-subtle states. This refers to higher mental consciousness (T-field 2)
- Most participants who could access low-subtle could do so without significant induction techniques.
- These phenomenal states could easily be accessed by the participants throughout the coaching sessions.
- Participants did not relate their shifts in state to a religious or spiritual experience; though it was noted that such experiences/ expressions did lead to heightened states.
- Only one participant expressed that she was moving in and out of extreme states in an unhealthy manner.

#### Interpretations

- All participants are capable of engaging in the common consensus reality of their culture and the LFW program
- Most participants have access to various states, and feel comfortable within them.
- Most participants can easily move in and out of states with ease and comfort.

4. These state shifts do not need to be held within a religious context.
5. There are strong indicators that state training would be beneficial for this group in terms of healthy stage translation and further development.
6. Deepening, widening and lengthening state experiences may cultivate the group's and individual's capacity to sustain more comprehensive states.
7. There appears a decent enough foundation (based on state experience and group cohesion) for participants to learn how to consciously create states for personal and group development. Strong group Cognitive and Moral developmental lines also support this.
8. More creative work within the *break-through initiatives* could be accomplished by providing a shift/inclusion of low-subtle states in that process.

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### **Overall Interpretative Weave of Group AQAL Analysis**

1. Stick with gross and low-subtle states to establish further foundation for embodiment building. Move slightly into causal state to implore wider connection to more beings, thus bridging gap between stages
2. Develop capacity to sustain higher resourceful performance states for longer periods of time such that they can sustain activities, and include and inspire others.
3. Further develop capacity to sit with unresourceful states in themselves and others (Somatic line), which will also aid in maturing the Emotional line.
4. Create the means to honor the straddle between Amber and Orange, without the need to promote one more than the other. Leverage the strong Moral and Cognitive lines to do this, as well as fairly balanced Enneagram Imbalance Groupings of head, heart, and body.
5. Provide means for further healthy individuation into Orange from both an UL and LL perspective, without the necessity to move there at any specific pace.
6. To enhance embodiment of what they have gained over the last year, and strengthen their UL resolve, promote more use of the heart (feeling) center and body (instinctual) center instead of using the head (thinking) center. Thus, widening out the totality of themselves, and emphasizing that leadership is more than just increased cognitive capacity.
7. Shift perspective taking capacity from macro (ie stages of development) to micro (ie instincts) to provide the skills needed to connect more authentically and compassionately Interpersonally, thus promoting the leadership capacity to understand the same issues or situations from the lived energy of a different personality.
8. Foster relationship capacity from the lower chakras, leveraging their Cognitive comprehension of perspective taking and their Moral capacity for knowing what is right, back into the Somatic levels where they can hold and meet each other and most of the people they will be working with. Once again promoting embodiment of what they have already gained.
9. Strengthen the UL. Looking at the participants' goal and the goals of the LFW program, determine which UL capacities would be essential to develop, such that they can become the more secure, self-knowing leaders they wish to.
10. Further enhance their Interpersonal and LL capacities *through*, not distinct from, their Somatic and Emotional (both upper quadrant) development, thus allowing them to connect to others in a more lower chakra (heart and body) manner, which is more native to Nigeria
11. Leverage the group's dominant orientation from the upper quadrants to place them in relationship to themselves, thus further strengthening their Somatic and Emotional selves; eventually freeing them to further and deeper orient (connect) towards the LL as they inherently do.
12. Work on furthering integral embodiment, through digesting and metabolizing all that they have been working on over the last year. First by emphasizing more UL inclusion, and then

sinking into the Somatic and Emotional. Initially through individual efforts, yet then through Interpersonal means.

13. Trust the depth and capacity of the Cognitive, Moral, and Spiritual lines to hold their own, and use them as leverage to enter more fully into less developed areas.
14. Foster the balance between masculine assertion and feminine nurturance. There appears less need right now to work on gender levels development (or other levels). Instead, place emphasis on why, how, and where masculine and feminine capacities can be utilized for the participants own health and wellness, and to provide to those they are leading. This might be a good place to have women and men teach each other.
15. Develop strong four-quadrant containers when working on personal issues, especially ones that are within the Emotional realms, and ones that produce higher states. Anywhere there is a chance for personal needs or heart centered vulnerability ensure there is a well held container.
16. Provide the means for participants to more explicitly see their own personality tendencies when engaging in a project or leadership action. Their own perspective being one aspect of this, yet also include their active energetic tendency of either Initiating (and then losing steam), Observing (soloist, therefore not fully engaging), or Cooperating (yet not promoting their own view).

## Personal notes from sessions for Integral Coaches™

After many of the coaching sessions I would audio record some of my quick thoughts and observations about the sessions, as well as some of my personal feelings about what I was learning and experiencing. These notes are primarily related to being an Integral Coach™ and what I would consider to be interesting or important to other Integral Coaches™ who are planning to be involved in similar projects to One Sky's *Leading From Within* program.

These notes are available to any ICC certified Integral Coach™ who would consider them useful to the work you are doing. Please contact James directly to obtain a copy.

[info@jamesbaye.com](mailto:info@jamesbaye.com)