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Executive coaching across cultures: Perceptions of Black and White South African leaders

A research report submitted by

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A research report submitted to the Faculty of Commerce, Law and Management, University of the Witwatersrand, in partial fulfilment of the requirements for the degree of Master of Management (Business and Executive Coaching)

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ABSTRACT

The objective of this research is to explore the perceptions and experiences of coaching across cultures among white and black leaders in South Africa. The research thus aims to contribute towards an understanding of the role and the impact of cross-cultural executive coaching, both its implications for the coaching intervention and relationship and its application in the wider South African context. Cross-cultural coaching is a contracted coaching engagement between two people from different race groups. Black people refers to people who are citizens of the Republic of South Africa by birth or descent and are African, Coloured or Indian.

The research used a qualitative methodology. 16 semi-structured interviews were conducted with executives and managers who had recently experienced cross-cultural executive coaching. The transcripts of the interviews were analysed, resulting in 12 broad themes.

The findings revealed that cross-cultural executive coaching pushed personal boundaries on two levels. Not only did female executives push gender boundaries in their selection process, but both male and female executives pushed the boundaries in experiencing different perspective on issues. The executives who had been exposed to diversity early in their lives appear to have successfully embraced cross-cultural coaching. Furthermore, the greater the exposure to international work or life experience early in the executive's career development, the more welcoming and enhancing the cross-cultural coaching experience was.

Most executives acknowledged the importance of exploiting South Africa's cultural diversity as a business advantage, so the outstanding results in the performance and development of leaders already brought about by executive coaching can be extended further.

The findings on what influenced the cross-cultural relationship pointed to the importance of coaches and clients connecting authentically and personally. When coaches listened well and displayed good questioning skills, the relationship flourished. The levels of understanding between coach and executives were

critical for the development of the coaching relationship. These findings provide key insights into what makes a good cross-cultural coaching experience.

The broader implications for cross-cultural coaching in South Africa include both benefits and challenges to professional, executive development. They show how an absence of cultural awareness and cultural intelligence in cross-cultural coaching can limit benefits, and reveal the opportunities possible in helping heal the wounds of an historically divided nation. The study recommends a fresh look at how we train and prepare cross-cultural coaches for the South African context. As the coaching intervention experience expands, the goal is to adjust and include the development of cross-cultural competency for effective cross-cultural coaching.

DECLARATION

I, Pranesh Anandlal, declare that this research report is my own work, except as indicated in the references and acknowledgements. It is submitted in partial fulfilment of the requirements for the degree of Master of Management in Business & Executive Coaching in the University of Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination in this or any other university.

Pranesh Anandlal

Signed at .....

On the …….. day of ……. 20 ……..

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First of all, I want to thank my Lord Jesus Christ who sustained me in my studies. His grace was truly sufficient for me.

I would like to thank my wife, Heather, my rock, for her unwavering support throughout my research and her unrelenting love and encouragement, even when things got tough.

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LIST OF ACRONYMS AND ABBREVIATIONS

B-BBEE	Broad-Based Black Economic Empowerment
COF	Cultural Orientation Framework
CQ	Cultural Intelligence
GLOBE	Global Leadership and Organisational Behaviour Effectiveness
ICF	International Coaching Federation
MMBEC	The Master of Management in the field of Business and Executive Coaching

CHAPTER 1 INTRODUCTION

1.1 Purpose of the study

The purpose of this research is to explore the perceptions and experiences of coaching across cultures among white and black leaders in South Africa. This research will only focus on black and white South African leaders' perceptions of the coaching experience and its broader implications. The research aims to contribute towards an understanding of the role and the impact of cross-cultural executive coaching and its implications for the coaching relationship in the wider South African context.

1.2 Context of the study

The collapse of the apartheid system and the introduction of the employment equity legislation by the new government gave rise to a new, diversified South African workforce (Litterell & Nkomo, 2005). However, 22 years later, this diversity is not truly expressed or appreciated in most South African organisations (Booysen, 2007). Booysen (2001) labels the corporate leadership style in South Africa as predominantly Eurocentric; and with transformation occurring in the country, including companies (Asante, 2011; Khoza, 1994; Mbigi, 1997), there seems to be a greater awareness of an Afrocentric approach to management and leadership values and styles.

Coaching is a new and fast-growing industry in South Africa, and in order to develop new leaders in organisations, many companies are using the coaching model (Attlee, 2013). Huffington (2006) explains that the reason for the increased popularity of coaching individuals is the organisational change in all sectors of industry.

At the same time, the government is regulating transformation at the workplace in order to ensure a better representation of blacks. The *Employment Equity Act (Act 55 of 1998)* promotes empowerment and representation of black people at different levels in the workplace. According to Nevin (2008) "Black" people in the Act refers to African, Coloured and Indian people, and more recently extended to Chinese-born South Africans. The introduction of Broad-Based Black Economic Empowerment (B-BBEE) has

called for a new paradigm shift in South African business (Horwitz & Jian, 2011). Businesses are required by law to have a better representation of the country's demographics in their companies, especially at managerial and executive levels (Horwitz & Jain, 2011).

Booysen's (2001; 2007) studies indicate that in order to change the workplace we need to change mind-sets, and be open to establishing consensual realities of cultural differences and commonalities that present themselves in a culturally diverse workforce.

The cultural diversity present in most South African organisations, if exploited and embraced correctly, could become a useful example of effective and productive diversity management for the continent of Africa and the rest of the world (Luthans, et al., 2004). While different studies highlight the challenges of cross-cultural coaching in the South African context (Cilliers, 2007; Janse van Rensburg, 2009; Motloung, 2010; Stout-Rostron, 2012; Coetzee, 2013; Myres, 2013), relatively little literature is available on intercultural or cross-cultural coaching (Coetzee, 2013).

This study seeks, therefore, to understand the different perceptions held by black and white South Africans of the coaching experience, and to contribute towards more effective and robust coaching programs in organisations and a better-informed coaching industry.

1.3 Problem statement

1.3.1 Main problem

The main problem is to explore the perceptions and experiences of black and white South African leaders of cross-culture executive coaching.

1.3.2 Sub-problems

The first sub-problem is to determine how these perceptions and experiences influence the coaching relationship.

The second sub-problem is to understand the broader implications for cross-cultural coaching in South Africa.

1.4 Significance of the study

The study will add to the existing body of knowledge regarding learning and change in South African organisations, and will aid in the understanding of the different perceptions of black and white leaders in executive coaching. This will help both black and white South Africans understand the cultural differences, and similarities in their belief and values concerning leadership, resulting in a better appreciation for one other.

Coaching is a relatively new and growing field of study in South Africa. There are a few studies on coaching in the South African context, with limited focus on cross-cultural coaching. This study focuses on executives who have experienced cross-cultural coaching.

The study intends to contribute to creating a better-informed coaching industry, with diversified approaches in coaching across cultures, thus South African organisations achieve their B-BBEE requirements. It comes at a time when the country needs to urgently improve economic performance, individual productivity and social cohesion.

This study hopes to accelerate change in companies in training and educating staff in diversity and cultural issues. For the coaching industry, it will inform those designing coaching training on core issues of effective cross-cultural coaching.

The study attempts to assist government and all the peoples of South Africa in understanding the potential in leveraging diversity. At the same time, it seeks to inform academics, business executives, companies, the coaching practitioners and government of the potential challenges and opportunities of cross-cultural coaching.

1.5 Delimitations of the study

The research focus on management in the executive levels of organisations. The companies and organisations are based in Gauteng, and a limited number of employees from each organisation will be interviewed.

The research restricts itself to black (according to the employment equity act) and white South Africans.

The study gathers data from 8 white and 8 black South African leaders who have experienced cross-cultural coaching. There appears to be a shortage of black executive coaches in the South African market (Booysen & Nkomo, 2010; Myres, 2013).

1.6 Definition of terms

Black - black people refers to people who are citizens of the Republic of South Africa by birth or descent and are African, Coloured or Indian (Nevin, 2008).

Client/Coachee - refers to the person being coached (Valerio & Deal, 2011). The terms are used interchangeably.

Coaching - ***"****Is the art of facilitating the performance, learning and development of another"* (Downey, 1999. p.15). Bachkirova et al., (2014) describes coaching as a "human development process" combined with "structure, focused attention and the use of appropriate strategies, techniques and tools" that can result in "desirable and sustainable change."

Cross-cultural coaching – refers to a contracted coaching engagement between two people from different racial background. The term is used specifically in the context of the South African racial definitions.

Culture - *"Culture is the more or less integrated system of* ***ideas, feelings*** *and* ***values*** *and their associated* ***patterns of behavior*** *and* ***products*** *shared by a group of people who organize and regulate what they think, feel and do"* (Hiebert, 1986) In other words, it deals with the specific ways in which a certain group of people thinks, believes, feels, communicates and acts. We use this cultural 'lens' to interpret the world and our experiences (Handin & Steinwedel, 2006).

For the purpose of this research culture is referred to from a South African context, capturing the specific ways of peoples thinking, believing, feeling, communicating and acting, including other social forms and their different customs associated to their beliefs.

1.7 Assumptions

The research aims to draw out people who are willing to discuss honestly issues that go deeper than the surface. This is a particularly sensitive area regarding racial identity and the researcher will adopt active listening and good questioning skills to get the full co-operation of the participants. Below are a few assumptions:

- Respondents are willing to be open and honest to share their lived experiences of cross-cultural executive coaching
- Respondents to be objective in interviews
- There is a lack of fear to engage with broader issues
- Respondents moving away from existing racial paradigms and being transparent about real and core issues

CHAPTER 2 LITERATURE REVIEW

2.1 Introduction

This chapter provides the foundation for insights and background of existing literature on the subject of executive coaching, the coaching relationship and cross-cultural coaching. The South African context will be in focus, including culture. The researcher provides a critique of the existing literature of the subject.

2.2 Executive Coaching

2.2.1 What is coaching

Coaching is a relatively new discipline that enjoys increasing popularity around the world, especially in corporations (De Meuse, Dai & Lee, 2009; Gray & Goregaokar, 2010; Hall, Otaza, & Hollenbeck, 1999; Hawkins, 2008; Ives, 2008; Lane, 2010; McCarthy & Milner, 2013; Spinelli, 2008). Despite the rapid growth of the industry there is still no common definition of coaching (Passmore, 2011), but Bluckert (2005a) explains it thus:

"Coaching is the facilitation of learning and development with the purpose of improving performance and enhancing effective action, goal achievement and personal satisfaction."

Kilburg, (1996, p. 142) offers an organisational view:

"Executive coaching is a helping relationship formed between a client who has managerial authority and responsible in an organisation and a consultant who uses a wide variety of behavioural techniques and methods to help the client achieve a mutually identified set of goals to improve his or her professional performance and personal satisfaction and, consequently, to improve the effectiveness of the client's organisation within a formally defined coaching agreement."

The International Coaching Federation (ICF, 2016) offers a more contemporary definition:

ICF defines coaching as partnering with clients in a thought-provoking and creative process that inspires them to maximize their personal and professional potential, which is particularly important in today's uncertain and complex environment. Coaches honor the client as the expert in his or her life and work and believe every client is creative, resourceful and whole. Standing on this foundation, the coach's responsibility is to:

- *Discover, clarify, and align with what the client wants to achieve*
- *Encourage client self-discovery*
- *Elicit client-generated solutions and strategies*
- *Hold the client responsible and accountable*

This process helps clients dramatically improve their outlook on work and life, while improving their leadership skills and unlocking their potential (ICF, 2016).

With these definitions, the coaching practitioner must believe that the coachee already has the answers, and, through a well-structured approach, the coach, having the skill of shaping questions and focusing attention, can help the client discover the answers for themselves (Passmore, 2011). The common thread in this broad definition is the empowerment of individuals through a carefully designed process with clear, realistic goals, to bring about significant change in one's life and performance. Stober (2006) concludes that coaching is fundamentally about human growth, development and change.

2.2.2 Differences between coaching, therapy and mentoring

Bluckert (2005b) compares and contrasts coaching intervention and therapy. Both focus on the client, and there is collaboration and freedom in the partnership to discuss issues and shortcomings (Judge, 1997). For Rogers (2012), the most important distinction is the mental state of the client. She adds that in therapy clients are distressed and in a disabling state, in contrast to coaching. Major differences are: in executive coaching the client is central and so too is his organisation; coaching is more work-related, result-oriented and action-driven than therapy, and the skills and experiences of a coach and a therapist are quite different (De Haan, 2008). In therapy, you look back to understand the

present, while in coaching you might look back briefly, but the real interest is in the present and the future (Rogers, 2012). Coaching is about change and action while therapy is about healing and restoring (Rogers, 2012).

Are there also differences between coaching and mentoring? Clutterbuck, (2008, p.9) accepts that there might be differences, though in specific context he outlines the similarities. These are: it takes either a directive or non-directive approach; it draws from the experiences of both the coach and the client; the duration may be short or long; it involves giving advice; goals are set by the client; it attends to the necessary transitions that the client is undergoing; and it works with personal development desires.

Garvey (2010) explains that both coaching and mentoring are linked to education and learning, and that both use a one-to-one approach. In addition, they share the same practices, skills and processes, but their distinctives are the context in which they occur and the what purpose each serves.

Feldman and Lankau (2005) explains that most executive coaches are hired from the outside of the organisation and compensated for facilitating improved performance of the executive. While a mentor does exactly the same as a coach but, in most cases, it is from within the organisation, and might have other interests besides assisting the executive.

2.2.3 Reasons for coaching

Executive coaching is a form of leadership development through a one-on-one conversation or dialogue with a qualified coach, resulting in attainable and timely outcomes (de Haan, Duckworth, Birch & Jones, 2013). There is a lack of standardisation of qualified coaches in South Africa, but different coaching bodies like COMENSA and ICF regulate a high number of coaching hours in order to be certified.

De Meuse, Dai & Lee, (2009) mention two broad categories of executives who receive coaching: some who perform well, but may possess deficiencies that may interfere with their current job requirements, and managers that are targeted for an executive role, but lack particular skills for the future job (London, 2002). Judge (1997) identifies a third category of coaching participants - people in high-profile professions, such as medical

practitioners, architects, or entrepreneurs struggling with personal development and long-term planning. For a long time, coaching was focused on executives who were not performing well (McCall, Lombardo, & Morrison, 1998). In the business world of today most managers are coached with the intention for personal development, leadership development issues or transitions (Coutu & Kauffman, 2009).

2.2.4 The impact of coaching

There has been a vigorous debate over how effective coaching really is (Brockbank, 2008; De Meuse, et al., (2009); Passmore, 2011). Brockbank (2008, p. 134) categorises four approaches to coaching: “functionalist, engagement, revolutionary and evolutionary coaching”. Brockbank and McGill (2012) compared engagement, performance and development coaching, which in 2008 they had called ‘’evolutionary coaching’’. In evolutionary coaching the client takes “ownership” and “challenges the dominant paradigm where they live and work” (Brockbank, 2008, p.136). According to Brockbank and McGill, (2012) development coaching leads to transformational change. De Haan (2008) agrees that the coaching intervention is a developmental journey often used by senior executives and consulting professionals. This kind of coaching promotes life-long learning, as “coaching is a powerful alliance designed to forward and enhance the life long process of human learning, effectiveness, and fulfilment’’ (Whitworth, Kimsey-House, & Sandhal, 1998, p. 202).

According to ICF (2016), executive coaching results in a new perspective, increased confidence, better interpersonal skills and decision-making skills. Executive coaching has a positive effect, not only on individuals, but on organisations as well (de Haan, et al., 2014).

Ives (2008) produced a helpful chart summarising the different types of coaching with its main objectives: Table 1, below.

Table 1: Approaches to coaching chart (Ives, 2008, p. 102)

Types of coaching	**Objectives of Coaching** (Ives, 2008)
Humanist	"Coaching is above all about human growth and change" (Stober, 2006 p.17)
Behaviourist	"The purpose of coaching is to change behaviour" (Peterson, 2006 p.51)
Adult development	Coaching is about helping clients to develop and grow in maturity
Cognitive coaching	Coaching is foremost about developing adaptive thoughts
Goal-focused	"Coaching is a goal-oriented, solution-focused process" (Grant, 2006 p. 156)
Positive psychology approach	"Shift attention away from what causes and drives pain to what energies and pulls people forward" (Kauffman, 2006, p. 220).
Adventure coaching	Stretching the client through entering into challenging situations, and the learning that arises
Adult learning	A learning approach that helps self-directed learners to reflect on and grow from their experiences
Systemic coaching	"Coaching is a journey in search of patterns" (Cavanagh, 2006 p. 313)

It is evident in this table that people approach coaching for different reasons and with different expectations and outcomes. However, Stober (2006) concludes that coaching is ultimately related to human growth and change, which is somehow linked to the different

approaches and outcomes in the table.

2.2.5 Evaluating coaching

Despite the evident successes of executive coaching very little empirical research supports the evidence that coaching works (De Meuse, et al., 2009; Feldman & Lankau, 2005; Kampa-Kokesch & Anderson, 2001). There appears to be an increase in the literature on the subject (Grant & Cavanagh, 2004); however, most of the articles are written by practitioners promoting the benefits of coaching (De Meuse, et al., 2009). They suggest that more robust research is required to validate the impact that coaching has on leaders' behaviour and on their respective organisations.

De Meuse et al. (2009) suggest that coaching practitioners should implement a stage-based approach to coaching evaluation. Hicks and Peterson (1999) propose a five-phase approach to executive development: insights, motivation, capabilities, real-world practice and accountability. Lombardo and Eichinger (2002) present an "ABC Coaching Model" with six steps guiding the coaching process: awareness, acceptance, acting, building, blending and consequences. De Meuse et al. (2009) argue that regardless of which model one uses, every stage has objectives and must be rigorously evaluated in order to understand which of the stages are crucial for the process. They concur with Grant & Cavanagh (2004) on the shortage of empirical research to assess and evaluate the effects of coaching.

Canfield and Chee (2013) published eight core principles for evaluating the coaching engagement. They include:

1. *The coaching spirit* – a belief in the client and their potential for success.
2. *Relationship and trust* – a coach should maintain high levels of trust with clients and ensure that high levels of integrity are enforced.
3. *Asking questions and curiosity* – a coach must display a posture of curiosity and ask pertinent questions that allows for the client to go deeper on issues.
4. *Listening and intuition* – a coach should manage his/her inner self to avoid internal distractions while showing genuine interest to what is being said

and not said in the coaching conversation.

5. *Feedback and awareness* - open and honest feedback provides opportunities for growth and development. The skilful coach creates awareness of self-limiting beliefs on the part of the client that may hinder change.
6. *Suggestions and simplification* – the language the coach uses must be simple and understandable to clients. Clear, direct and simple are important in communication.
7. *Goals and action plan* – the client takes ownership of goal and action plans. The coach's role is to ensure they are realistic and achievable, and must provide support, and at the same time monitor and evaluate goals and action plans.
8. *Accountable and accomplishments* – the coach must provide high levels of accountability to assist clients in accomplishing the goals.

Summary

The opportunities for coaches to influence the business world are important and rapidly growing, despite the arguments about how coaching is evaluated. My research seeks to add to the existing body of knowledge by drawing out black and white South African leaders to determine the impact that coaching may have on their personal and professional lives. As the coaching industry develops in South Africa (Attlee, 2013) my research attempts to contribute to a good understanding of the perceptions of cross-cultural coaching, in order to help the coaching relationship and to contribute to broader understanding of effective cross-cultural coaching.

2.3 The Coaching Relationship

Numerous researchers and authors have written on the importance of the coaching relationship (Clutterbuck, 2010; Hall, et al, 2000; Judge, 1997; Kampa-Kokesch & Anderson, 2001). According to Baron & Morin (2009, p.86) the relationship is "a key process variable" and "constitutes an essential condition for the success of executive coaching". Their study also shows a connection between the coaching relationship and its outcome. However, most research focuses only on the perceptions from the viewpoint

of the coach and the coachee regarding the coaching relationship, and there is little analysis of how the relationship is used (De Haan, 2008; Feldman & Lankau, 2005; Hall, et al., 2000).

2.3.1 Matching criteria

Client and coach matching has been described as identifying a coach with a specific profile or skills that fits the client's needs (Wycherley & Cox, 2008), and happens in an organisation that has a pool of coaches to draw from. Boyce et al. (2010, p. 916) believes that a "good match or fit between the client and the coach is critical to the development of a quality coaching relationship." Trust is described as the most critical factor in the formation, development and maintenance of the coaching relationship (Baron & Morin, 2009; Bluckert, 2005; Gan & Chong, 2015; Kelley, 2016; Markovic, McAtavey & Fischweicher, 2014; O'Broin & Palmer, 2010, Stout-Roston, 2012). When trust is eroded or broken there is resistance towards change, and levels of motivation suffer (Ford, et al., 2008).

Practitioners have recommended characteristics to follow when matching clients: they are commonality, compatibility and credibility (Boyce, et al., 2010). Commonality in broad terms could cover demographics, and personal and professional experiences. Boyce, et al. (2010) emphasise race, gender, ethnicity and age. Compatibility includes like-mindedness in style of management, leadership and learning. Credibility covers the skills and experience of the coach, and how these have been applied and tested. Gray & Goregaokar (2010) indicate that little research has been conducted regarding race and gender matching between coach and coachee. Their study concluded that female coachees favoured female coaches, largely due to respect for business success, and male coachees appreciated the female coach's sensitivity to personal issues. Their study showed no significant factors, but for a minority of coachees, gender was not a big issue (Gray & Goregaokar (2010). However, a more recent study by Bozer, Joo & Santora (2015) indicates cross-gender coaching had no significant impact on the outcomes. In the study, male executives with female coaches reported that their self-awareness levels were not changed at all.

Boyce et al. (2010, p.917) explain the coaching relationship, which they describe *as "a one-on-one helping relationship*, entered into with a *mutual understanding* for the client *to improve on his professional performance and personal satisfaction*." Feldman & Lankau (2005) consider this as only the first step in the coaching relationship. The fundamental process that cements the relationship between a client and a coach is the connection ("chemistry") between them, trustful collaboration and on-going commitment to the partnership (Ting & Hart, 2004).

Joo (2005) includes the coach's style and ability to adapt himself or herself to the client as closely connected to the outcome. According to Ackerman & Hilsenroth (2003) attitudes such as openness, flexibility, warmth and interest in the client helps the relationship. Shams & Lane (2011) mention common elements that cut across coaching. They highlight "application of active listening, empathy, non-judgemental attitudes, openness and transparency" (Shams & Lane 2011, p.4).

2.3.2 Listening and questioning skills

Rogers (2012) emphasises that an integral part of establishing trust in a coaching relationship is for the coach to avoid the temptation of being drawn into giving advice to the client or passing judgement. She mentions active listening, rapport and congruence as foundational values when creating trust. When you genuinely listen to your client you display unconditional acceptance, and you are curious enough to listen and learn about your client's world while reserving judgement (Rogers, 2012).

The coach's listening skills are clearly at the heart of the coaching engagement (De Haan, 2008; Drake, 2010; Rogers 2012). Reik (1998) challenges coaches to listen "with the third ear" in the coaching conversation. In other words, listening with discernment of the unspoken message. Similarly, Egan (2010) points out that active listening is listening both to the verbal and non-verbal communication, while Brockbank & Mcgill (2006) mention listening to the whole person. Megginson & Clutterbuck (2009) advocate that coaches develop another level of listening, to have the ability to hear how the client makes sense of his/her world. According to Rogers (2012) and Cox (2013) listening creates true rapport with the clients. Both listening and asking powerful questions are

essential skills required in any coaching relationship (Dent & Brent, 2015; Megginson & Clutterbuck, 2009; Rogers 2012).

The coach uses questions as a means of probing to assist the client to discover more, and at the same time become more aware of issues, resulting in clients finding solutions for themselves. Dent & Brent (2015) explain that asking good and powerful questions does not come easily. Therefore, it is critical that the coach avoids giving advice, but inquires by using good questions, and responds with active listening.

Good questions promote reflection, and encourage the client's resources to discover new possibilities (Dent & Brent, 2015). They suggest that good coaches listen, question and then challenge assumptions to find new alternatives. Finally, they recommend coaches not to ask questions about facts only, but about emotions as well. Rogers (2012) and Dent & Brent (2105) argue for the value of using open-ended questions in coaching.

2.3.3 Characteristics of a coaching relationship

Kilburg (1997) highlights the following characteristics as key in a coaching relationship. He mentions predictability and reliability, and the 'hygiene' factors of time, place, confidentiality, fees and cancellation. These must be properly set out from the beginning, as well as the coach's expectations. The coach must display respect, consideration and understanding for the complexities of the client's experience, and must demonstrate empathy. The coach must interact in an authentic and genuine fashion, and provide an experience of unconditional positive regard. Stober (2006) describes the collaboration between the client and the coach as an important element in the helping relationship. The coach's belief that the client is resourceful, with the ability to make choices and assume responsibility, is of paramount importance.

Rogers (2012) and Stober (2006) argue that the client sets the agenda, and while the client is in charge of the content, the coach guides the process. Another component in establishing a strong relationship is providing a safe and comfortable place for the client to share openly and honestly. The principle of giving and receiving feedback (Stober, 2006) and the coach providing challenge and support, plays a pivotal role also (Roger, 2012).

Stober (2006) highlights empathy, positive regard and genuineness as three key aspects of the coach-client relationship. Empathy is feeling what the other person is feeling. Thus, he/she understands the client's experience on both a cognitive and emotional level (Stober, 2006). It refers to entering into the client's world. Positive regard relates to accepting and valuing the person for who they really are, and genuineness means being one's true self (Stober, 2006). The real power of the coaching relationship is achieved when coach and client enter into the relationship as equals (Rogers, 2012), and as Grant, Passmore, Cavanagh & Parker (2010) agree, the coaching relationship must be viewed as collaborative.

Rogers, (2012) explains that building trust is sometimes slow, and in some cases, depends on the openness of the client and the skills of the coach. It is a two-way process that involves honesty, commitment, reliability and predictability.

Summary

There is enough evidence that the quality of the coaching relationship works to enhance the coaching process and experience (Bluckert, 2005; Boyce et al., 2010; Clutterbuck, 2010; Kilburg, 1997). My research will use both Roger's (2012) and Stober's (2006) insights in understanding the factors influencing the entire coaching relationship.

2.4 Coaching across cultures

Several researchers have made significant contributions to the understanding of national culture (Hofstede, 1991, 2001; Trompenaars & Hampden-Turner, 2004) and the great impact it has on cross-cultural coaching (Abbott, 2010; Ostwald, 2007; Peterson, 2007; Rosinski, 2003). Peterson (2007) and Abbott (2010) explain that most executives work within various cultural backgrounds and with a wide variety of culturally diversified teams, and that cultural considerations must be therefore taken into account when working with clients. Abbott & Rosinski (2007) further suggest that the client's cultural heritage can add great value to the coaching context. They add that using the client's cultural perspective could be useful in helping clients reach their full potential. Rosinski (2003) argues that, instead of ignoring or dismissing cultural differences, they should be embraced and leveraged.

2.4.1 Cultural differences

Hofstede's (1991, 2001) studies have brought a better understanding of cultural differences. He identified first four, and then five dimensions of cultural differences. Some disagree with the argument that values and culture are not as clear as that, and argue that there could never be a perfect measurement (Osland, Bird, Delano & Jacob, 2000). However, Abbott (2010, p. 349) admits that cultural orientation and dimensions may be "a useful road map for coaches and clients who are working across cultures, always remembering that the map is not the territory". Rosniski, (2003) developed Hofstede's work into Cultural Orientation Frameworks (COF), which are helpful in understanding different national cultures. Rojan & McDowall, (2010) tested this in a recent work, finding differences between German and British cultures. For the purpose of my research I have adapted their diagram below to highlight the broad areas of differences of national culture.

Table 2: Cultural Orientation Framework (COF), (Rojon & McDowall, 2010, p.3)

COF Categories	**COF Orientation**
Sense of Power and Responsibility	Control/Harmony/Humility
Time Management Approaches	Scarce/Plentiful Monochromic/Polychromic Past/Present/Future
Definition of Identity and Purpose	Being/doing Individualistic/Collectivistic
Organizational Arrangements	Hierarchy/Equality Universalist/Particularist Stability/Change Competitive/Collaborative
Notions of Territory and Boundaries	Protective/Sharing
Communication Patterns	High Context/Low Context Direct/Indirect Affective/Neutral Formal/Informal
Modes of Thinking	Deductive/inductive Analytical/Systemic

This is a cultural assessment tool available on the internet (philrosinski.com) to help both coach and coachee. For the coach, it seeks to clarify one's own cultural values, beliefs and assumptions. For the coachee within the framework of the coaching relationship it seeks to guide the understanding of learned patterns, habits and behaviours (Gilbert &

Rosinski, 2007). They mention that this tool helps in appreciating other cultures and to leverage differences, with the recognition that no culture is ‘right’ or ‘wrong’, but how we can synergise to open up new possibilities.

2.4.2 The GLOBE Study

Robert J. House of the Wharton School of Business at the University of Pennsylvania, initiated the GLOBE (Global Leadership and Organisational Behaviour Effectiveness) research project in 1991. In 2004, it published ‘Culture, Leadership, and Organisations, the GLOBE Study of 62 Societies’. It confirmed and expanded on its earlier volume of research findings with ‘Culture and Leadership Across the World: The GLOBE Book of In-Depth Studies of 25 Societies’, in 2009. The latter publication provided in-depth descriptions of leadership theory and leader behaviour in 25 nation-states (Chhokar, Brodeck & House, 2009). This initial GLOBE research has built and expanded on a growing cultural difference research literature (Hofstede 1980, Shwartz 1994, Smith 1995, & Inglehart 1995).

The key findings of the GLOBE project are that leader effectiveness is contextual, and is the result of societal and organisational norms, values, and beliefs. GLOBE has, at the base of its theoretical model, developed the following cultural competency measures:

1. ***Performance orientation*** *- refers to the extent to which an organization or society encourages and rewards group members for performance improvement and excellence.*
2. ***Assertiveness orientation*** *- is the degree to which individuals in organizations or societies are assertive, confrontational, and aggressive in social relationships.*
3. ***Future orientation*** *- is the degree to which individuals in organizations or societies engage in delayed gratification, as well as future-oriented behaviours such as planning and investing in the future.*
4. ***Human orientation*** *- is the degree to which individuals in organizations or societies encourage and reward individuals for being fair, altruistic, friendly, generous, and caring to others.*

5. ***Collectivism 1: Institutional collectivism -*** *reflects the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action.*
6. ***Collectivism 11: In-group collectivism*** *- reflects the degree to which individual's express pride, loyalty and cohesiveness in their organizations or families.*
7. ***Gender egalitarianism -*** *is the extent to which an organization or a society minimizes gender role differences and gender discrimination.*
8. ***Power distance*** *- is defined as the degree to which members of an organization or society expect and agree that power should be equally shared.*
9. ***Uncertainty avoidance*** *- is the extent to which members of an organization or society strive to avoid uncertainty by reliance on social norms, rituals and bureaucratic practices to alleviate the unpredictability of future events.*

Source: Chhokar, et al., (2009, p.3,4)

This cultural competency measures enabled GLOBE to categorise 60 countries into the following country clusters in terms of similarity in socio-cultural traits:

Anglo Cultures *England, Australia, South Africa (white sample), Canada, New Zealand, Ireland, United States*

Arab Cultures *Algeria, Qatar, Morocco, Egypt, Kuwait, Libya, Tunisia, Lebanon, Syria, Yemen, Jordan, Iraq, UAE, Bahrain, Saudi Arabia, Oman*

Confucian Asia *Taiwan, Singapore, Hong Kong, South Korea, China, Japan, Vietnam*

Eastern Europe *Hungary, Bulgaria, Romania, Czech Republic, Slovakia, Poland, Lithuania, Latvia, Estonia, Serbia, Greece, Slovenia*

Germania Europe *Dutch-speaking (Netherlands, Belgium, and Dutch speaking France) German speaking (Austria, German-speaking Switzerland, Germany, South Tyrol, Liechtenstein)*

Latin America *Costa Rica, Venezuela, Ecuador, Mexico, El Salvador, Colombia, Guatemala, Bolivia, Brazil, Argentina*

Latin Europe *Italy, Portugal, Spain, France, Switzerland (French and Italian)*

Nordic Europe *Finland, Sweden, Denmark, Norway*

Southern Asia *India, Bangladesh, Indonesia, Malaysia, Thailand, Iran, Philippines, Turkey*

Sub-Saharan Africa *Namibia, Zambia, Zimbabwe, South Africa (black sample), Nigeria*

Source: Chhokar, et al., (2009, p.13)

GLOBE devised six leadership styles scales to further differentiate preference of leadership styles between and within nation-states. The following leadership styles were identified:

1. **The performance-oriented style** - often termed charismatic/value-based by GLOBE, puts a premium on optimal performance standards, decisiveness and innovation. It employs values as a platform on which to inspire passion and action around a shared organisational vision;
2. **The team-oriented style** - values most highly, team cohesiveness and a common organisational goal, and seeks to build organisation-wide pride, loyalty and collaboration;
3. **The participative style** - characterised by leveraging of input into decision-making and policy implementation, with a consequent emphasis on delegation and equality;
4. **The humane style** - built around compassion and generosity, and highly focused on individual member wellbeing;
5. **The autonomous style** - marked by independent, individualistic and a self-centred approach to leadership;
6. **The self-protective and group-protective styles** - distinguished by procedural, status-conscious and image protective behaviours. They direct these behaviours towards advancing the safety and security of organisational members

Source: Chhokar, et al., (2009, p.1037)

On the basis of these leadership scales, GLOBE clustered nation-states in terms of societal clusters and leader styles. Within this framework, GLOBE constituted separate white and black management communities in South Africa on the basis of culture and leadership style. This affirmed Booysen's (2001, 2007) distinction between Eurocentric and Afrocentric styles of leadership in South African organisations. Booysen and van Wyk (2008) have used GLOBE analytic categories to differentiate predominant black and white management styles. Their conclusion was that white mangers are more autocratic, individual performance-oriented, aggressive and extremely task-orientated, in contrast to a black management style exhibiting inclusiveness, democracy, and a communal, people-centred spirit. There are, however, other research studies that argue for an understanding of the greater complexity and ambiguity of leadership styles in the South African context (Thomas & Bendixen, 2000).

This research aims to explore how these distinctive styles are experienced in cross-cultural coaching. According to the researcher's knowledge there is little research available to explore GLOBE's findings of the South African samples with regards to cross-cultural coaching. This research endeavours to fill that gap.

2.4.3 Understanding the role of cross-cultural coaching

Hicks & Peterson (1999, p. 297) observe:

"*Because cultural differences can be quite distinct and vigorous, (familiarity with diverse) cultural norms (can) help a coach generate hypotheses about the person being coached. Is this person likely to be better motivated by a collective goal than an individual one? Might this person prefer authoritative expertise and clear direction from a coach to a collegial, free-flowing discussion? Should the coach vault quickly into the task or spend a significant amount of time getting to know the person? Will the coach's preference for quick, linear decisions be suitable when working with this person? Testing relevant hypotheses like these can often help (coaches) avoid obvious pitfalls."*

Rosinski & Abbott (2010) make some important observations, relevant to the present research topic. They mention the power of transference and counter-transference. They explain transference as the significant experiences and events of the client's childhood,

which are projected onto the relationship with the coach. Counter-transference, on the other hand is a “reaction to the client’s transference and projects the coach’s own unconscious response to the client, though some aspects might become conscious” (Allcorn, 2006, p. 141). For example, the coach and the client are from different cultural backgrounds; this may surface some past culturally-related experience that can interfere with the client’s development. Similarly, Rosinski & Abbott (2010) state that the behaviour of the client can also bring about counter-transference in the coach. They give the example of a coach from a white western orientation, which could trigger transference from an African-American background that experienced racial discrimination as a child. Rosinski & Abbott (2010) insist that this knowledge is relevant in global and cross-cultural coaching.

Peterson (2007) remarks that a critical and important element when coaching cross-culturally is a trustful and understanding relationship, which he calls “a prerequisite” of effective coaching. He asserts that each client has his/her own desires and ambitions about building the relationship, and sometimes cultural differences can overshadow this. The more knowledge the coach has about culture, the easier he/she handles the process. He concludes that, irrespective of the coach’s vast knowledge on culture, the best coach will be curious and interested in putting the client’s best interest at heart, and meeting the client where he/she is.

Handin & Steinweder (2006) shed greater light on the increasing complexities and the fast-changing environment of the globalised business context, which are the new realities of leadership that require leadership competencies including lifelong learning agility and the ability to build and sustain cross-cultural relationships. They propose a model for effective cross-cultural coaching as represented by Figure 1.

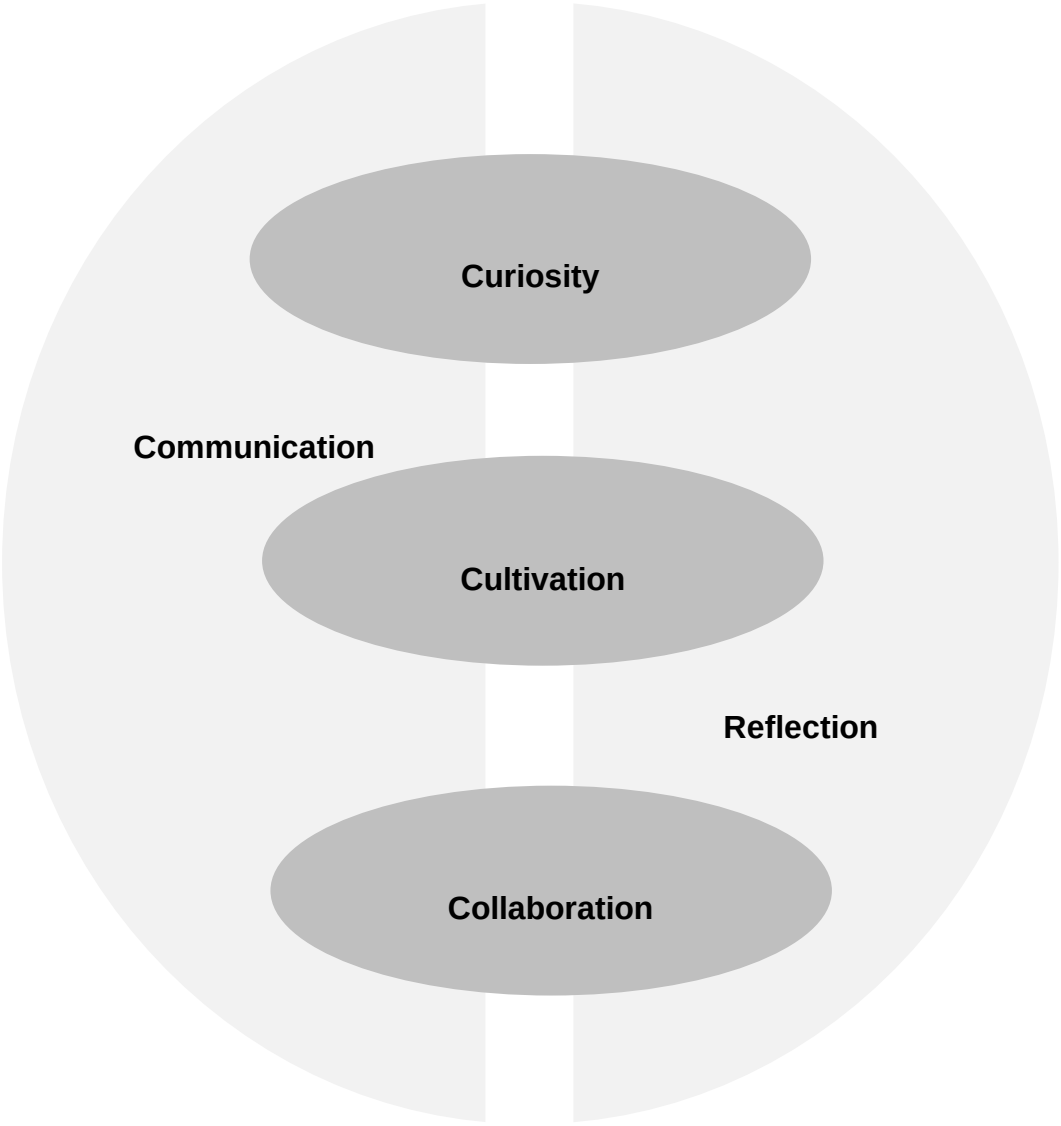


Figure 1: Model for cross-cultural coaching (Handin & Steinwedel, 2006, p. 21)

The coaching model is anchored on the three core leadership behaviors key to successful cross-cultural working:

- *Curiosity —staying curious and skillfully asking questions that will build greater understanding and co-create relationships*
- *Cultivation —caring for and staying with the effort in an intentional way over time*
- *Collaboration —integrating the ideas and approaches of others; inquiring, disclosing, and advocating; weaving together an optimal outcome*

In the model of Figure 1 the coach's practice with the three core behaviors is supported by two "foundational" skills:

> • *Communication —opening up communication channels and creating new communication opportunities in order to develop understanding of the "new" culture and competency working in it*
>
> • *Reflection —observing and evaluating one's own participation in an interaction (How am I being in this interaction? Is this the most useful approach to our goal?) and then re-entering the conversation with a new perspective*

Source: Handin & Steinwedel (2006, p. 21)

Abbott et al. (2006, p. 306) suggest four key traits for coaches working across cultures:

> • *a sound appreciation of the cultures of the client and the host country*
>
> • *self-awareness in terms of the coach's own cultural background*
>
> • *some personal experience in cultural adaptation and acculturation*
>
> • *a thorough familiarity with theory and research in cross-cultural psychology and management.*

Both Handin & Steinwedel (2006) and Abbott et al., (2006) models and suggestions strike at the core of cross-cultural engagements. They are: a good understanding of your own culture, a deep respect for the other culture, and an overwhelming curiosity to learn and manage oneself in a culturally effective and appropriate way.

Plaister-Ten (2016) suggests that when working cross-culturally it is important to have a good understanding of our own cultural values, then we understand what we need to take into coaching and what to leave out. She introduced a helpful model - the Kaleidoscope model, which is a systems approach to cross-cultural coaching. It emphasises the cultural self as at the heart of the model, and different lenses affect the cultural self. Some of the lenses she mentions are education, political, legal, family and community, cultural norms, history, economic, geography or climate, and diversity. She believes these external factors shape the cultural self. She adds that understanding

these influences will help the coach to better understand the client's desire for change and their commitment to self-determination or relapse into fatalism (Plaister-Ten, 2016).

This is clearly an important model in unpacking such external factors in the South African context, and a most helpful tool to examine its impact on the cultural self of clients within our history. Plaister-Ten (2016) advocates experience, skill and a good attitude as key to effectively using this model.

2.4.4 Understanding the role of cultural intelligence

According to Abbott (2010) a new dimension to leadership is essential in managing the new complexities of an ever-changing cross-cultural context. He mentions the concept of Cultural Intelligence (CQ) that has recently emerged in leadership and academic literature. Van Dyne, Ang & Livermore (2010) describe it as an individual's ability to effectively and skilfully manage relationships across different cultures. This is consistent with Early & Ang's (2003) description of the individual's ability to understand how to effectively and appropriately manage and function in different cultural settings.

Van Dyne, Ang & Livermore (2010) propose the four-factor model for improving cultural intelligence:

1. Motivational CQ, which covers the desire and willingness to learn and adapt to other cultures.
2. Cognitive CQ, which comprehends both the similarities and differences in culture and the ability to adapt effectively.
3. Metacognitive CQ is about thinking up a good strategy on how to make sense of cross-cultural experiences in a way that builds bridges to cross cultures.
4. Behavioral CQ is the ability to adapt both verbal and non-verbal behaviors appropriately in cross-cultural engagement.

In a more recent study, Tuleja (2014) proposes the tool of 'mindfulness' in developing intercultural competences. She explains mindfulness as a reflective process in assisting individuals to connect knowledge in given situation to a well thought-through action in

cross-cultural engagements. According to Thomas & Inkson (2009) culturally intelligent people have the knowledge and the experience in any given cultural encounter to apply their minds in observing and interpreting correctly what is going on; and responding with appropriate and acceptable behaviors.

Summary

There is no doubt that cultural differences exist globally. Hofstede's studies and the GLOBE study demonstrate this (Chhokar, et al., 2013; Hofstede, 1980,1991). Rosinski & Abbott (2010) insist on cultural awareness as pre-requisite for cross-cultural coaching. Abbott (2010), Van Dyne, Ang & Livermore (2010), Tuleja (2014) and others challenge individuals to understand the importance of cultural intelligence in cross-cultural engagements and to appropriately anticipate, regulate and navigate the complexities of culturally diverse settings.

There appears to be little research conducted on cross-cultural coaching in South Africa, this research seeks to add to the existing body of knowledge about the unique experience and the power of cross-cultural coaching in South Africa.

2.5 The South African context

Since the collapse of apartheid, the government's mandate has been to redress the political, social and economic imbalances in South Africa. This, according to Shrivastava et al. (2013), included the way the workplace was led and managed. Some authors called it the African Renaissance (Koka, 1997; Teffo, 1997). There was an expectation of radical transformation in the workplace (Mbigi & Maree, 1995). However, this transformation has been slow and sometimes frustrating.

2.5.1 The B-BBEE policy

The policy of Broad-Based Black Economic Empowerment (B-BBEE) is a South African state policy framework for intervention aimed at fundamentally promoting black economic agency, as well as significant representation in trade and economic enterprises of national public and corporate sectors. In terms of this framework measures of increased economic agency are enhanced access to economic resources (e.g. land, infrastructure

and skills) as well as meaningful participation in national economic activity (e.g. trade and commerce facilitated by functional literacy and adequate skill levels). In addition, increased black representation is measured in improved ownership (e.g. majority, equal or significant shareholding) of commercial and trade entities (Source: Southafrica.info, 2015).

The introduction of the B-BBEE policy is a clear indication that the government expects changes and transformation at the workplace. Several studies have revealed the critical role that executive coaching can play in South Africa's transformation at the workplace (Booysen, 2007; Booysen & Nkomo, 2010; Myres, 2012). However, Geber & Keane (in press) reinforce the notion of using mentoring and coaching programs that are culturally sensitive and go beyond just personal or individual development. According to Cilliers (2005) and Ting & Scisco (2006), coaching and coaches can help navigate the complexities of diversity within organisations. Litvin (2006) emphasises the benefit of diversity in providing organisations with a stronger competitive advantage through innovation and creatively. The study of Motsoaledi & Cilliers (2012) highlights South Africa's challenge of being intentional about diversity management and dealing with unconscious behavior at the workplace. This research seeks to understand the role of cross-cultural coaching in assisting the transformation in South Africa.

2.5.2 Current challenges at the workplace

Booysen (2007) acknowledges that, though the post-1994 national labour environment witnessed an increase in black demographic representation at management level, it has not significantly diminished comparative white managerial over-representation. In confirmation, the 2014/2015 South African Employment Equity Report revealed that whites held 62.7% of executive managerial positions, while black Africans were at 19.8%. This statistic is at variance with blacks constituting 75% of the working population, and whites constituting 10.8% (Commission for Employment Equity Report, 2015).

Shrivastava et al. (2014) contend that the persistent white male managerial over-representation obligates current managers to mentor and coach members of under-represented demographic groups. Before 1994 South African businesses were run on a

Euro-centric model underlined by Western values and styles of leadership (Booysen, 2007). However, in the post-Apartheid era the business context has radically changed to accommodate a more multi-cultural workforce that adopts a more communal, less confrontational culture (Kerr-Phillips & Thomas, 2009; Sydhagen & Cunningham, 2007). There is broad advocacy for revisiting the Euro-centric model and appraising anew the Afro-centric approach (Asanti, 2011; Booysen & Nkomo 2010; Booysen 2007). However, Booysen (2007) opts for fusing optimal elements of the two styles to forge effective contextual leadership.

Shrivastava et al. (2014 p.49) call for Ubuntu, "the age-old African tribal wisdom", to be entrenched in the South African business leadership style (Avolio, 1995; Khoza, 1994; Luthans, et al., 2004; van der Coff, 2003;). The Ubuntu philosophy is essentially that one's humanity is connected to others, and that the success of a group of people is more important than that of individuals.

Geber & Keane (2013) present several challenging arguments for including the African paradigm of Ubuntu in coaching research, training and leadership coaching in South Africa. They provide valuable insights to encourage coaches and mentors to understand the importance of the different worldviews from western and African contexts.

Table 3: Differences between African and Western worldview (Geber & Keane, in press)

African: *Ubuntu* worldview	**Western worldview**
The world is seen as holistic and anthropomorphic Substance is important	The world is categorized into dualities: living & non-living; mind & matter Form is important
Causes of events are complex; seek resonances; empathies with relevant players	Causes are linear & predictable; deterministic; scenario-writing and testing
Self Interdependence of all things is self-evident Linked to life stage & role; goals linked to community	Independence is prized Person has stable attributes, 'one true self' 'personality tests'; personal wishes and goals key

African: *Ubuntu* worldview	**Western worldview**
Relationships Basic; extensive; relating encouraged; Taught to respect authority	Useful; often some isolation; 'networking' encouraged Encouraged to challenge authority
Argument / learning 'To argue with logical consistency ... may not only be resented but also be regarded as immature.' (Nisbett, 2003) Practical and/or allegory valued Knowledge gained through 'apprenticeship' ceremony, initiation.	Logical argument considered an essential aspect of education Abstraction valued as a thinking tool Knowledge gained through formal courses
Structure Hierarchy valued as a norm	Aiming for equality assumed as universal value
Success Co-operation encouraged Success seen as a group goal Success relates to harmony / humility	Competitiveness encouraged Success seen as individual achievement Conflict & critique leads to achievement
Managing conflict Collective decision-making, practical	Trading, arguing from principles
Importance of place Value place-based community	*Freedom of location* Expect to move often, as part of individual achievement
Freedom of action Collective, freedom available through community & support	Individual, unconstrained by relationships
Progress Up and down, circular; consultative	Linear, continuing; time efficient

It is clear that the western approach is individualistic, and emphasises the importance of action, goals, choice and challenge, which might be inappropriate in cultures that value relationship and harmony (Plaister-Ten, 2009).

Plaister-Ten (2016) acknowledges that coaching has its roots and origin in the West, but warns against using techniques and approaches that are inappropriate to other cultures.

2.5.3 Inhibiting factors for black people

Booysen (2007), Kilian et al. (2005) and Matandela, (2008) list several aspects that inhibit black managers from being promoted. These are discrimination, lack of trust, cultural clashes, lack of coaches and mentors, low commitment to employment equity from top management, lack of cultural sensitivity, where new recruits are expected to assimilate into the current organisational culture and a white, male-dominated culture that continues to exclude black recruits.

Booysen & Nkomo (2010) and more recently, Myres (2013) confirm all of the above, and also a lack of coaching and mentoring programmes to address the issues. They add that using white mentors is sometimes met with resistance.

2.5.4 Embracing a new future

Despite the challenges that South Africa faces with the inequality of the past and the present realities, one should never underestimate the potential in the work force if we consider the diversity represented in the nation. According to Statistics South Africa the country's population is 51.8 million: 79.2% are Black, 8.9% Coloured, 2.5% Indian /Asian and 8.9% White (Africa, 2015). There are 11 official languages, with four distinct ethnic/cultural groups. It is important to recognise how the South African government during census distinguished the population. Despite the large majority being black or African, both culturally and linguistically they are not homogenous as 'the black ethnic group', and may include different language and cultural groups such as Zulu, Xhosa and others. Therefore, in this work the focus is on black and white national culture, and will not include ethnic or linguistic distinctions.

St Clarie-Ostward (2007) explains social-anthropological thinking, which claims that all are born the same, and that place of birth, childhood, upbringing and exposure to different settings like food, language and beliefs shape us.

Rosinski (2003) maintains that it is not just looking at differences from our culture to others; it is about *valuing* other cultures. In the new South Africa, this dynamic must play a critical role in celebrating our diversity at home and the workplace. If South African business wants to see a better representation at management level in compliance with legislation, then we cannot ignore cultural factors (Booysen & Nkomo, 2010). Geber and Keane (in press) suggest some important guidelines and principles when coaching cross-culturally in South Africa illustrated in Table 4 below.

Table 4: The 7 principles of a culturally integrated mentoring response (Geber & Keane, in press)

Awareness	Our ways of working are often habitual, and culturally framed. Training needs to expose and explore assumptions, ways of talking, and relating. Check how ways of interacting are working; suspend judgment; stretch one's range of Being-in-the-world.
Time and Commitment	From an *Ubuntu* perspective, time is valued less for getting things done quickly than for giving of one's time. Mentors and mentees may relax the pace to show respect for, and value in, the process.
Respect	This is a core value that needs to be central to the training, mentoring relationship. Take specific care over language use and forms of address. *Respect is not just about saying 'please' or 'thank you'. It's about listening intently to others' ideas and not insisting that your ideas prevail … It's about displaying characteristics of humility, generosity, and patience…"* (Louis, 2007, p. 133 in Khupe, 2014)
Explicit Cultural References	In the mentoring process mentor and mentee need to make explicit 'how things work' in my world/my context/my view.
Inclusion	Finding ways to explicitly and warmly include the mentee. Invite the mentee to functions, introduce to colleagues, and facilitate opportunities to join communities.

Care	This is the underlying modality that underpins community and interconnection
Stories	Telling of stories is a powerful way to learn and relate, to share, explore.

Summary

According to the literature transformation is slow in South Africa (Shrivastava, et al., 2014), and studies are showing increasingly that coaching can become a major contributing factor to business in meeting the government's requirements of B-BBEE (Booysen, 2007; Myers, 2013). At the same time, the complexities of understanding and working with the different cultural worldviews and frameworks can greatly enhance or become stumbling blocks when working across cultures. This research aims to explore cross-cultural coaching as a model for changing the landscape of South African society, economy and politics.

2.6 Conclusion of Literature Review

In conclusion, there is no doubt that the coaching industry is rapidly growing throughout the world, despite the lack of common agreement on its definition. It is evident that development of individuals and organisations, operating within the confines of a country is a global priority.

There is little doubt that this is rapidly becoming a sought-after industry in South Africa. If business is serious about meeting the demands of government's B-BBEE policies, then coaching may be one of the tools that can accelerate transformation in contributing towards better representation and advancement of blacks in business. The literature reveals the need to encourage the current white mangers to engage potential black leaders in coaching and mentoring programs (Booysen, 2007).

Building trust is key in relationships. The literature on coaching has implicitly focused on the power of relationships (Bluckert, 2005; Boyce et al., 2010; Clutterbuck, 2010; Kilburg, 1997). In the cross-cultural literature, trust is a critical ingredient for effective coaching outcomes (Peterson, 2007). The literature advocates the rich experience for both the

coach and client when cross-cultural coaching intervention is applied. The COF and the GLOBE studies will play a pivotal role in a better understanding of culture when building deep and meaningful relationships in cross-cultural coaching. Lastly, if Geber & Keane (2013, in press) study is clearly examined, understood and applied, it will increase the impact of cross-cultural executive coaching in South Africa.

According to my understanding, there appears to be a gap in focused training on the power of diversity and cross-cultural intelligence especially in South Africa.

As mentioned above, coaching is a powerful tool in empowering a new generation of leaders – specifically, in our context, black leaders. At present there are very few black coaches (Booysen & Nkomo, 2010), resulting in white coaches contracting with black clients. If this process is managed properly with a white coach, who is aware of his own cultural influences and that of his clients, this could result in a rich and transformational experience for both parties concerned (Abbott & Rosinski, 2010).

Lastly, the argument about euro-centric or afro-centric approaches to leadership in South Africa cannot be dismissed or ignored (Booysen, 2001). They are not competing, but rather complementing each other if worked together in appreciation and understanding. Each has weaknesses and strengths, but when brought together the potential will be outstanding. There appears to be another gap in South Africa: little research has been conducted on people of different cultural backgrounds regarding their lived experiences at work, and how cultural factors influence leadership styles. This research will seek to build from people's lived experiences regarding cross-cultural coaching and implications.

2.6.1 Research Questions

To explore the perceptions and experiences of black and white South Africans leaders of cross-culture executive coaching.

2.6.2 Sub-problems

The first sub-problem is to determine how these perceptions and experiences influence the coaching relationship.

The second sub-problem is to understand the broader implications for cross-cultural coaching in South Africa.

CHAPTER 3 RESEARCH METHODOLOGY

This chapter describes the research design and methodology used to address the research question. The research paradigm is discussed, followed by the research design. The population and sample is outlined; the research instrument and the procedures and methods of data collection are presented, followed by data analysis and data interpretation. The chapter concludes by outlining the limitations and validity and reliability of the research.

3.1 Research paradigm

The research paradigm may be defined as ‘a loose collection of logically related assumptions, concepts, or propositions that orient thinking and research’ (Bogdan & Biklen 1998, p.22). Jonker & Pennink (2010) add as basic an understanding of how people understand their world, which informs the researcher in how he conducts his work. The research paradigm influences the researcher in understanding how he undertakes the social study, and how that will guide the way he frames and understands the social phenomena.

This empirical research adopted the ‘interpretivist’ paradigm, which in turn informed the qualitative methodology. The researcher preferred to work with qualitative data to capture the rich descriptions of social constructs, and aimed to take the place of the insider’s perspective (Wahyuni, 2012). The researcher concurs wholeheartedly with Myers (1997) that the motivation for qualitative research, as opposed to quantitative research is to exploit the one thing that distinguishes mankind from the natural world, namely the tendency to talk and communicate. The researcher fully agrees with Kaplan and Maxwell (1994) that the context can be lost when using quantified textual data as opposed to understanding the phenomena from a participant’s viewpoint in a given social context.

The research question guided the choice of the research paradigm. Patton (2002) describes qualitative research as helping to achieve depth and provide details of the phenomenon being investigated. The inductive and exploratory nature of the research question will ‘celebrate richness, depth, nuance, context, multi-dimensionality and

complexity' (Mason, 2002, p.1). This is particularly important for the research question, as they draw from the individuals' depth and details of their lived experience of cross-cultural coaching.

3.2 Research design

Creswell, Hanson, Clark & Morales (2007) highlight five commonly-used designs in qualitative research: narrative, case study, grounded theory, phenomenology and participatory action research. Creswell et al. (2007, p.240) explains the process for engagement in narrative research as 'collecting their stories, reporting individual's experiences, and chronologically ordering the meaning of those experiences'. For the sake of this research, the narrative research design was implemented, as it draws out participants in describing in-depth the details of their experience of coaching.

3.2.1 Advantages

The advantage of using this design is that data saturation can be easily achieved (Guest, Bunce, & Johnson, 2006), despite the current debate and lack of standards for sample size associated with this design (Marshall, Cardon, Poddar & Fontenot, 2013). The semi-structured nature of the interview allows personal experiences to be explored in a much deeper and more meaningful way (Krauss, 2005). The narrative design helped the participants make sense of their experience of coaching.

3.2.2 Disadvantages

This is raw data (Creswell, et al., 2007) and could be subjective to individual bias on the subject. Participants had to reconstruct the experiences of coaching which may lead to inaccurate recollections.

3.3 Population and sample

According to Patton (2002, p.230) the characteristic of qualitative inquiry is the deliberate selection of a small number of 'information-rich cases' that will provide insights into the research question. The population of this research comprised black and white ethnic

South Africans, representing executives, managers and leaders of organisations from private, public and non-governmental and non-profit organisations.

Initially, executive coaches were contacted, asking for names of clients who might be willing to participate in the research. They had to have some experience of cross-cultural executive coaching. The coaches made direct contact with their clients, and because of confidentiality they had to agree to freely participate. Once the clients had agreed, their contact details were handed to the researcher, who then contacted the clients. The participants were contacted telephonically or by email to determine whether they met the criteria of cross-cultural coaching.

3.2.3 Sample and sampling method

The purposive sample method was undertaken, as it enhances the experiences and understanding of the selected individuals (Devers & Frankel, 1999). The researcher conducted 16 semi-structured interviews. Babbie & Mouton (2012) describe the flexibility of using semi-structured interviews to provide opportunity for clarifying questions that elicit rich and detailed responses. The following criteria were used when choosing the 8 black and 8 white ethnic South Africans leaders:

- They were in management or higher level in the organisation
- The coaching experience was within the previous 24-month period (including current)
- They must have been a minimum of 12 months in their role
- In both ethnic groups, 50% were to be male and 50% female
- The ages ranged from young to mature leaders

Table 5: Profile of samples

Description of respondent type	Number sampled
Black male executives	4
Black female executives	4
White male executives	4
White female executives	4
Total	**16**

Ragin (1994) suggests that, in qualitative research, a good sample size is 12 to 15 individuals. The researcher worked closely with the university in obtaining an introductory letter that clearly explained the purpose and anticipated outcome of the research, and also highlighted the terms and conditions of the interview and the data collected. The participants were volunteers, and the highest degree of ethical standards was maintained (Remenyi, 2011).

3.3 The research instrument

The primary research instrument was an in-depth semi-structured interview schedule, aimed at eliciting important information in addressing the research questions. The interview schedule was divided into three sections:

Section one is a set of custom-designed questions that address personal biography, employments details, educational achievements and coaching information. Mouton and Babbie (2001) mentions that the ordering of questions impacts responses, and hence they suggest shorter, less threatening and closed ended questions at the beginning, in order to lay a good foundation for the rest of the interview.

Section two deals with the coaching experience and its impact on the respondents.

Section three address the perceptions of the coaching relationship, matching criteria and the role of culture and ethnicity in the coaching process. These were open-ended questions, attempting to extract rich and meaningful data.

According to Wahyuni (2012) the main purpose of semi-structured interviews is to facilitate the respondents to share their personal experiences and perspectives on coaching. They are the practitioners in this field, and they convey their experiences to the researcher (Boeiji, 2010). Rubin & Rubin's (2005, p.20) model of 'responsive interviewing' addresses the issue of keeping the questioning flexible and adaptable to new data and unexpected directions. The follow-up questions in the interview followed Wahyuni (2012) suggestions for exploring different ideas, themes and concepts.

The covering letter to potential respondents (Appendix A) and research instrument (Appendix B) are provided.

3.4 Procedure for data collection

After obtaining clearance from Wits Business School ethics committee, pre-arranged interviews were scheduled at the premises of the managers and executives. Thus, the respondents could be observed in their own setting, resulting in information that might otherwise not have emerged.

Wahyuni (2012) encourages a mock interview to be conducted to ensure the instrument has been tried and tested. This was done, and assisted the researcher in helping to be more specific and more articulate. Several writers mention the importance of building rapport with respondents by providing a safe and comfortable environment (DiCicco-Bloom & Crabtree, 2006; Douglas, 1985; Palmer, 2007).

At the commencement of each interview the aims of the research were explained and the commitment to confidentiality and anonymity were reiterated. The respondents were handed a consent form which was signed by both the researcher and the respondent. With their permission, the interview was recorded (Kale & Brinkman, 2009). Besides the use of the recording device, the researcher also took field notes .

Each interview took up to one hour, followed by a debriefing. The researcher established rapport, employed active listening skills and probed to elicit more information when necessary (Whitely, 2002). To ensure reliability of the research, the recordings were transcribed by a certified professional transcriber and checked by the researcher against

the recordings. According to Kale & Brinkman (2009) and Silverman & Marvasti (2008) transcribing could be the first step to data analysis.

3.5 Data analysis and interpretation

The research followed a qualitative content analysis approach in analysing and interpreting the data, as described by Hsieh & Shannon (2005). Repetitive themes and patterns were identified from the data by the use of thematic analysis (Braun & Clarke, 2006; Given, 2008; Saldana, 2009).

The researcher used the following guidelines, as suggested by Hsieh & Shannon (2005):

- The researcher read through each of the transcripts at least 3 times in order to familiarise himself with and understand the data.
- A careful, word by word reading of each transcript, highlighting concepts and meanings resulted in 153 codes being established (see appendix C).
- The researcher then printed out the each of the 153 codes and pasted them to A1 sheets.
- Related codes and patterns were clustered and categorised together, identifying clear themes (see appendices D and E).
- The process of categorisation emerged as the codes related and connected to each other.
- This resulted in 12 A1 sheets, each containing a single theme. The themes had to be refined and consolidated for the findings.

The code list is provided in Appendix C, and the categorisation of the codes is provided in Appendices D and E.

3.7 Limitations of the study

- The perceptions are limited to black and white ethnic groups.
- The sample size is small, with equal gender balance, as mentioned earlier.
- The geographic restriction is to one province in South Africa.
- Qualitative research is open to the researcher's bias.
- The reliability of participants' recall of experiences adds a further limiting factor.

3.8 Validity and reliability

The use of qualitative methods for research is still under scrutiny for its non-conformity to the traditional methods for testing reliability and validity (Creswell, 2013). This is a constant discussion in literature (Boeije, 2010; Denzin and Lincoln, 2005:). Wahyuni (2012) explains that reliability deals with the consistency of measurement, while validity deals with whether the social phenomenon is reflected accurately. He explains neither of these terms fit well in qualitative research, and suggests some alternative terms to be used instead, e.g. ‘credibility’, ‘transferability’, ‘dependability’ and ‘confirmability’ (Lincoln & Guba, 1985) - now widely accepted in research.

3.8.1 External validity

Lincoln and Guba (1985) mention that ‘rich and thick’ explanation of the research will be provided to enhance transferability. Every effort was made to provide detailed, in- depth descriptions of the data. Purposive sampling was also used in the research (Mouton & Babbie, 2001).

3.8.2 Internal validity

The research employed triangulation to ensure credibility of the findings (Wahyuni, 2012). Peer debriefing and member checks were considered throughout the research (Mouton & Babbie, 2001), and data saturation was the main goal of the research.

3.8.3 Reliability

According to Wahyuni, (2012) dependability and reliability concern whether the research can be repeated and arrive at similar findings. A detailed, step-by-step explanation of the processes, and the provision of the research instrument is submitted to promote dependability. All the supporting documentation is presented and available for auditing purposes. Pre-testing was conducted to help fine-tune the research instrument in order to ascertain validity and reliability (Creswell, 2003).

3.9 Ethical considerations

The research is committed to the highest ethical standards, as prescribed by Wits Business School. Participation was voluntary, and participants informed of all the steps undertaken throughout. All information is confidential, and names of individuals and the companies are not disclosed. Each participant was asked to sign a consent form, in which all the information regarding the research was clearly described. The researcher signed all necessary documents as required by Wits Business School Ethics Committee. The letter of approval from the ethics committee is provided in Appendix F.

CHAPTER 4 RESEARCH FINDINGS

4.1 Introduction

This chapter captures the findings from the 16 semi-structured interviews conducted with different South African leaders about their experiences of being coached in a cross-cultural coaching relationship. All 16 transcripts were analysed robustly, resulting in 153 codes. The codes were grouped into different categories, from which emerged broader themes. These categories and themes will be discussed using the research main problem and the two sub-problems. The main problem is to explore the perceptions and experiences of black and white South African leaders of cross-cultural executive coaching. The first sub-problem is to determine how these perceptions influence the coaching relationship. The second sub-problem is to understand broader implications for cross-cultural coaching in South Africa.

The 16 interviews are reported as Respondent 1 to 16 in order to protect the identity of the interviewees. The quotations from particular respondents were reported directly from their transcripts, with the actual words, forms and expressions. English is not the first language for several of them, and language errors are not altered to ensure accuracy and to demonstrate that the researcher's interpretations are grounded in the experiences of the respondents as actually expressed (Morrow, 2005). All direct quotes from the transcripts are rendered in italics. Figure 2 below describes the sequence of the main sub-headings in the Findings chapter.

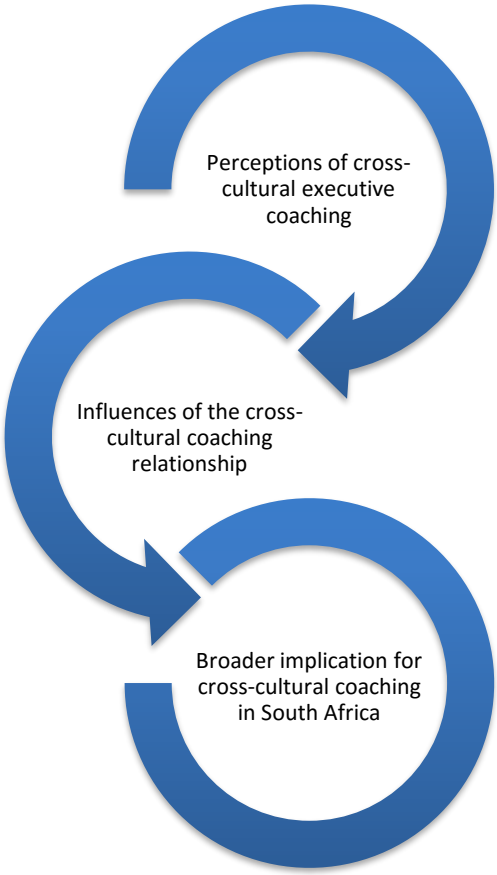


Figure 2: Sequence of main sub-headings

4.2 Perceptions of cross-cultural executive coaching

This section covers four themes; (1) cross-cultural coaching pushes the boundaries. Included in this theme are two categories of coaching across gender and coaching providing a different perspective; (2) the impact of upbringing and early exposure to cross-cultural coaching: early life exposure and international work exposure; (3) diversity is key; and finally, (4) coaching produces outstanding results.

4.2.1 Cross-cultural coaching pushes the boundaries

A common theme that emerged from the findings is that personal boundaries were pushed in two areas: gender boundaries, where respondents intentionally chose cross-gender coaches; and the perspective boundary, inviting coaches to enlighten the respondent's development journey by providing a different perspective.

The table below identifies all sixteen respondents by race and gender, giving their cross-cultural coaching experience. A number of respondents chose to pursue a step further in cross-cultural coaching, namely choosing a coach from another gender.

Table 6: Profile of respondents

Respondents Identification	Race	Gender	Cross-Cultural Coaching	Cross-Gender Coaching
Respondent 1	Black	Male	✓	
Respondent 2	White	Female	✓	
Respondent 3	Black	Male	✓	✓
Respondent 4	White	Female	✓	✓
Respondent 5	Black	Male	✓	
Respondent 6	White	Male	✓	
Respondent 7	White	Female	✓	✓
Respondent 8	Black	Female	✓	✓
Respondent 9	Black	Male	✓	✓
Respondent 10	White	Female	✓	✓
Respondent 11	White	Male	✓	
Respondent 12	White	Male	✓	✓
Respondent 13	White	Male	✓	
Respondent 14	Black	Female	✓	✓
Respondent 15	Black	Female	✓	✓
Respondent 16	Black	Female	✓	

Coaching across gender

Fifty six percent of the respondents specifically chose cross-gender coaching. Six of the eight females were intentional about choosing male coaches. When asked about cross-gender choices in addition to cross-cultural coaching, they explained the importance of choosing someone you admire, trust and who is fair. One said they did not see colour, but felt comfortable with the other and there was a meaningful professional relationship. Age and experience were highlighted as reasons for choice. Respondent 14 described the need for someone senior in the organisation that could open doors of promotion:

> *"You know he ended up being a sponsor. So, he sponsored me because, we've been in this relationship and he knew my aspirations and everything."*
> *Respondent 14*

Three of the eight male respondents added the reason for their cross-gender choice was that women provided a different perspective.

> *"Like men are from Mars and Women are from Venus. Especially, like, cross-gender coaching, I think there's a great benefit to that. And you know, in South Africa, the whole gender thing as well. We don't want to have stereotypes of men are better than women or whatever, but when there's that interaction from coaching. You get a new perspective and understanding." Respondent 12*

Respondent 12 mentioned a lack of women in his industry, and therefore he was deliberate in the choice of a female coach in order to get another perspective.

The research therefore suggests that some women preferred male coaches in cross-cultural coaching. Only one of the females that chose a male coach for personal ambitions of getting to the top mentioned she was eventually rewarded but never enjoyed the cross-cultural or cross-gender relationship:

> *"And I chose this person, I'm thinking, you know what all other people in Sasol are white males...So why can't I just use him, if I want to get somewhere to the top and maybe he might share with me how they have done it. I had motivating factors on why I chose him. But, looking at the relationship, like there is a certain thing... that he said in the meeting, and I would now look at him and say, you only saying that*

because I'm black, right?" Respondent 14

Coaching providing a different perspective

All except the one mentioned above expressed without reservation how much they thrived on the cross-cultural coaching experience. When asked about the cross-cultural coaching experience several responded that it pushed the boundaries in their personal lives and that they learned to appreciate and see things differently when coached by someone from another cultural group or background:

> *"I think the benefits are learning a different way of seeing things." Respondent 7*
>
> *"And he comes from a completely different angle, when he's thinking of things." Respondent 2*
>
> *"I think it also helps maybe from a background point of view… if someone from a different background, who sees things from a different perspective, can assist you through your thinking. Maybe if you're a type of person who's always with the same type of people. It helps." Respondent 16*

In summary, the cross-cultural coaching experience pushed the respondents' boundaries on gender and on embracing and welcoming other perspectives, which are key to learning and development.

4.2.2 The impact of upbringing and exposure to cross-cultural coaching

Several respondents highlighted two key elements for embracing cross-cultural coaching. These are influential factors in peoples' desire to grow and develop. Firstly, respondents that were exposed early in life to diversity or a wider mix of people from other cultures found that it provided a beneficial framework for the cross-cultural coaching experience. Secondly, the more international exposure the respondents had experienced early in their career, the more they welcomed and thrived in cross-cultural coaching.

Early life exposure

For respondent 2, the mother was Scottish and the father was English. They were involved with the ANC when she was young which provided early childhood exposure to a wide range of peoples and cultures.

> *"So, that to me, I suppose, was the first look I had that things were not my lovely cozy life as I knew it. So, that was my first, what can I say, introduction to that there are differences." Respondent 2*

Respondent 3 had an interesting upbringing and early life exposure that led to an understanding of how to embrace differences. His father was a Xhosa and his mother was a Coloured Namibian. Early in his life he had to make sense of what it means to live in different cultures:

> *"I transitioned from one language to another, from one culture to another, from living with my family to living with my grandmother and extended family I just went through the whole thing of culture shock and re-entry into your own culture…." Respondent 3*

Respondent 11 was an Afrikaans male who grew up on a farm with other cultural groups in North West province and was fluent in Tswana. That whole experience changed his life:

> *"So, I grew up on a farm with the Tswana people and I grew up with this cross-cultural setting, so I don't see in my eyes, in my spiritual eyes, I don't see black or Coloured, I just see God's people." Respondent 11*

The linkage of early life exposure to other people and cultures created an ease for harnessing cross-cultural coaching. One interesting fact which emerged is that pre-1994 exposure to different cultural groups appeared to be rare, while post-1994 exposure appeared normal and acceptable to all.

International work exposure

Another common theme relates to being exposed to international experiences, or travel and living abroad. This greatly transformed their cross-cultural coaching experience.

Respondent 1, who worked for an international organisation and travelled widely, explained how international exposure gave him an edge over his more sheltered friends:

> *"Not because they are not necessarily skilled, it's just they've not experienced some of the things I am exposed to. You know, I go back to my family, on the Cape Flats. And I just see again, their world, in relation to my world, how small their world is. And it's not a criticism; I'm not judging them. It's just that's how it is, that's what you know, right. And so, even my friends, many of them have never left Cape Town, they've always lived in Cape Town. We are great friends today, but their worlds are just different." Respondent 1*

Interestingly, ten out of the sixteen had lived and worked in more than one country early on in their lives. Respondent 2, a white female, described her exposure and its benefit when she lived in the UK:

> *"I think I'd be a very different person today had I not done that in London…. And I learned so much living in that block of flats, where it was people from all over the world, all walks of life. Most of them I would never have given the time of day to before, until I got to see, and it was the best sense of community..." Respondent 2*

Respondent 6 shared similar experiences of international exposure adding value to seeing the world through a different lens.

Another respondent who had lived half of her adult life outside of her country of origin explained how exposure pushed her out of her traditional comfort zones:

> *"I lived in Hungary for three years, I dated an American guy while I was living in Hungary but I would just as easily have dated a Hungarian that spoke a different language but the same colour skin. But to me, marrying a Hungarian would have been just as different as marrying a black South African. So, I can't imagine being*

married to someone from Nebraska because life would be really boring." Respondent 3

In summary, the interviews clearly indicate how the impact of early life exposure and early career exposure can greatly enhance the cross-cultural coaching experience. Exposure sets the tone for future engagements with people from different backgrounds, and creates an openness and willingness to embrace others.

4.2.3 Celebrating Diversity

One of the themes emerging from the perception of the coaching experience was diversity. As described by one of the respondents, we live in one of most diverse countries but do not celebrate or leverage its benefits.

"I believe that diversity is just so critical for us as a country because we are such a diverse country and one of our downfalls in the country is that for so long we have been kept apart." Respondent 1

"So, you definitely have to embrace the rainbow nation." Respondent 13

One of the respondents who worked for a leading company in South Africa, had diversity and inclusion high on her agenda, and is actually sharing her knowledge and best practice with others around the world:

"I can't believe how much you guys are achieving and you're doing such great things and it's all new and exciting things. We're sharing best practice globally. So, just this collaborative working together to try and get diversity right, having been in diversity and we're achieving it. So, without a doubt, it's being noticed." Respondent 2

Another respondent, a white female who coached a black male, mentioned how they train other companies and use their diversity as a business advantage:

"So, actually it was an advantage for us and the diversity even between the two of us presenting and training together." Respondent 3

Respondent 12 highlights how "*stuck"* we are by not using our diversity in coaching to benefit us:

> *"Let's say you could benefit more from coaching if there's any type of diversity. Be it values, be it gender, be it race, be it different work environments, just different growing up, upbringings. There is always a benefit to draw where there is diversity." Respondent 12*

Respondent 13, a white male coached by a black male mentioned the privilege of having a cross-cultural coach that could provide him with valuable insights:

> *"I think sitting with an Afrikaans or white Afrikaans coach I wouldn't get that cross-cultural link, and I think with Eric I'm in a very privileged situation where I have a very wise old man able to give me that insight." Respondent 13*

Respondent 16 described how different people are, and Respondent 14 commented that the secret to embracing differences is to accept people for who they are.

Another key finding, explained earlier in this chapter, suggests that the more people are exposed to diversity earlier in life and career, the more embracing and welcoming the experience of cross-cultural coaching becomes. Respondent 2, earlier in her career, lived in London for some time and critiqued her peers that lacked exposure to diversity:

> *"I definitely think so because if I have a look at people I was in school with and their views and opinions that they express on Facebook, I think that we're actually are, something fundamental actually happened, because of, it's different, a different mentality. You can actually see people who've been abroad and have gone and travelled, they are much more open-minded, I would say, to other people who are, they're hell-bent on thinking a certain way." Respondent 2*

One of the respondents, a black male coached by a white female, highlights the outcome and benefit for leveraging diversity in cross-cultural coaching:

> *"You bring something to the table that I perhaps don't have, or perspective that I haven't seen before, and therefore you are enabling me to have multiple perspectives." Respondent 3*

Another benefit of diversity in companies is having healthy teams:

> *"And I think that kind of diversity, as I said, would actually help build the organization, or the company, in terms of the strength of the diversity. Because you want to have a diverse company, you know, a company made up of diverse people. And you will actually have a healthy team." Respondent 1*

Diversity creates an advantage when working in teams and in building healthy organizations. As Respondent 5 described, when coaching is across cultures "*you create a dialogue between two groups, black and white, and it helps to transfer lived experiences across the two cultures, which is something that we lack."*

4.2.4 Coaching produces outstanding results

Coaching provides opportunities for growth and personal development. It aims to help bring out the best in another person and, in the process to assist the individual to grow, learn and change. Six respondents highlighted that coaching was helpful:

> *"I don't think any of them would have challenged me as much as my current coach, and would have helped me grow". Respondent 7*

> *"But coaching basically just opens you to so much more." Respondent 12*

Five others recognised that coaching added great value for their personal and professional life. One explained how coaching produced better results at work, and two maintained that coaching produced outstanding results in the same environment. Five respondents linked the coaching to gaining more confidence on the job.

> *"So, confidence has been a great one for me, I'm not even sure I would have had this conversation with you eight years ago so boldly but it's really, I've grown a lot through this. And that, as I've said, in terms of performance, and that I get from feedback I get new opportunities that opens up." Respondent 3*

Several respondents highlighted how coaching produced both growth and development in their lives, while seven linked coaching to their professional achievement.

"So, through her coaching and trying out things and doing things together, I've gained experience, I've gained perspective, so there are more job opportunities for me in the process." Respondent 3

"So, in a way a bit of rejuvenating as well, and give me purpose again." Respondent 10

One respondent described the coaching as a rich experience, while others remarked on the positive impact it had on them.

"So, it helped me gain understanding and insight." Respondent 2

"But it really has been a positive experience for me." Respondent 10

"So, he gave me another perception of the ministry. He helped me to understand." Respondent 11

Several respondents described coaching as an impactful and life-changing experience:

"My experience of the coaching was life changing." Respondent 9

"He sits me down, he's calm, he's relational and he helps me figure things out in a more measured way. So, I think that it is part of his nature, but especially for me he knows what's right for me and I definitely feel that that's a unique experience." Respondent 7

In summary, the cross-cultural coaching experiences produced remarkable results for the respondents. They described the experience as helpful, good, rich, impactful, value-adding, resulting in growth, development, confidence and professional achievement.

4.3. Influences of the cross-cultural coaching relationship

This section covers four broad themes; 'the closer the contact the deeper the impact'; the importance of listening and questioning; understanding others, and what makes a good coach.

4.3.1 'The closer the contact the deeper the impact'

The coaching relationship is pivotal to the coaching experience. When asked if the coach's cultural background played a role in the coaching relationship, several respondents described different contributing factors to successful cross-cultural coaching relationship.

Thirteen respondents emphasised the importance of a trusting, open coaching relationship, irrespective of culture or race. In the absence of a strong relationship, the coaching experience would be undermined. Respondent 8 mentioned; "*you're putting your faith in that person and you rely on that relationship to take you where you want to go".*

Respondents 9 and 11 said that they and the coach needed to "*grow the relationship"* over the sessions. Respondent 1 explained: "*in coaching you need to have a relationship with the person you coaching",* and a strong relationship lays a good foundation: "*to tackle some of the issues in terms of coaching".* Respondent 3 stated that it was the coach's "*listening skills"* that laid the foundation in the coaching relationship.

Respondent 3 raised a point about Western and African-oriented people in the coaching relationship, maintaining that western-orientated people are transactional, while the African orientation is much more relational:

> *"…. So, I have had to really work hard at that because for me it is easy just to do something on a business perspective and not develop the relationship..." Respondent 3*

He further commented on the different levels and timeframes of the coaching relationship:

> *"….. Because we also worked through this, and, you know, we had our conflict and disagreements that we worked through, and that it deepens the relationship, but yes this is a relationship that has stretched for more than ten years." Respondent 3*

Respondent 5 had an experienced cross-cultural coach, which made "*the relationship easier and also mutually beneficial".* Respondent 8 believes a strong cross-cultural foundation will produce the results.

> *"They need to understand what is the specific deliverable, so I think you first need to cement that relationship to get that understanding. Before it becomes effective." Respondent 8*

Several respondents asserted that trust is a fundamental factor in the coaching relationship:

> *"I think, if I know that the person who coaches me has really my best interests at heart, that motivates me and helps me to trust this person." Respondent 1*

> *"I think there needs to be a lot of trust." Respondent 7*

Figure 3, below, captures other factors for a successful cross-cultural relationship as described by respondents. Some of them will be discussed further in the next section.



Figure 3: Factors for successful cross-cultural coaching relationship

The only negative aspect expressed of the cross-cultural coaching relationship was Respondent 14, who felt that the age and race of the coach were undermining factors in her experience.

In summary, most of the respondents pointed out that the effectiveness of the coaching engagement depends on the quality of the coaching relationship. Among other things, trust was the critical ingredient that holds the coaching relationship together.

4.3.2 The coach listens and asks good questions

Listening and questioning skills are important influences in the coaching relationship.

Listening

Listening is an essential skill required in coaching clients. One of the questions directed to the respondents was whether their coach had listened to them. All of them described their coach's listening skill as a critical factor for the success of the coaching relationship:

> *"He listens, and then he asks good questions, so that he helps me to come up with the answers." Respondent 1*

> *"He was a good listener, and therefore he would listen to what I was saying." Respondent 5*

> *"I feel like at least I've got someone listening to me." Respondent 10*

Some of the respondents described different features of the listening skills of the coaches; a female respondent acknowledged the uniqueness in her male coach:

> *"So, the male has a unique talent and skill, to not tell you anything. He just listens, and he'll ask you questions. I actually don't think he says anything without a question mark at the end." Respondent 7*

Two male respondents described the uniqueness of their female coaches' listening skills:

> *"She just captured exactly what I said and just, instead of making it a twenty-minute conversation summarizes it into a few lines." Respondent 9*

"She's an excellent listener. Example-wise, she was basically; she can record your whole conversation, beginning to end. But she's just a people-orientated person, given her background". Respondent 12

One of the respondents highlighted how the coach would listen and remember things from previous conversations:

"He is a good listener. The reason that I am saying that is that I will say something, and weeks after that or months after that I will get an SMS." Respondent 11

Other comments included:

"So, the ability to listen, influence the outcome, but not to sit there with a predetermined concept to influence the outcome." Respondent 13

There were two other important remarks on this theme. Respondent 13: "*When you hear yourself talking too much then you not a coach".* The second was by Respondent 15: a good coach "*listens not just to what you are saying, but also to what you are not saying."*

It is clear that the coach's listening skill is an important aspect for the success of the coaching relationship. When clients felt they were being heard, it resulted in open, trusting relationships, with potentially better coaching outcomes.

Asking good questions

The other essential skill in coaching which several respondents referred to was the art of asking powerful and penetrating questions when challenging clients to reflect more deeply. Three of the respondents linked asking good questions to listening:

"He listens, and then he asks good questions, so that he helps me to come up with the answers." Respondent 1

"He just listens, and he'll ask you questions. I actually don't think he says anything without a question mark at the end." Respondent 2

"I would say someone who listens well, someone who asks the right questions." Respondent 4

Other comments were about asking the right questions and the use of open-ended questions:

"I would say someone who listens well, someone who asks the right questions." Respondent 4

"They have to know how to ask a good open-ended question" Respondent 9

An important aspect of listening and questioning is seeking clarification to understand what is actually being said:

"So, you know I think one of the things that I appreciated about her she always sought clarification, so she is really good at asking questions and making sure that she understood what I meant and not what she thought I meant." Respondent 3

Asking powerful questions, which are open-ended, and seeking clarification through questioning is at the heart of building a coaching relationship.

4.3.3 Understanding others

All the respondents highlighted the theme of understanding others, especially in the cross-culture context. Three common threads were a lack of understanding of oneself, a lack of understanding of others in the context of cross-cultural context, and finally a lack of understanding one another's worlds.

Understanding oneself

Three of the respondents offered insights on the importance of understanding oneself before seeking to understand others. Respondent 1 explained the need to accept and appreciate your own culture before embracing others:

"I need to better understand myself, what makes me tick, what informs my opinions, and what drives my leadership style, so that I can be a better leader for others." Respondent 1

Two other respondents commented on the understanding of oneself:

> *"Understanding yourself for me is one of the most critical things, who am I, what has shaped me, because I operate out of who I am." Respondent 3*

> *"Trying to understand your background in terms of where you are coming from." Respondent 8*

Understanding others

The key to understanding other people is to hear their story, as Respondent 4 described:

> *"I don't think I would have understood without hearing his story, and the story of his friends; you have to hear the stories and you have to care about people and know people in order to really go much more than skin deep." Respondent 4*

Two other respondents shared their key to understanding others, namely willingness to learn about differences, and asking the "why" question to create curiosity:

> *"I think that it's always important to understand what makes people different, and to accept that, as opposed to trying to change… to change something that's inherent in someone's culture." Respondent 7*

> *"But that is a good thing that they ask you why, rather than then judge you." Respondent 8*

Respondent 5 argued in favour of not only understanding cultural differences but celebrating them as well:

> *"Understanding the cultural differences and secondly, celebrating those differences and embracing the similarities that are there*." *Respondent 5*

Four respondents mentioned their cross-cultural coach helping them to better understand other cultures:

> *"Speaking from the coached person's perspective, my own coach was of Indian background, but Indian South African background, and so I feel like I'm more*

attuned to the walk and talk of other Indian South Africans, having had an Indian South African as a personal coach." Respondent 6

One respondent linked her exposure overseas to pushing her out of her comfort zone in learning to understand other people. Two respondents mentioned being genuinely interested in, and open to learning from each other:

"The future of our land has to be based on this, because we have to learn from each other. We have to speak into each other's lives; we have to understand the cultures." Respondent 11

"But just be educated and be interested. And I think there can be quite a learning, imagine if you are a coach ... And in a year, you coach two Indians. So, you might, by the end of the year, understand a variety of cultures." Respondent 14

Understanding each other's world

Entering into and understanding each other's world in a cross-cultural coaching relationship is a critical factor for a successful coaching outcome. Entering another person's world leads to a deeper understanding of what it means to be in their shoes. As one of the respondents explained:

"In other words, the coach and the coachee must enter into each other's world, the reality of what it is to live in their culture, and not just be detached from the understanding of the different cultures." Respondent 6

Respondent 10 encouraged proactive steps in learning about and understanding each other's world. She mentions the opportunity to be curious by asking questions in order to understand other people's world:

"Instead of waiting for someone to just come forward and explain their own cultural or religious beliefs, because people won't just naturally just open up in a corporate environment unless they directly asked, then like, oh okay, you're actually taking a personal interest, let me tell you." Respondent 10

Respondents 7 and 8 advocate empathy and reserving judgment as two powerful weapons in understanding others. Respondent 5 clearly articulates that we still have low

trust levels between white and black in South Africa, and at times some cross-cultural coaching relationships are superficial because of this:

> *"And as you enter into that culture, you need to learn to appreciate… and trust what flows therefrom, even if it's not part of your own cultural experience. I think the longer you're in the coaching relationship and you've had a chance to try and test the advice and marching orders you get, then… you'll build up that trust, such that in the long run you are able to assimilate the advice quicker. But in the beginning, it will be a challenge." Respondent 6*

> *"I think the most important thing is for the coach and the coachee to both enter into it with an open mind; to give mentorship with an open heart and open spirit and for the coachee to receive in that light, as well." Respondent 7*

Most respondents argued that understanding means entering into the other person's world. Being curious to inquire and learn, displaying empathy and withholding judgment are fundamentally important to cross-cultural coaching relationships.

4.3.4 What makes a good coach

The question of what makes a good coach raised a wide range of issues that relate to the coach and his/her ability to engage effectively with the clients. The researcher intentionally reports this finding under "influences of the coaching relationship" because 70% of respondents' remarks are linked to key characteristics, qualities and attitudes displayed by the coach. The following four categories are captured:

- Qualities required for the formation of the coaching relationship
- What must be present in the coaching relationship
- Ten attitudes for the coach in the coaching relationship
- Four core qualities for sustaining the coaching relationship

Qualities required for the formation of the coach relationship

Many respondents highlighted the credentials of the coach, including their experience, knowledge, skilfulness and maturity, as key components of a good coach. This emerged

as an important aspect of what respondents are looking for in a good coach. The experience, knowledge, skill and maturity of the coach must be accompanied by a bond, or 'chemistry'.

What must be present in the coaching relationship

The relationship must be a collaborative partnership, and display a sense of connection. Respondents frequently and spontaneously mentioned these four themes regarding the relationship, and Table 7 highlights them.

Table 7: Summary of bond and partnership

Theme	Quotations
Chemistry	*"There needs to be chemistry because if you don't have that, it becomes a clinical experience. Respondent 1* *I picked Stephen, met him for my first session, we hit it off." Respondent 15*
Connection	*"We're both heavily involved in like corporate social responsibility, and he is very heavily involved in that and I don't know if that's why I had a natural affiliation to him." Respondent 10* *"There should be a connection." Respondent 14*
Equal and Mutual Partnership	*"The people that walked the road with me are highly influenced by the egalitarian culture, and therefore the coaching was basically mutual because they treated me as an equal." Respondent 5*
Collaboration	*"It's not so much like asking questions, it's discussions and it's agreements, and it's give and take, and I quite like that. It's collaborative work." Respondent 2*

Ten attitudes for the coach in the coaching relationship

Several respondents describe up to ten attitudes that a coach must possess in any effective coaching relationship. They expressed them passionately as described in the Table 8:

Table 8: Ten attitudes for the coach in the coaching relationship

Themes	Views and Direct Quotes
Respect for each other	Respondent 4 emphasized he had such a deep "*respect for the man"*
Believes in the clients and empowers them	Respondent 4 mentioned that the coach wanted to make her "*successful".* *"She is a very empowering woman." Respondent 2*
Genuinely interested in the client	*"Genuinely interested in the development of their protégé or coachee, it's not about the coach, it's about the coachee" Respondent 3*
Provides a safe place	*"I think he created such a safe environment." Respondent 7*
Clients agenda	Some mentioned the coach did not approach them with any agenda but rather explored the clients' agendas in the coaching.
Allows me to be real	"*I could be uniquely me". Respondent 2*
Challenges and supports the client	Knowing when to challenge and knowing when to support highlighted by several respondents.
Provides feedback	Respondent 8 highlighted that the coach provided honest feedback
Non-judgmental	Respondent 2 mentioned the coach's ability to suspend judgment
Listened and asking good questions	Listening and asking deep, penetrating questions cannot be underestimated in coaching.

Four core qualities for sustaining the coaching relationship

Lastly, several respondents identified four other qualities that sustain a coaching relationship. Each of these qualities appears to be a critical factor of credibility in the relationship. In most instances respondents felt strongly that these elements hold the

relationship together. The table below highlights the theme and the quotes.

Table 9: Four other qualities of the good coach

Theme	Quotations
Accountability	*"And keeping me on track with those types of goals and coming up with ways to reach whatever goal might be." Respondent 7*
Trust	*"So, at first I think she built trust." Respondent 16*
Discernment	*"What I'm looking for, personally, at my level of leadership, and I suppose this should be for anybody, is just somebody who has a sense of discernment." Respondent 1*
Integrity	*"I want to see something into his life that I can honor. His yes must be his yes and his no must be his no." Respondent 11*

4.4 Broader implications for cross-cultural coaching in South Africa

In the findings, four broad themes emerged that have wider implications for cross-cultural coaching in the South African context. This section covers the benefits and the challenges of cross-cultural coaching, cultural awareness, cultural intelligence and coaching helping to bridge the gap in South Africa.

4.4.1 The benefit and challenges of cross- cultural coaching

The respondents were asked to describe the benefits and challenges to cross-cultural coaching, both of which are explored below. Firstly, the benefits, followed by the challenges:

Benefits of cross-cultural coaching

Several ideas emerged from this question, and are categorised into seven broad themes. They are: cross-cultural coaching breaks down barriers; it creates understanding; it challenges perceptions and bias; it broadens worldview; it provides different perspective;

it creates an opportunity to learn from each other; and it allows for sharing of experiences in a non-threatening environment.

Cross-cultural coaching creates a platform where barriers are broken and replaced by bridges to help understand other people better.

> *"So, I think, yes cross-cultural coaching has that impact of breaking down those barriers." Respondent 8*

> *"And there's friendship built as well." Respondent 16*

Cross-cultural coaching assists you in getting to know other people. You naturally have a better understanding of where they are coming from and why they have different views.

> *"The benefits are going to be, enhancing understanding; it's going to be taking your different backgrounds, your different ways of thinking, to create a better outcome for everyone involved." Respondent 2*

Most respondents recognised how biased many South Africans are. Equally important, when different cultural groups engage in cross-cultural coaching, it creates a platform to challenge these biases.

> *"I think it removes bias over time … It removes whatever face you have for that culture or prejudices or preconceptions and all of those things." Respondent 15*

Being coached by someone of a different background expands your worldview:

> *"Some of the benefits for me would be, broadening of worldview." Respondent 3*

In the process, the cross-cultural coach brings another perspective and pushes the client to see things differently.

> *"But if you have a coach from another cultural background, you get challenged in different ways, and you get a different perspective on things." Respondent 7*

Several respondents reflected on the history of apartheid and how separated the different racial groups were. Cross-cultural coaching lays a new foundation for learning from one another.

"There is greater openness to learn from each other." Respondent 4

"We have to learn from each other." Respondent 11

The bond created in the cross-cultural engagement produced a platform for openness and the freedom to share without fear of judgment.

"And it's also helped to transfer lived experiences across the two cultures, which is something that we lack. And I do believe that it will build the foundation of a true rainbow nation." Respondent 5

One of the respondents said that the benefits of cross-cultural coaching would serve the broader agenda of uniting South Africa:

"Given the history of South Africa, and especially from a white background, you have to be very sensitive to culture. And, the more you can interact with people from a different culture, the more 'Rainbow Nation' you will become." Respondent 12

Another respondent believed that cross-cultural coaching is a rewarding and insightful experience, however challenging it might be for some in the beginning. If it is fully embraced, it becomes an impactful experience.

Challenges for cross-cultural coaching

The most prominent challenges for cross-cultural coaching are a lack of trust, the impact of cultural baggage, lack of will to change, fear of embracing differences and unwillingness to learn from others.

Lack of trust

Several respondents mentioned that in general, given the history of South Africa, people struggle to trust people from other racial/cultural groups. Respondent 1 explained how people needed to overcome the lack of trust and make every effort to enter into other people's worlds. Respondent 5 concluded:

"We don't trust each other. And by not trusting each other it means we also do not

open up to each other." Respondent 5

The impact of cultural baggage

Respondent 5 challenged the issue of being formed and shaped by our cultures and how, if not managed correctly, this can lead to challenges when dealing with people from other cultures. The respondent mentioned when he saw a white person he immediately assumed them to be domineering, and he suggests the need of awareness and self-management is important:

"So sometimes, that would actually elicit bad reactions from me because the history is still there. It's still fresh, and so one has to be careful of that." Respondent 5

Lack of will to change

Based on the evidence collected, it appears that some people persist in old ways and patterns of life, and are unwilling to change and value the new.

"Trying to get people to be open to it, to sit down and just embrace it and give it a go, just give it a go. Just see how you can benefit from it. I think that would be the biggest challenge - trying to change mindset." Respondent 2

Fear of embracing difference

The big challenge is that people seem to be afraid of differences, so they naturally are attracted to likeness or sameness. As one of the respondents pointed out, being intentional to cross the barrier is key:

"Unless you are determined to go across the barrier to the other person, and unless you are intentional about this, it's not going to work. I actually think that cross-cultural coaching can be one of the things that break down barriers." Respondent 1

Unwillingness to learn from others

The evidence also points to the complacency people feel when it comes to learning from different cultural groups. One mentioned stereotypes and the mentality, especially from white people, that there is nothing they can learn from a black person.

> *"That especially from white people to black people, there is an attitude of: there isn't really anything that I can learn from you… that person to get out of their comfort zone and to ... To really learn from the other person." Respondent 5*

Other challenges mentioned were fear and competition.

4.4.2 Cultural Awareness

All sixteen respondents raised the issues of culture and cultural awareness in cross-cultural coaching. Respondent 3 mentioned understanding your own culture and its impact on your personal formation before understanding other cultures:

> *"I think the first thing for me is self-awareness; you know understanding my own culture. So, I think it's about understanding me myself as an individual, what has shaped me." Respondent 3*

Secondly, cultural awareness is about understanding how other peoples' beliefs, values and customs will affect the coaching relationship, as one respondent, a white female, pointed out when working with a Muslim male. Understanding their culture and traditions before you contract and talking through expectations on cultural issues was fundamental to her:

> *"So, from that point on, whenever I am with a Muslim man, I am very careful about how I dress, for any kind of physical contact or things like that." Respondent 4*

Respondents 4 and 10 maintained that in order to cross the cultural divide, we must be willing to learn, understand and engage in dialogue with others:

> *"I want to understand who you are and what makes you tick, and what do you bring that I don't have." Respondent 4*

Several respondents mentioned that cross-cultural coaching could help bridge the cultural divide in South Africa:

> *"We don't really know in-depth about everybody's cultural backgrounds. We have an idea; we have a level of understanding where there is enough respect or something given to it. So, having cross-cultural coaching in a South African context I think would be amazing." Respondent 9*

Other issues emerged on this theme, such as bias, stereotyping and unconscious biases. Respondent 2, an expert in diversity and inclusion, explained the concept of unconscious bias:

> *"Everyone is biased, and we all have this unconscious bias. So, and that is developed, it's how our brains are wired, and it has to do with our upbringing, our exposure, things we've learned, things we've heard, being said, being true or not, whether factual or not factual, our experiences. So, we would've had a bad experience with something or someone, and that leads our brains to be biased towards a certain individual without realizing it. That's an unconscious element." Respondent 2*

She highlighted that people need to be made aware of this unconscious bias to effectively manage it:

> *"So, I think that in terms of work force, in terms of the country, we need to start changing how people are wired in their brains, otherwise we will never achieve. We can't change bias, because bias, but to let people be aware of it and let people know that they're doing it, and it's something, and that their opinion formed may not necessarily be fair, or it may not be correct." Respondent 2*

Acknowledgement of unconscious bias is the first step, but the critical factor for change is to remind oneself of the reality during key moments:

> *"So, our next step now is towards, 'How do you get people to remember it at the key moments?' So, that is what's critical to us." Respondent 2*

Several respondents acknowledged that stereotyping exists from both sides of the colour divide, and Respondents 4 and 14 shared some typical ones:

> *"So, but one of the black roommates that he has, that went to the same high school as him at St Albans, he said that if he walks up to a white person: a white woman for example, they clutch their purse, or they say "I don't have any money" or something like that, and it's like these stereo types run really, really deep." Respondent 4*

> *"So, I would think if I had a situation where there's a white male coach and there is a black female, the white male might have the same qualifications but the perception is the white male knows more." Respondent 14*

Table 10 summarises some of the other key principles that respondents mentioned would help harness cultural awareness.

Table 10: Summary of key principles for cultural awareness

Principles	Quotations
Awareness and response	*"But to let people be aware of it, and let people know that they're doing it and it's something, and that their opinion formed may not necessarily be fair, or it may not be correct." Respondent 2*
Willingness to learn about others	*"I should have an attitude that I want to learn about other cultures that I'm aware of my own biases - the sense of humility and all of that, and open-mindedness; that's critical, that I want to learn." Respondent 3*
Intentional engagement and dialogue	*"So, I've been very open to it, and she's been very open to it. And, admittedly, when we talk about our conscious biases. So, she's not just, she's very open to hearing what I have to say and I'm very open to hearing what she has to say, and from that we learn and we grow." Respondent 2*
Navigating your cultural profile	*"But yes, in her case I think she has a great awareness about her own individual cultural profile, but also the profile that often surrounds the nation that she represents, and wanting to make sure that the negative aspects of what comes with that doesn't get reinforced in the way that she comes across." Respondent 3*

4.4.3 Cultural intelligence

The theme of cultural intelligence, the ability to navigate different cultures, naturally emerged as executives reflected on cross-cultural impact. Thirteen respondents discussed it in the interviews. Some had a clear understanding, while others linked it to cultural awareness on the part of the coach, or to the complexities of understanding the different cultures in South Africa.

Some of the respondents attempted to explain the concept. Respondent 3 did so by stating that understanding where other cultures are coming from and navigating those differences is fundamental:

"I need to know about your culture, understand something about who you are, where you come from, what have shaped you, what you believe and to have the skills to be able to navigate those differences." Respondent 3

Respondent 5 uses the same word, *navigate,* and emphasised culture as murky waters:

"Culture intelligence basically says that you are able to navigate in the murky water of cultures." Respondent 5

Respondent 1 explained it as understanding oneself and others, and underscored it as critical to coaching:

"I think, when it comes to cultural intelligence, for me, I need to better understand myself, what makes me tick, what informs my opinions and what drives my leadership style, so that I can be a better leader for others. So, cultural intelligence is absolutely critical. But not just to understand myself, it's also to understand the other people, and I really think if we can place a bigger emphasis on the cultural intelligence, it will be helpful." *Respondent 1*

Respondent 2 echoes this closely:

"Cultural intelligence I think is critical, because without it you can't understand where that person, or where they're coming from or why they think in a certain way." Respondent 2

Respondent 11 explained the importance of cultural intelligence in how we communicate across cultures:

"I'll tell you, I mean if I look at my area per se, the way you handle people in Polokwane and people in Mafikeng, the same but the mannerisms are a bit different. You get, some of them when they greet you they don't look you in the eyes, and it's not disrespectful or that, you are the senior so they are not allowed to make eye contact. So, that type of thing, once you get to grips with it, it actually helps you to get the messages across. So just don't go in there with I'm Afrikaans so …" Respondent 11.

Several other respondents discussed the lack of cultural intelligence in organisations, in the coaching relationship, and South Africa at large. The following quotes illustrate these points:

Respondent 3 works for an international organisation, and mentioned the lack of awareness or training on this important area of leadership. The fact that many leaders are unaware of this critical skill in leadership is underscored in his words below:

> *"Yes, and it's absolutely fascinating you know, and I think one of the exciting and perhaps also scary things is that often we have people on the course who have been in international roles for twenty years, and when we take them through these things of culture and emotional intelligence and unconscious bias and all these things, you know, they sit there, and the feedback that we've had is that so many say that they wish they understood some of these things much earlier in their leadership roles." Respondent 3*

Others mentioned the serious lack of cultural intelligence at the work place and in the country:

> *"I do quite a lot of diversity training with groups of South Africans. Even English and Afrikaners don't understand each other. Different black cultures don't understand each other." Respondent 4*

> *"I don't think we've got much cultural intelligence, because nobody knows about any of the different cultures." Respondent 2*

> *"But in the way, I see things unfolding in South Africa, there's not much cross-cultural intelligence. "Respondent 12*

In the coaching relationship, there was a lack of cultural intelligence too:

> *"There was definitely some element of him that didn't understand and didn't want to understand." Respondent 8*

Respondent 1, after being successfully coached cross-culturally, offered this for South Africans in the area of cultural intelligence:

"You know our natural tendency in South Africa, has been we stick with our own; we are comfortable with our own. But if we truly want to build the Rainbow Nation, then we have to go to the other. We have to go to people; we need to make sure that we break down those barriers. And, in my own experience, just seeing again the fruit that I've been able to harvest from this relationship, has been great fruit." Respondent 1

4.4.4 Cross-cultural coaching helping to bridge the gap in South Africa

The last theme of this findings section is based on a consistent message from the majority of the respondents, acknowledging the impact of cross-cultural coaching not only for them as individuals, but also for companies and South Africa at large. Throughout the engagement, all but one of the respondents struggled with cross-cultural coaching. However, despite the struggle, she embraced the experience, and the impact was significant.

Respondent 1 described cross-cultural coaching "as *a great tool towards nation building".* He added further comments about helping to mend the relationship between black and white South Africans and therefore recommends, even strongly encourages cross-cultural coaching:

"I think white people can learn from black people, and just the richness that black people have in terms of their culture and in terms of what they bring to the party. But equally, black people can learn from white people, some of the skill sets that they have and even, their culture, their, ultimately, we are all part of the same country. And so I actually think. Obviously, we cannot mandate that there's a need for cross-cultural coaching, but I think if we can strongly encourage it, it will add greatly to it." Respondent 1

Respondent 7 echoes similar sentiments:

"In a way, I want to say that I think it should be almost mandated to have a cross-cultural coach." Respondent 7

Others also see the benefit of cross-cultural coaching and recommend it highly:

"So, whether it is a cross-cultural one or not. I say just do it regardless. I was just fortunate enough that I had a great coach, I had a great experience. I would highly recommend coaching." Respondent 9

"Maybe you would even benefit more from coaching if you had a coach from each racial background." Respondent 12

Two respondents advocated cross-cultural coaching so that it can extend into different levels of the organisations and into all walks of life:

"To use the coaching as part of your change initiatives, and use the coaching not only at executive level but at your senior manager, manager level, and even have the team coaches coming in at the depot level, and I think the cross-cultural coaching there in the teams is something definitely that can assist and explore and make things happen a lot quicker." Respondent 13

"Whatever you're doing, whether it's … Like if you get a job in an environment that does not have a mix of people, leave I t… you'll be doing yourself the greatest favor by actually engaging in cross-cultural activities on any domain, whether it's coaching or whatever, you'll do yourself a favor." Respondent 15

CHAPTER 5 DISCUSSION OF THE FINDINGS

This section will analyse the findings of the research, and explore its wider implications for cross-cultural coaching in South Africa. The research findings will confirm, contradict or enhance what the current literature reveals about cross-cultural coaching in the South African context.

In Chapter 4, the following broad themes emerged, that need to be scrutinised in light of the current literature on the subject:

1 Findings on perceptions of cross-cultural executive coaching
   - cross-cultural coaching pushes the gender and perspective boundaries
   - the impact of upbringing and exposure to cross-cultural coaching
   - celebrating diversity
   - coaching produces outstanding results

2. Findings on the influences of the cross-cultural coaching relationship
   - “the closer the contact the greater the impact”
   - the coach listens and asks good questions
   - understanding others
   - what makes a good coach

3. Findings on the broader implications for cross-cultural coaching
   - the benefits and the challenges of cross-cultural coaching
   - cultural awareness
   - cultural intelligence
   - cross-cultural coaching helping to bridge the gap in South Africa

5.1 Findings on perceptions of cross-cultural coaching

There are four categories of the perceptions related to cross-cultural coaching that will be discussed. They are: cross-cultural coaching pushes boundaries, which includes gender and perspectives; the impact of upbringing and early exposure to cross-cultural

coaching; celebrating diversity, and cross-cultural executive coaching produces outstanding results.

5.1.1 Cross-cultural coaching pushes the boundaries

The findings revealed that cross-cultural coaching indeed pushes gender and perspective boundaries:

Gender Boundaries

The results show that 56% of the respondents interviewed chose coaches across the gender boundaries. The majority of executives were females who preferred a male coach. They stated that the main reasons for their cross-gender choices included finding someone they trusted, admired and fair. Other contributing reasons were age and experience. The male executives, on the other hand, highlighted the fact that women provided a different perspective for them.

The literature produced by both Wycherley & Cox (2008) and Boyce et al. (2010) confirms that coach and client matching must fit the needs of the clients, and that a good fit is crucial to a good coaching relationship. Trust is highlighted by many experts as a critical factor when forming, developing and maintaining a good-quality coaching relationship (Baron & Morin, 2009; Bluckert, 2005; Gan & Chong, 2015; Kelley, 2016; Markovic, McAtavey & Fischweicher, 2014; O'Broin & Palmer, 2010; Stout-Rostron, 2012). In the absence of trust, the entire relationship collapses, and it becomes a mechanical exercise.

The Boyce et al. (2010) study highlights the importance of three characteristics when matching clients, namely commonality, compatibility and credibility. These all resonates with the findings and underpins the importance of a good fit in executive coaching.

The study appears to contradict the work of Gray & Goregaokar (2010) regarding cross-gender coaching from the female client's perspective, while it confirms the findings from the male client's perspective that male executives valued and appreciated a different view on personal issues. Their study showed that female clients preferred female coaches because of the respect for the business. In a more recent study by Bozer, Joo &

Santora (2015), it appears that cross-gender coaching has no significant impact on the coaching outcomes. Why, in the South African context, female executives preferred male coaches is a topic which therefore requires further research.

Perspectives boundaries

The findings show that fifteen of the sixteen respondents had an overall positive experience in cross-cultural coaching. The most significant effect was the experience of having a platform where the coach is providing a different perspective from what most respondents had previously experienced. As respondent 16 described: “if someone from a different background, who sees things from a different perspective, can assist you through your thinking ….it helps.”

This is consistent with the work of ICF (2016). Executive coaching provides an opportunity for a new and different perspective for the coachees. This is a powerful tool for change, development and learning.

5.1.2 The impact of upbringing and exposure to cross-cultural coaching

The two key findings of what enhanced cross-cultural coaching were 1) respondents that had been exposed early in life to diversity embraced and thrived on cross-cultural coaching, and 2) the more international exposure people had experienced early in their careers the more they excelled in cross-cultural coaching.

Early life exposure

The findings indicate a linkage between early life exposure to other cultures and a facility for embracing cross-cultural coaching. It is worth noting that younger executives who had grown up after apartheid see cross-cultural experiences as a normal part of life. There appears to be no literature that either confirms or contradicts these findings.

International work exposure

Another finding indicates that the experience of international work exposure early in the career transformed the cross-cultural coaching experience. Ten respondents had lived and worked abroad early in their lives. Such exposure pushes people out of their comfort

zones; it creates accelerated learning through the experiences they encounter. The findings show that exposure sets the tone for engagement with people of different backgrounds, and that it creates a platform to build bridges.

Apparently, there is no literature to confirm or contradict these findings. It calls for further investigation, especially for the South African context.

5.1.3 Celebrating diversity

With South Africa so diverse, embracing and celebrating diversity naturally emerged in the findings. The executives' experiences of cross-cultural coaching challenged their assumptions about other race groups, and through the experience they came to believe that diversity could be embraced and celebrated as a competitive business advantage, especially given the history of segregation. A high proportion of executives emphasised the importance of leveraging diversity by using this as a business advantage as confirmed in the literature (Litvin, 2006). Others mentioned that it creates healthy teams for optimal performances and creative productivity. Diversity contributes towards providing a new and a different perspective in the coaching context, which serves to provide clients with more options in moving forward.

The work of Cilliers (2005) and Ting & Scisco (2006) emphasise how executive coaching assists organisations in making sense of, and navigating the complexities of diversity.

In the South African context, Motsoaledi & Cilliers (2012) encourage corporates to be strategic and intentional about managing diversity. As Booysen (2007) indicates, in some organisations diversity management can become mechanical, rather than engaging with the hearts of people on such issues. Luthans et al., (2004) correctly point out: "the cultural diversity found in today's South African organisations, if managed properly, can become a classic case, and an example not only for Africa, but the rest of the world."

5.1.4 Coaching produces outstanding results

Stober (2006) emphasises that the outcome of coaching is focused on human growth, development and change. Rogers (2012) agrees that coaching is about change. Change

and development are the pillars of learning. De Haan (2008) mentions that the coaching intervention is a developmental journey for individuals.

The findings clearly indicate that coaching produced positive, and produces remarkable results in the respondents' performance in the work place and in life in general. The respondents described the coaching outcomes as helpful, good, rich and impactful. They further commented that it added value, and helped their confidence levels. It also produced growth and development, and assisted in their professional development.

Despite the vigorous debate in the coaching literature on the effectiveness of coaching (Brockbank, 2008; De Meuse, et al., (2009); Passmore, 2011), coaching has a positive impact on individuals and organisations (de Haan, et al., 2014). There is no doubt that when the coaching interventions are applied correctly, it results in a life-long, 'process of human learning, effectiveness and fulfilment' (Whitworth, Kimsey-House, & Sandhal, 1998, p. 202). The literature thus confirms these findings.

5.2 Findings on the influences of the cross-cultural coaching relationship

This section deals with the four themes that emerged during the research process: "the closer the contact the deeper the impact", the importance of listening and questioning, understanding others, and what makes a good coach.

5.2.1 'The closer the contact the deeper the impact'

It is clear from the findings that a core condition for successful executive cross-cultural coaching lies in the quality of the coaching relationship. Most of the respondents highlighted that a critical factor which glued the relationships together was openness and trust. This has been consistently confirmed in the study. When respondents felt safe and comfortable in the relationship, the impact was significant. Trust plays a critical role in any coaching interaction, and ensures that the relationship becomes mutually beneficial to both parties involved.

The quality of the coaching relationship is essential for successful executive coaching (Baron & Morin, 2009). As mentioned earlier, trust is described in the literature as the most critical factor in forming, developing and maintaining the coaching relationship

(Baron & Morin, 2009; Bluckert, 2005; Gan & Chong, 2015; Kelley, 2016; Markovic, McAtavey & Fischweicher, 2014; O'Broin & Palmer, 2010; Rogers, 2012; Stout-Roston, 2012). Ting & Hart (2004) believe that a trustful collaboration and an ongoing commitment to the relationship is important for an impactful coaching relationship. The Baron & Morin (2009) study shows a connection between relationship and outcome. Both the Rogers, (2012) and Stober (2006) studies confirm three elements in a quality coaching relationship: empathy, unconditional positive regard and genuineness.

5.2.2 The importance of listening and questioning

Both listening and questioning skills are core to the coaching intervention. In the study, most respondents acknowledged the importance of both these skills in affecting the coaching relationship. These skills influenced the establishment of a good rapport with the clients, which in turn allowed the executives to be open, real and honest in talking about their issues.

Good listening and questioning skills clearly communicated to the executives that they were taken seriously and that they were the focus of the coach's attention. The coach's listening skill demonstrated that they were listening not just for the facts, but also the emotions and to the heart. One respondent described how the coach, "listens not just to what you are saying but also to what you are not saying".

The study pointed to the impact of being asked powerful and penetrating questions in helping the executives to reflect deeper on issues. The right questions were asked, and open-ended and clarifying questions were added. Like listening, questioning skills are at the heart of building a strong coaching relationship.

The literature confirms that both listening (De Haan, 2008; Drake, 2010; Rogers 2012; Shams & Lane, 2011) and questioning skills (Dent & Brent, 2015; Megginson & Clutterbuck, 2009; Rogers, 2012) are at the centre or at the heart of the coaching engagement. The Reik (1998) study covers the art of the coach listening with a "third ear" - not to only to what is said, but to what is not said. The work of Egan (2010) and Brockbank & Mcgill (2006) covers active and holistic listening, which requires listening to both verbal and non-verbal responses and to the whole person.

The Dent & Brent (2015) study maintains that asking good questions encourages reflection, and also promotes the client's resourcefulness in discovering new possibilities and answers. Their study points to the coach crafting questions not only about facts, but about emotions as well. Rogers (2012) and Dent & Brent (2015) agree on the value of using of open-ended questions.

5.2.3 Understanding others

A key influence was the theme of understanding. Firstly, it is important to understand your own story, how your cultural background, your family and other factors shape your life. As one respondent explained: "because I operate out of who I am", understanding who you are matters. Secondly, the importance of understanding others and hearing their stories, staying curious enough to ask the 'why' questions, and displaying a willingness to learn about differences is critical. Thirdly, the findings emphasise the importance of the worldviews of others, and of doing everything possible to enter into their world in order to understand it better. The data revealed that this step required curiosity, willingness and openness, empathy and reserving judgements before understanding.

In the literature, Peterson (2007) verifies an important part of cross-cultural coaching, namely a trusting and understanding relationship between the coach and the client. Abbott et al. (2006) add other key traits: awareness of the coach's own cultural background, awareness and appreciation of the client's cultural background, and some experience in adapting to other cultures. This confirms the first two points, made above, of understanding oneself and understanding others.

The model for cross-cultural coaching (Handin & Steinwedel, 2006) mentions that curiosity of other cultures creates and sustains relationships, while Rogers (2012) highlights empathy, entering into each other's worlds and reserving judgment. All these are seen as foundational elements to all coaching relationships. Both the study of Handin & Steinwedel (2006) and Abbott et al. (2006) add a good understanding of your own culture, a deep appreciation and respect for the other cultures, curiosity about other cultures and managing oneself in a culturally appropriate fashion.

5.2.4 What makes a good coach

It is important to cite again the reason why this theme is included as a key influence on the coaching relationship. 70% of the respondents' remarks were linked to key qualities and attitudes in the coach. The data is categorised under four points:

- Qualities required for the formation of the coaching relationship
- What must be present in the coaching relationship
- Ten attitudes for the coach in the coaching relationship
- Four core qualities for sustaining the coaching relationship

Firstly, it is clear that executives sought a coach with credentials, including experience, knowledge, skill, age and maturity. This agrees with the literature in the work of Boyce et al. (2010) which covers three areas; commonality, of gender, age and professional experience; compatibility, including like-mindedness; and credibility, which includes skills and experience.

Secondly, most executives found 'chemistry', connection, equal and mutual partnership and collaboration as elements necessary to the cross-cultural coaching relationship. Ting & Hart (2004) agree that both 'chemistry' and connection between the client and the coach help to cement the relationship. Several authors have highlighted that coaching must be viewed as a collaborative partnership, entered into as a relationship of equals (Grant, et al., 2010; Rogers, 2012; Stober, 2006).

Thirdly, the executives summarised ten attitudes that the coach needs to display. They found that these attitudes, when displayed by the coach, gave them the freedom to share openly:

- Respect for each other
- The coach believes in the clients and empowers them
- Exhibiting genuine interest in the client
- Ensuring that the coaching conversations is a safe place
- Genuinely following the client's agenda and not that of the coach
- Allowing the client to be real
- Balancing challenge and support for the client

- Providing honest feedback for the client
- Displaying a non-judgmental attitude
- Actively listening and asking good questions

The literature mentions that the coach must show respect for his client at all times (Geber & Keane, in press; Kilburg, 1997). Canfield & Chee (2013) and Stober (2006) underscore the importance of believing that clients are resourceful, and that they inherently have the resources for optimal functioning, but need to be empowered in the partnership. Rogers (2012) and Stober (2006) reinforce the importance of the coach continuously demonstrating a genuine interest in their clients. The Ackerman & Hilsenroth (2003) study agrees that showing interest in the client influences the coaching relationship. Rogers (2012) refers to coaching as a conversation or a dialogue in which the clients' need to feel safe to share.

Both Rogers (2012) and Stober (2006) strongly encourage allowing the clients to set the agenda and take charge of the content, while the coach guides the process. Positive regard for the client (Stober, 2006) means the clients can be real and true to themselves. When asking deep penetrating questions, you take the clients into places they have not been before (Rogers, 2012), exposing them to both challenge and support.

Like listening skills, giving and receiving feedback are important skills in coaching. When done well, feedback helps to develop an open and trusting relationship (Rogers, 2012).

Rogers (2012), Stober (2006) and Shams & Lane (2011) maintain that judging clients destroys the relationship, while suspending judgment builds stronger coaching relationships.

Many authors have recognised the essential skill of listening (Canfield & Chee 2013; De Haan, 2008; Drake, 2010; Rogers 2012) and asking good questions (Dent & Brent, 2015; Megginson & Clutterbuck, 2009; Rogers, 2012) as key to the development of the coaching relationships.

Lastly, the executives described four non-negotiables for sustaining a quality coaching relationship. For them, these were four core qualities that defined the experience. Irrespective of race or gender, these qualities anchored the relationship. They are

accountability, trust, discernment and integrity. A closer look at these qualities challenges the very character of the coach. These qualities are not visible or tangible, but must be fully present throughout the coaching engagement and greatly influence the cross-cultural coaching relationship.

According to ICF (2016), the coach is responsible for holding the client accountable so that transformation can occur. Canfield & Chee (2013) agree that the coach must provide high levels of accountability. Trust is highlighted by several authors as the absolutely essential ingredient in the coaching relationship (Baron & Morin, 2009; Bluckert, 2005; Canfield & Chee, 2013; Gan & Chong, 2015; Kelley, 2016; Markovic, McAtavey & Fischweicher, 2014; O'Broin & Palmer, 2010, Stout-Roston, 2012). Breakdown of trust, on the other hand, is linked to lower motivation levels and a lack of desire to change (Ford, et al., 2008).

Several studies allude to the fact that the coach must be a person of integrity (Boyce, et al., 2010; Canfield & Chee, 2013). Boyce et al. (2010) points out that commitment to the engagement is mutual; both parties must operate with high levels of integrity. These include the coach doing his preparation before the meeting, attending all scheduled meetings and being accessible to clients. Discernment appears to be missing in the literature, but Canfield & Chee (2013) mention intuition, which implies discernment.

5.3 Findings on the broader implications for cross-cultural coaching

Four broader themes emerged from the findings, categorised as four implications for cross-cultural coaching in the South African context. They are: the benefits and the challenges of cross-cultural coaching; cultural awareness; cultural intelligence; and cross-cultural coaching helping to bridge the gap in South Africa.

5.3.1 The benefits and the challenges of cross-cultural coaching

Benefits of cross-cultural coaching

The executives cited seven benefits from the cross-cultural coaching experience. They are:

- It breaks down barriers
- It creates understanding
- It challenges perceptions and bias
- It broadens worldview
- It provides different perspectives
- It creates an opportunity to learn from others
- It provides a safe environment to share experiences

Breaks down barriers

Before 1994, South Africans lived separated and segregated lives. This reinforced stereotyping and bias both consciously and unconsciously. Several studies refer to the cultural clash in South African workforce and society (Booysen, 2001, 2007 & Booysen & Nkomo, 2010). Cross-cultural coaching allows for people to cross the colour divide and break down barriers.

Creates understanding

According to the findings, cross-cultural coaching assists people in starting to understand people of other cultural background. This implies what the literature terms *curiosity,* defined as the art of learning and understanding more about others by asking the right questions, for the sake of promoting positive understanding (Abbott, et al., 2006; Canfield & Chee, 2013; Handin & Steinweder, 2006; Peterson, 2007).

Challenges perceptions and bias

With trust in cross-cultural engagements, it becomes easier to challenge bias and perceptions as you get to know people at a deeper level. Other studies in the South African context seem to imply the existence of bias and stereotyping (Booysen (2008); Kilian, et al., (2005); Matandela, (2008); Myres (2013).

Broadens worldview & provides a different perspective

When asked the question, “what are the benefits of cross-cultural coaching”, one executive highlighted, “*it broadens one’s worldview”*. Interaction with other cultures and

people creates learning and development. This seems closely linked to providing a different perspective on the literature (ICF, 2016).

Creates an opportunity to learn

The divisions of the past are still prevalent in South African society, but cross-cultural coaching provides a platform to come together and learn from each other. As one executive stated: "*we have to learn from each other."* The literature promotes coaching as a mutual learning *alliance* (Bachkirova, et al., (2014); Downey, 1999; Rogers, 2012; Stober, 2006).

Provides a safe environment to share

In an environment that is safe and non-threating, and where judgement is suspended, there will be freedom to openly share (Rogers, 2012).

Challenges to cross-cultural coaching

The findings highlight five prominent challenges in cross-cultural coaching. They are worth mentioning, despite the lack of literature to back them. They include: a lack of trust, the impact of cultural baggage, lack of will to change, fear of embracing differences and unwillingness to learn from others.

Lack of trust

It is not surprising, given South Africa's history of distrust among different racial groups, that lack of trust emerged as a prominent challenge. The literature confirms that lack of trust plays a critical role when black managers do not get promoted (Booysen, 2007; Kilian, et al., 2005; Matandela, 2008). The Myres (2013) research acknowledges the tendency to use white mentors, and who were often resisted by black employees due to a lack of trust.

The impact of cultural baggage

The findings confirm that people are products of their culture. As one black respondent described when seeing a white person: “they’re domineering because of past negative experiences”. The Rosinski & Abbott (2010) study mentions the power of transference and projections. They insist that this knowledge is helpful in managing cross-cultural engagements.

Lack of will to change

Some respondents claimed people are “stuck in the past” and are unwilling to change mindsets. The literature covering South Africa does not mention this, but the coaching literature does imply that coaching is about change (Stober, 2006).

Fear of embracing difference

People tend to be afraid of differences, so they naturally are drawn to likeness and sameness. One of the respondents pointed out that unless we are intentional about embracing differences, this will continue to be a major challenge in South Africa.

Though none of the South African literature confirms this directly, Peterson (2007) challenges the issue of trusting and understanding as ‘*prerequisite’* in embracing cross-cultural relationships.

Unwillingness to learn from others

In the South African context, stereotyping still exists (Kilian, et al., 2005). One respondent mentioned that white people feel there is nothing they can learn from black people. The related literature, however, agrees that diversity is about collective intelligence and should be leveraged as a business advantage in South Africa (Cilliers, 2012; Litvin, 2006; Motsoaledi). The coaching studies of Bluckert (2005a) and ICF (2016) promote coaching as a learning alliance.

5.3.2 Cultural awareness

It is not surprising that all the executives raised issues of cultural awareness in cross-cultural engagements. The most salient elements emerging from the findings are:

- A proper understanding of your culture and its impact on your formation.
- A good understanding of other cultures that you are working with including their values, belief and traditions.
- Openness and willingness to learn, understand and discuss with others.
- Remaining curious and intentional about learning from other people.
- A proper understanding of stereotyping and unconscious bias as well as their effect on you and others.
- The ability to integrate skills that can help manage cultural issues.

All of the cross-cultural coaching literature provides a rich tapestry of cultural dynamics in facilitating meaningful cross-cultural coaching outcomes (Abbott, 2010; Abbott & Rosinski 2007; Gilbert & Rosinski, 2007; Handin & Steinwedel, 2006; Hofstede, 1991, 2001; Ostwald, 2007; Peterson, 2007; Plaister-Ten, 2016; Rojon & McDowall, 2010; Rosinski, 2003; Trompenaars & Hampden-Turner, 2004).

The literature frequently emphasises the importance of a sound awareness of your own culture and the importance of understanding other cultures when managing cross-cultural engagements effectively (Abbott, et al., 2006; Handin & Steinwedel, 2006; Plaister-Ten, 2016). The Hicks & Peterson study, together with Handin & Steinwedel and Plaister-Ten models of cross-cultural coaching, points out that maintaining curiosity and a willingness to learn and understand other people are crucial for cross-cultural coaching. Experience of working with other cultures and navigating and managing across-cultures plays a pivotal role in successful interaction (Abbott (2010); Peterson, 2007; Plaister-Ten, 2016; Rosinski, 2003). The work of Geber & Keane (in press) points to the importance of coaches understanding western and African worldviews when coaching across cultures.

Stereotyping between different racial groups has been already cited in the work of Kilian et al. (2005). But the issue of unconscious bias seems to be missing in the literature.

This might indicate that it is a new finding, that needs further investigation, given that the topic of unconscious bias has been a prominent issue highlighted by many respondents.

5.3.3 Cultural intelligence

According to the research, cultural intelligence is a major topic for executives. Thirteen respondents referred to cultural intelligence as an important part of cross-cultural coaching, as Respondent 5 said: "*cultural intelligence basically says that you are able to navigate the murky waters of culture*."

The study shows that if there is a good understanding of cultural intelligence with the coach and he possess the necessary skills to "navigate the murky water of culture", this will greatly enhance the cross-cultural engagement. However, other executives highlighted the lack of cultural intelligence not just in coaching, but in leadership in general. If leaders and coaches had better cultural intelligence this could result in higher morale during cross-cultural engagements, and a willingness to leverage their potential, especially in the South African multicultural context.

Like coaching itself, cultural intelligence has emerged as a major theme in leadership and coaching literature only recently (Early & Ang, 2003; Plaister-Ten, 2016; Thomas & Inkson, 2009; Tuleja, 2014; Van Dyne, Ang & Livermore (2010). A culturally intelligent coach will anticipate cross-cultural clues and behaviors, will observe and correctly interpret what's going on. These he will respond to skillfully by carefully regulating, managing and navigating culturally appropriate responds in complex, diverse settings (Plaister-Ten, 2016; Tuleja, 2014; Thomas & Inkson, 2009).

Plaister-Ten (2016) study confirms that this new discipline becomes integrated into cross-cultural coaching and Tuleja's (2014) study propose the tool of '*mindfulness*' in developing intercultural competence.

The Plaister-Ten (2016) study underscores the importance of integrating western and other worldviews, rather than sticking just to the western model of coaching. This is supported by Geber & Keane (in press). Ubuntu and some eastern philosophies have much to contribute to enhancing effective cross-cultural relationships and outcomes.

5.3.4 Cross-cultural coaching helping to bridge the gap in South Africa

The history of South Africa is marred by strife and division. However, there seems to be a consistent theme in this study of executives who, having experienced cross-cultural coaching, finding it a helpful tool in understanding the different cultures and worldviews. Fifteen of the executives had benefited greatly from the cross-cultural coaching engagement, so it was not surprising that the notion of mandating organisations and government to use the cross-cultural coaching tool to bridge the gap in South African society was supported by them. Obviously, this brought black and white executives to the point of engaging each other, and it created a platform to learn from different people from different backgrounds, which resulted in life-changing experiences.

This sentiment is echoed in the literature on the South African context, using the coaching tool as a solution to complex and ambiguous contexts. For example, Booysen, (2007) and Myres (2013) advocates it strongly.

5.4 Conclusion of discussion

This chapter has discussed and analysed the themes that emerged from the findings, and those findings were a direct result of the coding process. The twelve findings were then discussed in light of the current literature. The themes of the findings are linked to the main research problem and the two sub-problems.

Main problem

To explore the perceptions and experience of black and white South Africans leaders of cross-cultural executive coaching.

The findings are as follows:

- cross-cultural coaching pushes the gender and perspective boundaries
- upbringing and early life exposure greatly enhance cross-cultural coaching
- celebrating diversity is key in cross-cultural coaching
- cross-cultural coaching produces outstanding results

Sub-problems

The first sub-problem is to determine how these perceptions and experiences influence the coaching relationship.

The finding are as follows:

- “the closer the contact the greater the impact” – trust between the coach and client is at the heart of a successful coaching relationship
- when the coach listens, and asks good questions it leads to clients feeling they are being heard, and that it’s safe to share
- understanding yourself and others is critical to forming and developing coaching relationships
- key qualities must be in place to determine the success factor in coaching relationships

The second sub-problem is to understand the broader implications for cross-cultural coaching in South Africa.

The findings are as follows:

- there are several benefits, and also several challenges in cross-cultural coaching in South Africa
- there should be greater cultural awareness in coaching
- there appears to be a lack of cultural intelligence in cross-cultural coaching
- the cross-cultural coaching tool can help to bridge the gap in South Africa

CHAPTER 6 CONCLUSION AND RECOMMENDATIONS

The main aim of the research was, firstly, to explore the perception and experience of black and white South African leaders regarding cross-cultural executive coaching. Secondly, the study set out to determine how these perceptions and experiences influenced the coaching relationship and finally, to investigate the broader implications of cross-cultural executive coaching in South Africa. This chapter summarises the main findings of the research, providing specific recommendations for key stakeholders and offering suggestions for further research in this field. It ends with concluding remarks of the researcher.

6.1 Conclusion of the study

The purpose of this study was to explore the perceptions and experience of black and white South Africans leaders of cross-culture executive coaching. By means of 16 in-depth, semi-structured interviews, followed by a robust coding process of the transcripts, the thematic content analysis produced 12 major themes on the perceptions and lived experience of executive cross-cultural coaching. The research aims to contribute to the existing body of knowledge on the subject and to also address the gap in research in this field of study.

6.1.1 The perception of cross-cultural executive coaching

There is no doubt that all but one of the participants thrived in the cross-cultural coaching experience. The one who related a negative experience eventually benefited too, as the goal for coaching was eventually met. However, cross-cultural coaching has overwhelming been described as a rich, powerful and life changing experience.

It is clear that cross-cultural executive coaching pushes the boundaries of individuals. The two boundaries that were pushed the most were connected with gender choices and personal perspective. Females in the South African context preferred cross-gender coaching, citing their fairness and experience and saw them as individuals who they could trust and admire, irrespective of race or colour. A small percentage of men selected female coaches, citing the need to experience another perspective on issues.

Why South African females preferred male coaches, contrary to international studies, is probably a matter for further research.

The other boundary that cross-cultural executive coaching pushed was that of perspective. Coaching provides clients with an opportunity to get a fresh perspective when confronted with different issues. Given the history of division, strife and separation in South Africa, cross-cultural coaching allows people to reach out to each other and help them learn to see things from other people's perspectives.

It was also not surprising to discover the role that upbringing and early career exposure played in fully embracing cross-cultural coaching in South Africa. The more people were exposed to diversity early in their upbringing and early in their career, the more they appeared to thrive on cross-cultural coaching. The greater the exposure, the more meaningful and the more appreciated the cross-cultural coaching intervention became.

One of the key findings of the study allows for executives to reflect on the importance of celebrating the richness and the privilege of working with people from different backgrounds. If South Africans can leverage this diversity, it could become a strategic business advantage, and potentially an example of promoting collective intelligence in the work place.

Despite the lack of common definitions of executive coaching, there is no doubt about its impact around the globe. It is evident from the study that cross-cultural coaching produces outstanding results for executives. It inspired growth, confidence and professional achievement in the lives of the executives.

6.1.2 Influences of the cross-cultural coaching relationship

The coaching relationship is closely connected to the coaching outcomes. Irrespective of the race or cultural background of the coach, the quality of the coaching relationship was critical to the coaching experience. Trust has been described as the key ingredient that holds the coaching relationship together. When trust was present, the coaching relationship flourished, and there was a freedom in the coaching alliance for a deeper level of sharing and growing.

The listening and questioning skills of the coach were another significant influence on the cross-cultural coaching relationship. When the coach displayed active listening skills, the executives felt they were being heard, and that the coach had their full attention, which resulted in them feeling safe to openly share issues. The coach's skill of asking deep and penetrating questions also helped in establishing deep and meaningful cross-cultural relationships. These two skills are at the heart of building and establishing solid foundations for the coaching relationship.

In cross-cultural engagements, understanding each other is crucial for the development of any relationship. A good starting point for understanding someone else, especially people from other cultures, is understanding one's self, and the influences that shaped you. Cross-cultural coaching provides a platform for learning about people who are different, and also affords people the opportunity to be curious about people's stories and their worlds. For a successful cross-cultural coaching relationship, there must be a willingness to enter into each other's world. In other words, putting yourself in other people's shoes influences the coaching relationship in positive ways.

The literature confirmed the executives' notions of what makes a good coach. The qualities required for the formation of a coaching relationship were coaching credentials, such as age, knowledge, skill and experience. Other key issues were the need for the partnership to be a mutual collaboration, as well as the level of 'chemistry' and connection between the executive and the coach.

In line with coaching literature, the mutual respect, believing and showing genuine interest in the client; providing a safe place for sharing; allowing the client to set the agenda; creating an atmosphere where the client can be real; the ability to challenge and support; providing honest feedback; being non-judgemental, and exhibiting good listening and questioning skills – all these were critical issues in promoting and influencing a good coaching relationship.

Lastly, four other important components are accountability, trust (as mentioned above), discernment (apparently, a new finding), and integrity.

6.1.3 Broader implications for cross-cultural coaching in South Africa

Firstly, there are both benefits and challenges for cross-cultural coaching in South Africa, though the findings are still fresh, given the lack of research on cross-cultural coaching in South Africa. The benefits include the breaking down of barriers between cultural or racial groups, the promotion of understanding, the challenge to existing perceptions and bias, a broadening of people's worldview, an invitation for different perspectives, the creation of an opportunity to learn from others, and finally, the provision of a safe environment to share experiences.

Some of the challenges that emerged were the lack of trust between people, the impact of negative cultural histories, lack of will to change, fear of embracing differences and an unwillingness to learn from each other.

Secondly, it was not surprising that the study pointed to a serious lack of cultural awareness among South Africans. People need to be aware of the impact of their own culture before attempting to understand those of other people. Openness and willingness to engage others with curiosity and intentionality for learning is key. The study shows that cross-cultural competence needs to be properly understood and integrated for coaches to effectively navigate cultural issues. An apparently new finding emerged, in so far as understanding the role and effect of conscious and unconscious bias when working across cultures is concerned.

Thirdly, the emerging narrative of cultural intelligence in the cross-cultural coaching literature has been a prominent finding in this study. It is evident in that most people in South Africa lack cultural intelligence. This includes coaches, organisations and their leaders, as well as the society at large. Simply stated, cultural intelligence, like all the other intelligence required in leadership - emotional, spiritual and cognitive - must be fully developed and managed in any form of leadership coaching. Cultural intelligence is the ability to anticipate, manage and respond to any cross-cultural interaction. There seems to be a serious gap in the body of knowledge on cultural intelligence in South Africa, and this appears to be a new finding in the South African coaching context.

Lastly, a major implication for cross-cultural coaching highlighted by the study is the potential for cross-cultural coaching as a tool to help bridge the widening gap between

different races in South Africa. According to the study, cross-cultural engagements open up individuals to learn, grow and change in appreciating other people and racial groups. In promoting the spirit of the rainbow one executive said, “cross-cultural coaching should be mandated in organisations because of its commitment to engage at deeper levels.”

6.2 Recommendations

This section provides recommendations for the various stakeholders in the cross-cultural executive coaching domain. The findings of the study provide insights for higher standards in effective cross-cultural coaching in South Africa.

6.2.1 Recommendations for coaching practitioners

Cross-cultural coaches need to understand and demonstrate cross-cultural competences when working with clients. The three areas of skills, knowledge and attitude are essential for successful cross-cultural engagements.

The study highlights the importance of coaches being experienced and knowledgeable about cross-cultural engagements. Practitioners need to demonstrate a good understanding of the impact of culture on their formation and a willingness to learn from and understand other cultures.

White coaches, who tend to be more transactional, need to be aware when working with black clients of the African worldview, and adapt to their clients’ needs, which might be out of their comfort zones. Coaches should be knowledgeable about the Eurocentric and Afrocentric leadership styles. The GLOBE studies and Ubuntu literature provide insights for the distinctions between different cultures. Geber and Keane’s (in press) principles need to be integrated into coaching models. In the South African context, the Plaister-Ten (2016) Kaleidoscope model warrants further exploration.

Coaching practitioners need to have greater awareness of the impact of cultural intelligence, and this emergent competence of cross-cultural coaching must be prominent in the coach’s development plan. Cultural intelligence is not a science, but rather an art which can be developed over time with exposure.

6.2.2 Recommendations for organisations

South Africa still struggles with racial tensions at the workplace, and the unwillingness in some cases to have a better representation of black executives as required by B-BBEE policies. This study suggests that cross-cultural coaching can enhance progress at all levels of South African organisations.

However, organisations at senior levels need to be serious about engaging with employees at other levels of the organisation on how personal culture can affect corporate culture. They need to go further and provide platforms for discussions, debates and training on culture awareness which demonstrates conscious and unconscious bias. They need to be more intentional about working with diversity at all levels.

Organisations need to be pro-active in promoting and modelling cross-cultural and cross-gender coaching for its benefits to be maximised. They can use external cross-culturally experienced coaches for their executives, and then promote internal cross-cultural coaching programs. These kinds of interventions in organisations will produce a higher quality of black executives in South Africa. Organisations must not shy away from training and using previously advantaged white South Africans to coach and mentor young black executives and managers.

6.2.3 Recommendations for coaching training programs

The study shows that executives and organisations are constantly requiring the services of coaches who are not merely experienced, but also qualified and accredited. Therefore, as more accredited coaching programs are initiated, the inclusion of some of the critical elements highlighted in this study becomes important.

Coaching training institutions need to add a cross-cultural component to their curriculum. As coaching grows globally, there is a push in Europe and America to be more explicit about in-depth training in this area of cross-cultural coaching. South African programmes seem not to include cultural element in training, yet the country has a history of separation and division between the different cultural groups. Some relevant considerations that emerged from the study would be:

- Culture and its impact
- Different worldviews and their effects on cross-cultural coaching (Geber & Keane, in press)
- Conscious and unconscious bias
- Understanding others
- Cross-cultural communication
- Cross-cultural awareness
- Cross-cultural adaptation
- Cultural intelligence
- Diversity coaching
- Benefits and challenges of cross-cultural coaching in South African
- Study of different cross-cultural coaching models, including the Kaleidoscope model

The more information accessible in coaching training programmes, the more effective and robust they can be in South Africa. Conversely, inexperienced cross-cultural coaches can cause more harm than good to the coaching industry.

6.2.4 Recommendations for executives

According to the findings, almost all the cross-cultural coaching interventions were a great success, and produced remarkable results in leadership performance and development of the executives. Similarly, cross-cultural coaching added a distinct perspective for them.

It is clear that executives must encourage, model and embrace cross-cultural interactions and engagements at all levels of the organisation. When they become champions of cross-cultural coaching, it will have a cascading effect in the organisation.

Executives need to challenge staff reporting to them on the value of cross-cultural coaching. As recommended for organisations, they should ensure that high-level cross-cultural interaction and training is available at all levels.

6.2.5 Recommendations for policy makers in South Africa

The study clearly indicates that cross-cultural coaching can help to bridge the gap in South African society. Government needs to be more pro-active in the implementation and education of B-BBEE policy. They need to initiate programmes for educating the public on understanding the needs for, and reasons why the work place must change. They should instruct companies and organisations to allot time to invest in training and educating their employees on B-BBEE policies.

The issues of fear need to be constructively addressed to get acceptance by all parties. The government could play its part by using effective cross-cultural coaching programmes themselves, thus becoming role models and, it would be hoped, creating success stories which could be emulated in other sectors of society.

Government must take the lead in creating platforms for wider cross-cultural interaction and conversation that can help with enhancing cultural awareness at all levels of South African society.

6.3 Suggestions for further research

This is the first research to date in the South African context exploring the perceptions of black and white leaders on executive coaching. It is hoped that this study can be further explored, with the use of larger samples. This study focused only on black and white South Africans samples, but could easily be replicated with other ethnic and cultural groups represented in South Africa.

Further studies could be replicated using samples from the perspective of both coaches and clients. In other words, a comparative study could be developed.

Cross-gender selection choices of females need to be explored further as the study contradicted existing international studies. Why executives preferred cross-cultural rather than same-cultural coaching is another, related area for further inquiry.

The benefits and challenges cited by the executives on cross-cultural coaching in South Africa could also be explored further.

Further studies on conscious and unconscious bias at the work place could be carried out as well, focusing on executives who were born before 1994, in comparison to those born after 1994, who are now early in their careers, thus investigating their respective perceptions of cross-cultural coaching.

6.4 Concluding remarks

This has been an incredible personal journey for the researcher. The topic was chosen as an extension of his personal cross-cultural journey. He has lived in - and adapted to - three different cultures in his life time. At present, he lives and engages in cross-cultural activity every day. He is married cross-culturally, which is a rich and stretching experience and his kids are global kids, as they have lived and experienced life in different settings and contexts.

The two things he personally acknowledges in cross-cultural engagements are that people of different cultural backgrounds are individuals, and without getting to know the individuals, all preconceived notions or judgements are simply invalid. Secondly, the only way to win people over cross-culturally is to adapt yourself and your relational posture. The more you enter into the other culture, the more you are respected by its people. The researcher has learned the secret of “becoming all things to all people, in order to win them over”. In other words, when I am coaching black people, I attempt to enter into black culture, and when I coach white people, I attempt to enter into white culture.

Lastly, every human being has a wonderful, unique and rich story to tell. Cross-cultural interactions are stretching but life changing experiences, that ought to become part of the heritage to be enjoyed by every South African as these stories are shared and exchanged.

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APPENDIX A: CONSENT LETTER AND FORM

Dear Participant

Thank you for choosing to participate in my research. This research is part of my study requirement for completing a Masters in Management for Business and Executive Coaching at Wits Business School.

The purpose of the research is to explore what the perceptions from black and white ethnic South Africans are on executive coaching.

Please note the interview will take between 45 to 60 minutes and will be scheduled to take place at your offices. You will be asked to answer a number of questions based on your personal experiences of coaching. All information will remain confidential and no company's names will be mentioned in the findings.

Thank you in advance for your willingness to participate. I look forward to the interview.

Yours sincerely,

Pranesh Anandlal

Contact number 0827841998

E-mail: Pranesh.anandlal@om.org

CONSENT

I hereby agree to participate in this research project on exploring the perceptions of cross-cultural coaching in South Africa. I understand that I am participating freely and without being forced in any way to do so. I also understand that I can stop participating at any point should I not want to continue and that this decision will not in any way affect me negatively.

I understand that this is a research project whose purpose is not necessarily to benefit me personally in the immediate or short term.

I understand that my participation will remain confidential.

……..

Signature of participant **Date**:……..

I hereby agree to the tape-recording of my participation in the study.

……..

Signature of participant **Date**:……..

APPENDIX B: RESEARCH INTERVIEW GUIDE

Section One: Background Information

1. Name of Respondent
2. Ethnicity and language
3. Place of birth and where did you grow up (urban/rural)?

3. Where did you go to school?

4. Describe your family upbringing?

5. Number of working years and where have you worked?

6. How long have you been working in the current job and what is your role?

7. Educational background – degree/diploma at which institution?

Section Two: Perceptions and experience of coaching and the coaching process.

1. Describe the coaching experience?
    a. Do you feel that the coaching experience assisted you to achieve more fulfilling results in your professional or personal life?
    b. Was the experience like a helping relationship and a mutual partnership
    c. Did you feel that the coach listened to you and explain why?
2. Can you describe the coaching process and how did you personally experience this?
    a. What if you had a coach from another/same culture, would the process be the same or differ and why do you think that?

3. When you consider cross cultural coaching do you think other companies private or public, government or non-government can benefit and why?

Section Three: The coaching relationship and coach's background

1. What makes a good coach for you?

2. From your own experience describe what role the cultural background of the coach played/not played in the coaching relationship and why?
3. In your view, what factors should be considered when coaching across different cultures in South Africa?
4. In your mind, what are the benefits or challenges when coaching is done cross culturally specifically with black and white in South Africa?

Section Four: The impact of cross-cultural coaching

1. Did you feel the coaching process was empowering? Did your coach help you to unlock your own skills, resources and creativity?
2. Did you feel the coach customised their approach to your individual needs?
3. How did you personally measure the impact of coaching?
4. Is there anything else you want to comment on about cross-cultural coaching, which we have not covered already?

APPENDIX C: CODING ANALYSIS – 153 CODES

ATLAS.ti Report

MMBEC

Codes

Report created by Pranesh on 29 Nov 2016

1 ○ Absolutely essential in SA

2 ○ accepting others

3 ○ accountability

4 ○ acknowledgment of unconscious bias

5 ○ adapting coaching to cultures

6 ○ Adds value

Groups:

The coaching experience

7 ○ age

8 ○ Another perspective

9 ○ approachable

10 ○ Asking good questions

11 ○ Awareness at the work place

12 ○ background

13 ○ be careful of the language we use

14 ○ being intentional about cross cultural change

15 ○ Being me

16 ○ believing on others success

17 ○ Benefit to SA

18 ○ Benefits to cross cultural coaching

19 ○ better results at work

20 ○ bias

21 ○ Big picture

22 ○ Brings broader understanding

23 ○ Challenges for cross cultural coaching

24 ○ Challenges me

25 ○ changing mind-sets

26 ○ changing the sub conscious minds

27 ○ changing the unconscious bias

28 ○ chemistry

29 ○ Choosing a coach to add value

30 ○ clashes of cultures

31 ○ client choses the coach

32 ○ client's agenda

33 ○ Coach listens

34 ○ Coach out of who we are

35 ○ coach was open

36 ○ Coaches Cross Cultural Background

37 ○ coaching is a conversation and dialogue

38 ○ coaching produced outstanding results

39 ○ collaboration

40 ○ competent coach

41 ○ Connection

42 ○ Creative ways of communicating

43 ○ Cross cultural coaching removes barriers

44 ○ cross cultural skills

45 ○ cultural awareness

46 ○ Cultural intelligence

47 ○ customised coaching

48 ○ development

49 ○ discernment

50 ○ discovering your bias

51 ○ diversity and inclusion

52 ○ easily accessible

53 ○ embrace others

54 ○ empowering

55 ○ enables better understanding

56 ○ enhancing understanding

57 ○ entering each other's world

58 ○ equal partnership

59 ○ experienced coach

60 ○ Explanation of unconscious bias

61 ○ explanation of difference in coaching and mentoring

62 ○ Exposure early in life

63 ○ Exposure early in life to diversity

64 ○ Factors for Cross Cultural coaching

65 ○ Feeling of being judged

66 ○ flexible

67 ○ forced down

68 ○ getting out of the comfort zone

69 ○ getting to know the person

70 ○ global perspective

71 ○ good coaching experience

72 ○ Good listener

73 ○ growing and learning together

74 ○ Growth

75 ○ Helpful

76 ○ holistic coaching

77 ○ Importance of diversity

78 ○ **Importance of relationship**

79 ○ **innovative ideas**

80 ○ **integrity**

81 ○ **intentional change**

82 ○ **intentional living in SA**

83 ○ **International work exposure**

84 ○ **journeying together**

85 ○ **key to successful coaching**

86 ○ **know your unconscious biases**

87 ○ **knowing the individual**

88 ○ **knowledge**

89 ○ **Lack of cultural intelligence**

90 ○ **Lack of exposure**

91 ○ **lack of listening skills**

92 ○ **lack of opportunities**

93 ○ **Lack of sensitivity**

94 ○ **Listening skills**

95 ○ **making assumptions**

96 ○ **managing self**

97 ○ **Men and women are different**

98 ○ **Met often**

99 ○ more confident

100 ○ multiple perspective

101 ○ multi - dimensional

102 ○ mutual beneficial relationship

103 ○ new ideas

104 ○ New perspective

105 ○ no pretence - being real

106 ○ Non-Judgemental

107 ○ not being open

108 ○ opens new opportunities

109 ○ outstanding example

110 ○ perceptions of other cultures changes

111 ○ personal self-awareness resulting from coaching

112 ○ Political correctness

113 ○ positive impact

114 ○ process - different

115 ○ Professional achievement

116 ○ providing a safe place

117 ○ providing feedback

118 ○ Providing new cultural perspective

119 ○ reason for lack of confidence

120 ○ **Reason for not embracing others**

121 ○ **recommendation for cross cultural coaching in SA**

122 ○ **reflection**

123 ○ **Relational coach**

124 ○ **respect for each other**

125 ○ **rich experience**

126 ○ **role model**

127 ○ **Same culture coach - no**

128 ○ **Same culture coach - no new perspective**

129 ○ **Same process**

130 ○ **self-awareness**

131 ○ **show genuine interest in the coached**

132 ○ **Skilful coach**

133 ○ **south African context**

134 ○ **sponsor coach**

135 ○ **stereotyping**

136 ○ **strong relationship**

137 ○ **Supportive**

138 ○ **Teams have them at work**

139 ○ **training and development for cross cultural coaching**

140 ○ **Trust**

141 ○ **Trusting and open relationship**

142 ○ **Unconscious bias**

143 ○ **understanding each other's world**

144 ○ **Understanding one's self**

145 ○ **Understanding others**

146 ○ **Understands me**

147 ○ **values system**

148 ○ **Warm relationship**

149 ○ **Well informed cross cultural coach**

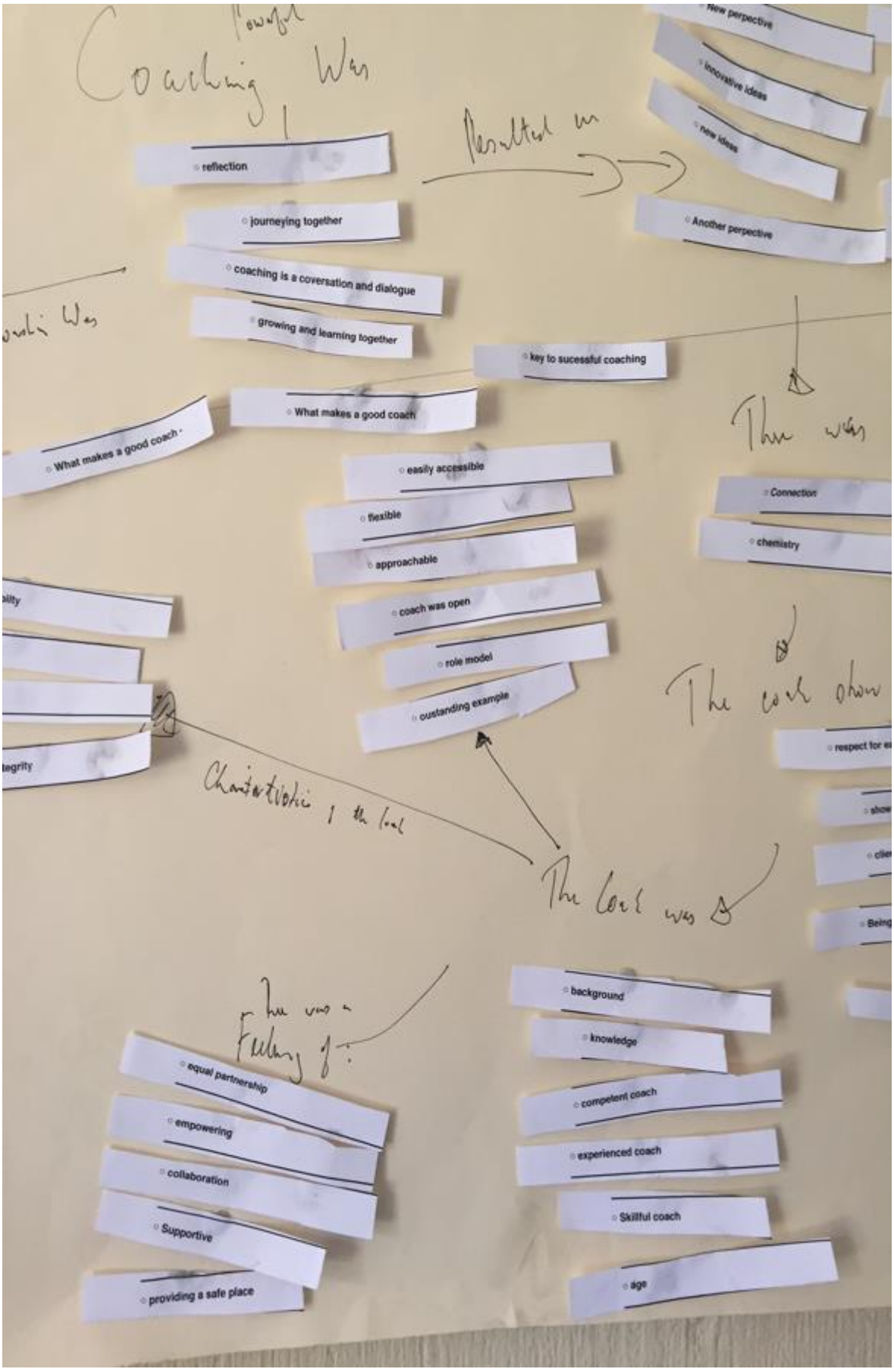
150 ○ **What makes a good coach**

151 ○ **What makes a good coach -**

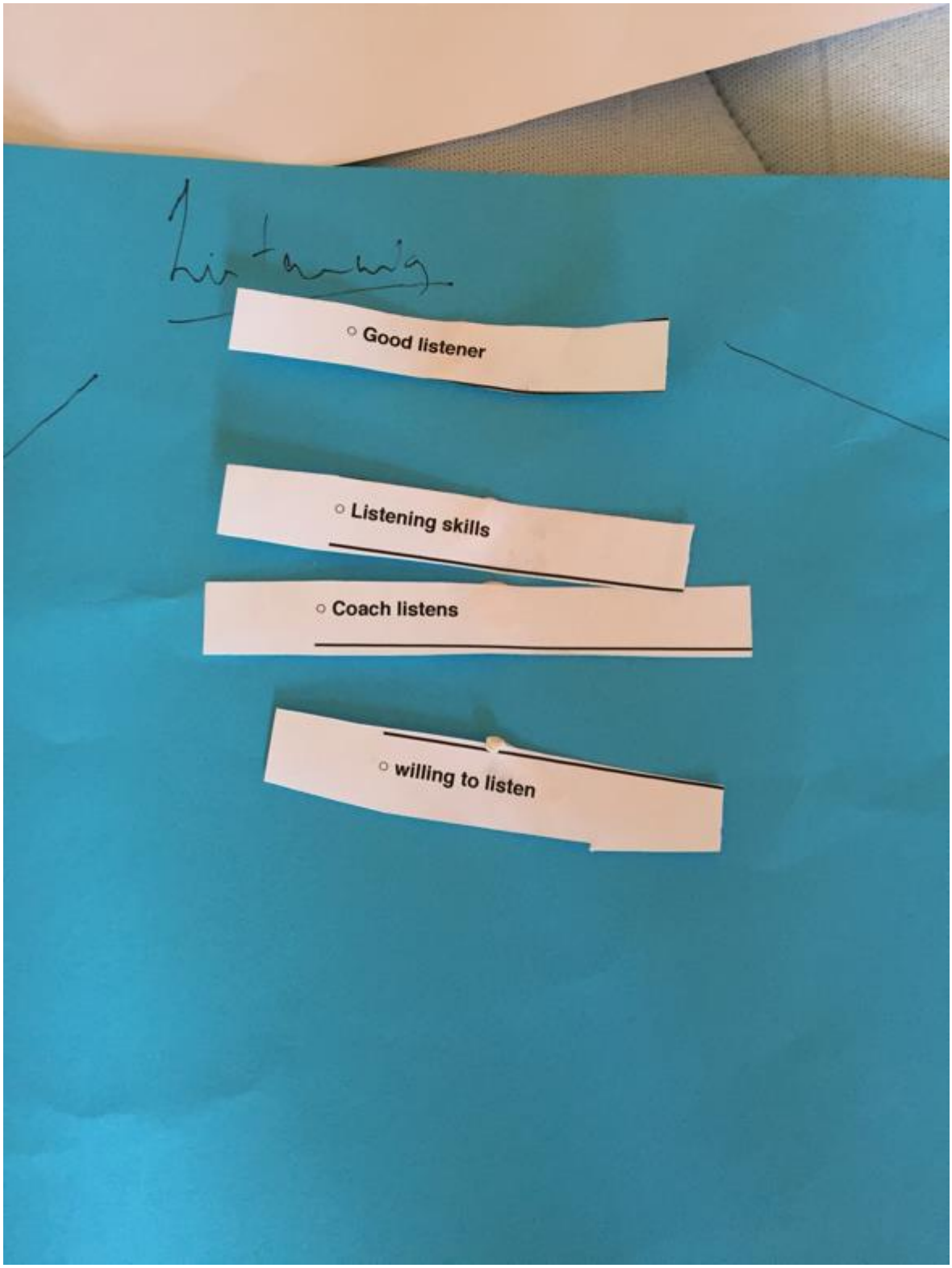
152 ○ **willingness to listen**

153 ○ **willingness to learn about others**

APPENDIX D: CATEGORISATION OF CODES



APPENDIX E: CATEGORISATION OF CODES



APPENDIX F: RESEARCH APPROVAL LETTER

UNIVERSITY OF THE
WITWATERSRAND,
JOHANNESBURG

Private Bag 3 Wits, 2050
Fax: 0270865536132
Tel: 02711 7178007

Reference: Ms Jennifer Mgolodela
E-mail: jennifer.mgolodela@wits.ac.za

10 January 2016
Person No: 1228677
PAG

Mr P Anandlal
Private Bag X03
Lynnwood Ridge
Lynnwood
0041
South Africa

Dear Mr Anandlal

Master of Management: Approval of Title

We have pleasure in advising that your proposal entitled *Executive coaching across cultures: Perceptions of Black and White South African leaders* has been approved. Please note that any amendments to this title have to be endorsed by the Faculty's higher degrees committee and formally approved.

Yours sincerely

Mrs Marike Bosman
Faculty Registrar
Faculty of Commerce, Law & Management