

The Effectiveness of Coaching for Tribal Messiahs

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Malaysian members with Professor Gil

The greatest difference between coaching conversation and regular conversation is that coaching conversation is not self-centered but is a conversational method that gives help and is for the sake of the other. This is something that tribal messiahs, who are following True Parents' teachings, must explore. Tribal messiah leadership, when it comes to relationships and communication, should not be self-centered but should be leadership that exists for the sake of the other. With this premise, you can say that coaching is a highly suitable conversational method for tribal messiahs. Therefore, so that we gain a better understanding of coaching, let us examine the differences between coaching and similar forms of counseling -- mentoring, teaching and consulting. Then let us see what changes coaching can produce in those that practice it.

Coaching versus counseling

In general, counseling is the concept of treating people who are unhealthy psychologically. It is one of the methods used for psychotherapy. Therefore, it is necessary for the clients to remember past events, and from there search for the cause of their pain. The essence of counseling is achieving through their past in order to find these problem areas.

Therefore, the counselor, more than the clients, is in the dominant position, leading the process, asking questions and searching for the problem areas.

The coaching approach differs from that. Whereas in counseling, you may see the counselor as being in the dominant position in treating clients' problems, in coaching, the clients are the ones that take the dominant position in solving their own problems. The coach is only there to guide them through that process, and in contrast to counseling, the clients themselves are the dominant force in solving problems.

Different orientation

Another difference between coaching and counseling is that when conversing with the coaching approach, the conversation is future-oriented. During the process of conversation in coaching, unlike counseling, past problems do not arise in the discussion. Rather than pulling out incidents from the past, as much as possible coaching helps clients achieve what they want in the future. If coaching is future-oriented, you could say counseling is past-oriented. In coaching, the process of closing the gap between where a client is now, and where the client wants to be is important. For example, a counselor might ask, Did this problem or something similar ever occur in the past? or Is there something from your childhood that you absolutely cannot forget?

However, in coaching they ask, What is something you are looking forward to? or If something that you would never forget were to happen, what might that be? In this way, more than being past-oriented coaching is future-oriented, and its topics of discussion cover more uplifting subjects than unfavorable ones.

When you look at this for the tribal messiah activities, if you meet single person or a person with a family that is in a dire situation and is in need of treatment, counseling can take on that work. For the recovery and growth of a healed member, though, coaching fits that role. Coaching contributes to healthy people

achieving the goals they want. Therefore, in order to be healthy, vibrant tribal messiahs, coaching is effective.

Consulting versus coaching

Consultants usually receive a problem and then exert effort to diagnose it in order to find a means of resolution. For a given problem, consultants offer or give alternatives or solutions, provide answers. They focus on the achieving the goal they had been given. Their purpose is to concentrate on accomplishing the "what." This comes mostly from a consultant's experience or knowledge. Though relying on reference material, generally the dominant factor in solving these problems is the consultant. On the contrary, coaching focuses more on the "who" than on the job. The difference between coaching and consulting is that in order for clients to achieve what they want, coaching promotes self-change. In other words, coaches support clients so the clients can discover the solution to their problems themselves. The coaches then guide the solving process so that clients can put the solutions they discovered into practice. The purpose of coaching is for the client to develop that ability. Therefore coaching is a mutual process and is centered on the person that is working for it.

For example, let us imagine that a church is receiving consultation on how to develop their church. After the church has explained the type of church they wish to be, they would make a plan, and follow through by doing whatever the consultant proposes. The consultant has accumulated many reference materials and information from past consulting. The consultant provides information or proposes methods for the development of the church, and then the church members follow the consultant's proposal as a guide.

Coaching requires a different approach. In coaching, the opportunity to coach is offered first to the leaders or members inside the church. A coach helps them achieve what they want and guides them to find what they themselves have to do for the development of the church. Then the pastors or the core leaders and the members who will carry out the work divide into groups to lead that development. For members that must become thriving tribal messiahs, through coaching from within the church, they receive help in accomplishing the goal themselves as tribal messiahs.



Cambodian members with Professor Gil

Mentoring versus coaching

Coaching and mentoring are similar. Nevertheless, a difference exists. Mentoring requires the relationship of mentor and mentee, which it is mostly a hierarchical relationship. This characteristic of mentoring results in the mentee trying to resemble the mentor. The mentor takes the experiences they have had and with that model strongly influences the mentee. Accordingly, deep personal involvement is at work.

In coaching, however, the relationship between the coach and the client does not derive from the coach's experience and the coach is not a model. In addition, the coach's personal involvement is less prominent than the sense that the client and coach are partners going forward together in an equal partnership. Clients take responsibility for the decisions they make, and the coach aids them so they can develop their own unique identities. Though the characteristic of a coach can be a factor in a strong sense of trust developing in a client as they carry out their work, the coach does not interfere or influence the client's actions. Mentors mentor using their various life experiences and skills. However, it is possible for coaches to coach even if they are ignorant about some aspects of what the client is doing.

Unificationist mentors

Let's look at an example of mentoring in the church. A senior church member usually is the mentor.

Through their experiences in ministry, education in faith, testimonies, and use of True Parents' speeches, they are able to mentor younger members. An older student is likewise capable of mentoring younger students about their career paths or about faith, through the older student's own experiences of reaching his or her goals.

However, coaching is not like that. It is even possible for someone with no church experience to coach if they know coaching techniques. If a leader with abundant tribal messiah experience coaches as if she were a mentor, it is possible for her to be a mentor coach. It is also possible to coach without having any tribal messiah experience. Therefore, in order to be successful as tribal messiahs, we need to cultivate coaches in the church who are exclusively responsible for coaching. Raising professional coaches will be a great help in expanding tribal messiahs.



Teaching versus coaching

Teaching, as the name implies, involves imparting technical knowledge. Generally, in teaching the student does not know something and the teacher unilaterally passes on their knowledge. Teachers and professors use this method.

However, coaches do not teach. The philosophical position of a coach is that clients have all the answers in themselves. This is position that the traditional coaching method starts from. Therefore, the approach is completely different. During the coaching method training, trainers often say, "Don't teach, coach" to remind the coaches to guard against trying to teach what they know.

Hence the process of learning how to coach is difficult for those with teaching habits, because generally leaders who have taught or trained people, unconsciously have the habit of teaching their own knowledge or speaking from their own experiences. Of course, teaching the answer to someone who does not know it is a quick way to find the solution. However, an answer learned through teaching is not the students' own, so there is difficulty for them in achieving it.

However, a great coach, during the process of coaching will guide clients to find the hidden answer inside of them, and help clients become people that can guide themselves to a creative and developed future. Through this, more than with teaching, the client becomes more dynamic and productive, because the client learns the skill of coaching.

Let us look at an example in the Divine Principle. Divine Principle lecturers, namely those who teach, become more expert the more they teach. However, there is no guarantee that those who listen to the lectures become experts. What would happen if you used the coaching style in teaching the Divine Principle one on one? If this is successful, more than just listening to the lectures, our guests will reach the stage where they can go and coach others in the Divine Principle. Their understanding of the Divine Principle also becomes much deeper, and it is certain that Divine Principle coaching will multiply.

For Divine Principle lectures presented in the teaching style, the lectures are restricted to the time and place of they occur. However, Divine Principle education given in the one-on-one coaching style does not have restrictions of time and place, and a great opportunity exists for it to endlessly multiply.

General experiences

Tribal messiahs are those who embody the three great subject principles. We must embody the principles

of a true parent, true teacher and true owner. Teaching is unable to achieve this. In order to become the true parent, true teacher and true owner, we must go beyond teaching, develop self-realization regarding our responsibilities and embody the three great subject principles. The coaching style is far more effective than teaching at this. Coaching is far more effective and a more developed communication tool especially for Hoon Dok Hae, Hoon Dok family church, and for leading small groups.

The Tribal Messiah Leader School set up three stages called the process of becoming true owners; the students practice coaching leadership for ten weeks. This is to multiply and foster the leadership among tribal messiahs, who must live for the sake of others. Using this process in Korea and Japan with pastors and members has proven highly effective. Through this, many testimonies emerged of how members themselves and their families received healing. Other members, through coaching, not only could heal problems in their family but became the coach for their church. Around sixty Japanese missionaries, mostly those in bi-cultural families, became expert coaches. They are now working as tribal messiahs in Korea. We also receive reports about good results of coaching when used as a witnessing tool. Below are a few cases in which coaching has been a help in a family or personally.



Personal testimonies

I had received a "model member" award. Even now, I teach Sunday school. I also go to Chung Pyung often and completed reading a hundred of 'True Parents' speeches. I attended Wednesday service with my children and played sports or exercised with them and worked hard to be a good father. However, due to conflicts with my older son, our relationship had reached the point where we were almost cutting ties as parent and child. I had pressured my family and children, who did not have the same level of faith as I did, about their faith. At this point, I learned about coaching and realized that my life of faith centered on myself and one-sided love was (contrary to my expectation) a burden and source of stress on my children. Through coaching, I have recovered my relationship with my family. However, whenever I feel that the aftereffects of my previous actions are great, I wish I had learned about coaching earlier. -- An Ilsan church member

Healing

I am using a coaching conversational style when I speak with a terminal cancer patient in the long-term hospital who cannot eat food due to the cancer blocking his small intestines. However, compared to before, the patient has gotten much better. When I say, "gotten better," I do not mean he is better because the cancer is gone but because this terminally ill patient has been released from the mental fear of death. From now on, it is up to the doctors at the hospital, but through using the coaching conversational style, I can tell that he is recovering each day. When I look at this I wonder, Is this real? Is it possible to heal a terminally ill cancer patient through coaching style conversations? I am carefully investigating the possibility of healing through coaching here at the hospital with terminally ill patients. The head of the hospital has also asked me to use coaching conversation with the other patients. -- A Gyeongyang Church Member

Self-coaching

At that time, for the first time, I met "another me" that was inside of me. I was crying out in a dark place. I couldn't move because of heavy chains. I was bleeding, and my heart felt as if I were about to die. I realized that I had not treated myself as precious or valuable. Remorse about how I had treated myself filled my being. As the guilt in my heart toward God overflowed, I could not stop my tears. I realized that I had to start with treating this "other me" inside of myself as precious and with love. I realized how

important self-coaching was. It allowed me to meet our Heavenly Parent's original mind inside myself. After time passed and my heart settled, I watched a video called "Purification of Heart" [Professor Gil's lecture] and realized that the "other self" I had met during the workshop had been Heavenly Parent. The person that had been crying, bleeding, calling out my name and asking for help, that person had been Heavenly Parent crying out from within my heart. When I realized this, I cried again and felt so remorseful. Heavenly Parent I am sorry. I am sorry. Please forgive me. Please forgive me, who has mistreated you until this point. Thank you so much for not running away from my heart and fighting with your life against Satan to protect me. I am so happy because you dwell within me. That was what I said after watching that video. All of a sudden, I felt warm as if someone were embracing me. Just as the professor had said in the video, I am now confident that Heavenly Parent absolutely dwells within me. -- A Sun Moon University student



Coaching's effects

Many more cases exist of how coaching has worked in people's lives. Some from members whose lives used to revolve around taking orders and thinking centered on themselves, but their lives have now changed. They have changed through this process of becoming tribal messiahs by coaching oneself, coaching others and living for the sake of others.