

The Impact of Integral Development on Coaches' Use of Self as Instrument

by Deborah L. Kennedy, PhD

Introduction

As the profession moves into its next stage of maturation, there's a critical need to expand the coach's learning so that it goes beyond technique and skill acquisition and completing courses. The time has come to also emphasize the cultivation of the self. It's important what the coach can do, but it's more important how he or she is being. Richard Strozzi-Heckler (Silsbee, 2008, p. xii)

Coaches are individuals charged with the mission of helping clients to attain their personal and professional objectives through the medium of the coaching relationship (Hudson, 1999). Within this relationship, the coach is the instrument of intervention and has many choices about how to work with clients. Coaches facilitate learning and growth by supporting clients to know themselves more deeply, access their inner resources more easily, and build critical capacities and competencies. Their role also requires them to bring to light the limiting and less resourceful places their clients get stuck or experience blind spots. The way coaches engage these activities and the corresponding choices they make to intervene are an expression of their use of self as instrument and are a crucial aspect of their potency and wisdom (Bluckert, 2006).

This use of self includes not only what coaches choose to do or not do with clients directly or indirectly, consciously or unconsciously, but also how they are as individuals in the process. Coaches bring their whole selves to their coaching, and this is always more than they present, more than they know, and more than they can control. (Jamieson, Auron, & Shechtman, 2010; Seashore, Shawver, Thompson, & Mattare, 2004). Use of self inevitably shows up in the individuality and utilization of a coach's personal presence, innate strengths and talents, experiential knowledge, and professional expertise and skills. Consequently, it is difficult to separate a description of what coaches do from who they are (Hudson, 1999).

Coaches are typically trained in skill development, not on their way of being, so there has been little discussion about the ground from which their use of self is employed (Hargrove,

2003). Historically, practitioner attention has been primarily directed towards what coaches do (Bacon & Spear, 2003; Flaherty, 2005; Hargrove, 2003; Hudson, 1999; J. Rogers, 2004; Sieler, 2003; Stober & Grant, 2006; Whitworth, et al., 1999), and very little put towards coaches' ways of being or the impact of development on their ways of being and doing. Standard coaching texts focus on competencies, skills, and techniques. In the fast-growing body of scholarly coaching literature, the spotlight is on technique, the application of various helping models and coaching outcomes (Grant, 2009). Bachkirova and Cox (2009) note that there are few theoretically-based models of coach development and such growth has not been the subject of any significant research or analysis.

There is a strong desire in the coaching community to know the characteristics of successful coaches, what makes coaching more effective and the working alliance more synergistic, and how to integrate applicable thought from relevant disciplines (Stober & Parry, 2005). And yet, in all the literature reviewed for this study, I could find no in-depth exploration of coaches' ways of being or their development except for the work published by Joanne Hunt (2009a, 2009b, 2009c, 2009d) and Laura Divine (2009a, 2009b). This research helps to address these gaps.

The purpose of this exploratory research was to investigate the ways in which integral development impacted coaches' use of self as instrument. It drew upon the theory bases of adult stage development, use of self as instrument, and coaching as a framework to support the investigation. No empirical research identified during this study's review of the literature has examined the overlap between adult development and use of self in the field of coaching. Nor has it discussed the ways in which coaches develop or the possible impact of personal development on coaches' use of self as instrument. The themes and findings of this research make an empirical contribution to the growing body of coaching and use-of-self literature.

Research Methodology

Participants

All participants were graduates of Integral Coaching Canada's (ICC) Integral Coaching® Certification Program. ICC combined Wilber's (2000) integral theory, with its transcend and include model of development; Robert Kegan's (1982) subject-object theory; martial arts embodiment principles; and self-as-instrument awareness and praxis to create a powerful and effective developmental methodology. This methodology is the basis for its coach development, training, and certification (Divine, 2009b; Hunt, 2009c)¹. ICC offers an integrally based coach-training program designed to support embodied and sustainable change leading to ongoing adult development (Hunt, 2009c). It has the most sophisticated professional application of integral theory (Esbjorn-Hargens, 2009) and the most diverse understanding of human development across all domains of human experience (Frost, 2008). I specifically chose ICC as the site of this research study because I wanted there to be a high likelihood coaches would experience development.

Fifteen graduates of ICC (five men and 10 women) participated in this research. These graduates certified with ICC between June 2008-2010 and had an active coaching practice after they graduated. Ages ranged between 24 and 55, and 40 was the average age. Sixty percent of the respondents had post graduate education and 80% had previous experience in a helping profession, e.g. coach, consultant, therapist, body worker.

Participants self-assessed their AQAL Constellation™² as part of written assignments

¹ For an extensive discussion of Integral Coaching Canada's developmental process and coach training methodology, refer to the Spring 2009 *Journal of Integral Theory and Practice*.

² An AQAL Constellation™ is an individual's unique developmental profile based on Wilber's AQAL model as it has been operationalized by ICC. It includes: (a) quadrant competencies, orientation, and translation; (b) level of consciousness; (c) degree of development in the cognitive, emotional, somatic, interpersonal, spiritual, and moral lines of intelligence; (d) Enneagram and gender type structures; and (e) states of consciousness (Divine, 2009b).

before the training program began and again towards its completion³. All participants reported development in at least three of the six AQAL Constellation™ categories. Therefore, it was possible to study the impact of integral development on their use of self as instrument.

Methodology

This qualitative study is based on a constructivist paradigm (Creswell, 2003; Haverkamp & Young, 2007; Morrow, 2007) and employed semi-structured, in-depth interviews (Kvale, 1996; Seidman, 2006). These one time, two-hour phone interviews were conducted with participants who were purposely chosen (Neuman, 2003) because they were practicing coaches who had gone through a rigorous integral development process in their coach training and had access to their written assignments discussing their development.

This study explored the research question “in what ways do coaches develop and how does that development impact their use of self as instrument with clients?” The themes and findings from this study are the result of data collected in February and July 2010 and analyzed using McCracken’s (1988) Long Interview methodology. McCracken’s methodology is designed for exploratory studies where the researcher and respondents are part of the same homogenous population and for which a narrow focus of inquiry is intended (Miller & Crabtree, 1992). The data was validated using member checks (Guba & Lincoln, 1989) and the findings were validated by resonance checking (Tracy, 2010) with 67% of the participants (10/15).

Discussion of Findings

The results of this exploratory research study provide new information about how integral development impacts coaches’ use of self as instrument. I used a quadrivial approach to analyze the data and identified four key themes. This approach was supported by theorists in the fields of adult development (Wilber, 2000), coaching (Bachkirova, Cox, and Clutterbuck, 2010), use of

³ Developmental assessment was an embodied capacity of all ICC graduates and utilized regularly as part of their coaching practices.

self as instrument (Davidson, 2006; Larrison, 2009), and a four-part method of inquiry (McCracken, 1988).

These four themes were supported by 16 major findings from the data. The findings suggest that participants did experience development, and it impacted their use of self in the following ways: they (a) experienced an expanded sense of consciousness, capacity, connectedness, and contribution; (b) conveyed a grounded and authentic presence; (c) shared a resonant connection with clients at the gross, subtle, and causal levels; and (d) employed a more actively engaged use of self to respond, adapt, and co-create with clients.

These themes map to Wilber's four-quadrant AQAL matrix and are identified in Table 1 as follows: (a) Upper Left – Empowered Experience, (b) Upper Right – Embodied Presence, (c) Lower Left – Empathic Connection, and (d) Lower Right – Employed Instrument. These findings suggest that graduates of ICC's Integral Coach™ training program perceived an impact to their use of self as instrument in all four quadrants of reality.

Table 1.

Research Study Themes by Quadrant

<p style="text-align: center;"><u>Empowered Experience</u></p> <p style="text-align: center;">An expanded sense of consciousness, capacity, connectedness and contribution</p> <p style="text-align: center;"><i>Individual Interior – Personal Meaning</i></p>	<p style="text-align: center;"><u>Embodied Presence</u></p> <p style="text-align: center;">Convey a more grounded and authentic presence</p> <p style="text-align: center;"><i>Individual Exterior - Action</i></p>
<p style="text-align: center;"><u>Empathic Connection</u></p> <p style="text-align: center;">Share a resonant connection at the gross, subtle and causal levels</p> <p style="text-align: center;"><i>Collective Interior – Interpersonal Resonance</i></p>	<p style="text-align: center;"><u>Employed Instrument</u></p> <p style="text-align: center;">Actively engaged use of self responding, adapting, and co-creating with clients</p> <p style="text-align: center;"><i>Collective Exterior – Systems and Structures</i></p>

Theme 1 – Empowered Experience (Upper Left Quadrant)

“[I had] this strong [and growing] sense over the course of all these months that I am a beautiful and powerful being here to do beautiful and powerful work.” (Jack, 2010)⁴

The Empowered Experience theme is represented by 100% participant contribution (15/15) to each finding in this theme⁵. In my review of the data, there was a palpable feeling of empowerment and wonder as participants shared their developmental journey. Participants expressed a sense of achievement and pride in their development and the new capacities they had built over the course of the ICCP. This theme represents both Jung’s (Campbell, 1971) concept of individuation (the process of integrating the unconscious with the conscious to generate more wholeness) and Maslow’s (1970) view of self-actualization (where the self becomes more and more of what it is capable of becoming).

Participants reported an increased knowledge and acceptance of self, a stronger faith and trust in themselves and something greater, an awareness of being more consciously present and awake, and a feeling of personal and professional confidence and contribution. Due to the large amount of data in this theme, I have included both the findings and sub-findings in Table 2.

Table 2.

Theme 1: Empowered Experience

Empowered Experience	
<i>An expanded sense of capacity, consciousness, connectedness, and contribution</i>	
Self-Knowledge	(1) Impact of way of being (2) Relaxation of the “Big Assumption” (3) Self-acceptance (4) Ongoing commitment to growth
Faith and Trust	(1) Trust in self and others (2) Faith in something larger than the self
Consciously Present	(1) Present and awake to what is happening

⁴ Aster, Cynthia, Diego, Elizabeth, Jack, Knight, Shannon, and Victor are participant pseudonyms.

⁵ Data codes that applied to seven or more participants became the basis for themes and findings.

	(2) Awareness of and access to body intelligence (3) Being with “what is”
Confidence and Contribution	(1) Confidence (2) Coaching as purpose (3) Creative possibilities

Self-Knowledge. In this finding, participants reported that they learned new things about their ways of being that they were previously unaware of, including the effective and ineffective ways those things manifested in their coaching. Through the use of illustrative and meaningful metaphors offered during the coach training, participants were able to take their way of being as an object of awareness and reflection in ways they could not before. As participants told their stories, it seemed that one of their most meaningful experiences was discovering the unconscious beliefs they held about themselves or the world that were inaccurate or limiting. The relaxation of this “Big Assumption” (Kegan & Lahey, 2001) through their developmental experience and coach training reduced its effect on their use of self because of the new evidence that what they had believed to be so was not necessarily true or useful.

The relaxation of the Big Assumption and the corresponding change in use of self was one of the most exciting and interesting findings of this study. This research suggests that the internal beliefs we hold have a strong influence on how we use ourselves as instruments and what is and is not possible or accessible to us as a result. The literature reviewed for this study acknowledges the worldview of the practitioner and the behaviors that arise as a result. But there has been no connection made between an underlying belief structure and the ways that it manifests in the conscious and unconscious choices coaches make when working with clients. This connection was identified and made more clearly relevant and vibrant in the specificity of participants’ stories and the clear associations that could be drawn between the two.

Participants also learned more about themselves by identifying and studying their

Enneatype⁶. A better understanding of their Enneatype enabled them to see what they had thought to be uniquely true and “terrible” about them was really part of their type structure and not cause for despair. Eight (53%) felt that their Enneatype was healthier or more integrated to their point of security.

Thirteen participants (87%) said they were more accepting of, compassionate toward, and patient with themselves and their imperfections as they got to know themselves better. As they softened in their expectations of themselves, many recognized that they no longer had to hold themselves to rigid standards of perfection and could allow themselves the grace of making a mistake. Some also mentioned that with acceptance came an easing of their need to control themselves or others.

Everyone spoke to working more skillfully with their beginning Current Way of Being⁷, appreciating it over time as they worked with it and honoring what it allowed for in their use of self. However, there was universal recognition that there were areas of their AQAL Constellation™ they still wanted to develop. They spoke of their intention to continue to work on their development so they could be more effective coaches and better human beings. Most respondents saw themselves as a “work in progress” on a continuing journey of development.

Faith and Trust. Every participant spoke to their increased trust of themselves and others. They often attributed this increase to their embodiment of ICC’s Integral Coaching® methodology and/or to the credence they gave to the somatic intelligence newly available through their bodies.

Faith was discussed as a growing awareness of and conviction about something larger

⁶ The Enneagram is a dynamic personality system that describes nine distinct and fundamentally different patterns of thinking, feeling, and acting (Daniels & Price, 2000).

⁷ A current manifestation of an individual’s way of being that has a unique structure and a related way of seeing, going, and checking for how things are going. It provides an opportunity for a catalytic subject–object shift in awareness (Hunt, 2009d) and is in operation whether the individual is aware of it or not (Hunt, 2009c). The CWOB is made visible through the use of a descriptive metaphor, image, or phrase.

than themselves and their own efforts. Participants said they felt connected to, informed by, and held by Spirit. The concept of a larger container in which both coach and client were held while doing their coaching work was commonly discussed. Seven (47%) respondents used the word “interconnectedness” between others or Spirit.

Consciously Present. All participants reported some form of being more present and awake to the world around them. This was further explained by their feeling of being aware of and connected to their internal experience and being awake to what was happening in the present moment. Somatic awareness was a critical new capacity for 80% (12/15) of the respondents. They experienced a shift from seeing the body as a “vehicle” to be ignored or controlled to being a source of intelligence and wisdom. Participants noticed that the very act of staying present to their in-the-moment internal experience helped to shift it from information to useful intelligence.

Participants also reported an increased ability to be with “what is” without the need to change it. Eleven of the participants (73%) observed an increased capacity to relax and remain attentive to and accepting of experience as it presented itself in the moment.

Confidence and Contribution. All participants discussed feeling personally and professionally more self-confident. The data showed that confidence arose from their belief that they had something of value to offer clients. This took the form of a more confident person doing the offering and a confidence in the content of what they had to offer. This confidence was expressed in various forms as “I have something of value to bring you.” Examples from participant reports included metaphors that “landed” with clients and/or creating a more substantive coaching program.

Participants also reported feeling that they made a meaningful contribution through their coaching, speaking passionately and eloquently about their purpose as an ICC Integral Coach™. Coaching was perceived as more than a job or a profession. They expressed it as a moral

obligation or imperative, a part of their spiritual journey, their purpose, an expression of a bodhisattva vow, or a profound dedication of service.

Eleven participants (73%) talked about a newly acquired sense that there was more than one way to work with clients. This was discussed as increased access to creative capacities they had not had before. Elizabeth made a point to bring it up before the end of her interview because it was of such importance. She spoke to how both creativity and Spirit flow through all the other lines of development and are used in ways that serve the client. An increase in creativity and the number of possibilities available to participants in their coaching was a surprising finding. None of the interview questions prepared for the study asked specifically about creativity.

Theme 2 – Embodied Presence (Upper Right Quadrant)

“[My body has] become more solid and more spontaneous and more responsive. And it [can] accurately reflect what I feel emotionally and what I’m feeling even intellectually in my thoughts. I can express that through my body now. It’s become much more expressive, more solid, more fluid, and more able to participate physically in whatever is required of me.” (Knight, 2010)

Embodied Presence was the second theme that arose from the data. This theme centered on the behavioral aspects of what participants did to tune their instruments and how they “showed up differently” in the world; their presence being a “living embodiment of knowledge” (Nevis, 1987) accentuated by their developmental experience. This theme suggests that with development, participants conveyed a grounded and authentic physical presence in their coaching. Embodied Presence was supported by the following four findings: Physical Transformation, Grounded and Somatically Present, Continuing Practice, and Authentic Instrument. Table 3 gives a brief description of each finding in this theme⁸.

Table 3.

Theme 2: Embodied Presence

⁸ The following three themes do not include sub findings because there was a lesser amount of variety in the data making up each finding.

Embodied Presence
Conveying a grounded and authentic presence

- (1) *Physical transformation* – changes in the physical body, increasing its capacity to do the emotional and energetic work of coaching.
 - (2) *Grounded and somatically present* – more centered and physically attentive.
 - (3) *Continuing practice* – ongoing mind, body, heart, and spiritual practices designed to maintain current capacities or develop new ones - including self-care.
 - (4) *Authentic Instrument* – showing up more fully and congruently.
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Physical Transformation (13/15)⁹. Participants reported that their bodies had gone through a substantive transformation throughout the ICCP. They saw these changes as a result of the various physical practices they engaged in to shape a body more capable of sustaining the emotional and energetic work of coaching others' developmental journeys. Physical changes differed for each participant, though most reported becoming stronger and more solid in their body or softer and more receptive. Many spoke to becoming more flexible.

Grounded and Somatically Present (12/15). Participants reported a more grounded and centered physical presence. They experienced themselves showing up with an increased range of dynamic expression and taking up more physical space. Respondents talked about how their physical transformation allowed them to show up by being more present in the body. They explained this as a feeling of being more grounded, centered, settled, rooted, and/or taking up more space. Another aspect of somatic presence was the attention that participants put to what they actually did with their bodies in a coaching session (e.g. feeling their feet on the ground, moving the body to change its state, holding eye contact).

Continuing Practice (9/15). Supporting their commitment to ongoing development

⁹ Themes 2-4 did not have 15/15 respondents contributing, so each finding is labeled with the number of participants who did.

referenced in the Empowered Experience theme, nine participants (60%) discussed the ways in which they continued to practice the maintenance of current capacities and/or develop new ones after certification. Participants spoke of their commitment to and continuation of practices they felt were supportive of their developmental objectives after the close of the program (e.g. yoga, basketball, weight training, and Qi Gong).

One aspect of their continuing practice was in the area of self-care. Seven participants (47%) reported self-care practices such as napping, taking breaks, and eating healthier food as ways to make take better care of themselves and positively impact their coaching.

Authentic Instrument (7/15). Almost half of the participants spoke of being more authentic in their actions. Participants reported being more congruent and revealing more of who they were as individuals. They spoke to being more able to express themselves authentically and spontaneously in their self-disclosure and allowing others to see more of who they felt themselves to be, including their vulnerability.

Theme 3 – Empathic Connection (Lower Left Quadrant)

I think there's a way now that I hold my clients and I can be with my clients and the heart space is much more real. By that I mean it's not so much about me and my need to help as it is about the realness of the connection between us and what manifests as a result of that.There's a way that space is much more pure.
(Elizabeth, 2010)

Empathic Connection was the third theme that emerged from the data. The word *empathic* was chosen because there was a quality to the connection that participants spoke to that went beyond the psychological identification of empathy. The term empathic is large enough to hold the concept of a resonant connection at the gross, subtle and causal levels. Carl Rogers (1975) claims that being empathic is one of the most delicate and powerful ways of using the self to facilitate change in others.

The findings that support this theme are Bond of Empathetic Resonance, Healthier

Relational “We Space” and Empathic Synchronicities. Table 4 offers a description of the theme and an overview of the key findings.

Table 4.

Theme 3: Empathic Connection

Empathic Connection <i>Sharing a resonant connection at the gross, subtle, and causal level</i>
(1) <i>Bond of empathetic resonance</i> – feeling love and compassion for clients, empathy for their suffering, and the ability to relate to their developmental experience.
(2) <i>Healthier relational “we space”</i> – a psychologically clearer, more differentiated coaching space in which coaches are more open and have less need to know.
(3) <i>Empathic synchronicities</i> – surprising connections and coincidences between coach and client.

Bond of Empathetic Resonance (13/15). In this finding, 87% of the participants discussed the love and expanded levels of care they felt for their clients and the underlying bonds that were present in their coaching relationships. Participants also described the empathetic ways in which they were able to see into clients’ worlds. They discussed having opened hearts with more capacity to hold clients’ suffering and a feeling of tenderness for clients’ developmental journeys. Aster noted “you’ve got to kind of feel the suffering and get a flavor of that and then it’s got to hit you in your heart in order to be able to really help.”

Participants also spoke to a feeling of openness towards clients and an increased receptivity to how clients presented themselves and their challenges. They talked about an amplified capacity to relate to the client, not only due to their training to “Look As” (take the embodied perspective of) clients, but also because they had experienced for themselves what it was like to be coached through their own developmental process during their coach training.

Healthier Relational “We Space” (13/15). Eighty seven percent of the participants

talked about the attention they directed towards creating a healthier relational “we space” between them and their clients. Through their personal development work and more clearly understanding the differences between their unique developmental profile and that of the client, they were able to project less of themselves onto the client. This was often described as seeing the client more clearly.

Ineffective ways of being showed up less often in the relational space because participants’ held their Current Ways of Being more objectively due to the use of metaphor and the recognition that coach and client each had their own unique AQAL Constellation™. Cynthia represented many respondents in her observation that “I’m me here and you’re you over there.” These distinctions enabled participants to differentiate from clients and set better boundaries, helping them to create a healthier relational space for the coaching work to be done.

Another aspect of this finding was respondents’ reported increased capacity to be in the uncertainty of not knowing or the “mystery” of what was going to arise in the coaching encounter. They talked about being more emotionally open to clients and receptive to the mystery of whatever might unfold in the coaching interaction without a pressing need to know what might happen. Diego noted that “there’s this perpetual question and mystery that you’re required to sit in as an Integral Coach™ that inspires the mind towards awakening through curiosity, rather than knowing.”

Empathic Synchronicities (7/15). Forty seven percent of the participants stated that they experienced some kind of synchronous event with a client. They experienced these empathic connections and coincidences through their own unique ways of being. Participants provided specific examples of how their empathic connections were revealed to them as they worked with clients. These connections included dreams, shared somatic impressions, premonitions of developmental readiness, and exact language used by clients that mirrored what had been written

in a practice prior to giving it to them. Shannon gives her version:

“My sense of being able to rest in [Spirit] was there with one of my clients. I was trying to mentally crank out the metaphors and I finally would just give up and sit and do a heart-centered meditation. And then I would lay on the ground opening my arms. I had several somatic impressions come up, and all of what she dreamt about the night before. So just wonderful things like that.”

There was nothing in the literature reviewed for this study that spoke of coincidences and synchronicities between helper and client at the gross, subtle, or causal levels. Martin Buber captured the essence of this finding most closely in his observation that when the I–Thou bond is active, fresh and surprising dimensions of reality arise (Kramer, 2003). The specificity of participants’ empathic connections with clients and the unique way they experienced these synchronicities was one of the most surprising and delightful findings in this study.

Theme 4 – Employed Instrument (Lower Right Quadrant)

As instrument I can detect [change]. I can respond to that. I may be detecting and responding inaccurately which is fine too because then I can gauge what the reaction and response of the client [is to that and] that’s great information too. So as instrument it’s really important for me to know that it’s not always going to go “right” ‘cause there is no “right” in that moment. There’s a way of saying it, that’s more appropriate than another way of saying it, depending on the situation or the moment and as instrument I can detect that. I can discern that and adjust.
(Victor, 2010)

The fourth and final theme discussed here is Employed Instrument. This theme highlights the ways that coaches employ themselves as instruments of intervention in service to their clients. The emphasis here is the *use* of self, hence the term “employment.” Employment means to use, to give a practical value, or make serviceable to oneself or others (Merriam-Webster, 1984), which is the essence of what so many participants articulated.

The Employed Instrument theme resides in the Lower Right because the observable interactions occurring between the coach and client are part of a functioning system that participants reported changing with development. They discussed the ways in which they brought themselves more actively and deliberately to their interactions with clients.

The findings that make up this theme include Actively Engaging, Responsive and Adaptive Instrument, Playful, Deliberate Modeling, and Co-creating. Table 5 provides a summary of the findings of this theme.

Table 5.

Theme 4: Employed Instrument

Employed Instrument
<i>Actively engaged use of self responding, adapting, and co-creating with clients</i>
(1) <i>Actively engaging</i> – disturbing client equilibrium.
(2) <i>Responsive and adaptive instrument</i> – more keenly aware of somatic cues and clues and use of them to uncover new areas of exploration.
(3) <i>Playful</i> – bringing lightness and humor to coaching interactions.
(4) <i>Deliberate modeling</i> – using personal development experience to exemplify more effective ways of being.
(5) <i>Co-creating</i> – working together in mutuality with clients.

Actively Engaged (13/15). In this finding, participants spoke to actively engaging with clients by being more willing to disturb their equilibrium. These disturbances included telling difficult truths, holding clients accountable, creating discomfort by “perturbing the space,” acting more decisively, taking a stand, and being more directive. Participants talked about going beyond their habitual comfort level because they were motivated by their desire to be of service to their clients. This type of engagement was referred to in the coach training, and often discussed by participants, as “wielding the sword.”

Responsive and Adaptive Instrument (10). Participants discussed having an increased capacity to take in information about their clients through their awareness of the somatic cues and clues available to them and then responding accordingly. There were also reports of being sensitive to and working with subtle and causal energies. These cues and clues were then

translated into observations and inquiries, which could be named in the moment and provided an immediacy to further explore the client's experience and/or identify new areas of dialogue.

Participants reported using this intelligence to test these observations, responding and adjusting as necessary when an offer or hypothesis was considered to be inaccurate or did not resonate.

Respondents also discussed adapting their language, communication style, work pace, and scale of practices.

Playful (10/15). Two thirds of the participants reported having built the capacity to bring more humor and a sense of lightness to their interactions with clients. They were able to be playful in a respectful and empathetic way, without denying or shying away from clients' suffering. Cynthia reflected "I think that my spiritual development has allowed me to go into way darker places in my own life, that allow[ed] me to then relate to people in those places and have humor about it. And have some sense of lightness."

Deliberate Modeling (8/15). Over half of the participants discussed the ways in which they deliberately modeled a capacity they had embodied over the course of their own developmental journey or a blossoming capacity they were able to use more skillfully. This modeling was carried out through demonstration and self-disclosure. Participants reported that they modeled these desired capacities in order to support clients on their developmental journeys and to give them hope that they would eventually develop the necessary capacities to embody their New Way of Being¹⁰. Modeling came in the forms of revealing somatic information to show clients how they might similarly access such body wisdom, being with the capacity to not know, showing up more fully, and being less judgmental.

Co-creating with Clients (7/15). Whitworth and her colleagues (1999) use the term *co-active* to refer to the fundamental nature of the coaching relationship in which the coach and

¹⁰ A more expansive and capable future way of being that has a new way of seeing, going, and checking that transcends and includes the CWOB. Over time it becomes the basis of another CWOB (Hunt, 2009c).

client are active collaborators and equal allies with a common objective. This finding reveals that something so important is not easy to do. Participants shared that they had felt responsible for doing most of the coaching work for the client and getting the metaphors and practices just right. Knight spoke for many about his challenge in this area: “Another challenge I had throughout my coaching was feeling like I had to make it happen. Like it was *my* understanding [of Integral Coaching®] and *my* actions and words that would make the coaching happen instead of feeling like something was supporting both of us...And now I feel like I’m able to use self as instrument in a co-creative fashion.” This finding suggests that these developmental shifts helped relieve their feeling of responsibility so that they could co-create with clients as partners.

Implications for Theory and Practice

Additions to the Scholarly Literature

A quadrivial approach to the impact of integral development on the use of self generates an additional source of empirical data for scholarly literature in the fields of coaching and use of self as instrument. The findings from this research add to the literature in the UL quadrant by suggesting that a well-crafted metaphor is a useful way to support a subject–object shift and a relaxation of the Big Assumption, both of which help change how coaches see themselves and their world. With the exception of Townsend (2011), I could not find anything in the empirical literature on coaching or use of self that spoke to how a shift in a core belief about the self has an impact on professional practice.

Additionally, this research provides more detail to Seashore et al’s. (2004) premise that the self is capable of serving as a finely tuned measuring instrument of what is going on outside of the self by paying attention to the feelings, sensations and minute responses occurring at the physiological, psychological, and spiritual levels of awareness. This research supports the importance of accessing bodily intelligence and expanding it to include the cues and clues of

gross, subtle and causal impressions as useful wisdom for intervention and exploration.

A clear theme from a LR perspective is that practitioners do something with themselves through their increased awareness and embodied presence, e.g., executing a full range of choices and behavioral actions (Jamieson, et al, 2010). Seashore et al. (2004) discuss the concepts of agency, giving and receiving feedback, reframing, and the employment of a variety of skills such as communication and goal setting. This research adds more nuanced capacities to the aforementioned behaviors including engaging more directly with clients in uncomfortable situations, being playful, and being a responsive and adaptive instrument with an ability to deliberately model relevant capacities.

This study expands the use-of-self literature by adding data in the UR and LL quadrants, areas where there is much less discussion. Most of the suggested practices in the UR focus on mindfulness activities as a method for practitioners to have more access to their inner landscape (Braham, 2006; Gomez, 2007). Missing is the development of an embodied presence that is more grounded, more physically capable of doing the energetic and emotional work of coaching, and more congruent. There is little discussion of interpersonal resonance between practitioner and client represented by the LL, although Larrison (2009) briefly touched on the importance of this area with her short description of transactional relational dynamics. This quadrant, however, is more ably described through the works of Carl Rogers and Martin Buber, neither of whom is consistently mentioned in the literature on use of self or coaching.

There are many opportunities for future research to more deeply understand the impact of development on coaches' use of self as instrument and add to the body of scholarly work. This might include creating studies that include a research design using quantitative analysis, choosing coaches from a variety of training backgrounds, and finding different approaches to development.

Study Limitations

Although these themes and findings are qualitatively interesting, there are limitations to this study. It is an exploratory study based on participants' self-reports of an emotional process due to their development and certification. It is possible participants were overly positive about their experiences. I was an ICC student myself and this might have colored my interpretations of the data as well. Finally, it offers only a first world, western perspective on the research question.

Conclusion

Wolcott (2009) argues that researchers should refrain from drawing conclusions based on qualitative research. He claims the focus should be on the findings rather than what researchers think ought to be. Following Wolcott's dictum, I will conclude by saying that data analysis for this exploratory research study, with these graduates of Integral Coaching Canada's Integral Coaching ® Certification Program, support the finding that integral development did impact coaches' use of self as instrument and did so in all four quadrants of reality in rich and varied ways – in their empowered experience, embodied presence, empathic connections, and as a more adaptive and responsive instrument.

The themes and findings generated by this study support my premise that integral development gives coaches many more choices about the way they interpret their experiences and execute a wide variety of behaviors in service to the client. The more coaches understand their own way of being and what it enables and inhibits, the more masterfully they can use themselves as instruments of intervention more effectively. I was inspired to do this research because it was my hope that empirical data about coaches' development will demonstrate to the wider coaching community that personal development does have an impact on coaches' use of self and that more attention and research should be focused on this topic.

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