

Coaching and Mentoring and the Issue of Intent:

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Introducing the Issue of Intent

In the course of the Leadership and Organizational Development work done at Schuitema over the last 20 years it has become very apparent that the key variable that one has to come to grips with in the case of both mentoring and coaching is the issue of intent. This is because the issue of intent is the key variable that sits behind effective coaching and mentoring as far as the coach and mentor are concerned, as well as being the primary factor at issue with the mentee in a mentoring relationship. Let us first examine how the issue of intent plays out from the coaches' point of view.

One has to assume that in the case of both mentoring and coaching the purpose has to be the growth of the coached or mentee. We have two small examples that indicate what this implies. Examine the following two scenarios and consider which one of the two has as its purpose the growth of the coached: Assume Patti has two subordinates, one called Joe and the other called Fred, and assume that Patti is very knowledgeable in a task that both Joe and Fred need to do because she did that job in 1995 and let us assume that she did it very well.

In the Joe case Patti walks up to him and says: 'Joe, in 1995 I did the thing that you have to do now and what I did worked. Don't argue with me Joe, do what I did.'

In the Fred case Patti says 'Fred, in 1995 I did the thing that you have to do now and what I did worked. It may be helpful to you, take a look at it.'

Clearly, one would intuitively feel that the Fred example was a coaching experience, while the Joe example was not. The question is what really is the difference between these two interactions? In the first instance there is clearly a difference in who is making the decision about what is being done. In the Joe case, Patti is making the decision, whereas in the Fred case Fred feels that he is making the decision.

This therefore seems to imply that one of the ways of distinguishing between the two interactions is how autocratic or democratic the interaction is. In the Joe case the engagement is autocratic and compulsive, whereas in the Fred interaction Patti's behavior is more democratic or persuasive. However, this distinction does not cut deep enough for us to really discern the difference between the two engagements. In order to really fathom the difference one has to separate means and ends, and put into those two categories either the person who is being coached or the job that is being done and the result that is being achieved.

In the Joe case, Patti's intention is clearly to get a job done and Joe, the person is the means to that end. She is using Joe to achieve some sort of result or outcome. If we assume that in the Fred case Patti means what she says, in other words, her intent is consistent with what is coming out of her mouth, it becomes immediately apparent that there may be a very different outcome from what Patti achieved in 1995. It may be better, but it could also be a catastrophe.

What therefore becomes apparent is that her intention here is not to get the job done, since this could be a disaster. Her intention is to teach Fred something and she uses the job that he is doing as the opportunity to teach him something.

Person	Means	Ends	Intent
Joe	Person	Task	Take
Fred	Task	Person	Give
	Person?	Task?	

In short, in the Joe interaction she is using the person as her means to get a job done, and in the Fred interaction she is using the job as her means whereby she is teaching the person something. This inversion of means and ends enables us therefore to discern the real difference here, which

becomes apparent when we consider who is experienced as the beneficiary of the interaction. Clearly, from Joe's point of view he experiences that Patti is the beneficiary of the interaction. He therefore thinks she is trying to get or take something from him. Fred, on the other hand, experiences himself as the beneficiary of the interaction. He experiences that Patti is giving him something.

This means that the difference between these two interactions is significantly more than who is making the decision or how autocratic or democratic the behavior is seen to be. The difference lies in who is experienced as the beneficiary of the interaction, the coach or the coached. Imagine a coach of a team having announcing to the team at their first meeting that his job or purpose is to get the game played and to produce the result, and that he was going to use the players as his means to achieve that end. This coach would clearly very quickly be in very hot water with a rather disgruntled players looking for a different team.

The reason for this would be that in doing so the coach has completely missed the point of what his role is. He is not there to produce a result; the players are there to do that. His role is to coach the player. However, this does not imply that the coach there dismisses as irrelevant the game that is being played or the result that is being achieved. Both of these variables are very important to him, but they are the means that he employs to coach the players. He goes to the game on Saturday, he looks at what is going on the scoreboard, not because these things are his job, they are the means for him to do his job, which is to coach the players on Saturday.

This means to say that the coach quite literally uses the task or the result as his means to enable the player. His deliverable in coaching the player is a change in the competency of the player and he uses the game and the result to that end. Strangely, when the coach gets this right he is given license by the players to be as tough and as autocratic as he needs to be. The best coaches are rarely pleasant and affable people. More often than not they are very tough task masters. However, the question to ask here is who is the beneficiary of this toughness, the coach or the player? Clearly, it is the player. The key variable that is at issue as far as the coach is concerned is therefore not how autocratic or democratic his behavior is. It is whether his intent is to get something out of the player or to give the player something.

This suggests that the primary variable that sits at the root of being either a coach or a mentor is the issue of intent. When the coach or mentor's primary objective is to get something out of the coached or mentee the relationship will fail. When the coach or the mentor is primarily in the relationship to serve enable and empower the mentee or coached, the relationship succeeds.

Coaching, Mentoring and Empowerment

At Schuitema we have developed simple model of what empowerment means based on the folk wisdom that if you give a person a fish you feed him for a day but when you teach the person to fish you enable them to feed themselves for a lifetime. Should one take this rule of thumb seriously the following becomes apparent:

In the first place enabling the person to fish means giving them things, such as a hook, a line, a sinker, some bait, a license to fish, access to water where fish are and so on. We have come to refer to this as providing the *means* to do what is required.

Further to this one then has to teach the person what to do with all this stuff, how to tie a hook, how to bait it where to look for fish, what to do with them once they are caught and so on. It is also important to help the person to see the purpose of doing this, so that they see that this will help them to feed themselves for the rest of their lives. We have come to refer to this second issue as the issue of *ability*. Ability is concerned with how the job should be done and why the job should be done.

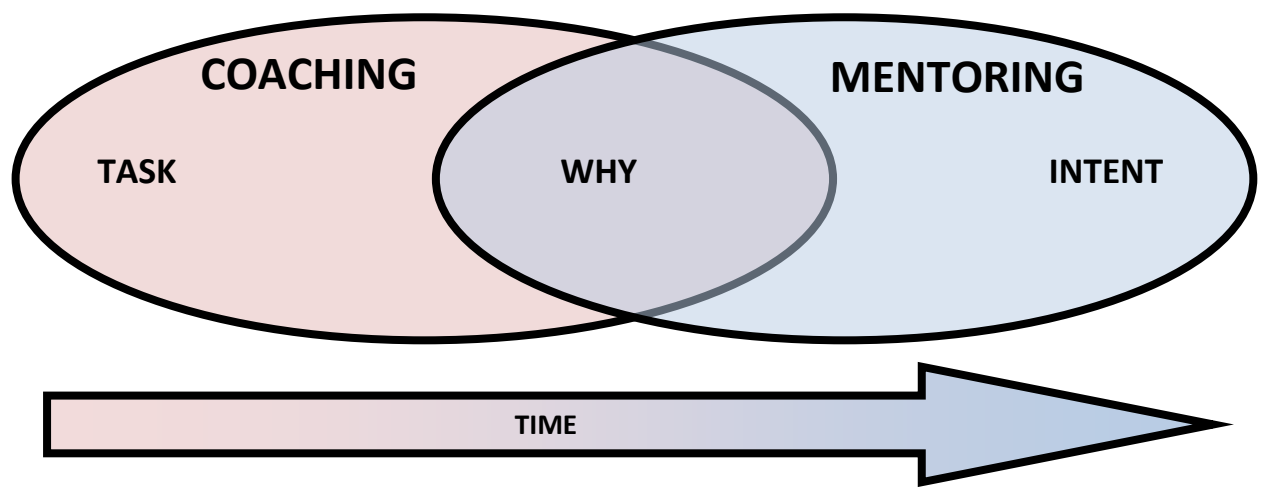
However, that these two variables are not adequate becomes apparent when one considers the following: assume that you are empowering someone to fish and you give them all the means they could conceivably require to do this and all the possible ability they could require to do this. Then you announce to this person that you have a freezer full of fish and should they not catch a fish you would gladly give them one from your freezer. The question is, have you empowered this person and clearly you have not. This means that you have not fully empowered the person until you have developed the bloody mindedness to tell the person, once you have given them the means and the ability to do what is required of them, 'If you don't catch fish after this, starve!' we call this last variable the problem of *accountability*.

Clearly, in the context of a coaching or mentoring relationship the question of accountability does not necessarily have the same significance as what it would have in the context of a reporting relationship. It is not possible for the coach or mentor to hold someone accountable in the same way that a boss at work could. However, it is possible for the coach or mentor to censure someone if they are just unwilling to act consistently with what is being coached, or indeed the coach or mentor could refuse to have anything to do with the coached or mentee at all. Fundamentally, though, a mentor is particularly interested in the degree to which the mentee accepts accountability for the situation that they are in, whereas the coach's focus is more on the persons capacity in how the task gets done.

This suggests that empowering a person means to give a person the means to do what is required of them, to make them able to do what is required of them and to hold them accountable. It is this variable of accountability that speaks directly to the will or the intent of the person. Of the 3 variables that encapsulate the issue of empowerment, coaching speaks fundamentally to the issue of the ability, whereas mentoring is more concerned with the issue of intent.

At the cusp between the issues of ability and accountability is the problem of the why or the intent of the task being done. It is possible to deliver content in a teaching type engagement that would make the intent or the why of something clear to a person, and in this sense understanding the why is really an ability issue. On the other hand, understanding the why is really a necessary condition for the coached to accept accountability for what they are being coached in. If we reexamine the difference between the Joe and the Fred interactions, it is clear that in the Joe case Patti owns the why and therefore the accountability for the outcome, whereas in the Fred case Joe owns the why and accountability for the outcome.

In my experience most coaching/ mentoring engagements start as coaching type conversations. The issues that are dealt with are very pragmatic, with the focus being very often behavioral or task related issues that are of immediate benefit and concern to the coached. Over time, however, the character of these conversations tends to migrate from coaching to mentoring kinds of engagements.



This migration is normally heralded by an enquiry into the issue of the intent of a task.

The Benevolent Intent of the Task

The best way of describing the issue of the benevolent intent of a task is by way of example. Let's assume Krishna is the General Manager of a GSK plant in Sydney which produces a wonder drug for aids. This is the magic bullet for this dreaded disease. It is referred to as the Lazarus drug because one pill dropped into the mouth of a comatose patient dying of aids and they are instantly revived. Further to this, all you ever need do is take one of these drugs and you will never get the disease, no matter how promiscuous and risky you sexual behavior is.

Let us assume that Krishna is of the view that the employees in the factory are very disengaged and uncommitted, and he decides to call a meeting in the staff canteen in order to give them a pep talk. At meeting he says words to the effect of the following:

'Please work very hard at making these drugs because if you do you will help to make a shareholder on the London Stock Exchange very wealthy.'

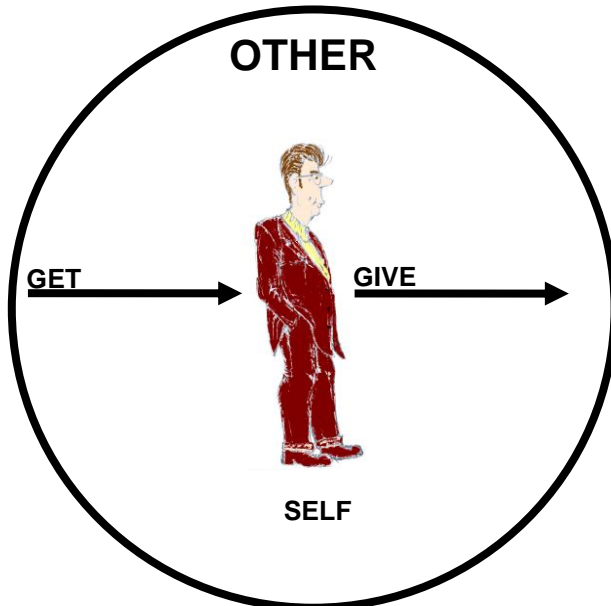
I am convinced that within minutes Bruce the janitor will be plotting with the shop steward and Sheila the machine operator on machine x45 will be spitting in the mix. The reason for this is that these people will feel that were being taken from.

However, let us assume that Krishna is not as silly as this. In fact, he has a completely different idea of how to deal with the issue of the lack of commitment of his people. He still calls a meeting but at the meeting he says:

'Please work very hard at making these drugs because if you do you will save millions of lives all around the world.'

Clearly, both Bruce and Sheila would be far more engaged, as anyone would under similar circumstances. The question is: what is the difference between the two engagements? Clearly, while the first engagement left Bruce and Sheila feeling taken from, the second engagement makes them feel like they are giving something. It phrases the task in such a way that it is seen to be noble. That is refers to an order of reality which is bigger than the individual's self interest and which is worthy going the extra mile for.

We refer to this skill of being able to phrase the intent of a task in such a way that it creates the condition where people act for reasons that are bigger than themselves as the skill of phrasing



the benevolent intent of the task. A benevolent intent allows someone to act for reasons that are bigger than their self interest, therefore to give more than what they get. This also suggests that the cultivation of the will is a very specific issue: it is concerned with cultivating the possibility for people to act for reasons that are higher than their self-interest. People's will becomes disengaged based in the degree to which they are here to get and becomes engaged based on the degree to which they are here to give.

The reason for this is that when one focuses on what one wants to get from the other, the other's ability to withhold what

the self wants gives the other power over the self. You have no power over what you get because what you get ways sits directly in the hands of the other. On the other hand, when the self gives attention to what the self is giving or contributing the self now gives attention to what the self has power over, which means the self becomes powerful.

This means that when you give someone a reason to act for something bigger than their own interests you empower that person. Going back to our example of the GSK factory in Sydney, If Krishna refers to the interests of the shareholders he is disabling the will of Bruce and Sheila because he creates the conditions where they feel taken from and therefore want to take back. Similarly, although not quite as aggressively, if Krishna sold the idea of working hard at making the drugs because they would secure their jobs or personally earn a lot of money he is again focusing Bruce and Sheila on what they are getting. This is again focusing the will on things that the other has power over and therefore, over time disables the will of the self. It is only in the last instance, when Krishna refers to a noble and worthy cause which is demonstrably bigger than any one's self interest that he creates the conditions that make it possible for Bruce and Sheila to give attention to what they are contributing and therefore enables their will.

This suggests that when you give someone a reason to act for things that are bigger than their own interests you are doing more than just making the person able to do what is required of them, you make it possible for the person to engage their will. In other words, over time, the coaching conversation necessarily has to explore the issues of the why, and on so doing the answers that coach gives are only truly satisfying and empowering when the phrase a benevolent intent to the task. In this sense the coaching engagement borders on the mentoring engagement because it is about cultivating the will or intent to give or serve.

Mentoring

A mentoring relationship is concerned with more than the development of the skill of the mentee, it is concerned with the maturation and personal excellence of the mentee. Since this is the case it is useful at this point to examine how the will or intent matures. In the first instance it is true that maturation is a process, and like all processes it implies that it is a move of increments between a beginning and end. In the case of the maturation of a person, we call the beginning birth and the end death.

Viewed from this point of view, it is axiomatically true that at birth the infant has had nothing yet. Whatever it is going to get it will still get. At birth the infant is here to get in the most unconditional sense of the word. At death one gets nothing, one gives everything unconditionally. However, there is a logical challenge to this insight, since one can also say that at death one does not give everything unconditionally it gets taken away unconditionally.

This requires us to examine the difference between having everything taken from you unconditionally and giving everything unconditionally. Afia has 10000 Rupees stolen from her and Miriam gives a struggling neighbour who is about to lose his house 10000 Rupees. What is the difference? Clearly, the difference does not lie in the 10000 Rupees; it sits in the will or the intent Afia and Miriam. Afia did not intend to give, which means she experienced that she was taken from. On the other hand, Miriam intended to give which means this was then her experience.

If we assumed that the lost of the 10000 Rupees, like death, is absolutely predictable, then it becomes apparent that Miriam's experience of the loss of the money is the successful experience and Afia's experience is negating, depressing and unsuccessful. When we die we

have no choice about losing everything, the only thing we have a choice about is whether we hand over in good grace or resist and therefore have everything taken from us. To succeed at the process of maturation is therefore to succeed in developing the capacity to give unconditionally. The mentor's task is precisely this issue: developing the mentee's propensity to serve unconditionally.

The process of the maturation of intent goes through clearly define epochs as one matures, and in so far as this maturation is the key deliverable in the mentoring relationship, it is very important for the mentor to understand how this development takes place. At Schuitema we have developed a number of complementary views on this process, but the most useful in the context of mentoring is a model that we have come to refer to as the four concerns.

THE FOUR CONCERNS	
<p>1ST CONCERN: GREED</p> <p>I am here to get.</p> <p>Infancy to toddler</p>	<p>I</p> <p>M</p> <p>A</p> <p>T</p> <p>U</p> <p>R</p> <p>E</p> <p>M</p> <p>A</p> <p>T</p> <p>U</p> <p>R</p> <p>E</p>
<p>2ND CONCERN: FEAR</p> <p>I give to get.</p> <p>Toddler to adolescent</p>	
<p>3RD CONCERN: GENEROSITY</p> <p>I get to give.</p> <p>Young adult to householder</p>	
<p>4TH CONCERN: COURAGE</p> <p>I am here to give.</p> <p>Post midlife crises to death</p>	

THE FOUR CONCERNS

As with all of these models that we have developed, the Four Concerns are based on the insight that like the process of the move from birth to death is an incremental process, so too the process of the maturation of intent is an incremental process. If we used a metaphor of shade to describe this incremental process and we likened unconditionally being here to get as absolute dark and unconditionally being here to give as absolute light, then what the process of maturation represents is an incremental process of the gradual lightening of the shade. What this suggests is that as we mature there is a change in the proportion of the mix of our intent from more self focused in the beginning to more other focused in the end. This suggests that one can delineate four broad types of shade in this process. In so far as the mentor's

project should be the maturation of the mentee, it is important to some insight into each of these stages, and what facilitation the mentor could offer to progress the mentee along these stages.

FIRST CONCERN: I am Here to Get

Because mentoring relationships are unlikely to deal with infants, I will provide a cursory overview of the 1st Concern: In my experience infants seem fundamentally concerned with physical comfort. They seem to have very little concern for the other at all. There is so little difference between stimulus and response that infants inhabit a world where there is very little distinction between self and other. When they are hungry they shout till they are fed, when they

have a cramp they shout till they are burped, when they are soiled they shout until they are cleaned. There is a single strategy to all things: the shout.

There is no necessity to engage a complex strategy to pursue satisfaction. It is as if happiness is tied to the other side of the voice, and the voice commands reasonably immediate gratification of whatever the physical requirement is at the time. However, at some point the young child recognizes two related insights: the self and the other are disconnected and, horror upon horror, the other has the power to withhold the good auspices of the self.

At this point it becomes apparent that shouting is not good enough, you have to be nice to them to get something out of them. You have to give to get. Out of the squalling infant to toddle a charming little girl is born!

2nd Concern: I Give to Get

Young children are rarely truly rebellious. They are charming and seek the approval of adults all the time. They have come to realize that if you tantrum every time you want something the adults in your world are likely to start resisting you. You cannot scream if you don't get what you want from them now. You have to be nice to them now to get something out of them tomorrow. The key strategy of pre-teen children is therefore appeasement. The dictum seems to be that you can get from you what you want when you get them to like you.

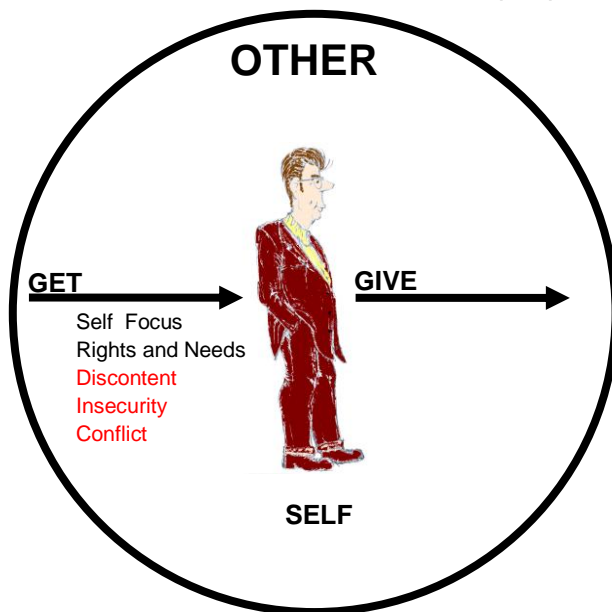
This seemed to be the key strategy engaged by my children up until the day before their 13th birthday. The monster that emerged from the bedroom on their 13th birthday was unrecognizable. I was tempted to ask him "who are you and what have you done with my son". Gone was the sweet kid who wanted nothing more than for me to ruffle his hair and give him a hug. Being liked clearly was not that important to him anymore. Far more important was being significant.

It is as if he realized that if he is always nice and acquiescent with people they don't always take him seriously. Nice is not nearly as interesting as important. Important people get what they want for more effectively than liked people. Important people don't have to negotiate, they can demand. They have to be taken seriously. The strategy of life therefore moves from being fundamentally acquiescent to being fundamentally competitive.

From a mentoring point of view it is very apparent that this adolescent way of being persists with many people into their dotage. It presents as a fundamental incapacity to listen, to spend much time being outraged on the basis of the infringement of their rights and being deeply envious of and competitive with others. It is also associated with a deeply seated expediency which easily overlooks doing what is right on the basis of doing what is comfortable.

Assuming that the mentor has managed to develop some rapport with the mentee, then the mentee's narrative will present the following kinds of useful material from a diagnostic point of view:

1. **Narcissism:** The mentor will experience this person as deeply narcissistic. Their own account will be fundamentally more interesting than the other's account. This person will therefore present poor listening skills. When I answer you back before you have finished speaking it means I am giving attention to my agenda rather than yours. In order to give attention to your agenda I have stop giving attention to mine. Listening is a moral skill. For me to listen to you I have to suspend my agenda to give attention to yours. One can describe giving as the ability of suspending one's own agenda for the agenda of the other in this situation. Because people in the second concern are fundamentally



interested in their own concerns, they will interrupt often and be at pains to indicate just how much their position is different and unique.

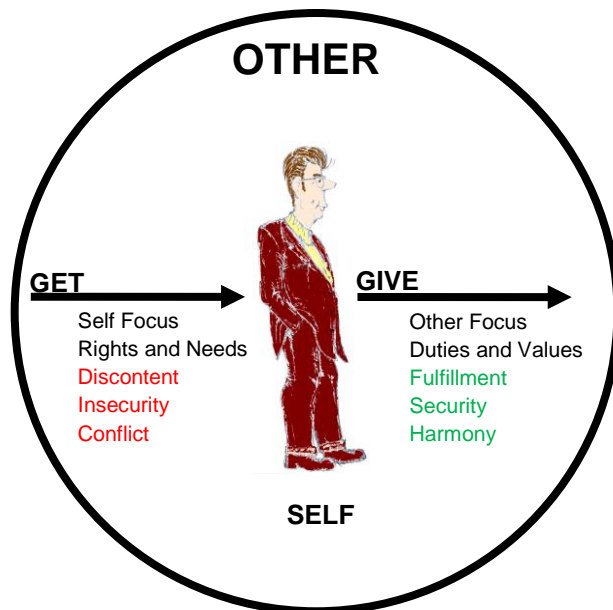
2. **Rights and Needs Focus:** This person will be far more concerned with the injustice done to them than the injustice that they do. Their narrative will present as a litany of complaint. Because their attention is fundamentally on what they are getting from the other they will naturally present themselves as far more concerned about their rights as

their duties. The effect is of this that they will fundamentally account for misfortune based on what the other has done. There will there for be a deep disavowal of any sense of accountability. Consistent with this will be a sense of victimhood and powerlessness.

3. **Discontent:** Because all this person's motives are conditional, they will display a fundamental discontent about their lives. The reason for this is that the degree to which intent is conditional is the degree to which are discontented, by definition. If I do something to get something else then the thing that I am doing is the price I have to pay in order to get what I want. The idea of paying a price is never pleasant. It is always seen to be onerous, as losing something or as having to sacrifice something. The problem here is that the thing that you want is in the future, and the paying of the price and the suffering it entails is in the present. Of the two, it is the present that exists, which means that while you do something for conditional motive you will be discontented.
4. **Insecurity:** If a person's security is based on what they are getting from the world, because the world rarely gives anyone exactly what they wanted at that particular point in time that person will always be insecure. You will be insecure if you base your security on things you have no power over and you have no power over what you get, this is perennially in the hands of the other.

5. **Conflict:** Because second attention people are deeply competitive they are constantly in conflict with the world around them. This is rooted in the logic of conditional motive. If I want something from someone else, that person's ability to withhold what I want gives them power over me. They therefore are potentially dangerous to me because they can manipulate me. However because I want something from them I am dangerous to them. Which means , while I want something from some else they are dangerous to me and I am dangerous to them When two people are fundamentally dangerous with regard to each other the logical outcome of this will be conflict.

Of these five conditions associated with the second attention the narcissism and needs focus are causal and discontentment, insecurity and conflict with the other are the effect. In my experience the mentor can, over time, enable the reflection space to make it possible for the mentee to move on to the third concern by indicating how the attributes of discontentment, insecurity and conflict are rooted in narcissism and need focused behavior.



This is enabled by reflecting the consequences of a focus on others and of attention to duties and values. In the first instance this is made possible by indicating to the mentee that it is logically possible to give attention to the agenda of the other in a given situation because what it requires is to stop giving attention to one's own. Further to this, that there is a difference between what is right in a situation and what is expedient, and all the discontent, insecurity and conflict which the mentee is experiencing is an attribute of giving attention to their needs rather than what is right.

It is important for the person to understand that this is not about a negotiated settlement. You do not scratch the other's back so that they can scratch yours in the longer term. It is about committing oneself to doing what is appropriate in principle, and to base your security and fulfillment on that. Clearly, if I base my security and fulfillment on the quality of what I am contributing at any given point in time I am basing my security and fulfillment on what I have power over. I will therefore be secure and fulfilled.

Further to this, if I shift my attention from what I want from the other to how I can be helpful to the other the other can no longer withhold what I want. I therefore escape from the other's hold over me and I become free and safe from the other. Simultaneously, because I now want to be helpful to the other the other does not experience me as a threat but rather as being helpful to them. They are safe from me. When the self shifts attention from what it wants from other to

how it can help the other the self is safe from the other and the other is safe from the self. There is harmony between them.

It is this theme of conflict with the other that serves as the most useful material to work with to enable the second attention mentee to recognize that the struggles that he is engaged in is an attribute of his own intent. I often use a little story of Shaykh Muhammad ibn al Habib to help to make this point:

A student of the shaykh once complained to him bitterly about his wife, saying that he did not know why he had married her, that she was a bad tempered shrew of a woman and was making his life miserable. The shaykh listened for a while and then got irritated and told the fellow to shut up. 'Why, shaykh?' the student wanted to know. 'Because,' said the shaykh, 'you clearly do not understand the purpose of a spouse. The role of a spouse in a person's life is like the role of water in a vessel. It is the nature of the water to find where the cracks in the vessel are. It is poor courtesy of the vessel to complain when the water finds the cracks!'

This story very eloquently indicates that we suffer the other where we have cracks. The misery that another person causes us is an attribute of our own conditional motive and actually has very little to do with them. It remains perennially true that resentment is a poison one drinks in the hope that someone else will get sick. At some point it is appropriate to stop drinking the poison, particularly when you quite sick of your own resentment.

Another strategy that is useful to enable people to shift beyond the second concern is to enable some enthusiasm for a benevolent intent that they can commit to. If the person is already working then it is useful to centre the discussion around the usefulness of what the person does for others and the contribution which is made to the world by the person doing what they do. If one is dealing with an adolescent then enabling some curiosity with regard to being helpful to others in a way that resonates with that person is of benefit.

3rd Concern: I Get to Give

As a mentor you know you are dealing with a person in the 3rd concern if the narrative of the person centers around the issue of duties, the significant people in their lives and their relationships. Initially the picture will feel wholesome. The person will be a walking metaphor of social integration and adjustment. If the person is married or has children much of what genuinely concerns them is the wellbeing of their family. This person is also likely to be comparatively stable in their work life and would seem to be at peace with frustrated career aspirations because this is what one had to do to provide and to live up to one's responsibilities.

The phrasing of 'I get to give' is appropriate to describe this period of a person's life. Actions are fundamentally done with a benevolent end in mind, but they are still conditional. A person would say, for example, that they do work to earn a living, but the money that they earn is not just for themselves, it is for their families. They need to get the money to give to provide for their families and live up to their responsibilities. The fundamental intention is benign but it is

conditional, and the condition is fundamentally about what is expedient or good for the social other.

This suggests that when people are in this period of their lives they are capable of doing things that are unconscionable but excuse it on the basis that this is what is required by the group. There is therefore confusion between what is morally right and what is expedient for the group or the organization. One often sees executives struggle with this. Will the senior sales person bribe a client to secure the contract that will keep 200 people in their jobs? Will the general manager of the factory provide a golden handshake settlement to a dismissed union member just to avoid the possibility of the person being re-instated by the state after a tribunal hearing?

The 3rd Concern commences with the intent to settle down and make a life and or a career. It represents the period in an adults life when their custodial charge over a segment of the world is their central concern. This custodial charge could be their business or their family. The custodial charge is based on the assumption that the self is capable of looking after the other, that the self can secure the other and be a capable steward of the other. This assumption is, of course, flawed. The other that is being protected is itself a cast in transience and decay. The children grow up and leave home, the business gets run by someone else. At some point we all realize that there is a deep futility associated with all human endeavour when that endeavour seeks to produce an outcome, even a benign one. All things come to an end, even the noble ones. This slightly self important illusion of being able to be of benefit to the other therefore starts to show cracks in the façade.

The first sign of trouble for someone in the 3rd Concern is if the person frequently complains of poor work/life balance, marital issues as a result and a general feeling of disappoint or boredom with their lives. There a may also be a general sense of malaise and tiredness that could have an associated onset of health issues. In this period of one's development as a person the benefit of having been a good citizen does not necessarily square up to the price that was paid. In its extremity the narrative of a mentee in the latter stages of the 4th concern will present some of the following features:

1. **Depression:** There will be a real understanding that the slip of flesh from the chest to the waistline has a measure of inevitability to it. The vitality of youth will never be regained and the grim reaper seems a lot more proximate than before. There is a sense that this is it. The fundamental variables of the life have been cast and there is no going back. There will also be a feeling of irritation at the mediocrity of day to day life. Things would have become boring and ordinary. The passion for life seems to have waned. It is as if the Technicolor and vibrancy of the experience of youth has been replaced by the slightly dingy black and white movie of middle age. The person may also indicate having issues with alcohol, drug dependency or obesity.
2. **Stressed Relationships:** It seems a rare event for marriages to survive the respective mid life crises of either of the partners. This is partly due to each person making the other person accountable for the general sense of disappointment that their life seems to have delivered them to. There may also be a sense of disappointment with children. Further to this there may also be some discontentment associated with thwarted career

aspirations and some level of hostility toward bosses or co-workers. People are especially vulnerable to experience of betrayal at this time. The infidelity of a spouse or the sudden loss of a career because of restructuring are more especially distressing at this point because there seems to be a fundamental betrayal of a contract: A contract that says if I commit to you will not abandon me.

3. **Moral Disquiet:** A person may start to exhibit a moral discomfort with some of the things that they did earlier on in their life that were concerned with executing their custodial charge. I have heard many older executives speaking regretfully of the things they did earlier on in their career in order to get ahead. The operation that was closed in order to save some costs, the people in a foreign subsidiary that were retrenched to satisfy some business process re-engineering exercise. Many parents look back at the early childhood of their older children with a sense of regret. The refrain seems to be 'if only I had been a bit kinder, a bit less judging, a bit more affirming. If only my concern was more for the happiness of my child than for their success.'
4. **Spiritual Yearning:** Very often people start asking themselves fundamental existential questions which are not satisfied by how success is construed by most 3rd Concern people. It does not seem adequate to simply be a good or exemplary person. There has to be more. In fact there is something about being a good person which almost robs one of some of one's own vitality and authenticity.

The latter end of the 3rd concern therefore presents itself as a deep suspicion about having to knuckle under in the interest of being good and dutiful. This rebelliousness is appropriate. We are on this planet to deal with far more weighty matters than purely being good citizens. Our appointment here is with the Totality of the other, not just with the social other. Finding the nonsense of being a good citizen irksome is a very appropriate response to the sense that the grim reaper is sniffing around outside. What is not appropriate is how we often deal with this rebellion.

One morning John Doe wakes up and looks in horror and the snoring and pudgy woman he has shared a bed with for the last 25 odd years. Their children have all left, he is no longer the picture of masculinity and his career has been beached on a sandbank of corporate politics. He has been cheated out of his life and he realizes: 'I HAVE TO GET MY LIFE BACK!' He leaps out the bed, storms out of the marriage, grows a pony tail, buys a Harley Davidson, and gets puts his blonde secretary on his knee. Sheila, his wife, does something similar, except that she suddenly discovers yoga and adds to the condition her righteous indignation at his infidelity. Both of them are saying 'I HAVE TO GET MY LIFE BACK!' and they respond to this deep prompting from their dyeing spirit by referring back to the last time they knew rebellion: adolescence.

Mentoring someone who is charting these stormy waters is about helping them to aim their rebellion inward rather than outward. Helping them to understand that it is not the context or the world that needs to be overthrown, it is their assumptions of what life is all about. They need to see that they are suffering the consequences of their own intent. This makes possible a shift from a view that the key accomplishments of life are feats of action to a view that the key

accomplishments of life are feats of perception. We are not here to fix things or to make them work. We are here to see that they work, breathtakingly, amazingly, by a genius which is infinitely bigger than human intelligence. It is as if we can only be the witness to the true actor once we have vacated the stage. This help facilitates the move of the mentee to the 4th Concern

4th Concern: I am here to give

The statement 'I am here to give' implies being completely unconditional. If it is truly unconditional it will there also have very little regard for outcomes. A person who is truly in the 4th concern will do what is right even if it means great loss and sacrifice for the group. This person will have very little tolerance for expediency, even the benign expediency of doing what is good for the group. This person will indicate the following about their experience.

1. **Process over outcome:** They will place far more emphasis on process rather than outcome. Doing something well and enjoying the process of doing it will be far more interesting than the outcome or the result of doing it.
2. **Managed Internal Dialogue.** The person will, be very deliberate about avoiding things that create them distress. They will show far greater maturity in terms of what they entertain in their internal dialogue. Their internal dialogue will present a register of gratitude and awe. They will have a very keenly developed sense of what they can do something about and what they can't do something about and they will consistently concern themselves with the former. Further to this the person will demonstrably present mastery over their own internal dialogue. They will be able to silence their internal dialogue at will.
3. **Transformed Self:** In the extremity of the 4th concern the experience of the subject is radically altered. In all other concerns the self is experienced to be encapsulated by the Totality of the Other. In the zenith of the 4th concern the other is experience to be encapsulated by the Totality of The Self. The macrocosm is realized and felt to be the Subject, not the Object.

Conclusion

I have sought to demonstrate that both coaching and mentoring cannot succeed should the intent of the coach not be seen as the critical variable that requires work and attention. Further to this I have sought to demonstrate that the process of mentoring is fundamentally concerned with assisting in the process of the maturation of the intent of the mentee. In this process the most valuable times are the periods of transition. For most adults, mentoring relationships are particularly useful at the point of transition between the 2nd and 3rd Concerns, and the point of transition between the 3rd and the 4th concerns.