



## Navigating Social-Group Identity in the Coaching Relationship

### Part 3: Integrating the Fifth Domain into Coaching Practice and Training Programs

Amber Mayes and Sukari Pinnock Fitts



*“The concept of a fifth coaching domain makes sense...  
but how do we do it?”*

#### [Coach feedback from Conference Evaluations: St. Thomas Coaching Conference, 2020]

Over the years, coaches who have attended our workshops and conference presentations have quickly embraced the notion of a *competency gap* between the coaching training they have received and what the field of Applied Behavioral Science (ABS) is presently calling on coaches to support. Realizing - often for the first time - that they may not be equipped with the training necessary to support *all* clients equitably, most of the coaches introduced to the Fifth Domain Coaching model are compelled to learn more. They have requested tools, frameworks, and hands-on experiential development to help them fill the gap in this competency area. This article, the third and final of the series, is intended to help coaches expand their awareness and develop the competencies needed to access the Fifth Domain in their coaching practice. It will also call on the coaching ecosystem (credentialing bodies, coach-training programs, coaching associations, and communities of practice etc as well as coaches) to make visible the ways in which the field has operated with ‘social blinders’ as it relates to the coaching profession. Our goal with this third segment of our series is to:

- Discuss how coaches can close the gap between their formal coach-training and their evolving coaching practice.
- Share practical “how-to” examples and tools developed to help coaches see, name and work with the power dynamic inherently present in the coach/client relationship - especially as this dynamic relates to social-group identities.
- Challenge coach educators and training programs to expand their curriculum to include Fifth Domain competencies (eg the exploration of social power, identity, context etc).



### Closing the Gap

American poet and civil rights activist, Maya Angelou, is known to have said: "Do the best you can until you know better. Then when you know better, do better." We believe the Fifth Domain Coaching model represents a place for coaches to start "doing better" by seeing what is happening at the 'group level' of the systems and organizations they (and their clients) are engaging. This sounds easy enough...and yet we know that individualism permeates Western European-centric cultures making it difficult to see social-group power dynamics. Born of this paradigm, the coaching field has unwittingly colluded with the idea that we, as coaches, should focus solely on our clients as *individuals*. Many coaches are trained to believe that we can *and should* create relationships with our clients that are devoid of the social power-dynamics of our respective societies. The Fifth Domain actively challenges this notion and calls for an intentional focus on the development of skills related to the undercurrents of social-group identities in the coach-coachee relationship – no matter where in the world the coach is practicing.

### 'How-To' Tools for Navigating the Fifth Domain of Coaching

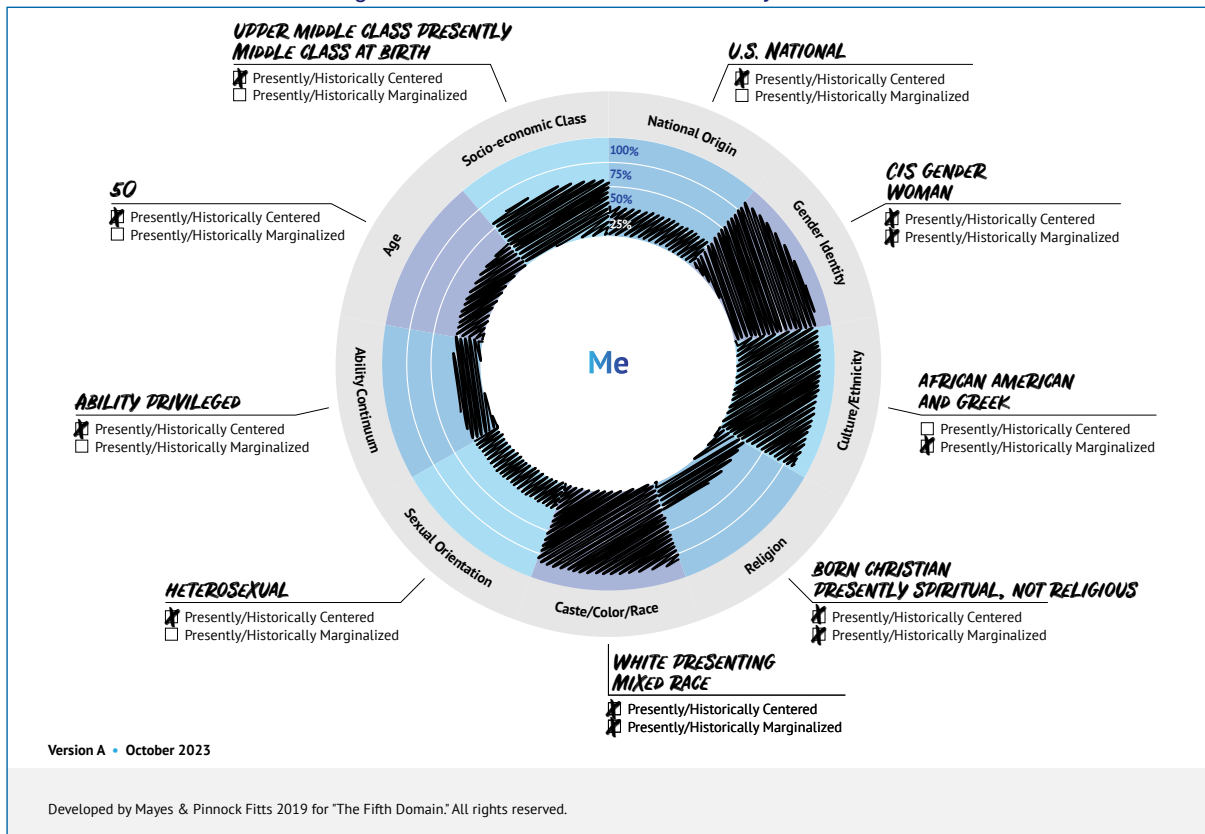
So where does a coach start to develop the competencies required to enter and explore coaching's Fifth Domain? As is true of any personal development journey, the coach must begin with raising their *self-awareness* about the social-group identities *they* hold, and the

power dynamics associated with those identities. This requires a commitment to understanding *and accepting* the worldviews and lived experiences of those whose identities are different from their own. In other words, the coach must be willing to do their own work by checking on and owning their biases, privileges, and worldviews. This type of learning and development cannot be sufficiently obtained by reading articles and listening to podcasts and lectures. Coaches must have experiences that compel them to interrogate their socialization and be open to adopting new mindsets and behaviors. Through the presentations, workshops, and Fifth Domain Competency Courses we have run over the past six years, we have found that delivering this type of self-awareness and development requires coaches to be curious, reflective, and vulnerable. We ask coaches to take risks in support of their own learning – to let go of the need to demonstrate what they know – and to widen their *aperture*<sup>1</sup> by using a social-identity<sup>2</sup> lens.

In our work with coaches (and clients), we begin with an awareness-raising tool called the *Fifth Domain Social Identity Wheel* (Figure 1: Mayes and Pinnock, 2019). This tool prompts coaches to identify and assess their own set of group identities. As they fill out the Wheel, coaches are asked to:

1. Consider how they identify in each "wedge" of the Social Identity Wheel (Ability Continuum; Age; Culture/Ethnicity; Gender Identity; National Origin; Caste/Race/Color; Religion; Sexual Orientation; and

Figure 1: The Fifth Domain Social Identity Wheel





Socioeconomic Class or Status). Although there are many other group identities clients bring to the coaching conversation, *we have focused on the ones that historically create the most impact based on global, societal power-dynamics*. Depending on the country or region of the world, some of these identities become more figural than others and reflect cultural differences in societal dynamics.<sup>3</sup>

2. Check the box for each identity wedge to indicate whether they are “historically/presently centered” or “historically/presently marginalized” in the greater society. In other words, based on their group membership in this wedge, are they more advantaged (dominant) or disadvantaged (subordinated) by their society’s informal and formal norms, assumptions, practices, and policies?
3. Complete their wheel by shading each wedge to reflect the percentage of time they spend thinking about this aspect of their identity. This invitation to pause and consider the amount of time one spends thinking about a specific wedge of identity is what distinguishes the Social Identity Wheel from other, somewhat similar ‘diversity wheels’.

Coaches using the Wheel as a self-assessment tool often have insights and breakthroughs related to the gaps between their social-group identities and those of their clients. We hear statements such as “Wow, I don’t think about this identity at all, but I bet my client does. I need to start paying attention to this!” and “I’ve never even considered addressing these identities with my clients. I’m realizing I’m in the historically/presently centered group in most of these wedges, so they aren’t on my radar screen.” The awareness raised by the Social Identity Wheel can be powerful and the insights surfaced when debriefing the Wheel can take time to process. During these debriefs, coaches are encouraged to begin *tracking*<sup>4</sup> those social-

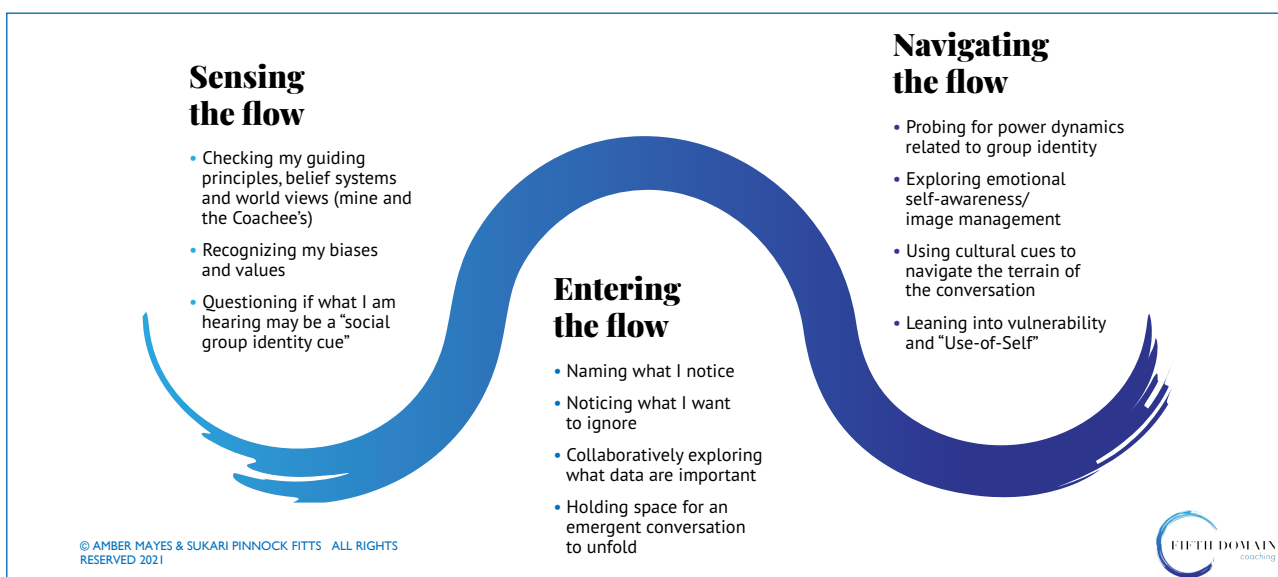
group identities they do not normally notice as a way of deepening their self-awareness and broadening their social insight.

### Beyond Awareness: Navigating the Flow of the Fifth Domain

There are a number of theories in the field of ABS that suggest that awareness is not sufficient for individuals to change their behavior effectively (Ajzen, 1991; Sheeran, 2002; Prochaska, DiClemente, and Norcross, 1992). We believe the same is true for coaches when it comes to engaging across social-identity differences effectively. Awareness is crucial but it, alone, does not ensure that coaches will act in more culturally competent ways. A Harvard Business Review article suggests that awareness of unconscious biases, without tools for practical behavior change, “can make people feel [biases] are unavoidable and lead to more discrimination, not less” (Gino and Coffman, 2021). Indeed, it has been our observation that some coaches, when presented with the social power-dynamics inherent in their coaching relationships, often become resistant to this part of our model. The desire to “do no harm,” combined with the tendency to protect a perception of “coach as expert” in the eyes of the client, can create a veiled resistance to naming and engaging a power differential in the coaching relationship. For this reason, we developed a set of tools and exercises to help coaches move beyond the paralysis that their newly acquired conscious incompetence can create.

The *Flow of the Fifth Domain* (Figure 2) was developed as a roadmap for coaches to navigate the domain of social identity in their coaching relationships. The Flow invites coaches to approach Fifth Domain interventions by moving through what Gestalt theorists call ‘The Cycle of Experience’ (CoE)<sup>5</sup>:

Figure 2: The Flow of the Fifth Domain





“...the CoE is a model for tracking real-time, here-and-now phenomena through a seven-stage cycle that can be applied to a range of experience – personal, coaching, conflict...” (Rainey, 2023, p.63).

In our workshops and competency courses, clients use scenarios and role play to practice moving through the CoE for themselves, and the *Flow of the Fifth Domain* with clients. This reflective practice of checking in with Self is how we enter the Flow: “*Has a bias been activated in me? Have my values been challenged? What part of the coachee’s story am I choosing to ignore or set aside?*” Paying attention to what they consciously notice in themselves – in the moment – can help a coach focus on the process of applying a Fifth Domain lens as they work with their clients.

We also encourage coaches to partner with their clients to explore any social-group power dynamics that may be at play in the situation they are discussing. This is done by holding space for an emergent conversation to take place about the role of identity and/or social context in the coachee’s story. We remind the coaches we work with that probing for possible social-identity cues is not tantamount to redirecting the client’s agenda – it is merely a way to signal openness to a conversation in which many coaches choose not to engage.

### Developmental Skill 1: Sensing the Flow

Before being able to ‘enter the flow’ of the Fifth Domain, one must be able to sense that there is a Fifth Domain issue or dynamic at play. After a coach completes the Fifth Domain Social Identity Wheel, they are given a Fifth Domain Competency Assessment<sup>6</sup> tool to help highlight gaps in their awareness of their own biases, group identities and worldviews. Using these two self-awareness tools, coaches are encouraged to notice their ‘restricted’ views in service of seeing and naming differences between themselves and their clients. Take, for example, a White, heterosexual woman coaching an Asian man who identifies as bisexual. How might the intersections of race, culture, gender identity and sexual orientation get in the way of the coach fully seeing and valuing their client’s experience? How might their own socialization affect how they see (or don’t see) issues their client raises? How will they attend to the potential differences in their experience and ensure they are providing a space for the client to be seen, heard and affirmed in the fullness of who they are? Reflecting in this way primes the coach to attune their senses to potential contextual and social-identity cues that may emerge in the coaching relationship. If the coach has even a small amount of information about their client’s identities, they will be better able to identify or *sense* that the client’s social group identities could be contributing to the feelings of exclusion or self-doubt.

### Navigation Tips for Sensing the Flow

- Seek out Diversity, Equity, Inclusion, Accessibility, and Belonging (DEIA/B) and Social Justice self-awareness tools to deepen understanding of one’s own biases

and worldviews.

- Identify, own and interrogate one’s belief systems and core values.
- Listen with one’s whole Self not only to what the client is saying, but also to what they are not saying about their social identities.
- Take in *how* they are communicating – the energy, volume, and cadence of their speech.

### Developmental Skill 2: Entering the Flow

In Part 2 of this article series, we discussed what Derald Wing Sue describes as *the politeness protocol* – the tendency for people, especially those socialized to avoid explicitly naming issues that could be seen as contentious, such as skin tone or religion (Sue, 2015). Coaches must do the personal development work necessary to confront their resistance to entering the flow of the Fifth Domain. Avoiding the naming of social- group identities in the coaching conversation does not make these identities less figural for the client. In fact, this avoidance can often lead to clients feeling unseen and underserved in the coaching relationship. In these instances, the client may hold back or ‘keep secret’ insights that are key to the coach’s understanding of the ways in which their *lived experience* is presented in their story. Columbian author and Nobel Prize winner, Gabriel Garcia Márquez, is quoted as saying “All human beings have three lives: public, private, and secret.” In many coaching partnerships, the public and private aspects of a coachee are often probed without much hesitation; however, those things the coachee elects to keep secret often depends on how safe they feel about raising identity as a factor in the coaching engagement.

Entering the *Flow* requires the coach to *name what they notice* in a way that still allows the coachee to lead the conversation. For example, if the coach notices the client talking about something that they think may be related to their age or generational cohort, the coach may ask “How might this experience be related to what you previously shared about being the only Gen-Z-er on your team?” Or if the client has shared they are the only person who is not US-born in their workplace, a coach may pick up on this cue by probing: “You mentioned being the only East Asian in your office...I wonder if this could be related to the experience you are describing.” The client may or may not pick up this discussion thread – and this must always be their choice. If they do decide to lean into it, the next step is to explore collaboratively the meaning they make of this connection and allow an emergent conversation to unfold. If the client does not see a connection to what has been offered, the coach should move on and invite the client to explore what *is* significant for them. When using a Fifth Domain lens, coaches should feel free to probe the area of social identity and must also be willing to abandon this line of inquiry if there is no resonance present for the client.

Coaches we have worked with often find the step of *naming* Fifth Domain cues to be particularly challenging. To help with this, we use an exercise based on the work of Hugo Alberts (2019) that is designed to help coaches



sharpen their ability to perceive and understand their clients' facial expressions and body language, as well as noticing their speech patterns such as cadence, volume and pitch or timbre. We use curated scenarios to give coaches an opportunity to practice the Fifth Domain skill of naming what they are noticing. Consider this coach practice scenario:

The coachee identifies as a young, White, gender-fluid woman. They have been struggling with how best to deal with one member of their team who seems to challenge them at every turn. They share that this individual is a middle-aged Black man, well-liked by his peers, who also applied for the position the coachee now holds. The coachee shares that they have had enough of his resistance to their leadership, and angrily states: *"I'm going to contact HR right after our session ends to find out how I can get rid of this arrogant dinosaur! He is constantly undermining my authority...man-splaining me in team meetings or lording (with air quotes) 'his hundred years of experience' over me during our one-on-ones."*

You notice the coachee's brow is furrowed, and their jaw is clenched as they share more with you about how this situation appears to others on the team. They mention being fearful about the impact it may be having on their reputation as the only Millennial holding a leadership position with the company. In a less heated, more subdued tone, the coachee concludes by saying: *"I know most people think I only got this job because of the optics...that the company needed to promote younger associates into executive leadership positions. But I have worked really hard to earn my place at the table. If I can't manage this conflict more effectively... maybe I am not cut out for this job. Maybe I really am the imposter he thinks I am."*

In addition to the gender, race and age-related content shared by the coachee in this scenario, the coach must also take in the coachee's furrowed brow, clenched jaw, and fluctuating tone of voice. All these data points are potential indicators of how the client is *experiencing* their situation. In most training programs, coaches are taught to explore nonverbal or other behavioral communication. To do so with a Fifth Domain lens requires coaches to notice and name the possible connection of these behaviors to the social-identity cues they are sensing. The coachee in the above scenario explicitly names several social-group identities; however, this is not always the case.

When coaching across differences, the coach may encounter resistance to being probed in the Fifth Domain through a practice known as 'masking'<sup>7</sup>. This practice not only conceals a dimension of a client's truth by keeping certain aspects of the client's whole Self secret. It also fosters a dialogic environment where deception can veil

social-identity cues. While it is understood that those with marginalized identities often 'mask' out of a sense of safety and security, by obscuring certain feelings related to aspects of their identity, masking can undermine genuine communication and transparency.

Masking not only distorts understanding between the coach and coachee, it can also hinder progress and resolution in the life of a coaching engagement.

Coaches must be able to track, notice and name what is spoken, as well as what is left unsaid, yet is observable in the client's demeanor. A lack of alignment between what our clients say, and their phenomenology<sup>8</sup>, often indicates an aspect of Self that is in the 'shadow'<sup>9</sup> of their awareness. It may also suggest there is something in the *dialogic container* (Corrigan, 2016) created by coach and coachee that prevents the coachee from feeling safe enough to expose an aspect of themselves or their experience that they typically keep secret. For example, coachees will often avoid naming social identity if they sense the coach will not understand or is not open to their perspective. Coaches who become competent coaching in the Fifth Domain intentionally bring in social identity *at the start of the coaching engagement* to let their clients know that they are seen and invited to bring all of who they are to the coaching relationship.

The unspoken dynamics we urge coaches to explore do not end with the coaching client. A coach's own facial expressions, body language, speech patterns, and other nonverbal behaviors influence the dynamic created by coach and coachee. Just as coaches are reading their coachee's unspoken signals, coachees are consciously and unconsciously reading theirs. This, again, highlights the importance of the ongoing personal development required to be an effective coach. If a coaching client senses, through their coach's nonverbal communication, that they are uncomfortable broaching issues of social identity, it is likely the door to Fifth Domain exploration will be closed and the client may withdraw, in some small way, from the coaching partnership.

The work of becoming competent in the domain of social identity goes well beyond skill development. Continuous learning outside 'the classroom' is vital and includes intentionally experiencing and developing a comfort level with interactions across difference. To address further the challenge of 'naming' social-group identity in coach conversations, we offer coaches a list of Fifth Domain questions to experiment with as they practice coaching in this new domain. Below are some examples:

- "As someone who is legally blind, how does the change to Zoom team meetings affect you?"
- "How does this experience impact you as a Black, gay man?"
- "You've mentioned being misgendered multiple times on this team. How might this connect to the lack of motivation you're experiencing?"
- "When your Gen-X boss suggested that your team



doesn't have a strong work ethic, what was the impact on you as a Millennial member of the team?"

- "How does this sit with you as the only Asian on the executive team?"
- "All those included in these expensive golf trips seem to be men with executive salaries. As the only woman on the executive leadership team, how does it feel not being invited to attend these junkets?"
- "How would you describe the demographics on your team? How do they differ/mirror your various social-group identities?"

### Tips for Entering the Flow

- Practice naming the social-group identity and contextual cues you notice in a client's story (such as those in the above-referenced scenario).
- Pay attention to what you are comfortable naming, as well as what you are inclined to ignore in a client's story.
- Hold space for what the client believes is most important about what they have shared and let the client lead where the discussion goes from there.

### Developmental Skill 3: Navigating the Flow

Throughout any coaching relationship, the coach and coachee are on a journey together – one that is nonlinear, emergent, and organic. Similarly, navigating the flow of the Fifth Domain requires periodically checking in on social-group identity differences between coach and coachee. The coach must be courageous enough to attend to any group-level power dynamics that may emerge and follow up on social-identity group cues that present. One of the most challenging aspects of navigating the Fifth Domain is being vulnerable when naming what is noticed. Coaches will not always *resonate* with what a client is sharing and may make mistakes. In fact, if the coach is

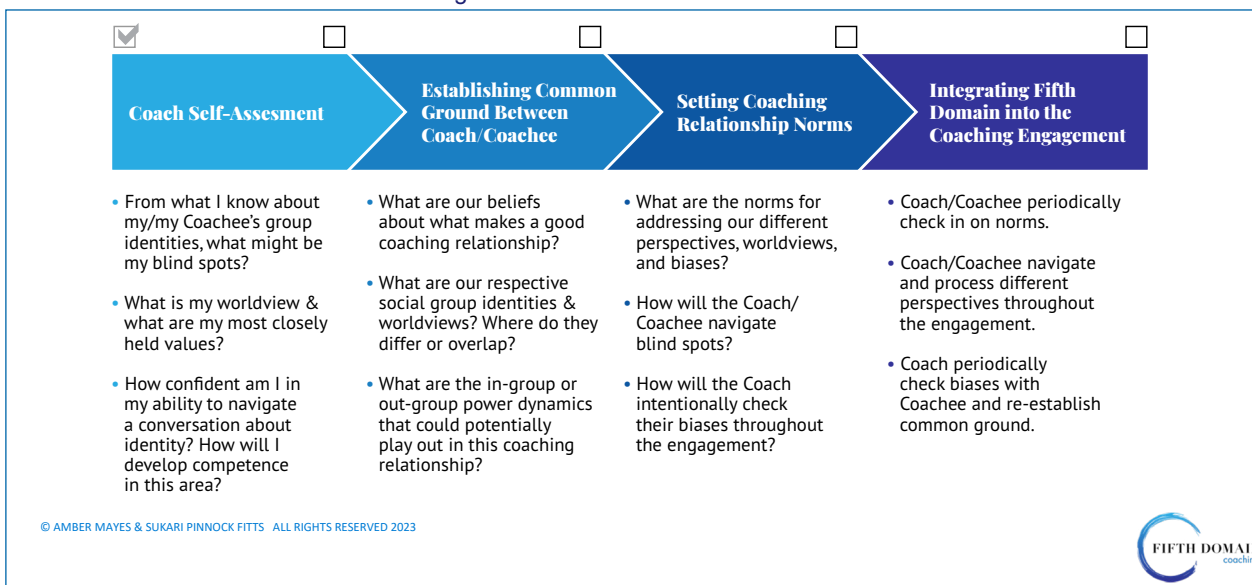
effectively exploring issues of social power and group identity, missteps should be expected and can be seen as opportunities to strengthen the relationship with a client. Consider the coach who, upon hearing their client has hosted a Christmas party for the members of their department, inadvertently assumes that they identify as Christian. This mistake, if the coach effectively takes responsibility for their impact, may open a new pathway of discovery about how the client feels that they must hide their Muslim identity as a leader in a Christian-centered culture. Many coaches we have worked with do not explore the Fifth Domain for fear of saying the wrong thing and tarnishing their professional image. Expressing vulnerability is one of the most important areas for coaches to embrace if they are to navigate the Fifth Domain of Coaching successfully. As coaches we ask our clients to be vulnerable...and we must be willing to do the same.

### Tips for Navigating the Flow

- Lean into your vulnerability and submerge your ego – use *all of who you are* to make contact with the client.
- Listen for the word, phrase or sentence in the client's story that hits you in your heart space and creates a feeling of resonance with the client.
- Pay attention to where resistance occurs in the discussion – either within you or within the client – and be curious about what that resistance might indicate.

The Flow of the Fifth Domain is a nonlinear, process-oriented coaching model. For those who gravitate toward a concrete set of guidelines, we created a checklist (Figure 3) to help coaches think through the essential aspects of navigating the Fifth Domain with their clients. The Fifth Domain Flow and Checklist can be found on the office walls of many of the coaches we have trained. Posting these handouts serves as a reminder to *widen their aperture* and integrate Fifth Domain competencies into their coaching practice.

Figure 3: The Fifth Domain Checklist



## An Integrative Approach to Coach Training Using a Fifth Domain Lens

In 2016, and again in 2019, we used an online survey tool to question about 200 practicing coaches about their formal coach-training. Over 50% of respondents said there was no DEIA/B-specific training in their respective programs or that they were not sure if such content was included in their training. Of those who did receive DEIA/B-specific training, 75% said it was insufficient to develop the skills necessary to coach those who had different social-group identities from their own (Mayes and Pinnock, 2020). These findings mirror what we have found in our informal conversations over the years with coaches certified by the International Coaching Federation (ICF).<sup>10</sup> We developed the Fifth Domain to be an integrative coaching model meant to overlay the already existing coach competencies as defined by the ICF. Educators wishing to address the existing gap in their training curriculum would be wise to consider the following:

- **Introducing a Fifth Domain module.** Offering a module relating to context, social-group identities and social-power dynamics is something trainers can do immediately to prepare coaches more fully to practice in settings that are growing less homogeneous each day. Such education should be theoretically grounded and experiential in nature. This will allow coaches to practice the self-development skills necessary to navigate social-identity differences successfully in their coaching relationships. Presenting an additional coaching domain – the Fifth Domain – will encourage coaches to ignore politeness protocols and, instead, lean into issues that may be emotionally charged. Accordingly, such modules should be facilitated by trainers who have extensive education and experience developing others around issues related to social-group identities and social-power dynamics.
- **Raising Fifth Domain awareness and skill levels among faculty in their programs.** Most coach-training programs are highly experiential and ask coaches to practice new skills with vulnerability. As the coaching marketplace becomes more globally diverse, trainers must teach the competencies needed to satisfy a multicultural, diverse classroom. In this regard, they must be equipped to meet their students where they are...not where they, the lecturers, are. The inability of trainers to create a classroom setting that effectively teaches would-be and/or experienced coaches how to navigate social-identity differences will find themselves *doing more harm than good*. This is especially true for premier coach-training programs seeking to differentiate themselves in a swiftly changing educational marketplace.
- **Interrogate existing coach training curriculum using a Fifth Domain lens.** Many designers of existing training programs have never considered DEIA/B, social-group identity and social-power dynamics when building their curricula. In addition

to adding a Fifth Domain-specific module to their programs, trainers should consider partnering with skilled DEIA/B consultants to review existing educational modules and curricula, to ensure that accessibility, inclusivity, equitability, and culturally sensitive content are included.

- **Conduct an annual review of recent coaching practice, theories, and models.** Trainers have a responsibility to keep up with the many ways in which our field, and the market for our services, are evolving. In preparing to write this series of articles, we found a plethora of books, journal articles, social-media posts, podcasts and industry reports devoted to the evolution of the coaching profession.

## Summary

The coaching profession is at a pivotal point in its evolution. The inability of any coach to serve a client effectively in their *wholeness*, whatever their mix of social-group identities, poses a competency dilemma for our field. The Fifth Domain coaching model represents a dramatic addition to the knowledge and competencies of coaching – no matter where in the world the coach happens to practice. The model was created to support the field by closing an educational gap that has existed in our field since the inception of *formal coach training* (which the literature recognizes as being Eurocentric and Western focused) and subsequent coach certification. The Fifth Domain coaching model is a non-Western, non-US-centric, non-corporate addition to the broad body of coaching literature. As such, the model provides a non-political framework by which coaches can expand their capacity for noticing by “deliberately viewing things from different perspectives and with empathy” (Rainey and Jones, p.70).

As coach scholar-practitioners, we have now spent several years exploring the effectiveness of coaching interventions to improve the lives of *every client* we are called to support. We have worked our way through our own Cycle of Experience by first *sensing* what was missing from formal coach training. Then, having our *awareness* sharpened by the survey data we collected from coaches in 2016 and 2019, we confirmed our suspicions of a general lack of competence and confidence in coaching practice as it relates to the exploration of social-group identity and power dynamics. In choosing to reflect on the social-cultural aspects of the coaching partnership, we have theorized that a largely unexplored coaching domain exists for probing the client’s “contextual and relational knowledge, rather than pursuing dichotomous thinking”. (Rainey and Jones. 71). What we have learned through this exploration is that coaches often *don’t know what they don’t know* when it comes to issues relating to social-group power dynamics and the importance of identity and context in the coaching relationship. With this series of articles, we close a Cycle of Experience for



ourselves and can now withdraw from the question of *why* the Fifth Domain is so often unexamined in the coaching relationship. We have attempted to shine a light on our profession in the hope of strengthening coaching's offer to the world. In this regard, we join Roche and Passmore (2023) in asking readers to heed this "call to action" and consider the ways in which a coach's worldview and past coaching practices may be impacting the personal, interpersonal, social, and organizational dynamics present in every coaching relationship.

In conclusion, now that *we know better*, the time has come for the coaching profession to *do better*.

June 2024

## BIOGRAPHIES

### AMBER L. MAYES

Amber is an African American and Greek, Gen X, heterosexual, cis woman. She grew up middle class in the Boston area in a racially diverse working-class neighborhood. Raised in a multicultural household by an African American father from Georgia and a Greek immigrant mother, she developed an early passion for helping people communicate across differences. In the past 23 years Amber has developed a global leadership coaching and organization consulting practice that integrates issues of diversity, equity, and inclusion. She is based in Northern California and is a proud auntie of the best 10-year-old on the planet!

### SUKARI PINNOCK-FITTS

Sukari is a cisgender woman and a member of the Black Diaspora. She is a heterosexual Baby Boomer, living with a hidden disability and some degree of socio-economic privilege as a U.S. National. She has no religious affiliation, believing strongly that the "Universe Provides." Sukari is the daughter of a Jamaican immigrant father and South Carolinian mother, and was raised with one sibling in a working-class, multi-racial neighborhood in Los Angeles, California. Now residing in Northern Virginia – on the historic and stolen lands of the Nakachanct – Sukari has been supporting leaders in both the U.S. and abroad for over 20 years.

### Notes

1. An opening that admits light.
2. Social Identity Theory, developed by Tajfel and Turner in 1979, posits that individuals derive aspects of their self-concept from their membership in social groups. The theory seeks to explain the dynamics of social group identities, in-group/out-group power relations, bias, prejudice, and marginalization.
3. Using a lens of social-group identity in the coaching profession is an issue that has received a lot of attention in Canada and the United States; however, our experience tells us that women, ethnic minorities, migrants, and those with differing religious beliefs, physical or cognitive abilities, and sexual orientation, are among the identity groups that all coaches -- no matter where in the world they practice -- must be able to see.
4. The term 'Tracking' was coined by Delyte Frost, as part of the body of Diversity Management work being championed at the time by Elsie Y. Cross Associates Inc. in the late 1980's and early 1990's.
5. The Cycle of Experience is a conceptual tool core to Gestalt organization development theory. The model shows how humans ideally move from gathering and attending to sensory information; to awareness of a need to do something; to mobilizing energy to take action that achieves satisfaction by *making contact* with another; and, finally, to moving to a resolution, and a withdrawal of energy and focus.
6. The Fifth Domain Competency Assessment (Amber Mayes and Sukari Pinnock Fitts, 2020) is an assessment tool used to help professional coaches raise their awareness of opportunities for Fifth Domain skill development.
7. 'Masking' or 'covering', is a strategy through which those with marginalized identities seek to manage or downplay their differences. This often occurs when they do not feel they can, or will, be received in the fullness of their being and character.
8. Phenomenology is the study of the development of human consciousness and self-awareness as a preface to or a part of philosophy. In short, it is the philosophy of experience.
9. Based on the work of Carl Jung, the 'shadow self' in Gestalt psychology refers to those aspects of Self that we repress, keep secret or hide from ourselves and/or others.
10. The International Coach Federation (ICF) is a non-profit, global organization dedicated to the field of professional coaching. ICF is recognized as the largest accrediting and credentialing body for coach training programs and coaches.