

The Perceptions of South African Executive Coaches on the Role of Cultural Intelligence in Cross-Cultural Executive Coaching

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ABSTRACT

The South African environment is markedly diverse and multicultural in character. Cultural Intelligence is a capability that allows an individual to function effectively across cultures in multicultural societies. More and more South African organisations are turning to executive coaching as a strategy to boost their leadership capabilities.

This study explored South African executive coaches' understanding of Cultural Intelligence and their experiences of the concept in cross-cultural executive coaching in the South African context. Twelve semi-structured interviews were conducted with purposefully selected black and white executive coaches to gain in-depth insights on executive coaches' understanding of Cultural Intelligence in cross-cultural coaching and how executive coaches in South Africa are using Cultural Intelligence to navigate cultural differences between themselves and coachees. Data generated from the interviews was transcribed, thematically analysed and seven themes emerged.

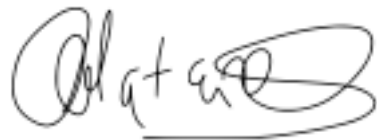
Research findings demonstrated that South African executive coaches understand the anatomy of Cultural Intelligence in coaching to be made up of four constructs: coach's cultural awareness, coach's intercultural knowledge, coach's curiosity, interest and openness to learning other cultures and coach's appropriate behaviour. South African executive coaches are using these four constructs when engaging with coachees from other cultures to themselves. Research findings also revealed that the coach's Cultural Intelligence enhances coaching efficacy in cross-cultural coaching as a result of three attributes: Coach's willingness to challenge own assumptions and worldview, coach's awareness of coachee's norms and values and the coach heeding culture as an enabler to connect effectively with the coachee. Racial diversity in South African organisations presents a unique opportunity for executive coaches with high Cultural Intelligence to coach more effectively in cross-cultural coaching engagements and positively contribute to the on-going transformation process in the South African workplace.

KEY WORDS

Cross-cultural coaching, Cultural Intelligence, culture, cultural biases, cultural awareness, mindfulness, intercultural knowledge, Ubuntu

DECLARATION

I, CHIPO MATAMBO, 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 and Executive Coaching at the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination in this or any other university.



Name: CHIPO MATAMBO

Signature:

Signed at: Newcastle

On the 29th day of April 2021

DEDICATION

This research is dedicated to the following individuals:

- My late father, Jeston Mugwindiri (1934 - 2019) who passed on two months after I started this MMBEC degree. An astute educator and school principal who instilled in me the value of education, learning and the principle of *‘you are never too old to study and acquire new qualifications’*
- My two sons who inspire me each day to be a good human being who strives for excellence and contributes to a better tomorrow for them and generations to come.
- To all the individuals who are actively seeking to transform our world into a world that embraces diversity and inclusion to create organisations where racial divisions has no place.

“I see no colour” is not the goal. I see your colour and I honour you. I value your input. I will be educated about your lived experiences. I will work against racism that harms you. You are beautiful. Tell me how to do better” – Carlos Rodriguez

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All praise and thanks go to the Almighty God for making this research possible. Despite the many personal challenges I faced in the second half of this research journey, God showed up and did it for me.

To my family and friends, especially my mum and children, words fail me except to just simply say I love you all to the moon and back!

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Last but not least, I want to thank my syndicate, the rest of the MMBEC 2019 cohort students and the Wits Business School staff for being part of my MMBEC journey.

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LIST OF ACRONYMS

BBBEE - Broad-Based Black Economic Empowerment

ABCCP - African Board for Coaching Consulting and Psychology

COMENSA- Coaches and Mentors of South Africa

CPD - Continuous Professional Development

CQ - Cultural Intelligence

CTI – Coaches Training Institute

ICF – International Coaching Federation

MMBEC – Master of Management in Business and Executive Coaching

TA – Thematic Analysis

TRC - Truth and Reconciliation Commission (TRC)

UIF - Universal Integrated Framework

VUCA - Volatility, Uncertainty, Complexity, Ambiguity

CHAPTER 1. INTRODUCTION

1.1 Purpose of the study

This qualitative research explores South African executive coaches' understanding of Cultural Intelligence and their experiences of the concept in cross-cultural executive coaching.

1.2 Context of the study

The cross-cultural executive coaching research was conducted within the South African context which is markedly multicultural in character. The end of apartheid in South Africa in 1994 did not only democratise the country, it also democratised the workplace, creating a diverse workforce and paving the way for previously disadvantaged black employees to advance into senior and executive roles in the workplace (Motsoaledi & Cilliers, 2012). The new democratically elected government that was ushered in 1994, set up the Truth and Reconciliation Commission (TRC) to promote political healing post-apartheid. April and April (2007) argue that the TRC's focus on political healing should have extended to the broader context that includes the business arena, the site where most cross-ethnic and cross-cultural interactions take place. The Employment Equity Act (Act 55 of 1998) and the Broad-Based Black Economic Empowerment (BBBEE) Commission established in 1999 were designed to redress racial imbalances in the workplace and accelerate black representation at managerial and executive level (Booyesen, 2007; Thomas, 2002). The objective of these laws is to create organisational environments where senior positions' demographics are reflective of the demographics of the country. These regulations have played a pivotal role in transforming and promoting a culturally diverse workforce in post-apartheid South Africa (Anandlal, 2017; Motsoaledi & Cilliers, 2012).

Besides the transformation dimension, South African organisations are also experiencing rapid business environmental changes, as a result of operating in the VUCA world. Burgartz, Mack, Anshuman, and Krämer (2016) describes the VUCA world as a business environment that is unpredictable and rapidly changing due to prevailing volatile, uncertain, complex and ambiguous conditions. These rapid changes are calling for new ways of effectively managing change and leading people (Bennett & Lemoine, 2014; Burgartz et al., 2016). As coaching evolves, more and

more South African companies are turning to executive coaching as part of their organisations' diversity and inclusion strategy, as a strategic means of supporting their managers to navigate the VUCA world and as a strategy to boost their leadership capabilities (Anandlal, 2017; Attlee, 2013; Motloun, 2010). This has resulted in executive coaching's significant growth in South Africa in the last two decade which mirrors worldwide growth (Terblanche, Myburgh, & Passmore, 2019).

Although the field of executive coaching is relatively new, it has grown exponentially as an alternative to conventional training and consultancy (Terblanche et al., 2019). For executive coaches, paying attention to culture and integrating intercultural competence is no longer optional but imperative (Maeker, 2017). Empirical coaching research looking at coaches' attributes and enablers of effective coaching has lagged behind practice. Feldman and Lankau (2005) advocated for future research that looks at personal traits like emotional intelligence that may influence executive coaches' effectiveness. Geber and Keane (2013) advocated for future research that will identify enablers of effective coaching across cultural differences. Maeker (2017) highlights that the coaching field is at an early stage of thinking about intercultural coaching competence and notes the limited scientific knowledge around the topic of intercultural competence of executive coaches. Almost all research that looks at what happens in a coaching session and what influences the success of a coaching intervention has been done outside of the African context (Terblanche, Passmore, & Myburgh, 2021).

According to Cox, Bachkirova, and Clutterbuck (2014), executive coaching is a human development process that promotes desirable and sustainable coachee behavioural change for the benefit of the coachee and the organisation. If executive coaching is about behavioural change for the coachee, it is imperative to understand the context of the coachee's behaviour. O'flaherty and Everson (2013) (p.76) describe the South African context as "a complex patchwork of racial, language and cultural groupings" and argue that social identity (Tajfel, 1974), has more influence on behaviour than racial identity. However, Le Sueur and Tapela (2018) counteract this argument by proposing that in South Africa, race is the most dominant and noticeable behaviour categorisation of the South African workforce with gender, ethnicity and professional identity nestled within the race primary group. While this researcher acknowledges that culture is multi-dimensional (Hofstede, 2011) with race being one

of the many dimensions of culture, the researcher has chosen to define cross-cultural executive coaching on the lines of race based on Le Sueur and Tapela's (2018) argument on race and behaviour categorisation of the South African workforce. Therefore, in this research, cross-cultural executive coaching refers to a coaching engagement where a coach is white and a coachee is black or vice versa.

Culture plays a role in every human life and interaction and executive coaching is no exception (Maeker, 2017). Stout-Rostron (2017) argues that it is imperative that executive coaches understand the culture of the society in which they work. Arguments have been highlighted in literature which propose that traditional coaching and training models which fail to consider diversity and integrate cultural awareness are no longer effective in today's diverse global world (Abbott, 2010; Booysen, 2015; Carmenate, 2015; Handin & Steinwedel, 2006; Maeker, 2017; Milner, Ostmeier, & Franke, 2013; O'flaherty & Everson, 2013; Passmore & Law, 2013). Cultural Intelligence is a relatively new Intelligence Quotient that describes the capability of an individual to function effectively across cultures (Ang et al., 2007; Earley & Ang, 2003). Cultural Intelligence can help executive coaches build an understanding of cultural dynamics in cross-cultural executive coaching engagements (Le Sueur & Tapela, 2018). Lack of Cultural Intelligence may result in executive coaches transferring their cultural bias onto the coachee which may result in a decrease in the coaching efficacy (Coetzee, 2013). Understanding their own cultural bias is not enough for executive coaches. Executive coaches need to be culturally adaptive, mitigate their own cultural bias, be curious and willing to see the world through the coachee's lenses.

The post-apartheid legacy context, the accelerated rise of black employees up the corporate ladder, the VUCA world, and the increased diversity in South African workplaces poses coaching challenges for South African executive coaches. (Anandlal, 2017; Motloun, 2010; Motsoaledi & Cilliers, 2012; Muteswa & Ortlepp, 2011; O'flaherty & Everson, 2013; Passmore & Law, 2013; Rosinski & Abbott, 2006). These racial challenges are unique for South Africa and calls for a deviation in coaching from European coaching norms (Terblanche et al., 2019). The ascendancy of black employees to executive positions in South Africa is calling for culturally competent executive coaches (Coultas, Bedwell, Burke, & Salas, 2011). Racial diversity in South Africa presents a unique opportunity for executive coaches with high

Cultural Intelligence to coach more effectively and positively contribute to the on-going transformation process in the South African workplace. Executive coaches are being called to be culturally aware, adaptive and eliminate cultural bias in their coaching practices. Anandlal (2017) and Geber and Keane (2013) argue for research to be conducted in Southern Africa that will identify enablers of effective coaching across cultural differences and that will fill the current gap in cross-cultural coaching and context specific coaching literature in the region.

It is in the above context that this research was conceptualised and conducted.

1.3 Research problem

Post-apartheid South Africa has seen the rise of black managers into senior and executive management positions (Le Sueur & Tapela, 2018). This transformation has introduced cultural diversity at senior and executive levels in South African organisations, accompanied by cross-cultural interaction challenges (Anandlal, 2017). Executive coaching is growing as a leadership developmental tool in South African organisations (Terblanche et al., 2019). Global calls for interculturally competent executive coaches to address cross-cultural coaching challenges is gaining momentum (Ang & Inkpen, 2008; Maeker, 2017; O'flaherty & Everson, 2013). Questions are being raised on how coaching methods with roots in the West can be used effectively across all cultures (Booyesen, 2015; Handin & Steinwedel, 2006; Milner et al., 2013). Stout-Rostron (2017) called for research to be conducted on the cultural adaptability of the coach to the coachee in view of the South African culturally diverse society. Cultural Intelligence is viewed as a necessary competency in cross-cultural coaching engagements (Ang & Inkpen, 2008; Maeker, 2017; Rosinski & Abbott, 2006). This research explores South African executive coaches' understanding of Cultural Intelligence and how it helps them coach more effectively in cross-cultural coaching engagements.

1.4 Research objectives

The objectives of the research are outlined below:

- i. to gain insights on South African executive coaches' understanding of the concept of Cultural Intelligence in cross-cultural coaching engagements.
- ii. to explore what South African executive coaches perceive is the role of Cultural Intelligence in cross-cultural executive coaching.

1.5 Research questions

The above objectives raised two research questions:

- i. How do executive coaches navigate cultural differences when engaging with people from a different culture to themselves?
- ii. How does an executive coach's Cultural Intelligence impact the coaching efficacy in cross-cultural executive coaching?

1.6 Significance of the study

Since the South African context is multicultural, it introduces cultural dynamics into executive coaching. The research proposed that executive coaches who possess Cultural Intelligence (CQ) can successfully navigate these cultural dynamics. The research explored the role of Cultural Intelligence in cross-cultural executive coaching as there exists a need for an understanding of context specific coaching at a deeper human level (Passmore & Fillery-Travis, 2011). The research is of significant value to South African executive coaches as it arms them with the necessary knowledge and tools to coach effectively across different cultures. In South Africa's multicultural business environment, coachees from culturally diverse backgrounds can benefit from being coached by a more culturally adept executive coach. This research is a reference source for South African organisations when matching coach to coachee. Currently, intercultural competency is not accounted for in practice and in coach training (Maeker, 2017). The study is of significant value to providers of executive coach training and continuing professional development providers as key insights on

how best to design executive coach training programmes that address cross-cultural coaching dynamics have emerged from the study.

Sparse South African executive coaching studies have been conducted focusing on cross-cultural coaching relationships which has created a gap in South African specific cross-cultural coaching literature. This research has added to the limited existing body of knowledge on cross-cultural executive coaching in South Africa.

1.7 Delimitations

- I. The study restricted itself to a coaching relationship between a white South African coach and black South African coachee and vice versa. It excluded Indian and South African born Chinese coachees who are all classified as black South Africans under the Employment Equity Act (Booyesen & Nkomo, 2014; Nevin, 2008). This was purposefully done to eliminate profound cultural differences between these South African groups and black coaches /coachees of African descent. The cultural difference emanate from the African philosophy of Ubuntu, an African worldview prevalent in African black communities that drive values and social thinking (Mbigi, 1997; Olinger, Britz, & Olivier, 2007), This concept is not associated with South African Indians and South African born Chinese, hence their exclusion from the study. Ubuntu is discussed in more detail in Chapter 2 under culture (section 2.4.2).
- II. The executive coaches interviewed were based in either Gauteng, KwaZulu Natal or the Western Cape as that is where the majority (90.8%) of executive coaches are geographically concentrated, with Gauteng being the epicenter of executive coaching in South Africa (Steenkamp, 2012).

1.8 Definitions of terms

Terms frequently encountered in this research are listed and defined in Table 1.

Table 1: Definitions of Frequently Used Terms

TERM	DEFINITIONS	REFERENCES
Black	Refers to black African individuals who by birth or descent are citizens of South Africa. For the purpose of this study, Coloureds, Indians and South African born Chinese who are all classified as blacks under the Employment Equity Act are excluded from this black definition.	(Nevin, 2008)
Coachee	Refers to the individual being coached by the executive coach	(Cox et al., 2014)
Coaching Relationship	The relationship between the executive coach and the coachee. Also known as the coach-coachee relationship.	(Jowett, Kanakoglou, & Passmore, 2012)
Cross-cultural coaching	“the coaching process where a coach and a coachee originate from different racial background”. Used in the context of racial definitions of this study.	(Milner et al., 2013; p.20)
Culture	“the collective programming of the mind that distinguishes members of one group or category of people from others”.	(Hofstede, 2011; p.3)
Cultural Intelligence	Cultural Intelligence (CQ) is an individual’s capability to function effectively across cultures- national, ethnic, organizational, as well as other types of culture.	(Earley & Ang, 2003)
Executive Coach	A professional coach who supplies one-on-one executive coaching to a coachee. The definition of executive coaching is outlined below.	(Cox et al., 2014)
Executive Coaching	“a human development process that involves structured focused interaction and the use of appropriate tools and techniques to promote desirable and sustainable change for the benefit of the coachee and the organization”	(Cox et al., 2014; p.1)

1.9 Assumptions

The research was aimed at having honest conversations about cross-cultural executive coaching relationships by interviewing South African executive coaches. It was assumed that the interviews provided key insights on how best to deliver executive coaching services to a complex multicultural society like South Africa.

The following are some assumptions that were made in this research:

- i. The study made assumptions that South African people culturally behave in a certain way, based solely on their race.
- ii. The executive coaches who were interviewed were honest and candid in sharing their cross-cultural executive coaching experiences and disclosed honest and accurate information.
- iii. Cultural Intelligence can be learnt, and as such, it can be taught.
- iv. An assumption was initially made that the researcher would conduct face-to-face interviews with the research participants under physical presence conditions. In view of the emergence of the global Covid19 pandemic, for the safety of the researcher and the respondent, interviews ended up being conducted virtually via Zoom with both researcher's and respondent's cameras on.

CHAPTER 2. LITERATURE REVIEW

2.1 Introduction

The goal of this chapter is to review the literature of this research's two constructs: Cultural Intelligence (CQ) and Cross-Cultural executive coaching, with the aim of illustrating past and current thinking on the constructs and their relationship. The chapter begins with background discussion on the research topic, followed by literature review of the Cultural Intelligence concept which includes conceptualisation, definition, the theories and models underpinning CQ and CQ's role in business engagements. A brief overview of executive coaching precedes the literature review on cross-cultural executive coaching. The literature review includes models and theories underpinning cross-cultural coaching. The chapter concludes with a literature review of cross-cultural coaching in the South African context.

2.2 Background discussion

Research efforts to explain Cultural Intelligence is experiencing increased momentum (Solomon & Steyn, 2017). Cultural Intelligence (CQ) is the psychological measure of cultural competence (van der Horst & Albertyn, 2018). Empirical research shows that Cultural Intelligence reliably predicts effectiveness and performance in cross-cultural environments (Yari, Lankut, Alon, & Richter, 2020). Research further suggests that Cultural Intelligence increases the effectiveness of executive coaches in cross-cultural coaching engagements (Abbott, 2010; Anandlal, 2017; Booysen, 2015; Carmenate, 2015; Deng & Gibson, 2008; Le Sueur & Tapela, 2018; O'flaherty & Everson, 2013; van der Horst & Albertyn, 2018). Cultural Intelligence is defined as the capability of an individual to effectively function across cultures - national, ethnic, organisational, and any other type of culture (Earley & Ang, 2003). Cultural Intelligence is concerned with the collective perspective and repertoire that increase cross-cultural effectiveness rather than the individual mastering all the cultural values, norms and practices of all the people one encounters on a day-to-day basis (Van Dyne, Ang, & Livermore, 2010). Cross-cultural coaching in this study, refers to the coaching engagement where the executive coach and the coachee originate from different racial backgrounds. South African executive coaches often find themselves coaching individuals from different racial backgrounds to themselves. Executive coaches are sometimes unaware of their own racially and culturally biased worldview through

which they perceive others. This has the potential to impact coaching outcomes (van der Horst & Albertyn, 2018). CQ is a competency executive coaches can develop to eliminate cultural bias and increase the effectiveness of cross-cultural coaching interactions (Van Dyne et al., 2010).

2.3 Theoretical Foundation

Thomas et al. (2008) describe intelligence as a set of abilities necessary for an individual to adapt to, as well as select and shape the contextual environment. Cultural Intelligence incorporates the cultural aspects of context into intelligence (Van Dyne et al., 2010). Cultural Intelligence is defined as the capability of an individual to function effectively in intercultural societies (Ang & Van Dyne, 2015; Earley & Ang, 2003). Cultural Intelligence is conceptualised by Earley and Ang (2003) as a multidimensional construct rooted in four sets of capabilities: cognitive, metacognitive, motivational and behavioural. These four sets of capabilities make up the Cultural Intelligence Model. This model, by Earley and Ang (2003), remains at the centre of research efforts (van der Horst & Albertyn, 2018). Cross-cultural coaching is defined by Milner et al. (2013) as a coaching engagement where a coach and coachee are from different cultural backgrounds. An executive coach's lack of understanding and respect for cultural differences between him/her and the coachee can lead to an inability to build rapport and trust in the coaching relationship which impacts negatively on coaching outcomes (van der Horst & Albertyn, 2018). From the definition and conceptualisation of Cultural Intelligence and the definition and description of cross-cultural coaching, an assumption can be made that possession of Cultural Intelligence by coaches increases coaching efficacy in cross-cultural coaching. For cross-cultural coaching, the following theoretical framework is conceptualised and underpins this research. In subsequent sections the theoretical framework's components are discussed further.

**Motivational CQ + Cognitive CQ + Metacognitive CQ + Behavioural CQ = ↑
Cultural Intelligence = ↑ rapport and trust in the coaching relationship = ↑
coaching efficacy in cross-cultural coaching engagements.**

2.4 Cultural Intelligence

Management research cites the challenges arising when people from different cultural backgrounds engage with one another (Ng, Van Dyne, Ang, & Ryan, 2012). A need

exists for executive coaches in South Africa to understand the concept of Cultural Intelligence in order to integrate it in their coaching practices to enable them to coach effectively in the multicultural South African context (Geber & Keane, 2013).

2.4.1 Cultural Intelligence Definition and Conceptualisation

Thomas et al. (2008) describes intelligence as a set of abilities necessary for an individual to adapt to, as well as select and shape the contextual environment. This definition highlights the role of the environment in any intelligence construct. Cultural Intelligence incorporates the cultural aspects of context into intelligence (Van Dyne et al., 2010). Cultural Intelligence is defined as the capability of an individual to function effectively in intercultural societies (Ang & Van Dyne, 2015; Earley & Ang, 2003). Cultural Intelligence brings together culture and intelligence and seeks to understand differences in individuals in their ability to effectively adapt to different cultural contexts (Ng & Earley, 2006). The capability and willingness of an individual to let go of those intelligent behaviours learnt in one cultural context when it is not seen as intelligent in another context is what is referred to as the individual's CQ (Van Dyne et al., 2010). Cultural Intelligence is conceptualised by Earley and Ang (2003) as a multidimensional construct rooted in four sets of capabilities: cognitive, metacognitive, motivational and behavioural. These four sets of capabilities make up the Cultural Intelligence Model.

2.4.2 Cultural Intelligence Models

Earley and Ang (2003) and Ang and Van Dyne (2015) position Cultural intelligence as a multidimensional construct consisting of four dimensions: metacognitive, cognitive, motivational and behavioural. Thomas et al. (2008) argue that CQ is not an intercultural competency, nor is it driven by motivational CQ, but is instead a type of intelligence comprising a three dimensional system where knowledge and skills interact with cultural metacognition, linking them together. Ang and Van Dyne's (2015) four dimensional CQ model and Thomas et al.'s (2008) three dimensional model are discussed below.

2.4.2.1 Four Dimensions of Cultural Intelligence Model

This model proposes that the CQ construct has four dimensions which, although qualitatively different, are interrelated (Ang & Van Dyne, 2015; Van Dyne et al., 2010):

Metacognitive CQ - this is the conscious cultural awareness dimension of CQ and attests to an individual's conscious level of cultural awareness during cross-cultural interactions (Fang, Schei, & Selart, 2018). It reflects on mental processes people utilise to understand and acquire cultural knowledge. A metacognitive strategy commonly used by culturally intelligent people to acquire, understand and use cultural knowledge in cross-cultural interactions is mindfulness (Tuleja, 2014). Mindfulness allows an individual to unpack and make sense of cultural situations in front of them without judging or being offended by removing bias and a rigid fixed mindset (Tuleja, 2014). Individuals high on metacognitive CQ are consciously aware of their counterpart's cultural preferences prior to and during interactions and leverage this awareness to enhance interactions effectiveness (Ang et al., 2007). Metacognitive CQ predicts cultural judgement and decision making (Ang et al., 2007; Gooden, Creque, & Chin-Loy, 2017).

Cognitive CQ - this is the knowledge dimension of CQ and refers to the individual's understanding of culture and its role in the way one interacts with others cross-culturally (Van Dyne et al., 2010). It refers to the individual's knowledge of cultural norms, systems, values and practices that have been acquired from both educational and lived experiences and how these shape the way one thinks and behaves (Fang et al., 2018). Cognitive CQ plays a critical role in understanding different societies' cultural norms, systems and values. Cognitive CQ is not only about having culture knowledge, but also about possessing the ability to transfer learning to varied cultural contexts (Tuleja, 2014). Cognitive CQ predicts cultural judgement and decision making (Ang et al., 2007; Gooden et al., 2017)

Motivational CQ – refers to an individual's level of curiosity, interest and drive to adapt to varied cultural norms and values, being comfortable with engaging with people from different cultural backgrounds and their culture as well as being comfortable with the ambiguity that comes with cross-cultures (Fang et al., 2018; Tuleja, 2014). The ability to engage and persevere through the challenges posed by cross-culture interactions is one of the most important CQ characteristics (Van Dyne et al., 2010). Both intrinsic and extrinsic motivation are crucial in Motivational CQ. Intrinsic motivation determines to what extent one enjoys operating in a culturally diverse context and extrinsic motivation is the visible benefits gained from being immersed in culturally diverse

situations (Tuleja, 2014). The confidence one has that they will be effective in cross-cultural interactions is the self-efficacy of Motivational CQ (Ang et al., 2007; Gooden et al., 2017).

Behavioural CQ – this is the action dimension of CQ and refers to the ability of an individual to act appropriately in varied cross-cultural interactions (Van Dyne et al., 2010). It is about being flexible and knowing when to or not to adapt to another culture to enhance the effectiveness of the cross-cultural interaction. There is one major difference to note between behavioural CQ and the other three dimensions discussed above: it is tangible, as it is about behaviour and actions whereas the other three are intangible and refer to the mind (Gooden et al., 2017). Behavioural CQ predicts task performance (Ang et al., 2007; Gooden et al., 2017).

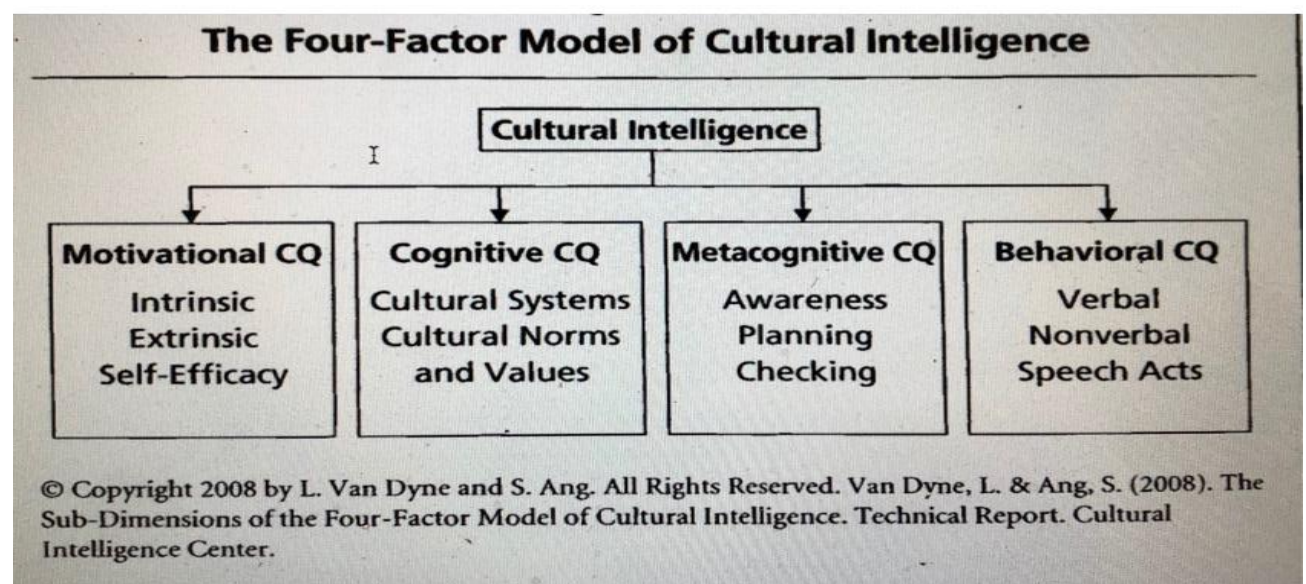


Figure 1: Four Dimension Model of Cultural Intelligence

(Van Dyne et al., 2010)

From the model above, one can conclude that culturally intelligent people are consciously aware of their counterpart cultural preferences and they use their knowledge of varied cultural norms, values, systems and practices to understand multiple cultural environments. They are curious and motivated to learn about other

people's cultures and they can adapt their behaviour accordingly in cross-cultural cultural engagements. Of importance to note is that Cultural Intelligence refers to an individual's capabilities and not personality traits (Ng et al., 2012) and it can be learnt as it is not inherent (Earley & Ang, 2003; Ramsey & Lorenz, 2016). To increase effectiveness in cross-cultural interactions, one can work on increasing their level of Cultural Intelligence by enhancing the four capabilities: motivational CQ, cognitive CQ, metacognitive CQ and behavioural CQ.

2.4.2.2 Domain of Cultural Intelligence Model

This model rejects Earley and Ang's (2003) model and instead positions Cultural Intelligence as a knowledge and skills system linked by cultural metacognition that allows the individual to adapt, select and model the cultural elements of their environment (Thomas et al., 2008). This model differentiates intelligence from intelligent behaviour, proposing that what constitutes intelligent behaviour may differ from one cultural context to another and instead advocates that CQ captures that element of intelligence that **runs across all cultures as opposed to what differs between them**. CQ in this model is knowledge and skills conceived in a specific inter-cultural context whose effectiveness depends on cultural metacognition (a culture general process element). Metacognition is defined as the ability of an individual to understand, reflect and control one's thinking and learning (Schraw & Dennison, 1994). Cultural metacognition role in this model is to link the CQ constituent elements - skills and knowledge. The Domain of Cultural Intelligence Model is presented in Figure 2 below.

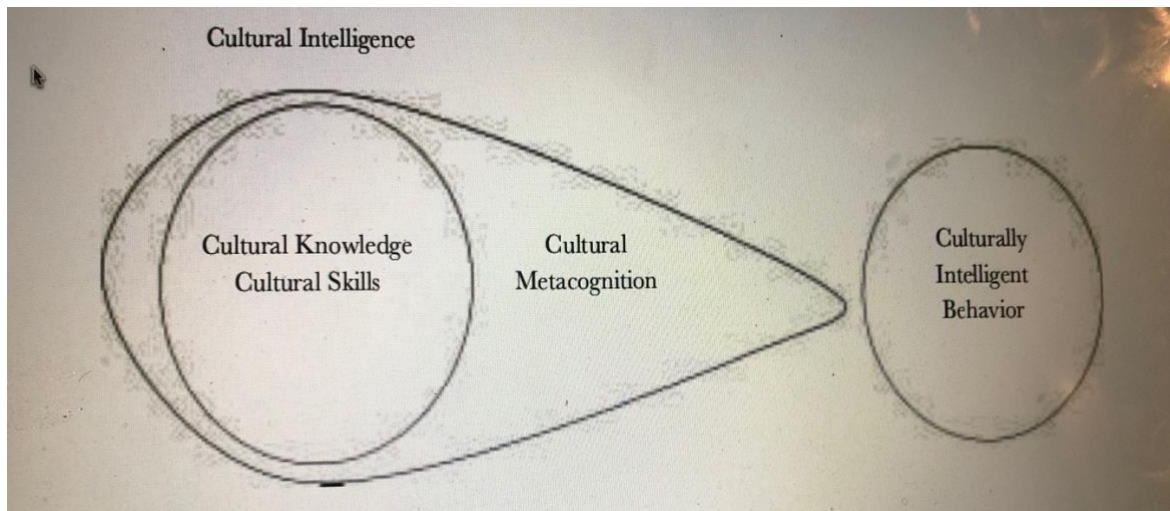


Figure 2: Domain Of Cultural Intelligence Model

(Thomas et al., 2008)

While two CQ models have been reviewed in this chapter, the Four Dimension CQ Model was chosen as the theoretical framework that anchored this research as it remains at the centre of research efforts (van der Horst & Albertyn, 2018). The Four Dimensions CQ Model proposes that a highly culturally intelligent person is curious, highly motivated and displays interest to engage with people from different cultures. The individual assesses a situation, scanning for any cues and then act appropriately and effectively (Tuleja, 2014). The model includes motivational CQ which the Domain of Cultural Intelligence model rejects. Motivation CQ is seen as the driver of the other three dimensions (Ang & Van Dyne, 2015). It is characterised by interest and curiosity to not only understand other people's culture, but to actively seek to engage with the culture and build rapport (Tuleja, 2014). Motivational CQ is relevant and crucial in the post-apartheid South African context as the country embraces diversity and is pushing for inclusion of previously marginalised communities in all spheres of the country's economy.

2.4.3 Cultural Intelligence Measurement

Van Dyne, Ang, and Koh (2009) argue that Cultural intelligence (CQ) can only contribute meaningfully to literature if it increases variance that demographic characteristics, Intelligence Quotient (IQ) and Emotional Intelligence (EQ) cannot account for. The authors propose a 20-item Cultural Intelligence Scale (CQS) to

measure Cultural Intelligence which has become the most commonly used CQ measurement scale (Van Dyne, Ang, & Koh, 2015). Twenty questions measuring the CQ four dimensions make up the CQS. The CQS is a quantitative measuring tool that has displayed good construct validity and predictive power and therefore is a reliable tool (Matsumoto & Hwang, 2013). As it is a quantitative tool, the Cultural Intelligence Scale twenty questions will only be used as a reference to conceptualise, guide and frame the qualitative research instrument's questions on executive coaches' understanding of Cultural Intelligence and its role in executive coaching. See Appendix A to view the twenty questions the CQS utilises to measure Cultural Intelligence.

The Short Form measurement of Cultural Intelligence (SFCQ) is another CQ measurement scale (Thomas et al., 2015), a 10-item scale that measures cultural knowledge, skills and metacognition and has its origins in the Domain of Cultural Intelligence framework. Although the scale excludes the motivational dimension which is of interest in the South African post-apartheid context and utilises fewer questions than CQS, it measures a broader domain of each the remaining three CQ dimensions (Fang et al., 2018). Excluding the motivational dimension makes this instrument unsuitable as a reference to guide for guiding this research instrument's questions.

To measure CQ in the workplace, Alon, Boulanger, Meyers, and Taras (2016) developed the Business Cultural Intelligent Quotient (BCIQ) model, claiming it is better suited than CQS and SFCQ to measure CQ for business research and measuring CQ in the workplace. While the BCIQ model is more suitable for measuring CQ in the business context, it is targeted at multinational corporations and focused on international business with sample questions like asking about appropriate gifts in Russia (Alon et al., 2016). This focus on international business makes BCIQ an unsuitable instrument to influence the questions for this research instrument, whose focus is on cultural differences between racial groups within the same country.

2.4.4 Proposition 1

South African executive coaches understand, possess and use the four dimensions of Cultural Intelligence - motivational CQ, cognitive CQ, metacognitive CQ and behavioural CQ to navigate cultural differences when engaging with people from different cultures to themselves.

2.5 Cross-cultural executive coaching

The inclusion of cultural aspects into executive coaching is growing and the understanding of cultural impact on cross-cultural executive coaching has been documented by several researchers (Anandlal, 2017; Coetzee, 2013; Le Sueur & Tapela, 2018; Maeker, 2017; Milner et al., 2013; Motsoaledi & Cilliers, 2012; Mujtaba & Sungkhawan, 2009; O'flaherty & Everson, 2013; Rosinski, 2003; Rosinski & Abbott, 2006). Executive coaching has its roots in North America with coaching approaches often influenced by the Western culture which might not be synchronised with the value system, norms and practices of other cultures (Milner et al., 2013). To be effective, executive coaching interventions must be highly individualised in their approach (Coultas et al., 2011). Culture is part of an individual. To coach effectively in a multicultural society, cultural knowledge, awareness of cultural differences and the differences' impact on coaching, as well as mastering culturally relevant coaching skills, will become necessary for executive coaching going forward (Booyesen, 2015; Maeker, 2017; Moral & Warnock, 2006; O'flaherty & Everson, 2013).

2.5.1 Executive Coaching

Executive coaching emerged in the 1990s with exponential growth being seen in the last two decades (Terblanche et al., 2019). Several definitions of executive coaching exists in literature. Kilburg (1996) defined executive coaching as a developmental intervention whose objective is to assist executives to improve their personal performance and that of the organisation. Feldman and Lankau (2005, p. 830) defined coaching as "a short to medium term collaborative relationship between a coach and a coachee that seeks to improve the coachee's work performance by focusing on changing the coachee's behaviour and attaining set goals". Cox et al. (2014, p. 1) defined executive coaching as "a human development process that involves structured focused interaction and the use of appropriate tools and techniques to promote desirable and sustainable change for the benefit of the coachee and the organization". Executive coaching is also equated to adult learning and defined as helping individuals learn rather than teaching them (de Haan, Duckworth, Birch, & Jones, 2013; Downey, 1999; Feldman, 2001; Palmer & Whybrow, 2005). Despite the definitions' variation, common elements run through them: equal relationship,

developmental activity, feedback, goal setting and attainment, problem solving, learning, change in behaviour and improved performance.

2.5.1.1 Factors influencing executive coaching outcomes

The coaching field focus has been on whether coaching works, with little attention being given to how it works (Athanasopoulou & Dopson, 2018). Questions regarding executive coaching's effectiveness and outcomes have been raised in literature (Bono, Purvanova, Towler, & Peterson, 2009; De Haan, Culpin, & Curd, 2011; de Haan et al., 2013; Feldman & Lankau, 2005; Jones, Woods, & Guillaume, 2016; Kombarakaran, Yang, Baker, & Fernandes, 2008). Smither, London, Flautt, Vargas, and Kucine (2003) identified four factors that impact coaching outcomes: the coaching purpose, the frequency and length of time of coaching, organisational context, and individual differences in coaches and coachees. Joo (2005) highlighted that coaching outcomes are linked to the executive coach's attributes. Dagley (2010) cited personal and professional development of coaches, coach's ability to quickly connect and engage with the coachee, deeper conversations and insight and responsibility as the 'how' factors affecting behavioural change in coachees. Baron and Morin (2009) and Bono et al. (2009) analysed the influence of trust, rapport and commitment in the coaching relationship and found it to have significant influence on coaching outcomes. Conceptual articles identified the coaching relationship as having the biggest influence on the coaching outcomes (Baron & Morin, 2009; Bluckert, 2005; De Haan & Duckworth, 2013; de Haan et al., 2013; Feldman & Lankau, 2005; Kahn, 2011). Rogers (2016) supports the coaching relationship's central role argument and boldly states that the coaching relationship is what gives coaching its power.

From the cited literature, it can be concluded that the coaching context and the coach's ability to connect and build a relationship with the coachee through trust, rapport, commitment and engagement, has the biggest impact on coaching efficacy. In a coaching relationship where the coach and the coachee are from different cultures, some coaches are more effective in building trust and rapport (Passmore & Law, 2013). Cultural Intelligence has been attributed to this effectiveness as it plays a role in the ability of the executive coach to connect and build a trusting relationship with a coachee from a different culture to the coach (Keung & Rockinson-Szapkiw, 2013; O'flaherty & Everson, 2013; Passmore & Law, 2013; Tuleja, 2014).

2.5.2 Culture

Hofstede (2011, p.3) conceptualises culture as a group driven way of thinking and defines culture as “the collective programming of the mind that distinguishes members of one group or category of people from others”. Informed by Hofstede’s definition, O’flaherty and Everson (2013) propose that culture is what makes people who they are and comprises values and beliefs, meanings, goals and expectations that are acquired by belonging to a certain group. How an individual behaves constitutes the visible parts of culture with belief and value systems being the invisible parts of culture that drive that behaviour (Bhawuk, Landis, & Munusamy, 2009). Culture is the way a group of people reconciles dilemma and solves problems (Abbott, 2010). Executive coaching is about solving problems and changing behaviour. The way an individual solves life problems is likely to be influenced by one’s cultural context (Lee, 2003). A coachee’s approach to problem solving may thus partially stem from the societal cultural group in which he or she is embedded (Coultas et al., 2011). Executive coaches must therefore be aware of this possible cultural influence and how it might impact the coaching efficacy.

2.5.2.1 Ubuntu vs Western Culture

The main cultural differentiator of black South Africans from white South Africans is the concept of Ubuntu. Ubuntu is an African worldview that is at the centre of black South Africans’ value, belief and social systems (Olinger et al., 2007). The widely accepted definition of Ubuntu is that of a person being a person through other persons in the community (Mbigi, 1997). Ubuntu is an African philosophy conceptualised as a humanness phenomenon anchored by respect, caring and compassion for the community and collectivism (Karsten & Illa, 2005; Olinger et al., 2007). The Ubuntu community and collectivism culture is in stark contrast to the Western culture of individualism (Hofstede, 2011), associated with white South African communities. The notion of “I think, therefore I am” characteristic of the individualism concept prevalent in Western culture is at odds with the Ubuntu concept of “a person is a person through other persons” (Olinger et al., 2007). Milner et al. (2013) argue that for effective executive coaching to occur across cultures, executive coaches need to be equipped with appropriate intercultural mindsets, reflect on how the coaching approach and the chosen tools are aligned with the coachee’s cultural background,

be aware and manage their own cultural bias and see coachees as individuals and tailor their approach to individual needs.

2.5.3 Cross-Cultural Coaching

Cross-cultural coaching is a term used generically to describe coaching in **multicultural** environments, organisations and teams. Effective coaching across cultures requires the executive coach to possess the necessary knowledge and skills coupled with an appropriate intercultural mindset (Milner et al., 2013). Cross-cultural coaching is defined by Milner et al. (2013) as a coaching engagement where a coach and coachee are from different cultural backgrounds. An executive coach's lack of understanding and respect for cultural differences between him/her and the coachee leads to an inability to build trust and rapport in the coaching relationship (van der Horst & Albertyn, 2018). Cross-cultural coaching acknowledges cultural differences in the coaching relationship and works within those differences to identify culturally appropriate steps to resolve issues (Plaister-Ten, 2009). An assumption is made in cross-cultural coaching that there are multiple realities and each coaching interaction requires a unique approach by the coach where contextual forces like culture are taken into account (Abbott, 2010). Coaching approaches and models have Western cultural origins which might not be aligned to the values and norms of other cultures and therefore not yield the anticipated results. Abbott (2010) however cautions the labelling of a coaching intervention as 'cross-cultural' as this may undermine coaching effectiveness as a result of negligence of other powerful variables that are impacting the change process. Coultas et al. (2011) argue that culturally competent coaches should not only understand which and why coaching strategies work, but also under what circumstances. Executive coaches must possess an awareness of possible fluctuations in coaching effectiveness in the presence of certain cultural norms and values.

Many coaches have little or no specific knowledge and training to help them coach effectively across cultures (Abbott, 2010). Booyesen (2015) has linked Cultural intelligence to cross-cultural coaching as a tool to effectively navigate cultural differences between the coach and coachee. Where cultural differences exist in the coaching relationship, possession of a high degree of Cultural Intelligence by the coach will enable the coach to not only acknowledge cultural differences but to also

adapt and navigate these cultural differences so they do not impact the coaching effectiveness (O'flaherty & Everson, 2013; Rosinski, 2003; Van Dyne et al., 2010).

2.5.4 Cross-Cultural Coaching Models

Two cross-cultural coaching models incorporating Cultural Intelligence aspects have been cited in literature by Passmore and Law (2013). These models are discussed below.

2.5.4.1 The Cultural Orientations Coaching Framework

Rosinski (2003) describes cultural orientation as a culturally determined propensity to feel, think and act in a certain way. Rosinski's cross-cultural coaching model is made up of seven categories and is influenced by Hofstede (1980).

- i. *Sense of power and responsibility* – This is about people having control of the life they want e.g. harmony, humility
- ii. *Approaches to time management* – Scarcity of time as a resource. Time must be managed carefully vs time is seen as plentiful and one can relax
- iii. *Identity and purpose* – individualistic versus collectivistic. Being vs doing
- iv. *Organisational arrangements* – equality versus hierarchy, universalism versus particularism, stable versus change, collaborative versus competitive
- v. *Territory and boundary notions* – protective (private) versus sharing
- vi. *Communication methods* – high context versus low context, directness versus indirectness, affection versus neutrality, formal versus informal
- vii. *Thinking models* – deductive (concept, theories and general principles emphasis) versus inductive (use intuition from experiences to formulate theories and models).

For executive coaches working in multicultural setups, the cultural orientations coaching framework is an important tool that aids in understanding the coachee's behaviour, values, norms and beliefs by assessing cultural patterns during the coaching process. It gives the executive coach an indication of how the coachee sees themselves as well as how they solve problems. One could argue that it is a self-awareness tool and aids coaches in assessing the coachee's cultural influence on his or her behaviour. However, it is a tool that coaches can also use to ascertain their own

cultural orientation and preferences which will assist them in building more effective relationships with their coachees. The Rosinski (2003) cross-cultural coaching model is fairly comprehensive and addresses some of the cultural differences between the African culture of Ubuntu and the individualism culture prevalent in Western culture, possibly making it useful in the South African context (Geber & Keane, 2013; Karsten & Illa, 2005; Mbigi, 1997).

2.5.4.2 The Universal Integrated Framework (UIF)

While Rosinski's model comprehensively addresses cultural differences in coaching engagements, Passmore and Law (2013) propose an alternative more integrated framework, the Universal Integrated Framework (UIF). This cross-cultural coaching model was developed by Law (2013) and consist of five categories with the main focus on the executive coach's cross-cultural competence and how to develop it:

i. Continuous professional development (CPD) by coaches – development and supervision of a coach by a supervisor coach preferably from another culture.

ii. Awareness and appreciation of the cultural environment – culture is multi-layered and features in all coaching relationships and therefore a 'one size fit all' coaching approach is ineffective. Besides supporting, the coach must challenge the coachee to bring their value and belief system and cultural elements to the coaching conversation and acknowledge their potential to be an enabler of change or a possible barrier to change.

iii. Coach/coachee fluidity – Executive coaches are encouraged to coach and be coached so they can recognise the learning opportunities in both roles.

iv. Cultural Intelligence – Personal competence: being aware of self and able to regulate self. Social competence: managing relationships – empathy and social skills. Cultural competence: willingness to question and challenge own assumptions, awareness of other cultures and ability to connect to own and other cultures. Professional competence: coach knowledge and approaches and being able to adapt, depending on the context.

v. Communications - 360-degree feedback mechanism. Allows coaches to gain insight on how they coach.

In essence, UIF model is a competency framework for executive coaches that takes a holistic approach to the executive coach's inter-cultural competence. It integrates continuous professional development, awareness of cultural context, Cultural Intelligence attributes and feedback on how the coach is coaching. It addresses the significance of culture in all coaching relationships and not only incorporates cultural environment awareness and cultural appreciation in its framework, but also the appropriate behaviour and approach to be adopted by the coach in cross-cultural coaching. It highlights the attributes of a culturally intelligent executive coach (Passmore & Law, 2013). The framework's power lies in its strong focus on understanding the coachee's underlying prevailing assumptions due to how he or she sees the world and being able to trace how these assumptions are driving behaviour (O'flaherty & Everson, 2013). Its integration approach makes this model a useful tool in this research as it sums up the attributes of a culturally intelligent executive coach and how executive coaches can develop these attributes.

2.5.4.3 The DELTA Approach Model

A third model cited in literature is a model that was developed by Coultas et al. (2011) at the University of Central Florida. It takes a paradigmatic approach that translates to value-sensitive executive coaching. The model is organised around the acronym DELTA and consists of five elements:

- I. **D - Determining cultural values** – A coachee's belief and value system drives behaviour and can be partially influenced by the norms and values of the group within he or she may be embedded. Awareness of the societal cultural group with whom a coachee identifies may help the coach assess the coachee's cultural values. For example, in South Africa, awareness of the cultural norms of Ubuntu may help the executive coach to coach more effectively a black coachee who identifies with the Ubuntu cultural norms. The developers of the DELTA model did take into account the shortfalls of assuming that individuals from certain ethnic or national group will behave in a particular way and proposed rather that at individual level, cultural value assessments be used

only to further individualise specific coaching strategies (Coultas et al., 2011). The Delta Model developers further suggest that executive coaches can use the Cultural Orientations Coaching Framework by Rosinski (2003), described in section 2.5.4.1, to determine the cultural values of their coachees and how these values may impact their chosen goal setting and feedback strategies for their coachees.

- II. **E - Employing typical coaching techniques** – Central to executive coaching are four elements: the coaching relationship, performance and behaviour, goal setting and feedback. The DELTA model developers propose that the impact of culture on goal setting and feedback effectiveness in the coaching relationship be examined in this section as goal setting and feedback behaviour are socially constructed. Value sensitive coaching implies that these two coaching techniques be culturally appropriate.
- III. **L - Looking for motivational needs and deficiencies** – Executive coaches use feedback and goalsetting to provide and organise information in a way that accelerates the coachee's personal and professional development. The purpose of executive coaching is to create positive behavioural change. This purpose demands motivation by the coachee to change. Executive coaches can apply an individualised coachee motivation approach that considers the specific coachee's motivational needs and cross-cultural differences and values to leverage intrinsic coachee motivation to a much greater effect.
- IV. **T - Tailoring coaching techniques to motivational needs and cultural values**– Executive coaching interventions are, by nature, highly individualised. Both coaching techniques and approaches are tailored to the coachee's needs. Variations in cultural dimensions at individual level seem to suggest differences in motivational linkages (Coultas et al., 2011). This can be illustrated in values relating to individualism and collectivism where outcomes are seen by the coachee as satisfying needs depending on the distribution of these outcomes. In addition to identifying the coachee's motivational deficiencies and cultural values, the motivationally sensitive coach must be able to tailor coaching strategies to an individual's need to maximise motivational effectiveness.

V. **A - Assessing the effectiveness of these tailored coaching techniques -**

What motivates individuals differs from person to person. The DELTA model developers propose that the coaching approach effectiveness is dependent on the extent to which the coachee motivation is activated and that the coachee's motivational needs are partly nested within cultural values. This calls for executive coaches to assess the on-going motivational fluctuations attributed to the coaching interventions. This means the executive coach must not only be motivationally sensitive but must also be adaptable to the cultural dynamics at play during a coaching engagement. Cultural norms, beliefs, practices, and values can be salient factors that drive the coachee's behaviour. Tools like the cultural orientations framework (Rosinski, 2003), previously discussed, can be an essential tool for executive coaches who are using the DELTA approach in cross-cultural coaching.

In summary, the DELTA approach model calls for the executive coach to be aware of the coachee's motivational needs, cultural differences and what does or does not motivate coachees from various cultures. Motivational sensitivity and awareness of the influence of coachee's cultural values especially when setting goals and giving feedback is what is at the core of the DELTA approach to cross-cultural coaching. The developers of the DELTA approach do acknowledge the limitations of their model and state that cultural values are not the only contributor to individual differences that must be considered in delivering effective coaching. The developers advocate that an integrated approach that encompasses not only cultural values but also coach-coachee chemistry, demographic characteristics, gender, educational qualifications and professional experience be adopted in delivering effective coaching.

2.5.5 Cross-Cultural Executive Coaching in South Africa

Multiple forms of diversity exist in South Africa which is demonstrated by the existence of 11 languages, reflecting the country's varied ethnic and cultural differences (Rostron, 2006). Very few executive coaching studies exist in South Africa that focus on cross-cultural coaching (Anandlal, 2017). The South African context presents cultural diversity challenges for executive coaches so the coaching process must

unfold with cultural awareness, transparency, flexibility and a willingness by the coaches to challenge own's assumptions and norms (O'flaherty & Everson, 2013). Geber and Keane (2013) urge executive coaches to understand and value the different worldviews of the African context from the Western context by being aware of the Ubuntu phenomenon prevalent in black South Africa communities. The Ubuntu concept is anchored on collectivism and communalism where the community view a person through other people, where the "we" is more important than the "I" and where harmony in communities is the primary objective (Karsten & Illa, 2005; Mbigi, 1997). Language and story-telling, where realities are socially constructed, are an integral part of the Ubuntu concept (Karsten & Illa, 2001). South African executive coaches must be mindful of cultural dimensions, particularly collectivism, communitarianism, language and story-telling prevalent in black communities and the cultural concept of individualism prevalent in Western cultures (Abbott, 2010; Anandlal, 2017; O'flaherty & Everson, 2013; Rosinski & Abbott, 2006).

Mpuntsha (2017) noted the impact of an age hierarchy in her research on cross-cultural executive coaching. As the older coach is seen as an elder in African culture, the black coachee might give power to an older white executive coach or the black executive coach might give power to an older white coachee thereby creating an unequal coaching relationship. An unequal coaching relationship is detrimental to the coaching outcome as this African cultural aspect is not aligned with the fundamental executive coaching principle of an equal coaching relationship between coach and coachee (Ives, 2008). Trust is pivotal in any coaching relationship (Bono et al., 2009). Motsoaledi and Cilliers' (2012) research on diversity in executive coaching advocates for a systems psychodynamic approach to coaching cross-culturally in South Africa as it addresses prevalent post-apartheid mistrust amongst racial groups. These studies, though few, highlight the need for executive coaches in South Africa to acknowledge cultural differences where they exist and effectively manage these cultural differences, so they do not negatively impact coaching outcomes. These studies further recommend that more research be done that looks at cultural awareness in executive coaching in the South African context and its impact on coaching outcomes.

2.5.6 Proposition 2

Willingness by the executive coach to question and challenge own assumptions and worldview, awareness of coachee's cultural norms and values, adaptability and the ability to connect and build a trusting relationship with a coachee regardless of cultural differences will enable South African executive coaches to coach more effectively in cross-cultural executive coaching engagements.

2.6 Conclusion of Literature Review

Key insights on Cultural Intelligence and cross-cultural executive coaching emerged from the literature review. The literature review highlighted the need for South African executive coaches to consider diversity and cultural differences in South Africa and to integrate inter-cultural competencies in their coaching practices. Cultural Intelligence was positioned as a multidimensional cultural construct that can help executive coaches navigate the complexities of cultural differences presented in cross-cultural coaching. Furthermore, the literature review revealed that CQ is not inherent and can be learnt (Earley & Ang, 2003; Ramsey & Lorenz, 2016). The non-inherent nature of Cultural Intelligence suggest that executive coaches can develop it as an executive coaching competence to help them to coach more effectively in multicultural societies. The main goal of executive coaching is to unleash human potential and change behaviour in coachees (O'flaherty & Everson, 2013; Rosinski, 2003; Van Dyne et al., 2010). Where cultural differences exist between a coach and a coachee, possession of high Cultural Intelligence by the coach will aid in achieving this executive coaching objective, regardless of cultural differences prevailing in the coaching relationship.

Informed by the literature review and the multicultural South African context executive in which coaches find themselves practising, this research ultimately sought to accomplish the following:

- i. Raise executive coaches' awareness of cultural influences in coaching in South Africa, given that Western coaching theories that focus on feedback and goal oriented coaching strategies may be ignoring the influence of African culture/ Ubuntu values.
- ii. Determine possible challenges that could arise during a coaching engagement when a coachee is from a different cultural background to the coach and how

South African executive coaches are using the four dimensions of Cultural Intelligence to manage these challenges in order to increase the coaching efficacy.

- iii. Establish clarity on how executive coaches can integrate Cultural Intelligence into their practices to increase coaching efficacy and aid in creating a more inclusive South Africa.

From the literature review above, two propositions below were derived to answer the research questions:

Research Question 1: *How do executive coaches navigate cultural differences when engaging with people from a different culture to themselves?*

Proposition 1: South African executive coaches understand, possess and use the four dimensions of Cultural Intelligence - Motivational CQ, Cognitive CQ, Metacognitive CQ and Behavioural CQ to navigate cultural differences when engaging with people from a different culture to themselves.

Research Question 2: *How does an executive coach's Cultural Intelligence impact the coaching efficacy in cross-cultural executive coaching?*

Proposition 2: Willingness by the executive coach to question and challenge own assumptions and worldview, awareness of coachee's cultural norms and values, adaptability and the ability to connect and build a trusting relationship with a coachee regardless of cultural difference will enable South African executive coaches to coach more effectively in cross-cultural executive coaching engagements.

CHAPTER 3. RESEARCH METHODOLOGY

A detailed description of the research methodology that was followed to address the research questions and propositions raised in previous chapters is presented in this chapter. The chosen research approach, the research approach justifications and the assumptions made is first discussed, followed by a description of the adopted research design and its appropriateness in answering the research questions. A description of the study population, the sample, the sampling method and its appropriateness for this research follows thereafter. A description of the research instrument, highlighting its alignment to research questions and literature is presented. The data collection procedure and data analysis method are also discussed in this chapter. The chapter concludes with highlighting of the limitations of the chosen research methodology, discussion on the research trustworthiness, as well as, research ethical considerations.

3.1 Research Approach

The purpose of this research was to explore the perceptions of South African executive coaches on the role of Cultural Intelligence (CQ) in cross-cultural coaching. The research followed a qualitative research approach. Creswell and Clark (2004) describes qualitative research as an inquiry approach exploring a central phenomenon or key concept by asking study participants broad, general questions and collecting their responses in word or image format. Yin (2016, p. 9) describes qualitative research as “studying the meaning of people’s lives, in their real-world roles”. From the above cited descriptions of qualitative research, the qualitative research approach was the most appropriate choice for this research as the objective was to explore the key concept of Cultural Intelligence in cross-cultural executive coaching by studying how, in practice, executive coaches navigate cultural differences between themselves and coachees. The approach allowed executive coaches to share their experiences in their own way and words, allowing the researcher to probe for clarity and further insights (Ponterotto, 2010). Interviewing executive coaches on their lived experiences of coaching cross-culturally generated thick and in-depth data to answer the research questions.

The qualitative research approach was anchored by a constructivist paradigm as perceptions are informed by realities which are socially constructed (Ponterotto, 2010; Wahyuni, 2012). The constructivist paradigm makes an assumption that reality is socially constructed and is whatever respondents perceive it to be (Creswell & Miller, 2000; Ponterotto, 2005). In order to explore, capture and analyse the multiple, equally valid and socially constructed perceptions that emerged from the study, a qualitative approach anchored by a constructivist paradigm was adopted for this research (Ponterotto, 2005; Schwandt, 1994; Wahyuni, 2012). The qualitative research approach not only enabled the researcher to gain insights on executive coaches' experiences, it also allowed the researcher to experience research questions' issues from executive coaches' perspective and lenses (Deng & Gibson, 2008).

3.2 Research Design

To best understand how South African executive coaches perceive Cultural Intelligence (CQ) and the role it plays in cross-cultural executive coaching, a qualitative research design, utilising face-to-face interviews was adopted. CQ is a complex intelligence quotient comprising multiple constructs. A qualitative research design was an effective approach to study a complex concept like CQ as it is not limited by pre-determined variables, thereby allowed exploration of all variables as they arose in the interviews (Ponterotto, 2010; Yin, 2016). The qualitative research design, utilising semi-structured interviews, allowed respondents to describe in detail their experiences in cross-cultural executive coaching, thereby answering the research questions.

3.3 Population and sample

3.3.1 Population

The population of this research was white and black South African executive coaches residing in Gauteng, Western Cape, and KwaZulu Natal provinces. The study population was confined to these three South African provinces as the majority (90.8%) of South African executive coaches are based in these three provinces (Steenkamp, 2012).

3.3.2 Sample and sampling method

Sample selection in qualitative research has a major impact on the ultimate quality of the research (Coyne, 1997; Suri, 2011). To maximise data collected from respondents, purposeful sampling, followed by snowball sampling, was utilised in this research (Yin, 2016). Purposeful sampling involves identifying and selecting information-rich cases related to the phenomenon of interest (Palinkas et al., 2015). The power of purposeful sampling resides in the selection of participants who can provide rich in-depth information to answer the research questions and from which the researcher can learn the most about the phenomenon being researched (Letts et al., 2007; Patton, 2002). Snowball sampling is a process of obtaining respondents via a referral system where key informants supply details of other information-rich respondents (Suri, 2011; Wahyuni, 2012). The respondents chosen by purposeful sampling by the researcher were asked to recommend other information-rich respondents who could provide in-depth answers to the research questions. Purposeful sampling, accompanied by snowball sampling, allowed in-depth exploration of Cultural Intelligence (CQ) in cross-cultural executive coaching from experienced and knowledgeable executive coaches on cross-cultural coaching.

Inclusion Criteria

- White and black executive coaches with three years and above executive coaching experience.
- Based in Gauteng, KwaZulu Natal or the Western Cape Province.
- The white executive coaches have coached black coachees in the last year and the black executive coaches have coached white coachees in the last year.

Exclusion Criteria

- Indian or South African Chinese executive coaches, regardless of their coaching experience or where they reside in South Africa.

The profile of sampled executive coaches is shown in Table 2 below.

Table 2: Sample Profile

Description of Respondents	Number sampled
Black Executive Coach	7
White Executive Coach	5

In general, qualitative research samples are much smaller than those of quantitative research as a point of diminishing returns is reached in a qualitative sample – as the study progresses, more data does not generate new information (Dworkin, 2012; Mason, 2010). The research sample size was large enough to ensure that all the perceptions of executive coaches on Cultural Intelligence in cross-cultural executive coaching were uncovered. The concept of saturation was adhered to: the point where “new” data uncovered does not add new information to the overall story (Mason, 2010).

To increase trustworthiness of this study, the researcher interviewed identified information-rich executive coaches until data became monotonous and no new data was emerging i.e. when saturation was reached. While no set rules are in place for qualitative studies sample size (Yin, 2016), Thomson (2010) proposes in complex phenomena (e.g. Cultural Intelligence), saturation may require 10, 20, 30 or even more interviews. Purposeful sampling that involved choosing information-rich participants, resulted in saturation in this study being achieved with twelve respondents. The sample size for this research was therefore twelve executive coaches.

3.4 The research instrument

A semi-structured interview guide was chosen as the primary research instrument for this qualitative research. The researcher asked similar questions to all respondents with room for clarifying and probing questions as the interview unfolded. Probing questions generated rich in-depth data (Hashemnezhad, 2015).

The first section of the research guide focused on the executive coach's profile: demographic data, coaching qualifications and executive coaching experience.

The second section focused on the Cultural Intelligence (CQ) concept and addressed the respondent's understanding of CQ in multicultural societies by asking questions related to the four constructs of CQ – Metacognitive CQ, Cognitive CQ, Motivational CQ and Behavioural CQ (Ang et al., 2007). A Cultural Intelligence Scale (CQS) developed by Van Dyne et al. (2015) influenced the questions asked in this section. These questions posed to the respondents with further probing, provided important insights to the coach's understanding of Cultural Intelligence (Matsumoto & Hwang, 2013; Van Dyne et al., 2015).

The third section dealt with the executive coach's experiences in cross-cultural coaching engagements with focus on the type of issues and challenges that have arisen while coaching cross-culturally and the role the executive coach's CQ played in influencing the outcomes of these experiences.

The research interview guide is provided (see Appendix B).

3.5 Procedure for data collection

Data collection is an integral part of every research (Yin, 2016). The data for this research was collected via Zoom using semi-structured interviews which allowed participants to voice their experiences and perspectives. Semi-structured interviews are ideal for studying people's perceptions or complex phenomena (Kallio, Pietilä, Johnson, & Kangasniemi, 2016). Semi-structured interviews have the advantages of enabling participants to respond in their own words and in rich detail, allow further probing for clarification and allow the researcher to tailor subsequent questions from the participant's initial responses (Hashemnezhad, 2015; Letts et al., 2007). These advantages are beneficial when exploring a complex central phenomenon like Cultural Intelligence. Semi-structured interviews require intense active listening to hear the meaning of what is being said in order to probe further (Yin, 2016). While communication is optimised in face-to-face interviews as both verbal and non-verbal communication is possible, the presence of the researcher can be a disadvantage as respondents may feel inhibited when answering questions they are not comfortable with (Fisher & Anushko, 2008). Given South Africa's apartheid history and unresolved

racial issues amongst its people, a possible disadvantage of face-to-face interviews in this study was the possible unwillingness or non-openness of the participants to share all the researcher was hoping to explore (Hashemnezhad, 2015). This disadvantage was minimised by the researcher building a trusting relationship with the respondents prior to the interview and maintaining good rapport with the respondent during the interview (Shenton, 2004; Yin, 2016).

After obtaining ethics clearance from Wits Business School Ethics Committee (see Appendix C), data collection commenced. Wahyuni (2012) recommends that one or two mock interviews be conducted first to ensure clarity of questions and to refine the research instrument. In this research, a 'mock' interview was first conducted with the researcher's colleague, an executive coach, to check for clarity and easy understanding of questions by the executive coach.

After building rapport and trust with the respondents via email correspondence and holding a briefing session telephonically, explaining the purpose of the study and ethics issues, interview dates were confirmed, and consent forms (Appendix D) were sent out to respondents to sign and send back to researcher before the interview date. Interviews were scheduled on Zoom due to COVID 19 social distancing protocols. A second briefing session on Zoom reiterating the purpose of the research, confidentiality issues, anonymity, voluntary aspects of the research and the right to withdraw from the research at any time, was conducted with the participant at the beginning of the interview. With the respondents' permission, the interviews, lasting between 45 and 90 minutes, were recorded on Zoom. The researcher also took notes describing the situation and body language of participants during the interview for later use at the data analysis and writing stage. At the conclusion of the interview, a debriefing took place where the respondent was afforded time to ask questions or comment further. The researcher transcribed and conducted preliminary analysis after the first three interviews as preliminary analysis shape data collection going forward and inform the researcher what type of probing questions to ask with subsequent interviews (Wahyuni, 2012). In total, twelve interviews were conducted and recorded for transcribing.

3.6 Data analysis and interpretation

Data analysis is the process of generating inferences from raw data (Wahyuni, 2012; Yin, 2016). In qualitative research, this involves dismantling, segmenting and regrouping the data to create meaningful findings from which inferences can be drawn (Wahyuni, 2012). Research questions guide this process. Primary data collected during the interviews was prepared for analysis by having a professional transcriber transcribe the recorded interviews. The researcher checked the accuracy of the transcriptions against recordings to optimise research trustworthiness.

ATLAS ti software assisted with the management and coding of the data from the transcriptions. Thematic analysis approach was adopted to analyse and interpret the data generated in the interviews. Braun and Clarke (2012) describes Thematic Analysis (TA) as a method that systematically identifies and organises patterns of meanings across textual data, enabling the researcher to see and make sense of shared meanings and experiences. Using a coding method, TA shows which themes are important in the descriptions of the phenomenon being researched (Joffe, 2012). The Thematic Analysis approach was chosen as it is flexible and worked well with the research questions of coaches' understanding and experiences of Cultural Intelligence (Clarke & Braun, 2013). Since TA is best fit for explaining the specific nature of a particular group's conceptualisation of the phenomenon being researched (Joffe, 2012), its choice for this study allowed the researcher to identify important themes that explain executive coaches' conceptualisation of Cultural Intelligence and its role in cross-cultural executive coaching. The data analysis procedure followed the Thematic Analysis six phase approach (Braun & Clarke, 2012):

Phase 1: Familiarising oneself with data – the researcher read the textual data actively and analytically several times and started to think what the data meant.

Phase 2: Initial codes generation – codes are the building blocks of analysis. Guided by the research questions, the researcher identified and labelled data features that are potentially relevant.

Phase 3: Looking for themes – the researcher looked for some level of patterns within the data set by looking for similar and overlapping codes and grouping them firstly into categories. These categories were then organised into developing themes. Exploration of the relationship between themes began in this phase.

Phase 4: Reviewing potential themes – to check for quality, developing themes were reviewed in relation to the coded data as well as the entire data set.

Phase 5: Defining and naming themes – identified themes were defined, with the uniqueness and specifics of each theme clearly stated.

Phase 6: Report production – The researcher ensured the themes tell a coherent and compelling story. Data had to connect logically and meaningfully.

3.7 Limitations of the study

- The research was geographically confined to only three South African provinces.
- The respondents might have been unwilling or reluctant to share all the researcher hoped to explore due to the racial aspects of the study.
- Snowball sampling can introduce expert respondent bias.

3.8 Trustworthiness

It is essential to test rigour in research if research results are to be incorporated into practice (Noble & Smith, 2015). Testing rigour in quantitative research involves assessing replicability and generalisability using the concepts of reliability and validity. These traditional concepts are however not suitable in qualitative research as qualitative research seeks to generate credible interpretations of knowledge whose emphasis is on uniqueness and contexts rather than replicability and generalisability (Wahyuni, 2012). The concept of trustworthiness is used instead to test rigour in qualitative research (Lincoln & Guba, 1986). Four criteria used to evaluate qualitative research trustworthiness have been cited in literature and were used to determine the quality of this research: transferability, dependability, credibility and confirmability (Lincoln & Guba, 1986; Shenton, 2004; Wahyuni, 2012):

3.8.1 *Transferability*

Transferability in qualitative research corresponds to external validity in quantitative research. In this research, sufficient contextual information about the research and a 'rich and thick' description of the research characteristics was provided by the researcher to enhance transferability (Shenton, 2004; Wahyuni, 2012). An in-depth description of Cultural Intelligence and cross-cultural executive coaching, as well as the research context was provided. This enables readers to gain a good understanding

of Cultural Intelligence and cross-cultural coaching and allowed the researcher to compare what is being described in literature to what executive coaches are seeing in their own practices. Purposeful sampling aided in generating rich data (Letts et al., 2007; Patton, 2002).

3.8.2 Credibility

Credibility in qualitative research is equivalent to internal validity in quantitative research and deals with whether the research actually measures or tests what is intended (Shenton, 2004; Wahyuni, 2012). Credibility deals with data accuracy and is crucial in determining the research trustworthiness (Lincoln & Guba, 1986). To enhance the research's credibility, the researcher made the following provisions (Shenton, 2004; Wahyuni, 2012) :

- Adoption of well-established research methods: research approach (qualitative approach), research design (exploratory), data collection (face-to-face semi-structured interview), sampling method (purposeful sampling and snowball sampling), appropriate research instrument (semi-structured interview schedule) and data analysis method (thematic analysis).
- Rigour in developing the semi-structured interview guide in order to generate in-depth answers (Kallio et al., 2016).
- Triangulation – the researcher observed and made notes describing the situation and body language during the interview.
- Ensured honesty from respondents contributing to data: built trust and rapport with respondents prior to conducting the interviews, conducted interview briefing and debriefing sessions, conducted member checks relating to accuracy of data throughout the research, encouraged respondents to be honest and candid in their answers from the onset and reminded them at the beginning of the interview of their withdrawal rights at any given time before data analysis.
- Provided in-depth description of the phenomenon being studied that articulated the actual situations being studied and under what context.

This qualitative research acknowledges the argument that a random sampling approach might negate claims of researcher bias in selecting participants and possibly

increase credibility. However, for the purpose of this research, the purposeful sampling method was chosen because of the previously mentioned advantages it offers the research (Shenton, 2004).

3.8.3 *Dependability*

Qualitative research dependability correlates to the notion of reliability in quantitative research and is concerned with replicability (Wahyuni, 2012). Lincoln and Guba (1986) emphasise the close relationship between credibility and dependability and propose that a demonstration of research credibility will, to some extent, ensure dependability. To directly address dependability in this research, all the research processes are reported in detail and step-by-step to demonstrate that proper research practices were adhered to and to allow possible future research to follow a similar research architecture (Shenton, 2004; Wahyuni, 2012). These detailed reported processes include the research approach, research design and its implementation as well as data gathering operational details and analysis. The research instrument is also provided to further enhance dependability.

3.8.4 *Confirmability*

Confirmability in qualitative research is concerned with the research findings, which reflect the understandings and experiences of the respondents rather than a reflection of the researcher bias (Wahyuni, 2012). Various steps were taken in this research to maximally ensure that research findings are from the respondent's understanding and lived experiences. These steps included triangulation, acknowledgement within the research report of researcher's own predispositions, and methodological details in the research report of the reasons for favouring one research approach/method over the other (Shenton, 2004). Research memoranda and interim summaries that document research progress were kept and will serve to provide an audit trail for the research (Wahyuni, 2012).

3.9 Ethical Considerations

Respondents must be protected from harm any research might pose (Orb, Eisenhauer, & Wynaden, 2001). This becomes paramount in qualitative research where the interaction with respondents is personal and prolonged (Ponterotto, 2010).

Various ethical factors were taken into considerations by the researcher with the primary aim of protecting the respondents from any harm:

- Ethics approval from the relevant ethics body – data collection only commenced after approval from Wits Business School Ethics Committee.
- The researcher is a member of COMENSA professional body. The researcher was thus bound by this professional body's code of conduct and ethical standards in the conduction of this research.
- Recruiting respondents – participation was on a 100% voluntary basis and respondents were informed of their withdrawal rights at any time before data analysis and with no explanation needed for their withdrawal.
- Access to information – All prospective respondents were provided with all the information that could influence their choice to participate in the research (Fisher & Anushko, 2008). The participant information sheet is provided as Appendix E. Respondents were briefed on the interview process before and at the beginning of the interview and afforded time to ask any questions. A debriefing also took place after the interview. It was communicated to respondents that they could contact the researcher after the interview for any follow-up questions they might have had and could request a copy of the research report once it has been marked and graded.
- Informed consent - All respondents signed a consent form (Appendix D) before the interviews that outlined the study's purpose, the scope of the study, duration, interview procedure, the role and rights of the participant, confidentiality, benefits of the study and the participant's right to withdraw from the study.
- Confidentiality and anonymity - All data gathered was confidentially stored and analysed with names of participants remaining anonymous at all times.
- Researcher dual roles – The researcher solely adopted a scientist/researcher role and ensured not to transition into an executive coaching role to elicit responses during the interview as this would have impaired the objectivity of data collection (Fisher & Anushko, 2008; Ponterotto, 2010).
- Storage of data and ownership of knowledge generated – In order to enhance research confirmability, research memoranda and interim summaries that document research progress have been kept safely as an audit trail for any

future researchers to follow. Respondents were informed that other future researchers might review this research data (Orb et al., 2001). The data generated in this research was stored and analysed in the strictest confidence on a password protected laptop. The knowledge generated remains the property of the researcher although respondents have the right to access any relevant research information, such as research findings.

CHAPTER 4. FINDINGS

4.1 INTRODUCTION

This purpose of this qualitative research was to explore South African executive coaches' understanding of Cultural Intelligence and their experiences of the concept in cross-cultural executive coaching in the South African context. Semi-structured interviews with executive coaches were utilised to realise the purpose of the study. Twelve executive coaches were purposefully selected and agreed to participate in the research. Purposeful sampling that involved choosing information-rich participants, resulted in saturation being achieved with 12 semi-structured interviews.

For confidentiality purposes and to protect the participants' identity as per the research ethical requirements, the respondents were pseudonymously named numerically from Executive Coach 001 to Executive Coach 012. The main findings from the 12 semi-structured interviews are presented in this chapter. The findings are organised according to the two research propositions and are presented as categories and themes. A Thematic Analysis approach was adopted to analyse and interpret the data generated in the interviews. Guided by the literature review in Chapter 2, 318 codes were generated from interview responses using ATLAS.ti software and grouped into 17 categories where seven broader themes were identified. Of the 318 codes generated, some codes could be linked to categories in both Proposition 1 and Proposition 2. The categories and themes pertaining to Proposition 1 and Proposition 2 are reported in this chapter. Code analysis trees are utilised to illustrate the linkages between codes to categories, categories to the corresponding themes and themes to propositions. Direct verbatim quotes are used to substantiate the themes. These quotations are taken directly from the transcripts word-for-word and are presented in italics. To conclude the chapter, a summary of the findings is presented.

4.2 FINDINGS PERTAINING TO PROPOSITION

The research objectives established in Chapter 1 raised two research questions. From the literature review in Chapter 2 on Cultural Intelligence and cross-cultural coaching theories and models, two propositions were formulated to try and answer these questions. For recapitulation purposes, the first research question and the

corresponding propositions derived from the literature review are presented below. This is followed by the research findings pertaining to proposition 1.

Research Question 1: *How do executive coaches navigate cultural differences when engaging with coachees from a different culture to theirs?*

Proposition 1: South African executive coaches understand, possess and use the four dimensions of Cultural Intelligence: **motivational CQ, cognitive CQ, metacognitive CQ and behavioural CQ** to navigate cultural differences when engaging with people from a different culture to themselves.

235 codes generated were linked to Proposition 1. These 235 codes were grouped into ten categories from which four broader themes emerged: Conscious level of cultural awareness, inter-cultural knowledge, curiosity, interest and openness to learning about other cultures and appropriate behaviour in cross-cultural interactions (behavioural). A code analysis tree that links the codes generated from data to categories, categories to themes and themes to Proposition 1 is shown in Figure 5 below.

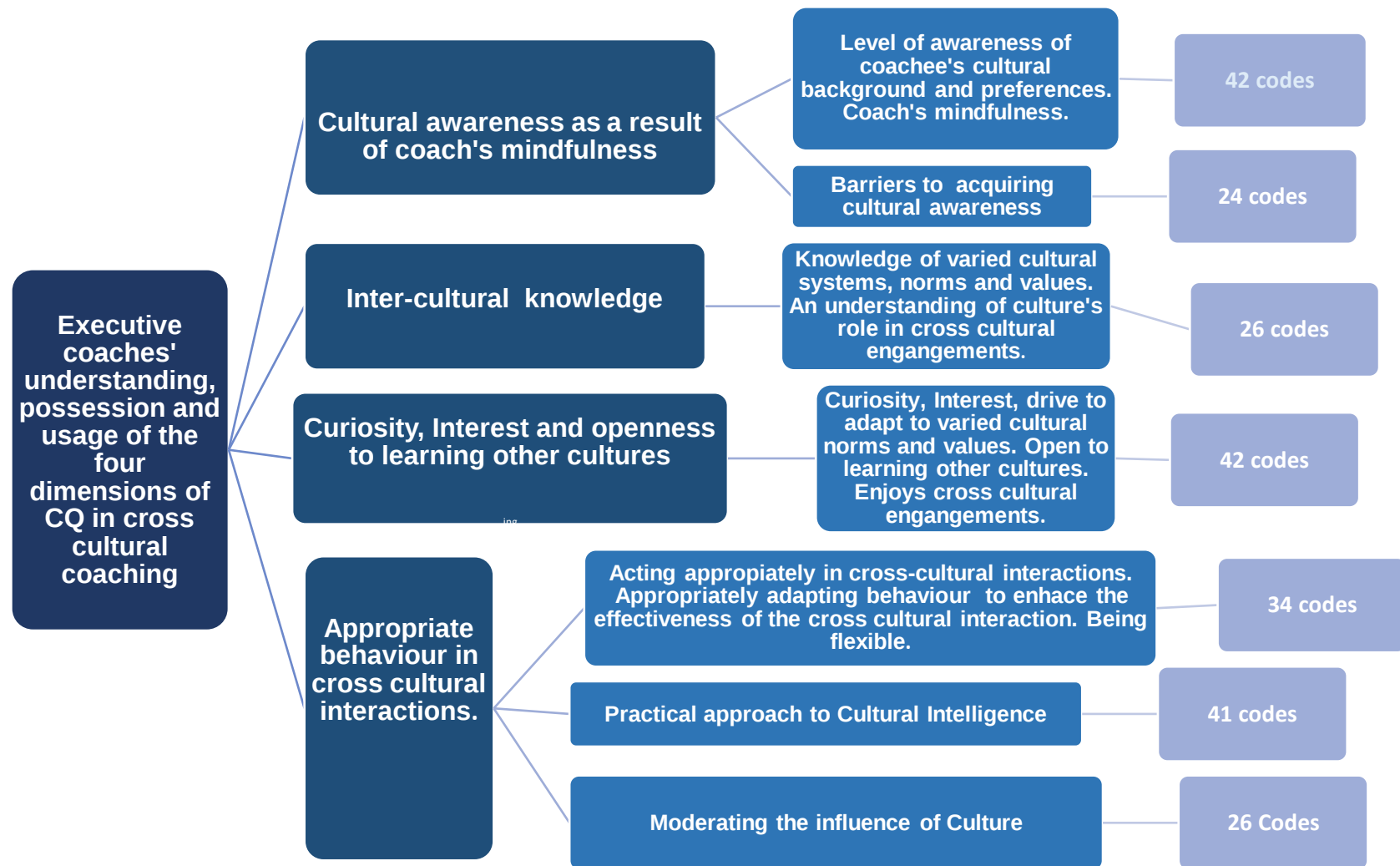


Figure 3: Proposition 1 Code Analysis Tree

4.2.1 Cultural awareness as a result of coach's mindfulness

Executive Coach's level of cultural awareness in cross-cultural engagements was one of the four themes that stemmed from the research responses pertaining to Proposition 1. Executive coach's level of cultural awareness was identified by 11 out of 12 respondents as a necessary skill to navigate cultural differences when engaging with coachees from a different culture to themselves. This theme stemmed from three categories: Coach's level of awareness of coachee's cultural background and preferences, coach's mindfulness and coach's awareness of barriers to acquiring cultural awareness.

4.2.1.1 Coach's level of awareness of the coachee's cultural background and preferences

To leverage the coachee's cultural preference to meet coaching goals, the executive coaches have to be consciously aware of the coachee's cultural background and preferences prior to and during the coaching engagement.

Executive Coach 002 articulated the above explicitly and went further to elaborate that awareness is not only about being aware of coachee's cultural background, it is also about the executive coach being aware of his or her own cultural bias in order to maximise coaching efficacy below:

"Cultural intelligence means awareness of the broader cultural nuances of people. So if you are having a coachee, being aware of the cultural background and other cultural behaviours that could be important for the work that you are doing with the coaching.....when I interact with people, I have to raise my level of consciousness about my cultural understanding, and then my cultural bias. And the most important thing is to be unassuming that I know. So my focus is on acquiring more, going deeper, to enrich my understanding so that it can help me work with a person" Executive Coach 002

Several respondents highlighted how cultural awareness helps the coach work better with the coachee and how without it, the coach will struggle to coach in a multicultural society like South Africa.

“I get the sense from talking to people previously over the last couple of months, and then previous as well, that if you close yourself to the idea of being aware of cultural differences, as a coach you will probably not get anywhere”
Executive Coach 009.

“So, you need to be culturally aware on so many different levels otherwise you will run into a brick wall, the coaching won’t be received well, and your practice will just go nowhere.” Executive Coach 004

“Ja, if you don’t have cultural intelligence then you can’t survive in a multicultural society because cultural intelligence makes you aware of the other, so you have special awareness, social awareness” Executive Coach 010

When highlighting cultural awareness, Executive Coach 003 took an integrated approach and emphasised the importance of understanding not only the culture but also the environment in which the culture exists and being able to coach effectively within that cultural context. Executive Coach 005 also raised the issue of cultural context by emphasising that coaching was an individual process, therefore the coach needed to deal with the individual in the context of that person’s culture.

“It’s about being able to understand the environment and the culture you are working in on several levels – whether it be at racial level, at gender level, people’s origins, where they come from, their backgrounds – what makes them show up where they are okay? And understanding that. And understanding from their perspective and working with that, and being in tune with it.” Executive Coach 003

“Because coaching is an individual process; you deal with the individual, in the context of that person’s culture”. Executive Coach 005

Executive Coach 008 emphasised the importance of a coach being consciously aware of where the coachee is ‘coming from’ and how that shapes one’s thinking and ultimately one’s behaviour and impact on others.

“So to actually understand somebody else’s view point and to know where somebody else is coming from and to understand the way we think and why we

think the way we think, and how that influences our behaviour and then our own impact and the impact towards others – it's that little awareness" Executive Coach 008

The notion of understanding the coachee's viewpoint was also raised by Executive Coach 001.

"And being able to not be offended if someone chooses to do things differently from how you do them, being able to let go of that and be able to see it from the other person's point of view." Executive Coach 001

Executive Coach 010 raised the issue of coaches' preferred comfort zones and how cultural awareness can help them navigate unfamiliar territories and how being culturally aware allows the coach to drive the coaching conversation in a way that is not impacted by cultural differences between the coach and the coachee.

".... cultural intelligence makes you aware of the other, so you have special awareness, social awareness and cultural intelligence gives you the skills on how to navigate areas that are probably out of your comfort zonethere is no formula, you just have to be aware of it and make sure that it doesn't interfere" Executive Coach 010

Executive Coach 005 had a different view on cultural awareness to the other eleven coaches interviewed saying he was not too bothered by this 'cultural thing' even though he was aware of it. He just sees the person as a human and all humans are the same.

"So, I am not too bothered about the cultural thing because it doesn't affect me as an individual. Ja, in my case I don't have to 'deal' with it because I just don't see people... I see the person as a human, I actually don't have to deal with it as you say. I am aware of it, I am aware that there are actually lots of differences but I actually see the funny side sometimes in people, and we are all the same you know. I know about the differences but I see the differences as interesting" Executive Coach 005

In summary, eleven of the twelve respondents concurred that executive coaches have to be consciously aware of the coachees cultural backgrounds and preferences prior to and during the coaching engagement in order to enhance the coaching efficacy in cross-cultural coaching.

4.2.1.2 Coach's Mindfulness

Research findings highlighted that mindfulness is a mental process that a majority of respondents use to acquire cultural knowledge and to build cultural awareness.

Executive Coaches 001, 002 and 003 expressed the need for coaches to be mindful of where they are at any moment in the coaching conversation and notice when judgmental or negative perceptions due to cultural differences are creeping in.

"You have to be open; you have to be in the moment. So being open and say 'I know some coffees are like this' but in the moment it is 'Okay, this time it is non-, I am in this situation, you are sitting over there, the coffee had to come four metres from here kind of thing'. It is all in the moment, it is all happening. So that person can really get to what is going on in your mind and for me that is being very open." Executive Coach 002

"So, building awareness of where you are at any moment and different experiences you will be in different parts of that model. Just being aware. 'Oh, that's what's happening – I am pretending, or I am tolerating, or I think I am better.' Just building that awareness." Executive Coach 001

"And I mean in the same space also, how do you not judge, how do you not have your own opinions on it. And you are entitled to your own opinions, please – okay? And how to hold people in that safe space despite the vast differences in cultural differences" Executive Coach 003

Executive Coach 002 also brought in mindfulness, alertness and intentionality when describing conscious level of cultural awareness.

“It’s the level of consciousness and also being mindful and alert.... so they should be intentional. For me there is no other way, because you intend to help this person go through this coaching goal” Executive Coach 002

Being mindful of how one presents themselves and allowing coachees to show up authentically in the coaching space without judging them was brought by Executive Coach 006.

“I present myself authentically in that space of encounter with another, who is from a different culture, different religion, different belief systems, and who sees the world differently from where they are coming from. And I do not impose my own in our interaction, I allow them to show up the best way they can authentically without judging them”. Executive Coach 006

Executive Coach 008 brought up the issue of coaches being mindful of the language and choice of words they use in the coaching conversation.

“So, to be aware of the negative language we often use, it feeds negative emotion – like hate, anger, irritation. And that if we would be able to rephrase those in a more positive and more compassionate and more forward looking language, it would be much healthier for all of us”. Executive coach 009

This view was supported by Executive Coach 009 who went further to highlight that being mindful of language means being mindful of both the choice of language and negative words. For coaches, mindfulness also starts with listening to their own thoughts as the coaching conversation unfolds:

“To that I need to listen to myself and to my own thoughts and what am I thinking while we are talking about anything related. And what kind of attitude is that voice taking on – is it a negating voice, is it an exclusionary voice, is it an acceptance voice, is it a disregarding voice? Am I hearing the voice at all? So over time I realised that I need to listen to that voice as well, so that it doesn’t come out negatively, but rather if I can change it to become more inquisitive about something, it helps a lot more”. Executive Coach 009

Executive Coach 012 highlighted the issue of being mindful of language and how as a coach, language can connect you to a coachee. He highlighted that just greeting people in their own language builds rapport and fosters connection.

“But I think I try to reach out to the person’s culture you know?but what I find is very useful and very exciting is when you greet a person in their language, you greet them in their language, even if it is just ‘Dumelang’ you know? ‘O kae, kateng’ – and then you stop there, you know? Or ‘Duma sheroni’ – you understand those things.....also, I think some of it is subconscious in the sense that you know, if for instance if I am talking to an Afrikaner person, my Afrikaans is fairly good, right? I was basically forced to learn Afrikaans in school and you know I just accepted it and ended up being quite good at it. So when I talk to Afrikaans people sometimes you know I speak to them in Afrikaans, and just that joy of them understanding ‘Hey, you can speak Afrikaans!’ ” Executive Coach 012

In summary, the majority of the respondents concurred that being mindful of what is going on around you, being in the present moment, being intentional, being non-judgmental to experiences unfolding moment by moment and being mindful of choice of greeting language all aid to conscious levels of cultural awareness.

4.2.1.3 Barriers to acquiring Cultural Awareness

This category constitutes the third and last arm of the conscious level of cultural awareness theme. In highlighting the coach’s cultural awareness in coaching, respondents mentioned their own cultural and worldview bias which can become barriers for them in being culturally aware. All respondents were aware of their own cultural and worldview biases. These biases were viewed by respondents as negatively impacting the coaching efficacy. These barriers are highlighted in this section.

Some respondents mentioned that some of these biases were passed on from parents and some were community acquired as they grew up.

“It is also my history and the way I grew up because the way I grew up was not necessarily how I wanted to grow up; if I could change things right now, if I

could go back in time I would certainly want to make a number of changes”

Executive Coach 009

Some respondents mentioned that not being aware of their own cultural bias, ignorance of South African varied cultures, being naive to South African history and the present-day workplace implications of this history, not acknowledging the dynamics of the South African multi-cultural context and carrying shame and fear, all lead to barriers to cultural awareness.

“ And to use a light-hearted example: one of my coachees once asked me to teach her table manners, you know how to use cutlery, the traditional English cutlery, and I arrived at her office with a whole canteen of cutlery and all the different wine glasses and we set up a mock meal at her boardroom table. And half way through this process of showing her the different utensils and sort of traditional ways of eating, I suddenly realised how ridiculous it was! Because while that was relevant, it was something she wanted to learn for a particular reason, but it is totally irrelevant in the greater scheme of things; you wouldn’t eat like that in China, in India, in most of Africa – Americans don’t eat like that! It is just one style, one option, and knowing the difference between a soup spoon and a pudding spoon doesn’t make you better than anyone else”

Executive Coach 001

“....that was during my time in a corporate environment a couple of years ago, or on social media on a Facebook group somewhere – and invariably something about race comes up and how often I am surprised at the closedness, the unwillingness to just be open to something; it is a blocking off, a closing and saying ‘I don’t want to deal with this.’ And what that person is actually saying is ‘I can’t deal with this, I don’t know how to deal with this.’ Not ‘can’t’ because people can, but it is rather ‘I don’t know how to deal with this, I was never taught how to do deal with this so I don’t want to go there” Executive Coach 009.

“And I will tell you another experience: my son’s best friend in high school was a young black man, and he often came and stayed with us and one day he was coming for the weekend and we were going to be a little late. So I said to S...t

‘Just tell M....e if he gets there before us he should just climb over the wall and the house is open.’ And M....e said to him: ‘Can you imagine what would happen to me if I climbed over your garden wall? Oh my gosh! (laughs). Again! Complete shock! That had never occurred to me! I think my naivety is my biggest challenge.’ Executive Coach 001

Several respondents highlighted the negative impact on cultural awareness of racially profiling coachees and transferring their own racial bias to them as well as the assumptions they have towards certain race groups. These assumptions were viewed by respondents as obstacles and limitations to relationship building.

“My own cultural bias if I can give an example, is that if I am interacting with somebody that I think their cultural background is let us say Indian, then I have to be aware of that. I have some certain biases against those kind of people, in terms of their behaviours and their thinking style and their working” Executive Coach 002

“Yes, because for me that gives people pre-judgement, presumptions and all stories that they make about that, and they already put you in a box.....and the assumption and stories people make about each other are obstacles and limitations to really getting to know each other and interacting. So wherever I can remove that, I do” Executive Coach 006

“So, assumptions would be one thing that would be a limitation” Executive Coach 003

“Hm. Ja, I think what one sees most often is preconceived ideas about the other group” Executive Coach 004

Some respondents mentioned the lack of training in Cultural Intelligence by coaching training providers as a barrier to acquiring cultural awareness. Respondents felt Cultural Intelligence was not a big focus area in executive coach training.

“You look at, I almost want to say ‘normal’ coach training experience, let’s say an ‘average, run of the mill coach training experience’, there is no module in

that training for your own vulnerability. If it happens, you are lucky.” Executive Coach 009

“Because it is not a big focus area, it is swept across in one sentence in the trainings” Executive Coach 003

The tendency to not want to confront racial issues in corporate South Africa, dominance of Western cultural values in the workplace, shame and fear, underlying childhood value systems and lack of confidence to interact with people from different cultures was reported by respondents as amounting to barriers to acquiring cultural awareness. Respondents felt racial issues conversations in South Africa are guarded.

“I think what one sees most often is preconceived ideas about the other group, and that might mean that there is not full and open conversation; the conversation might be too guarded, too limited because of concern about stepping on another’s toes. And I think that is a major drawback.” Executive Coach 004

“Fear and shame. Because from a fear side, the fear is that now in the open, in this group conversation, I as a white person I might have to admit to something of the past or the current, and to do that in front of other people in a group, of which some of them might be my white colleagues who would not want to admit it, and now I am here and I say maybe I can do that. But the fear is there that ‘What will they think of me? What will my white peers then think of me?’ I think that is a big thing, the fear. And then the shame of when you end up admitting to something, current or past, it is a very difficult emotion to overcome, and then it is easier to just put up the walls again and not go there. It is so much easier, because the pain that goes with shame and fear is very strong, it is a very, very big pain.” Executive Coach 009

“We have had enough of... You know? Exactly. So people don’t want to go there, they are awkward, they are not comfortable dealing with it, scared to offend people.” Executive Coach 003

“And what we have seen, what has diluted human engagement globally is the imposition of the Western norm and the predominance of it being seen as the

best way to do that. And it is not. In fact it takes away from the richness of the engagement and the interaction, and that dominance of it is not helpful to the authentic ways through which people need to engage” Executive Coach 005

Findings under barriers to acquiring cultural awareness category are summed up as following: lack of coach’s awareness of own cultural bias, ignorance of varied South African cultures, not acknowledging the dynamics of the South African multicultural environment, having shame and being fearful to confront racial issues and the lack of training in Cultural Intelligence by coaching training providers.

In summary, the conscious level of cultural awareness theme is calling for coaches to be aware of the coachee’s cultural background and preferences, to be mindful during the coaching sessions in order to notice any cultural nuances during the coaching process that are impacting the coaching efficacy, to be aware and manage own cultural bias, to pay attention to the South African multicultural environment, to be willing to confront racial issues, to have some knowledge of South African black and white cultures and to develop their own Cultural Intelligence through continuous development training.

4.2.2 Executive coach’s inter-cultural knowledge

Executive coach’s inter-cultural knowledge was the second theme that identified from the research findings. Intercultural knowledge was raised by all respondents. This theme stemmed from two categories: knowledge of varied cultural systems, norms and values and executive coach’s understanding of culture’s role in cross-cultural engagements.

4.2.2.1 Executive Coach’s knowledge of varied cultural systems, norms and values

Several respondents raised the importance of knowing the various cultures prevalent in South Africa, not only in terms of race but in all the ways people in South Africa differ.

“... well it is knowledge and an understanding and appreciation or call it respect, of other cultures; the norms and the standards that a particular group

might exhibit – and that might be very important to that group” Executive Coach 004

“So, it is very deep things and I don’t know, but when you coach a white person, their culture is very much in your face as a black person. We know more about their culture, right? Whereas they know almost nothing about us. I think for me to coach a white person, I can do a better job – not a better job – I can form a better context much quicker than a white person coaching a black person.” Executive Coach 012

“Now in my culture, a typical white male, if a white woman is with you, you will let the lady walk first. Okay? In some black cultures the guy walks first. So what I do, you know the other day at the company where I did the coaching, the client was walking with me and we were in the corridor and we chatted a bit and you know, it was like the first meeting sort of in fact. And then at the lift, the doors opened and we both stand there, and I took my hand, and very slowly say ‘You know in my culture the woman goes first.’ And it helped the energy!” Executive Coach 005

“And the other thing – and maybe this is part of how you can illustrate Ubuntu is just being aware of the festivals that are attached to the other religions. So I don’t know, I know my kids laugh because I still use a written diary, but I mean this is something I buy at CNA every year! One of the most valuable bits is in here, every year they have a list of holidays, religious holidays and other holidays. So one of the first things I do in the diary is I mark for my Jewish clients when is it Yom Kippur and some other big ones, for my Indian clients when is it Divali, and you know, so at least you can... or Ramadan for the Muslims – so when these festivals arrive I can wish them well” Executive Coach 004

The majority of respondents were aware of the differences between the individualism and self-reliant culture associated globally with the West and locally with white South Africans, and the culture of Ubuntu associated with black African people. Some viewed individualism as a limitation and an obstacle to greater achievement. Focusing on the community and being interconnected to other humans was viewed as being human.

“If I am focusing on the individual, I am still asleep, I haven’t woken up to actually being fully human. Because being fully human means that I am aware that I don’t exist alone, anywhere, in any form. I can’t achieve anything on my own, my individualism is a limitation and is an obstacle to greater achievement, and it is when I work with others, connect with them, genuinely authentically interested in their work too, mine and their collectively together; it is when I am aware of that then I have woken up to what being human is. Being human is being interconnected to fellow humans.” Executive Coach 003

“And I can remember arriving at a company where I was going to coach an executive, and I was running like so tight on time. And I rushed in and there was the security guard standing there and I said to him: ‘How do I get to (whatever the floor was or the room was)?’ And he stopped and looked at me and said: ‘How are you?’ And it was such a wake-up call, it was like ‘What’s wrong with you woman?’ (laughter) And he was demonstrating the spirit of Ubuntu.” Executive Coach 001

“So, the Western norm of saying the individual is more important is a limitation in itself, and people that do that need a lot of growth to realise that. And African wisdom of focusing on the community or the collective, is a higher evolved state of being human. You can quote me on that”. Executive Coach 006

“So, in the context of coaching there is the assumption that you coach the world in a very individualistic way – which comes back to Ubuntu. Whereas we have grown up in a group think and greet, group do and your actions are in the context of the group, not yours as an individual”. Executive Coach 003

“with other people it is like ‘Okay, let’s get back to business! And I don’t care about whatever story you have that’s your business. I will get what I want from you, and that is it.’ And move on. And we lose the richness of establishing a connection. And the greeting, the African way of greeting is powerful”. Executive Coach 006

In summary the majority of respondents raised the importance of knowing the various cultures prevalent in South Africa. Independence, self-reliance and individualism were

identified by respondents when talking about white culture in South Africa. Community and the collective were characteristics attributed to Ubuntu by respondents. In the Ubuntu spirit, greeting was identified by several respondents as a powerful way of establishing rapport and connection.

4.2.2.2 Executive Coach's understanding of culture's role in cross-cultural engagements.

Several respondents acknowledged that there is neither right or wrong nor good or bad culture in cross-cultural coaching engagements. Not judging or not taking offence when a coachee behave or does things differently from the coach's 'norm' leads to positive cross-cultural engagements.

"And being able to not be offended if someone chooses to do things differently from how you do them, being able to let go of that and be able to see it from the other person's point of view." Executive Coach 001

"I would repeat what I said before, to understand that each of us comes with a different way of thinking, a different belief and value system and that the person opposite to me, or everybody in the room, is right in their own way. So I think is the most powerful learning one could have". Executive Coach 008

"it is just to create that environment that says there is no good or bad culture, even to the owners of the culture. It is just the way things are done." Executive Coach 007

"It's about being able to understand the environment and the culture you are working in on several levels – whether it be a racial level, agenda level, people's origins, where they come from, their backgrounds – what makes them show up where they are okay? And understanding that. And understanding from their perspective and working with that, and being in tune with it". Executive Coach 003

"It means that I can hold lightly my strong beliefs and values and enable myself, support myself to see others as they show up. So I can be okay with someone showing me things that would actually may be either different from me,

sometimes even offensive, and see it for what it is and not let it cloud what is coming, the information and data that I am being given". Executive Coach 007

Some respondents saw culture as the very thing that can enrich or dampen the cross-cultural engagement experience and is used by some people to strategically differentiate themselves from others or position themselves at a higher level.

"Well it can either divide a society or it can enrich our society. And if we can see the richness that it brings, then ... I mean... and share more with each other and embrace more and do all of that, it will create such richness in our experiences, in our lives, in our stories, and take us to a better place, a different place". Executive Coach 003

"The difference is strategic. People heighten certain aspects of their culture to differentiate themselves – either to impose themselves on you, to mention a competitive advantage, or to place themselves in a particular way, or position or present themselves in a way that whatever they perceive you to be, how they would want you to see them, they will present certain elements of themselves in that way. That is strategic difference in interaction". Executive Coach 006

"But to answer your question, it affects everything, and it creates a lot of conflict on one side, and on the other side it also creates a lot of unity within people who share a certain culture". Executive Coach 012

"So, it was experiencing difference in such a positive way, and I think if you are open to difference your experience will be positive; It is only when you try and resist or resent or you judge that it is not positive." Executive Coach 001

In summary, the above category stemmed from the following findings: there is neither right or wrong nor good or bad culture in cross-cultural coaching engagements, executive coaches should not judge nor take offence when a coachee behaves or does things differently and culture can enrich or dampen the cross-cultural engagement experience.

Summarising the theme, the executive coach's inter-cultural knowledge theme was generated from two categories: knowledge of varied cultural systems, norms and

values and executive coach's understanding of culture's role in cross-cultural engagements. Knowledge of varied cultural systems, norms and values and differences between Ubuntu Culture and Western culture was identified as aiding to coaching effectively cross-culturally. An understanding of culture's role in cross-cultural coaching called for coaches to acknowledge that there is neither good or bad culture, have a non-judgmental and tolerant mindset and see culture as the very thing that can enrich or dampen the cross-cultural engagement experience.

4.2.3 Curiosity, interest and openness to learning other cultures

All respondents alluded to the role of motivation when it comes to coaches learning and adapting to different cultures to their own. They saw this motivation stemming from curiosity, interest and openness to learning and adapting to other cultures. This third theme arose from two categories: Curiosity, interest and drive, and openness to learning other cultures.

4.2.3.1 Curiosity, interest and drive

All respondents saw curiosity, interest, and the drive and desire to learn about other cultures as the drivers of Cultural Intelligence. The respondents highlighted that interest and curiosity call for the coach to suspend all their biases and be open to learning other cultures. Respondents also acknowledged that the lack of interest and curiosity to learn about other people's culture will hamper any efforts to be cultural intelligent.

"So, it is important to as a coach walk in there with a humble curiosity that wants to hear it out first before you place a judgement. So I am finding that we ourselves have to be very strong in our ability not just to manage our own values and beliefs, but to also try to remove the preconceived cultures based on what we hear". Executive Coach 007

"So South African coaches, especially executive coaches, need to be curious and positively, genuinely interested in knowing about the other and learning about the other and in growing from the interaction with another. It is when you go into it as a KIA – not the car, but the Know It All – that you block yourself from knowing more about yourself and about the other in that point of interaction". Executive Coach 006

“On the positive side in coaching, it just opens a vast door for being curious, and for illustrating interest and genuine wishing to learn about the other person – which I think is critical in coaching”. Executive Coach 004

“The first thing is to be interested in the other, and it comes back again to being genuinely interested in the other. Are you really interested or are you just ticking a box? Because where you are along that continuum people will know. And when you are genuine people feel it and they know it and they respond accordingly”. Executive Coach 006

To summarise the category, curiosity and interest are the drivers of motivation and desire to learn about other cultures. Curiosity and interest in the coachee’s culture will lead to an increase in the executive coach’s Cultural Intelligence in cross-cultural coaching.

4.2.3.2 Open to learning other cultures

Open to learning other people’s culture was identified by a majority of respondents and is seen as the building block of Cultural Intelligence. Open to learning other people’s culture and accessing different thinking was seen to create value for some respondents in cross-cultural interactions.

“I am very interested in other cultures and learning about them and participating in the experiences”. Executive Coach 004

“approaching it from that perspective of how I can learn from and draw value from this person who is different from me. And so it is not about doing anything to change anything about me, it is about opening up rather than adjusting.” Executive Coach 001

“Well, one of the things that I enjoy most, the biggest thing for me, is the potential to access thinking that is different from mine, because if you only interact with people who look and think like you, you limit your access to new ideas, new ways of seeing things, totally!” Executive Coach 001.

In summary, open to learning other people's culture was alluded to by the majority of respondents. Open to learning other people's culture was perceived by respondents to increase Cultural intelligence.

In summarising the theme, executive coach's curiosity and interest was seen to drive the motivation and desire to learn and know more about the coachee's culture and its link to coachee's behaviour. Curiosity, interest and open to learning the coachee's culture was perceived by respondents to increase the executive coach's Cultural Intelligence in cross-cultural coaching.

4.2.4 Appropriate Behaviour in Cross-Cultural Interactions

Three categories made up the fourth and final theme pertaining to Proposition 1: Appropriately adapting behaviour to enhance the effectiveness of the cross-cultural interaction, practical approach to Cultural Intelligence and moderating the influence of culture.

4.2.4.1 Appropriately adapting behaviour to enhance the effectiveness of the cross-cultural interaction.

Several respondents mentioned the importance of adapting their behaviour in cross-cultural engagements to build rapport and a connection with the coachee. The importance of greeting in African culture and how one addresses someone older than you in some cultures were raised in this category.

"I was in a meeting and the guy had arrived from Lagos here and I took his hand and shook it and asked how he was, and I went straight into the content. And he stopped me. And he said 'Hang on....in a very gentle voice, 'How is the family, how are the children, how is the weather?' And it was such a powerful lesson for me, okay? To observe first, to watch first". Executive Coach 003

"So I once met a potential client and as I walked into his office, he was a senior guy and had a little reception room and then his office, and there was a Koran open there – I am a Christian – so obviously it is quite clear to me he is Muslim and very attached. So I used that as kind of the opening discussion here, and to say immediately 'You know what, as a Christian, I immediately noticed your Koran here, and let's just talk about it, is this going to be in the way?' And the

point I made to him is that I respect and honour all religions, but on one condition, and that is if you profess to be of a particular religion that you live that. If you say 'I am a Christian' well be a Christian, if you say 'I am a Muslim' be a good Muslim, if you say 'I am Jewish' honour the festivals, etc. And that was such a potent, or such a powerful discussion you know? We had an extremely good coaching engagement". Executive Coach 004

"Now in my culture, a typical white male, if a white woman is with you, you will let the lady walk first. Okay? In some black cultures the guy walks first. So what I do, you know the other day at the company where I did the coaching, the client was walking with me and we were in the corridor and we chatted a bit and you know, it was like the first meeting sort of in fact. And then at the lift, the doors opened and we both stand there, and I took her hand, and very slowly say 'You know in my culture the woman goes first.' And it helped the energy! So basically I think the way to deal with that is actually to talk about it." Executive Coach 005

"There was someone who was reporting to me I used to call him 'Oom' which means Uncle, I used to call him Oom even though he reports to me, but he is an older Afrikaner and I understand. And the way we would talk, you know I always deferred to him, even though we are all going to be engaging on what needs to be done you know?" Executive Coach 012

Several respondents mentioned the need to adjust behaviour to align with the coachee's cultural preference. Behaviour that might be deemed normal in one culture might be viewed as disrespectful in another culture.

"So, I think it is going to depend on what is going on. If I take something like clothing, how to dress, so now in terms of the organisations we coach in, we make a concerted effort to... I make a concerted effort to display myself as professional to the extent that I understand how I am trained in the banking space – not casual, whatever, even the way I interact". Executive Coach 007

"And to go back to your question talking about Ubuntu in our culture, to just... I can't just call you by your name, it is not showing respect – of which in other

cultures they don't have a problem with that, they are comfortable with that. So you learn all those things". Executive coach 011

In summary, respondents concurred to the importance of adapting their behaviour in cross-cultural engagements and adjusting behaviour to align with the coachee's cultural preference in order to build rapport and connect at a deeper level with the coachee.

4.2.4.2 Practical approach to Cultural Intelligence

A respondent mentioned the importance of being exposed to different cultural environments by physically seeking out different experiences. Exposures to these different experiences were seen to increase Cultural Intelligence.

"It is not even as big as learning, it's more about experience. I will tell you another story, before I started coaching, I was invited to a funeral in Soweto, and it was when still Soweto was regarded as quite a scary place by white people, it was like the early 1990s I think. And there I was, this one white woman in her little BMW, driving into Soweto. And I had a map with street names on it, to find the church I was going to but I very quickly found there were no names on the streets! So I had to keep stopping and asking people where this church was. And even though I was so out of place, everybody was warm and friendly and helpful and I navigated my way through Soweto and found the church. So it was experiencing difference in such a positive way, and I think if you are open to difference your experience will be positive; It is only when you try and resist or resent or you judge that it is not positive." Executive coach 001

Another respondent mentioned the importance of sharing own cultural reference to invite mutual openness.

"When I interact with people of a Western cultural background I seek to explain myself first, about my background and what things are important to me and how I deal with life so that they can also do the same to get me to understand themselves – first by understanding me and then I expect them to get me to understand themselves so I can work with them better." Executive Coach 002

Executive Coaches 003, 004 and 009 viewed asking a lot of different questions as a way to understand where the coachee is coming from and their cultural inclination. Asking a lot of questions also facilitated coach's reflection on his or her own culture.

"when I am with people with different cultures, I ask questionsso I wouldn't outright challenge people on their behaviour, but I would ask questions about it." Executive Coach 003

'So in that case – this goes back to your question – my Western perception did raise its head, in which I had to ask him coaching type of questions about 'what does accountability mean, what does responsibility mean, what is the responsibility/accountability of a senior person in a business, to what extent can it be supported to say there is 'collective responsibility' and then try and absolve yourself from individual responsibility.' Executive Coach 004

"Yes, but it is also wanting to know more about the other person by listening more and asking more, but it is also curious then about my own culture: why am I thinking this way, why am I saying ... why am I choosing these words to describe something? Because we sometimes think about that and I often find I am curious about where does that come from, which aspect of my own culture does that come from and what is the impact of that on someone else?" Executive Coach 009

Executive Coaches 004, 011, 012 also mentioned reading and educating oneself on different cultures as a practical way of acquiring Cultural intelligence.

"Maybe you could read, gain some knowledge about traditions in a particular culture. So for example when we started going to Thailand we read books about Thai culture, or in China" . Executive Coach 004

"I think for me it means actually educating yourself on the different cultures, especially if you are dealing with a client; you know actively educating yourself. I find that sometimes people say you must be open to other people's cultures, right? For me it is a different thing to say 'I am sitting back, I am open for you to feed me – vs building an intelligence and saying 'I am actively going to go

and look and educate myself and understand.’ And I think there are different degrees of doing that, right?” Executive Coach 011

“For instance, you can read a lot of things or you can actually go and talk to people about it and ask them questions. Or you can actually go and hang out with people like that, you understand? So I think it’s a different way of educating yourself.” Executive Coach 012

One respondent raised the importance of being culturally sensitive when giving feedback in coaching as one on one honest feedback is not readily accepted in some cultures .

“I want you to give me honest feedback, but just remember I am sensitive.’ And that was a very honest answer, and this is why I am telling you, I have never forgotten that! You know so you can give brutal honest feedback but of course as in coaching very often it is how you do it. So the cultural sensitivity do also comes into this.....okay, so those are the things to which one needs to be extremely sensitive about, so I could compliment him on his car (laughs) but at the same time I did ask the question, because you know also he is a church man, and how does he reconcile this now with his expressions of humility, etc?” Executive Coach 004

Coaching is an individual process that focuses on changing the coachee’s behaviour. Executive Coach 004 therefore warned against being extra culturally sensitive at the expense of challenging the coachee’s behaviour, and Executive Coach 005 warned about over-emphasising culture beyond the individual.

“So, there is something about just being guarded, and if I do tread on somebody’s toes then maybe I have been encouraged, my supervisor has said to me I am too nice with my clients, so she has challenged me to be more challenging. So if I really put my foot into something then I will apologise”. Executive Coach 004

“Yes, we have cultural differences, but don’t over-emphasise culture beyond the individual. Because coaching is an individual process; you deal with the individual, in the context of that person’s culture”. Executive coach 005

The practical approach to the Cultural Intelligence category viewed exposures to different cultural experiences as increasing Cultural Intelligence. In addition, the coach's sharing of own cultural reference to invite mutual openness, asking a lot of different questions as a way to understand where the coachee is coming from and their cultural inclination, educating oneself on different cultures, being culturally sensitive when coaching across cultures were all perceived by coaches to be practical approaches to Cultural Intelligence. A few respondents did warn against being extra culturally sensitive at the expense of challenging the coachee's behaviour and over emphasising culture beyond the individual.

4.2.4.3 Moderating the influence of Culture

All respondents interviewed mentioned that coaches carry their own inherent cultural bias. Cultural Intelligence calls for executive coaches to moderate the influence of their own cultural bias on the coaching relationship, so that it does not negatively affect the efficacy of the coaching.

Several respondents raised the importance of sharing life stories to moderate the influence of culture and as a way of building rapport in the coaching relationship.

"You do it like that? In our culture we do it like that you know?" (laughs) And it is about judging other people as well. As a coach you bring in those coaching skills as well; you make people feel comfortable." Executive Coach 003

"I think I learnt out of my research, was the importance of understanding each other's life stories, because we tend to have so many perceptions of people based on race; black people about white people, white people about black people. And by having honest discussions and sharing our life stories and experiences completely changes that perception; it takes away that mask or the what you are not saying." Executive Coach 001

"The different stories, because everybody has a different story bringing into the interaction, and there is a huge amount of richness within those stories – if one says that in English, I am not sure if that really makes sense, but I think you understand right?" Executive Coach 008

Lastly, coaching prioritises the needs of the coachee and requires that the coach suspends their own bias, including cultural bias, during any coaching engagement and meets the coachee where they are at. This view was raised by several coaches.

“So when we tap into the heart, it is my strategy, I approach people from that level where they are human beings, and I suspend all the titles, and all the colours, all the things that are seen to be differentiators, I go there with ‘I am here to see a sister, I am here to see a brother’ you know? I just tap into humanity and I use my heart”. Executive Coach 007

“But it started from my cultural intelligence of understanding that who I am being a black coach and understanding the connection and the rest of that, I know you have your own thoughts and views about it and let’s work together and see what happens.” Executive Coach 006

“You have got to deal with your own stuff first, you have to face your perception, be honest about them with yourself and then know whether you can let go of them, because if you can’t let go of them, if you truly believe you are superior or even inferior, you are never going to be a useful coach to someone who is different from you.” Executive Coach 001

Moderating the influence of culture calls for executive coaches to moderate the influence of their own cultural bias on the coaching relationship by suspending their own cultural bias during any coaching engagement and meeting the coachee where they are at. Respondents highlighted the importance of sharing their own life stories and how that changes perceptions, builds rapport and strengthens the coaching relationship thereby increasing coaching efficacy.

In summary, the appropriate behaviour in cross-cultural theme generated from respondents highlighting the importance of adapting their behaviour in cross-cultural engagements to build rapport and a connection with the coachee, their practical approach to Cultural Intelligence in practice and how they moderated their own cultural bias in coaching engagements.

4.2.5 Summary of findings pertaining to Proposition 1

Four themes pertaining to Proposition 1 were identified from the data collected.

- **Cultural awareness as a result of coach's mindfulness.** Respondents highlighted the need for coaches to be aware of the coachee's cultural background and preferences prior to and during coaching using mindfulness techniques. By being mindful and in the present during the coaching sessions coaches will notice any cultural nuances creeping in that are having an effect on the coaching efficacy. Respondents also highlighted that executive coaches needed to be aware of and manage own cultural bias, be mindful of the South African multicultural environment, be willing to confront racial issues, be aware of South African black and white cultures and develop their own Cultural Intelligence via continuous development platforms.
- **Executive coach's inter-cultural knowledge.** Knowledge of varied South African cultural systems, norms and values and a deeper understanding of the Ubuntu culture and Western culture and the differences between the two cultures was identified by respondents as enablers of effective cross-cultural coaching in South Africa. The need by executive coaches to understand the role of culture in cross-cultural coaching and acknowledge that there is neither good nor bad culture but just different was highlighted by most respondents. Executive coaches needed to be non-judgmental, possess a tolerant mindset and see culture as the very thing that can either enrich or dampen the cross-cultural engagement experience.
- **Curiosity, interest and openness to learning other cultures.** Respondents perceived executive coach's curiosity and interest to drive motivation and the desire to learn more about the coachee's culture thereby increasing the executive coach's Cultural Intelligence in cross-cultural coaching.
- **Appropriate behaviour in cross-cultural situations:** the theme stemmed from respondents highlighting the importance of adapting their behaviour in cross-cultural engagements to build rapport and a connection with the coachee, their practical approach to Cultural Intelligence in practice and how they moderated their own cultural bias in coaching engagements.

4.3 FINDINGS PERTAINING TO PROPOSITION 2

For recapitulation purposes, the second research question and its corresponding proposal are stated below. This is followed by the research findings pertaining to proposition 2.

Research Question 2: *How does an executive coach's Cultural Intelligence impact the coaching efficacy in cross-cultural executive coaching?*

Proposition 2: Willingness by the executive coach to question and challenge own assumptions and worldview, awareness of coachee's cultural norms and values and the ability to connect and build a trusting relationship with a coachee, regardless of cultural difference will enable South African executive coaches to coach more effectively in cross-cultural executive coaching engagements.

258 codes generated were linked to Proposition 2. These codes were grouped into seven categories from which three themes were identified: willingness by the coach to challenge own assumptions, awareness of the coachee's norms and values, and heeding culture as an enabler to connect effectively with coachee. A code analysis tree that links the codes generated from data to categories, categories to themes and themes to Proposition 2 is shown in Figure 6.

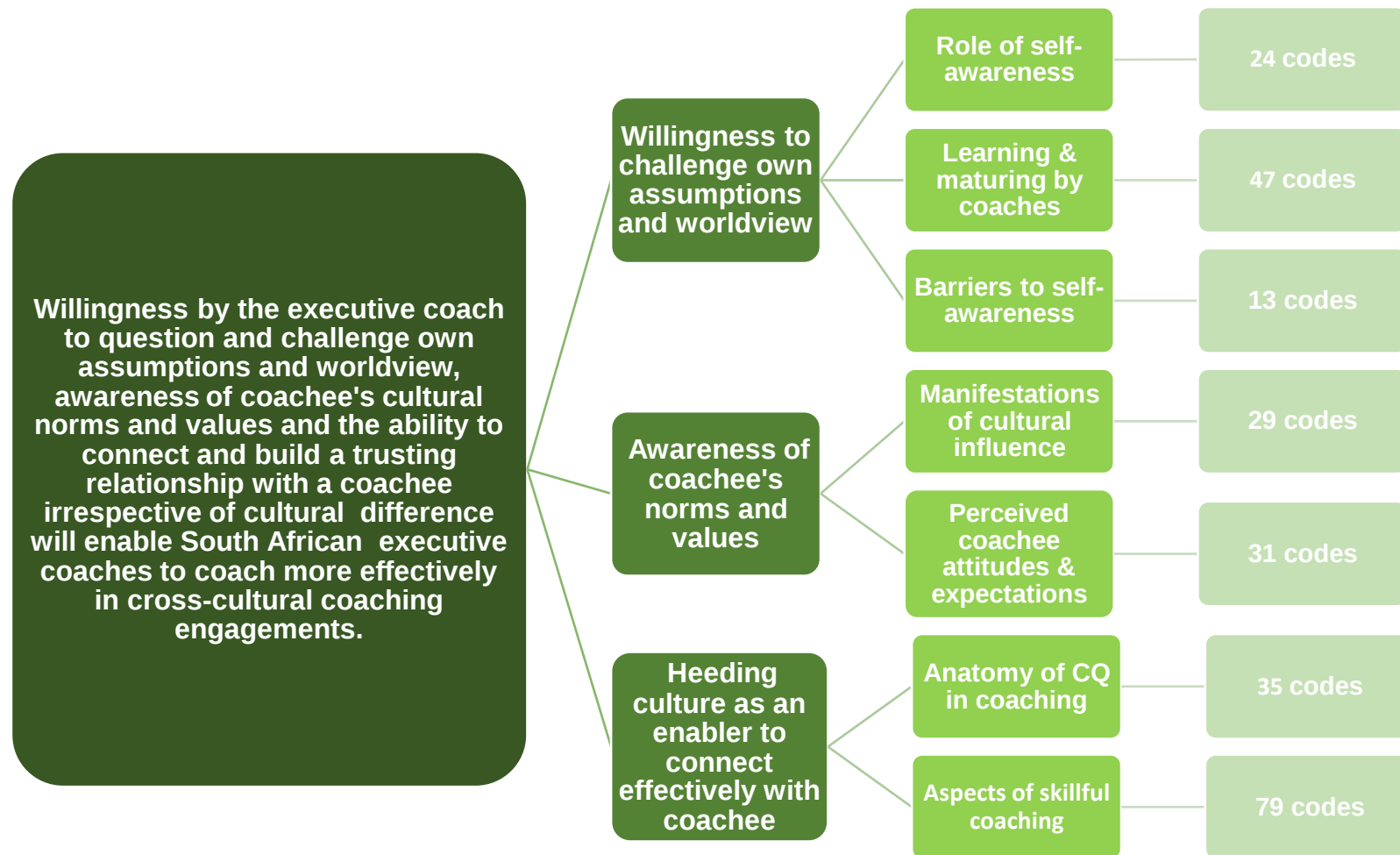


Figure 4: Proposition 2 Code Analysis Tree

4.3.1 Willingness by coach to challenge own assumptions and worldview

A major theme that identified from the data collected was that a willingness by the executive coaches to challenge their own assumptions and worldviews will increase their Cultural Intelligence (CQ). This increase in CQ will enhance coaching efficacy in cross-cultural coaching. This theme stemmed from three categories: role of coach's self-awareness, barriers to self-awareness and learning and maturing by the coach.

4.3.1.1 Role of self-awareness

All respondents alluded to the fact that awareness of own cultural bias will allow them to moderate their own cultural influence on the coaching relationship and be open to learning and be receptive to other cultures. This meant letting go of the stuff that there were taught was the right way and opening themselves to many other ways they are.

"That is a big learning for me: the more I can increase my awareness, the more I can reflect on things, the more sensitive I can be in the way I listen and the way I talk to people. Because I think when we interact with anyone we often say more with the way we say things rather than the words that we choose".
Executive Coach 009

"So being able to let go of all that stuff that you were taught was the right way and being open and curious to how many other ways are there.... and there was a whole lot to learn and I had to let go of a whole lot of my own stuff, to integrate". Executive Coach 001

"I think part of being a coach is that you need to do your own work. Because if you don't do your own work then you are going to find yourself projecting those things and not being able to work or navigate those kind of things. So it is very important for people to work on themselves." Executive coach 010

Several respondents alluded to the fact that being self-aware is just the beginning. Coaches need to go beyond self-awareness to self-management and equip themselves with skills to manage their cultural bias, so these do not contaminate the coaching process. Increased self-awareness by the coach was seen to increase coach's reflection and prevent the coach's cultural bias from getting in the way of coaching.

“That is a big learning for me: the more I can increase my awareness, the more I can reflect on things, the more sensitive I can be in the way I listen and the way I talk to people”. Executive Coach 009

“So for example yes, we are conditioned in this way, but a coach who is really gone for their own coaching, who has worked on their own issues and their own hang ups and who is getting good supervision, will be able to actually be aware of those things and not allow them to get into the way. Because you are now contaminating the whole process.” Executive Coach 010

“Understanding myself as a coach so that I can be able to understand other people and also give other people the growth, the space of growth”. Executive Coach 011

In summary, the category highlights the importance of coaches' awareness of their own cultural bias and moderating these biases through self-management when coaching cross-culturally. Furthermore, respondents emphasised the need for coaches to equip themselves with skills to manage their cultural bias, so it does not interfere with coaching.

4.3.1.2 Barriers to self-awareness

Several respondents highlighted factors that could become barriers to self-awareness and hinder an executive coach from becoming culturally intelligent. Executive Coach 001 and 006 highlighted the need for coaches to be tolerant of different cultural practices to their own cultural practices and notice when judgement is creeping in.

“And being able to not be offended if someone chooses to do things differently from how you do them, being able to let go of that and be able to see it from the other person's point of view”. Executive Coach 001

“It means that I can hold lightly my strong beliefs and values and enable myself, support myself to see others as they show up. So I can be okay with someone showing me things that would actually maybe be either different from me, sometimes even offensive, and see it for what it is and not let it cloud what is coming, the information and data that I am being given.” Executive Coach 006

“And then self-awareness, so noticing when judgement or negative perception comes up in you and being able to deal with it”. Executive Coach 001

Executive coach 004 highlighted that not being able to see life through the coachee's eyes negatively impacts the coaching efficacy.

“...one of the things about a coach's role to make it effective, is to be able to put yourself in the skin of the other person – I am not necessarily talking about colour now – but to be in that other person's shoes – let's use that expression – and to see life through that person's eyes”. Executive Coach 004

Executive coach 002 mentioned that assuming that you know everything is a barrier to self-awareness.

“And the most important thing is to be unassuming that I know. So my focus is on acquiring more, going deeper, to enrich my understanding so that it can help me work with a person”. Executive Coach 002

Executive Coach 003 saw as a barrier to self-awareness ignoring racial issues and pretending one did not hear them when they came up in the coaching conversation.

“...you have the responsibility of asking the right questions, and not to shove it under the mat and pretend you didn't hear it.” Executive Coach 003

In summary, the category alluded to the need for coaches to be tolerant of other cultural practices different to their own cultural practices, to be able to see life through the coachee's eyes and notice when judgement is creeping in. Assuming that one knows everything, ignoring racial issues and pretending one did not hear them when they come up in the coaching conversation all lead to barriers to self-awareness.

4.3.1.3 Learning and maturing by the coach

All respondents acknowledged that willingness by executive coaches to challenge own assumptions result in an increase in Cultural Intelligence and this translates to an increase in coaching efficacy. Challenging own assumptions calls for continuous learning and maturing by the coach. All respondents agreed that continuous learning

and maturing by coaches was necessary for coaches if they are to keep abreast of new thinking and trends in executive coaching.

“So, I found myself learning continuously and reading continuously because coaching is one of the biggest sections of non-fiction business related reading. So I have built up a huge collection of books that are coaching related and after being a coach for 8 or 9 years I suddenly realised I wanted to do the Master’s degree so it is just a continuous learning journey once you start.” Executive Coach 001

“What I enjoy most is learning, enlightenment, finding out from them what certain types of life mean for them... do a little bit of research about the different cultures, what things they look at, how they view life”. Executive Coach 002

“Look I mean there was a time when I was attending every lecture there is as a coach because a coach is not just about coaching qualifications, it is about the whole person... then on top of that I believe it is always important for a coach to remain relevant and understand the socio-political and economics of what is going on.” Executive Coach 003

Respondents mentioned the important role of coach supervision in learning and maturing by the coach. Supervision by a more experienced coach was viewed as a form of feedback by the respondents on how to improve their coaching skills.

“I am supervised through the groups that I am in but there is also one coach who I call on quite a regular basis and we talk about some of the issues on the coaching and she will share with me and I will share with her”. Executive Coach 012

“most importantly, I attend supervision sessions and continuously check in with fellow coaches and make sure that I am in regular touch with latest trends, latest developments in coaching.” Executive coach 006

“... but a coach who is really gone for their own coaching, who has worked on their own issues and their own hang ups and who is getting good supervision, will be able to actually be aware of those things and not allow them to get into

the way. Because you are now contaminating the whole process.” Executive Coach 010

Peer Coaching, as a method of continuous professional development, was also mentioned by several coaches. Peer coaching was classified as learning and development by respondents. It is how they develop themselves as coaches and share learnings with one another.

“It’s peer coaching, so I do with colleagues regularly, once a week, and once a month with a group, peer coaching – and then continuously, I mean this is my life, learning and developing to see what I can include in terms of new tools and new methods and kind of updating the knowledge”. Executive Coach 008

“I have a peer learning group, and once a month we get together, virtually now, where we learn from each other on a specific topic”. Executive Coach 009

“so, we get together quite often, and we are very colleagues, and then we share our learning experiences. So once a month we have a dedicated meeting which is called a learning meeting so the learning meeting is then also focused on sharing learning and sometimes we have speakers, or a particular coach will talk about a topic”. Executive Coach 004

In summary, respondents highlighted the need for executive coaches to do work on themselves. Continuous learning by coaches was identified as necessary in order to keep abreast of new thinking and trends in executive coaching. This continuous learning could happen in several ways. Coach supervision and peer coaching were the two most popular continuous professional development methods used by respondents to develop themselves.

Summarising the broader willingness to challenge own assumption theme, the following findings were noted: the importance of coaches being aware of their own cultural bias, moderating these biases through self-management when coaching cross-culturally and coaches equipping themselves with skills to manage their cultural bias, so it does not interfere with coaching. The need for coaches to be tolerant of other cultural practices different to their own cultural practices, being able to see life

through the coachee's eyes and noticing when judgement is creeping in, all was also raised under this theme by respondents. Assuming that one knows everything, ignoring racial issues and pretending one did not hear them when they come up in the coaching conversation all lead to barriers to self-awareness. Respondents further highlighted the need for executive coaches to do work on themselves. Continuous learning by coaches was identified by respondents as necessary in order to keep abreast of new thinking and trends in executive coaching. This continuous learning could happen in several ways. Coach supervision and peer coaching were the two most popular continuous professional development methods used by respondents to develop themselves.

4.3.2 Coach's awareness of coachee's norms and values

The second theme pertaining to proposition 2 was that the coach's awareness of coachee's norms and value will increase executive coaching efficacy in cross-cultural coaching. This theme stemmed from two categories: perceived coachee attitudes and expectations and manifestations of cultural influence.

4.3.2.1 Perceived coachee attitudes and expectations

Several respondents interviewed alluded to the coachee-centred nature of coaching. They noted coaching was client centered and driven, therefore the executive coach must have a good understanding of what the coachee wants and expects from the coaching experience. The quotations below illustrate the role of the coach in identifying and managing coachee's attitudes and expectations.

So one of the questions I am interested in is 'would you like a white or a black coach?' (laughs) How do you ask that sensitively? So the way that I ask that is 'How important is culture to you when it comes to your coach?'" Executive Coach 004

"So, it is about understanding what the client wants from the experience and enabling them to realise what they were seeking. Maybe they want validation that 'she looks like me, her experiences will be like mine so she will understand my experience'". Executive Coach 001

“So as a white coach you have got to take the responsibility of finding out what pushes people’s buttons that they find offensive when your white privilege kind of just spews out.” Executive Coach 003

In summary, as coaching is coachee-centred, an executive coach must have a good understanding of what the coachee wants and expects from the coaching experience and manage and fulfill the expectations.

4.3.2.2 Manifestations of cultural influence

The majority of executive coaches interviewed highlighted the need for coaches to be aware of the coachee’s cultural norms and values and notice when these cultural norms and values are manifesting themselves in the coaching relationship and interfering with the coaching process.

“There is a learning aspect, because sometimes people will say something and then you think ‘I never thought of it I this way.’ Or they talk about dynamics of their home life for instance, or the way they grew up. And I sit here and we talk about a concept and the same concept I think about from my context and the way I grew up, and another person sitting there with a different way of growing up and we think we are talking about the same concept. And yes, it is the same concept but we look at it from different angles, from different cultural backgrounds, knowledge backgrounds, thinking process backgrounds, and it is so easy to miss something”. Executive Coach 009

“And of course, in SA, we always think of culture in terms of race, but you know it could be religious groups, it could be the different colourings of sexual identity, it could be gender – there are lots of other groups that are also cultural groups...oh my Jewish clients will tell me about their son’s Barmitzvah. Ja, I mean I have had Xhosa clients and initiation. One of my clients, ‘tell me about it man to man, let’s talk about that.’” Executive Coach 004

“with other people it is like ‘Okay, let’s get back to business! And I don’t care about whatever story you have that’s your business. I will get what I want from you, and that is it.’ And move on. And we lose the richness of establishing a

connection. And the greeting, the African way of greeting is powerful.”

Executive Coach 006

In summary, several respondents concurred that awareness of coachee’s cultural norms and values will help the executive coach identify any cultural influences that might manifest themselves in the coaching relationship and impact negatively on the coaching efficacy.

Summarising the broader theme of awareness of the coachee’s norms and values, the following are noted: an executive coach must have a good understanding of what the coachee wants and expects from the coaching experience and manage and fulfill these expectations as coaching is coachee-centred. Awareness of the coachee’s cultural norms and values will help the executive coach identify any cultural influences that might manifest themselves in the coaching relationship and impact negatively on the coaching efficacy.

4.3.3 Coach heeding culture to connect effectively with coachee

Several respondents mentioned the importance of paying attention to cultural nuances when they creep into cross-cultural coaching and being able to navigate these nuances will enable the executive coach to connect effectively with the coach. This calls for executive coaches to heed culture when coaching. Heeding culture as an enabler to connect effectively with the coachee was a theme that came up strongly in the findings. This theme stemmed from two categories: anatomy of Cultural Intelligence in coaching and aspects of skillful coaching.

4.3.3.1 Anatomy of Cultural Intelligence in Coaching

What makes up Cultural Intelligence in an individual is what is referred to here as the anatomy of Cultural Intelligence. Executive Coach 003, 007 and 008 identified cultural awareness as a major building block of Cultural Intelligence in coaching and necessary when navigating cultural context and interactions.

“You as a coach need to make it your business to understand all the factors, all the dynamics that are prevalent in our environment in which our coachees have to operate in. So it is not just about the bottom line, or the environment, the sustainable environment, it is not just about how they show up; it is about

understanding all of that and the context in which they have to lead – and how to respond to that”. Executive Coach 003

“So, I am very clear about this, and like I said, a holistic approach for me is important because you see the person in a context, and one has to take both, especially in coaching.” Executive Coach 008

“So, for me as a coach it means that like you say, it is the ability to understand and to blend in, in different contexts that may be outside your own cultural understanding.” Executive Coach 007

Executive Coach 002 identified cultural knowledge as an enabler of connecting effectively with coachees in cross-cultural coaching. This view was supported by Executive Coach 004 and Executive coach 006. Cultural knowledge is therefore part of the anatomy of Cultural Intelligence.

“Cultural intelligence means awareness of the broader cultural nuances of people. So if you are having a coachee, being aware of the cultural background and other cultural behaviours that could be important for the work that you are doing with the coaching.” Executive Coach 002

“... well it is knowledge and an understanding and appreciation or call it respect, of other cultures; the norms and the standards that a particular group might exhibit – and that might be very important to that group. And of course in SA, we always think of culture in terms of race but you know it could be religious groups, it could be the different colourings of sexual identity, it could be gender – there are lots of other groups that are also cultural groups.” Executive Coach 004

“So cultural intelligence means that other people’s cultural behaviours, patterns, customs, traditions, how they show up”. Executive Coach 006

Executive coach’s motivation was also identified by a majority of respondents as the intangible and intrinsic construct of Cultural Intelligence that allows executive coaches to connect more effectively with the coach. Respondents identified genuine interest, curiosity and deriving enjoyment from interacting with people that are culturally

different from self as the drivers of motivation. Executive Coaches 006 and 004 said motivation is about being genuinely interested in the other.

“The first thing is to be interested in the..., and it comes back again to being genuinely interested in the other. Are you really interested or are you just ticking a box?” Executive Coach 006

“Ja, show that interest. And it must be genuine, don’t try and fake that, it must be genuine... I would say ‘obviously your company is paying me, so the company expects results. However, in the first instance I am here for you’..”
Executive Coach 004

Several respondents mentioned the importance of being curious and open to learning about other cultures and identified curiosity as a major building block of Cultural Intelligence that allows coaches to connect at a deep level with a coachee. Executive Coach 002 emphasised that being open and looking with intent will culturally enrich the coach.

“You have to be open; you have to be in the moment.but because you are looking with intention you want to enjoy; you want to get enriched and you will find the richness. So for me it is something that is beautiful, it is enriching.” Executive Coach 002

Executive Coach 004 saw coach’s curiosity as being critical in coaching and aiding to better coaching outcomes.

“On the positive side in coaching, it just opens a vast door for being curious, and for illustrating interest and genuine wishing to learn about the other person – which I think is critical in coaching And I think all of those things add to better coaching and better outcomes.” Executive Coach 004

Respondents cited that curiosity leads to enlightenment and learning for the coach. It allows the coach to see the reality of the coachee through his or her lived experiences, therefore enabling the coach to coach better. Executive coach 002 summed it up brilliantly below.

“What I enjoy most is learning, enlightenment, finding out from them what certain types of life mean for them.” Executive Coach 002

Deriving enjoyment from interacting with people from a different culture drives the motivation to learn more and go deeper, thereby increasing the executive coach's Cultural Intelligence. Executive Coaches 002 and 004 sum this up below.

“So, the enrichment is what I enjoy, the learning, listening, and even having a picture in my head. It gives me joy like that..... and I learned that I have an interest to go deeper, to know more”. Executive Coach 002

“I feel quite comfortable, to me it is actually more enjoyable dealing with a person from a different culture, because I can also learn a lot then”. Executive Coach 004

Acting appropriately in cross-cultural coaching engagements was viewed by respondents as building rapport with the coachee and a significant part of Cultural Intelligence. Just a simple thing like a coach greeting the coachee in their own language was viewed by some respondents as an effective way of connecting to the coachee.

“But what I find is very useful and very exciting is when you greet a person in their language, you greet them in their language, even if it is just ‘Dumelang’ you know? ‘O kae, kateng’ – and then you stop there, you know? Or ‘Duma sheroni’ – you understand those things?” Executive Coach 012

“And here we are, you and I, it is second nature to us. First nature to us – how you greet and connect to someone”. Executive Coach 006

Participation was viewed by some executive coaches as a way of heeding culture to enable rapport in cross-cultural coaching.

“And then where you can, to participate. So if someone is having Divali, wish them well for Divali or Ramadhan or for whatever. And I mean if the uncles have gone to negotiate the lobola, I can't go with, but you know I would be interested in what happened there! (laughs)”. Executive Coach 004

Heeding culture and adjusting coaching times to accommodate different cultural norms was highlighted in the interviews by Executive Coach 012.

“And therefore, I find when I talk to African people, when I coach African people, especially the older generation, my coaching session, where I would normally coach for like an hour, I have to build in that time, to ease into the conversation you know?” Executive Coach 012

In summarising the anatomy of Cultural Intelligence sub-theme, respondents cited the following: cultural awareness as a major building block of Cultural Intelligence, cultural knowledge as an enabler of connecting effectively with the coachee, motivation as the intangible and intrinsic construct of Cultural Intelligence that drives the executive coach's behaviour in cross-cultural coaching engagement, and citing appropriately in cross-cultural coaching engagements to build rapport with the coachee were viewed by respondents as components making up the anatomy of Cultural Intelligence.

4.3.3.2 Aspects of skillful coaching

All respondents highlighted that heeding culture in executive coaching calls for skillful coaching.

Executive Coach 001 spoke of the necessity of a positive attitude required to embrace difference. Embracing difference requires coach to be open to difference.

“So, it was experiencing difference in such a positive way, and I think if you are open to difference your experience will be positive; It is only when you try and resist or resent or you judge that it is not positive.” Executive Coach 001

Realisation of own cultural biases and letting go of them when coaching was an aspect of skillful coaching that was mentioned by all coaches interviewed. Skillful coaching requires awareness of own cultural bias and letting go of own cultural conditioning.

“You have got to deal with your own stuff first, you have to face your perception, be honest about them with yourself and then know whether you can let go of them, because if you can't let go of them, if you truly believe you are superior

or even inferior, you are never going to be a useful coach to someone who is different from you.” Executive Coach 002

“I realised that the way you see things, a lot of the things you see, the way you see the world, is about conditioning, your cultural conditioning, your politics, your religion”. Executive Coach 005

“So now not only now do you have to deal with the biases that are personal, the values and the industry values but now you also have to watch how you show up being influenced by your limited understanding of that culture, maybe trying to protect your bias towards your culture which has served you to a certain extent. So I see interactions sometimes, barriers are created because of culture”. Executive Coach 007

Opening oneself to varied cultural experiences and learning from these experiences was another aspect of skillful coaching that was raised by all twelve coaches interviewed. Learning from varied cultural experiences is fundamental to skillful cross-cultural coaching.

“ we need to have an open demeanour in moments of engagement and interaction... with each encounter, each interaction, you will know something, you will learn something new, find something more about yourself, and you come into it with that awareness, that intention to learn, to grow, as you support someone on their journey”. Executive Coach 006

“This is the beauty of it, because every client teaches me! So it is never a one-way road, never ever! It is always a give and take, and I make this clear from the beginning, I say ‘Listen, I am not a teacher here, we are embarking on a journey and I am guiding you as much as I can’. And every step I am learning!” Executive Coach 008

“I approach every person as a situation, every situation with respect and with an openness of mind, because it can be a learning, a moment of learning for you.” Executive Coach 010

Understanding the coachee's culture without judging or trying to correct it is an aspect of skillful coaching that culturally intelligent coaches possess as alluded to by Executive Coaches 007 and 012.

"for me we should try to blend in, just understand my culture. If we just get to that level of 'understand it', don't correct it, don't condemn it, just understand it." Executive Coach 007

"I think for me it means actually educating yourself on the different cultures, especially if you are dealing with a client; you know actively educating yourself. I find that sometimes people say you must be open to other people's cultures, right? For me it is a different thing to say 'I am sitting back, I am open for you to feed me – vs building an intelligence and saying 'I am actively going to go and look and educate myself and understand.'" Executive Coach 012

Coach's conscious navigation of contexts and interactions is the last aspect of skillful coaching in cross-cultural coaching that respondents raised. Several respondents raised the importance of understanding the context and staying in touch with the context in coaching conversations in a way that is relevant to the coachee.

"You as a coach need to make it your business to understand all the factors, all the dynamics that are prevalent in our environment in which our coachees have to operate in. So it is not just about the bottom line, or the environment, the sustainable environment, it is not just about how they show up; it is about understanding all of that and the context in which they have to lead – and how to respond to that." Executive Coach 003

"So understanding that it is a different environment, and a good coach will stay in touch with the context, with the environment and coach in a way that is relevant to the client and not in a way that is relevant to the business school where they got training from. Very, very important. Or where those models came from." Executive Coach 006

In summary, skillful coaching in cross-cultural coaching was described by respondents as a positive attitude by coaches to embracing difference, the coach

realising own cultural bias, coach opening self to varied cultural experiences and learning from them, coach's understanding of the coachee's culture and coach's conscious navigation of contexts. Multiple responses from respondents concurred that executive coaches who possessed the above attributes and skills were deemed culturally intelligent and therefore able to successfully navigate cultural differences when they arise in cross-cultural coaching.

In summary, the broader heeding culture as an enabler to connect effectively with coachee theme stemmed from the following findings: the anatomy of Cultural Intelligence category where respondents cited cultural awareness as a major building block of Cultural Intelligence, cultural knowledge as an enabler of connecting effectively with the coachee, motivation as the intangible and intrinsic construct of Cultural Intelligence that drives the executive coach's behaviour in cross-cultural coaching engagement, and acting appropriately in cross-cultural coaching engagements to build rapport with the coachee. A second category was skilful coaching in cross-cultural coaching. Skilled coaching attributes identified by respondents included positive attitude by coaches to embrace difference, realisation by coach of own cultural bias, coach opening self to varied cultural experiences and learning from them, coach's understanding of the coachee's culture and coach's conscious navigation of contexts. Executive coaches who possessed the above attributes and skills were deemed culturally intelligent by research respondents and were therefore able to successfully navigate cultural differences when they manifested in cross-cultural coaching.

4.3.4 Summary of finding pertaining to Proposition 2

Three broader themes pertaining to Proposition 2 were identified from the data collected.

- **Coach's willingness to challenge own assumptions and worldview.**
Executive coaches must be aware of their own cultural bias, moderate these biases through self-management and equip themselves with skills to manage their cultural biases, so it does not interfere with coaching. Non-tolerance of other cultural practices, inability to see life through the coachee's eyes and not noticing when judgement is creeping in, assuming that one knows everything,

ignoring racial issues and pretending one did not hear them when they come up in the coaching conversation, all lead to barriers to self-awareness. Executive coaches need to work on themselves. Continuous learning and development by coaches was deemed necessary to keep abreast of new thinking and trends in executive coaching. This continuous learning could happen in several ways. Coach supervision and peer coaching were the two most popular continuous professional development methods coaches were using to develop themselves.

- **Coach's awareness of coachee's norms and values.** An executive coach must have a good understanding of what the coachee wants and expects from the coaching experience and manage and fulfill these expectations accordingly as coaching is coachee-centred. Awareness of coachee's cultural norms and values will help the executive coach identify any cultural influences that might manifest themselves in the coaching relationship and impact on coachee's expectations and have a negative effect on the coaching efficacy.
- **Coach heeding culture as an enabler to connect effectively with coachee.** Two categories gave rise to this theme. The first category was the anatomy of Cultural Intelligence where respondents cited cultural awareness as a major building block of Cultural Intelligence, cultural knowledge as an enabler of connecting effectively with the coachee, motivation as the intangible and intrinsic construct of Cultural Intelligence that drives the executive coach's behaviour in cross-cultural coaching engagement, and acting appropriately in cross-cultural coaching engagements to build rapport with the coachee was the first sub-theme. The second category was skilful coaching in cross-cultural coaching. Skilled coaching attributes included positive attitude by coaches to embrace difference, realisation by coach of own cultural bias, coach opening self to varied cultural experiences and learning from them, coach's understanding of the coachee's culture and coach's conscious navigation of contexts. Executive coaches who possessed the above attributes and skills were deemed culturally intelligent and able to successfully navigate cultural differences when they manifested in cross-cultural coaching.

4.4 SUMMARY OF FINDINGS

The research data generated 318 codes from which seven themes from seventeen categories were classified into seven themes. Research findings showed that South African executive coaches understood the concept of Cultural Intelligence to be made up of four building blocks and they were using these four building blocks to navigate cultural differences in cross-cultural coaching. These four building blocks constitutes the four themes pertaining to Proposition 1 and are listed below.

- cultural awareness as a result of coach's mindfulness
- intercultural knowledge
- curiosity, interest and openness to learning other cultures
- appropriate behaviour in cross-cultural coaching

Findings also revealed that in order to coach effectively cross-culturally, executive coaches must possess three attributes of Cultural Intelligence. These attributes constitute the three themes pertaining to Proposition 2 .

- Coach's willingness to challenge own assumptions and worldview
- Coach's awareness of coachee's norms and values
- Coach heeding culture as an enabler to connect effectively with the coachee

Discussion of these seven themes follow in Chapter 5.

CHAPTER 5. DISCUSSION OF THE FINDINGS

5.1 INTRODUCTION

In this section, research findings reported in the previous chapter are discussed. This discussion is in the form of analysis, interpretation, and comparison of research findings to literature. Any anomalies and insights different from the literature review in Chapter 2 that may arise are also discussed. The key findings are discussed under the research questions under which they fall.

Research Question 1: *How do executive coaches navigate cultural differences when engaging with coachees from a different culture to theirs?*

Four broad themes emerged in Chapter 4 to answer research question 1. The first section of this chapter discusses the four themes below in relation to proposition 1 derived from literature review:

- cultural awareness as a result of coach's mindfulness
- intercultural knowledge
- curiosity, interest and openness to learning other cultures
- appropriate behaviour in cross-cultural coaching

Research Question 2: *How does an executive coach's Cultural Intelligence impact the coaching efficacy in cross-cultural executive coaching?*

Three broad themes emerged in Chapter 4 to answer research question 2. The latter section of the chapter discusses these three themes below in relation to Proposition 2 derived from literature review:

- Coach's willingness to challenge own assumptions and worldview
- Coach's awareness of coachee's norms and values
- Coach heeding culture as an enabler to connect effectively with the coachee

To contextualise the research findings that are discussed in this chapter, respondent profiles are first presented, followed by discussion of findings.

5.2 PROFILES OF RESPONDENTS

The profiles of the 12 executive coaches interviewed including how they continuously develop themselves are shown in Appendix F. As Cultural Intelligence is a relatively new intelligence quotient that can be learnt, it was important to include in the research instrument the question of how South African executive coaches are continuously developing themselves and acquiring new coaching skills and competencies to remain relevant and effective as the coaching discipline evolves.

All the respondents have been coaching for four or more years and have coaching qualifications ranging from certificates to diplomas and Master degrees. All respondents, except one, belong to one or more coaching bodies that provide continuous professional development. Six of the twelve respondents regularly attend supervision coaching and eight take part in peer coaching. Supervision is however not easy as courage is needed by the coach to expose himself or herself to a trusted colleague (Bachkirova, 2016). All respondents conceded to the fact that professional development was a must in coaching if one wants to remain relevant and useful to their clients. All respondents were therefore involved in some form of professional development ranging from coach supervision, peer coaching as well as attending webinars and CPD events hosted by COMENSA, ICF or ABCCP. South African executive coaches use these continuous development platforms to keep abreast of new executive coaching trends and thinking and to acquire new coaching competencies and skills. As Cultural Intelligence can be learnt, these CPD platforms can and should play a significant role in advancing Cultural Intelligence in coaching by offering training and workshops on Cultural Intelligence in coaching. A summary of the respondent profiles is presented in Appendix F.

5.3 DISCUSSION PERTAINING TO PROPOSITION 1

The objectives of this research were to gain insights on South African Executive Coaches' understanding of the concept of Cultural Intelligence in cross-cultural coaching engagements and to explore what South African Executive Coaches perceive is the role of Cultural Intelligence in cross-cultural executive coaching. Earley and Ang (2003) defined Cultural Intelligence as the capability of an individual to function effectively in intercultural societies and conceptualised it as a multi-dimensional construct made up of four sets of capabilities: metacognitive, cognitive, motivational and behavioural. The first research question sought to gain insights on South African executive coaches' understanding of the concept of Cultural Intelligence (CQ) in cross-cultural coaching engagements. The research proposed that South African executive coaches understand, possess and are using the four dimensions of Cultural Intelligence, conceptualised by Earley and Ang (2003), to navigate cultural differences between themselves and coachees.

Research Question 1: *How do executive coaches navigate cultural differences when engaging with coachees from a different culture to theirs?*

Proposition 1: South African executive coaches understand, possess and use the four dimensions of Cultural Intelligence: Motivational CQ, Cognitive CQ, Metacognitive CQ and Behavioural CQ to navigate cultural differences when engaging with people from a different culture to themselves.

Key findings pertaining to research question 1:

The research findings identified four constructs of Cultural Intelligence that South African executive coaches are using to navigate cultural differences when engaging with coachees from a different culture to theirs. These four constructs translate to the four themes that emerged pertaining to research question 1 that are discussed in this the chapter:

- cultural awareness as a result of coach's mindfulness
- intercultural knowledge
- curiosity, interest and openness to learning other cultures

- appropriate behaviour in cross-cultural coaching

5.3.1 Cultural awareness as a result of the coach's mindfulness

Research findings show that cultural awareness was pivotal to coaching effectively across cultures. This cultural awareness is not only about awareness of coachee's culture, it is also about the coach being cognisant of own cultural habits and bias (Ang, Ng, & Rockstuhl, 2020; Van Dyne et al., 2012). This theme stemmed from three categories: Coach's level of awareness of coachee's cultural background and preferences, coach's mindfulness and coach's awareness of barriers to acquiring cultural awareness. These three categories are discussed below.

5.3.1.1 Coach's level of awareness of coachee's cultural background and preferences

Almost all the respondents expressed the value of leveraging their awareness of coachee's cultural background and preferences to meet coaching goals in cross-cultural coaching. Findings from the study indicate that awareness of the coachee's cultural background and the behaviours associated with the coachee's culture could be important for the work coaches are doing with the coachees and could assist coaches to work with the coachee better. Conscious awareness of culture allows the coach to know when and how to apply cultural knowledge to make the coaching interaction more effective (Ang et al., 2020; Ang et al., 2007). According to Milner et al. (2013), a coach must reflect on how his or her coaching approach/model is aligned to the coachee's cultural background and preferences to make the coaching more effective.

Research findings show that a lack of awareness by the coach of coachee's cultural background and preferences will result in the coach struggling to coach in the South African multicultural environment. Findings further highlight the importance of the coach being consciously aware of where the coachee is coming from and how that shapes the coachee's thinking and behaviour. Awareness of cultural background and preferences will lead the coach to not be offended when coachee's cultural nuances creep in during coaching, will steer the coach from his or her comfort zone to unfamiliar territories with ease, and ultimately drive the coaching conversation in a way that is not impacted by cultural differences between the coach and the coachee. Cultural awareness enables the coach to acknowledge cultural differences in the coaching

relationship and seek ways to identify culturally appropriate steps to leverage the differences to maximise coaching outcomes (Plaister-Ten, 2009; van der Horst & Albertyn, 2018).

While one out of the twelve executives interviewed claimed to be ‘not bothered about the cultural thing’, he acknowledged he was aware of it and noticed the cultural differences in cross-cultural coaching but viewed these differences as ‘interesting’. The fact that cultural differences evokes an interest in the respondent suggest that cultural differences should be further explored in the coaching conversation to understand the coachee’s worldview and behaviour.

According to Ang and Van Dyne (2015), metacognitive Cultural Intelligence is one of the four dimensions of the Cultural Intelligence Model. Schraw and Dennison (1994) defined metacognition as the ability of an individual to understand, reflect and control one’s thinking and learning. Metacognition is about an individual’s conscious awareness of context and acquisition of knowledge from it. Metacognitive CQ refers to an individual conscious level of cultural awareness prior to and during cross-cultural coaching (Fang et al., 2018). It is about how an individual acquires cultural knowledge and uses it in cross-cultural engagements. Literature on metacognitive CQ and Cultural Intelligence produced by Earley and Ang (2003), Ang et al. (2007), Fang et al. (2018) and Ang and Van Dyne (2015) supports the findings in this research that executive coaches who are consciously aware of the coachee’s cultural background and preferences before and during coaching and leverage this awareness to meet coaching goals are effective in cross-cultural coaching.

The findings demonstrate the pivotal role cultural awareness plays in cross-cultural coaching. Executive coaches cannot be culturally intelligent in their work if they are not consciously aware of coachee’s cultural background and preferences prior to and during cross-cultural coaching.

5.3.1.2 Coach’s Mindfulness

One of the key findings was that the coach’s mindfulness during the coaching process enhanced the conscious level of cultural awareness of the coach and increases coaching efficacy. Mindfulness was mentioned by respondents as a mental process that they use to acquire cultural knowledge from the environment.

While Earley and Ang's (2003) Cultural Intelligence Model that theoretically underpinned this research has metacognitive CQ, which speaks of a conscious level of cultural awareness as one of its four dimensions, it does not refer to mindfulness nor does the model focus on the process or 'how' of Cultural Intelligence. The mindfulness finding is instead aligned with the Domain of Cultural Intelligence Model (Thomas et al., 2008) and is in agreement with research work done by Tuleja (2014), Ng, Van Dyne, and Ang (2009) and Deng and Gibson (2008) where mindfulness was found to be a metacognitive strategy commonly practiced by culturally intelligent people to acquire and use knowledge of other cultures to enhance effectiveness in cross-cultural interactions. Metacognitive CQ reflects on non-defined mental processes that individuals use to understand other people's culture and to acquire cultural knowledge (Fang et al., 2018). Ng et al. (2009) expanded on Earley and Ang's (2003) Cultural Intelligence theory to focus on the process of Cultural Intelligence and define these mental processes. The authors replaced metacognitive CQ with strategy CQ to incorporate the actual strategy one uses to acquire and use knowledge of other cultures and to raise their cultural awareness. This research findings identified mindfulness as the strategy coaches are using to acquire cultural knowledge to understand where the coachee is coming from.

A majority of respondents mentioned that mindfulness was also a strategy they practise to reflect on their own assumptions and where they are at any moment in the coaching conversation. Mindfulness is about being aware of self, other and context (Van Dyne et al., 2012). This is particularly important in cross-cultural coaching, as being mindful of self allows coaches to notice judgemental or negative perceptions creeping into themselves due to cultural differences. Being mindful is a strategy coaches use that allows them to let go of their own bias and be non-judgemental, thereby creating an environment for coachees to reciprocate and show up authentically without fear of being judged. Mindfulness therefore builds trust, openness and authenticity in the cross-cultural coaching relationship.

Another finding on mindfulness was that coaches should be mindful of the language and the choice of words they use in the cross-cultural coaching conversation. Words and phrases that might be acceptable and non-offensive in the coach's culture might

not be acceptable or may come across as arrogant or lacking empathy in the coachee's culture and affect the coaching relationship. Research findings show that the choice of language used by the coach to greet the coachee can connect the coach to the coachee quickly. Greeting is seen by most respondents as the first step to building rapport. The coach does not need to be fluent in the coachee's home language, just knowing how to greet in the coachee's home language was viewed by coaches to be enough to create rapport.

Mindfulness is an effective tool used by coaches to build conscious level of cultural awareness. This research finding indicates that culturally intelligent coaches are mindful of the coachee's cultural norms and preferences and are using mindfulness to build trust and rapport. Furthermore, mindful coaches are aware of their own assumptions, bias and perceptions but are open to new ways of looking at the world.

According to Tuleja (2014), culturally intelligent people are able to use their knowledge to understand the cultural context, use mindfulness to observe and navigate any given cross-cultural situation and develop competencies to act appropriately in cross-cultural interactions. Mindfulness is synonymous with reflection (Tuleja, 2014). Reflection is synonymous with learning, so practising mindfulness leads to learning. When knowledge, mindfulness and competencies work in synchronisation, Cultural Intelligence is built or enhanced as shown in figure Figure 3.

Mindfulness in Global Leadership Development

One develops intercultural communication competence by practicing mindfulness, which means reflecting on one's knowledge of any given situation and then trying to figure out the meaning of the events.

- ❖ Business learning does not necessarily equate culture learning.
- ❖ Functional expertise does not guarantee intercultural success.
- ❖ We first must know ourselves before we can know others.
- ❖ We can develop a repertoire of responses that are appropriate in different intercultural situations.



Thomas, David C. and Kerr Inkson, (2009), *Cultural intelligence: Living and working globally* (San Francisco: Barrett-Koehler Publishers, Inc).

Figure 5: Developing Cultural Intelligence for Global Leadership through Mindfulness

(Tuleja, 2014)

In summary, mindfulness in cross-cultural coaching calls for executive coaches to be mindful of what is going on around them, be in the present moment, be non-judgemental to cultural experiences unfolding moment by moment and be mindful of choice of language and words used. Tuleja (2014) is in agreement with these findings and boldly claims that the concept of mindfulness is critical for any individual who wants to become culturally intelligent and effective in multicultural interactions. According to this research findings, mindfulness is the main mental process executive coaches in South Africa are using to acquire, understand and use cultural knowledge.

5.3.1.3 Barriers to acquiring cultural awareness

The third and final finding under the conscious level of cultural awareness theme was the coach's barriers to acquiring cultural awareness. The majority of respondents were aware of their own cultural and worldview biases and the potential these had to

become barriers to acquiring cultural awareness and becoming culturally intelligent and ultimately, reducing coaching effectiveness in cross-cultural coaching.

Research findings attributed white respondents' cultural biases to several factors: the way they grew up, their parents' teachings, ignorance of black South African cultures, naivety to present-day implications of South African history, uncomfortable with confronting racial issues and carrying shame and fear. While globally, research has been done on cultural awareness in executive coaching, very little research has been done and published in South Africa that discusses cultural awareness in executive coaching. Anandlal's (2017) research on executive coaching across cultures noted the importance of firstly understanding your own story, your cultural background and how your upbringing shapes who you are. Secondly, understanding others, hearing their stories, asking the 'why' questions and wanting to learn about differences is critical to being culturally aware. For white coaches, curiosity, open to learning about Ubuntu values and practices, drawing value from cross-cultural experiences and wanting to know more about black culture will negate barriers to cultural awareness and go a long way in building Cultural Intelligence.

Research findings attributed black respondents' cultural biases to the following: racially profiling coachees and stereotyping, prejudgement of white people, racial assumptions, lack of confidence to interact with people from different cultures, uncomfortable with the dominance of Western culture in the workplace. The majority of black coaches' racial and cultural bias is as a result of South African history. Anandlal (2017) notes that South Africa's history has created distrust among different racial groups and stereotyping still exists today.

Research findings highlighted the imposition of the Western norm in the workplace and the pre-dominance of it being positioned as the best way to do things. Arguments that it is not always the best way to do things and it is in fact not helpful were raised by respondents. The Western culture dominance was seen to take away the richness of the multicultural engagement. Driving diversity solely in South African and ticking the BEE scorecard in organisations is not enough. Cultural Intelligence is about inclusion and being intentional with inclusion so that the dominance of Western culture in the workplace is diluted and replaced by an environment of learning from one another.

Both white and black respondents conceded to the fact that the lack of training in Cultural Intelligence by executive coaching training providers was one of the biggest barriers to acquiring cultural awareness in coaching. One respondent mentioned how Cultural Intelligence is swept across in one sentence in coach training. Abbott (2010) noted the lack of knowledge and training of coaches to help them coach effectively across cultures. The findings in this research confirm that ten years after Abbott's (2010) journal article was published, no significant changes have been made in South Africa in terms of integrating cross-cultural coaching in coach training and coaching competency frameworks. The current existing gap in cross-cultural coach training is an opportunity for providers of executive coach training in South Africa to not only integrate Cultural Intelligence training into their coach training, but to also contribute positively to the country's transformation and inclusion strategy that creates an equal and just society.

5.3.2 *Executive coach's inter-cultural knowledge*

Possession of inter-cultural knowledge by executive coaches that enables them to be effective in cross-cultural engagements was a broader theme that was identified and formed part of the key findings of this research. This broader theme stemmed from two categories: knowledge of varied cultural systems, norms and values and executive coach's understanding of culture's role in cross-cultural engagements.

5.3.2.1 *Knowledge of varied cultural systems, norms and values*

Research findings showed that knowledge of varied cultural systems, norms and values enhance Cultural Intelligence. Knowledge of cultural norms, systems, values and practices that has been acquired from both educational and lived experiences is what Van Dyne et al. (2010) and Gooden et al. (2017) refer to as cognitive Cultural Intelligence. This knowledge shapes how one thinks and behaves in cross-cultural interactions and predicts cultural judgement and decision making (Fang et al., 2018; Gooden et al., 2017).

Of particular importance in this research was the respondents' cultural knowledge of the Ubuntu concept, a cultural phenomenon associated with the black community, and its differences with the Western culture that is associated with white South African people. Inter-Cultural knowledge is relevant and useful in South Africa's multi-cultural

environment as most white executive coaches in South Africa are coaching upcoming black executives, as a result of the South African transformation dynamics discussed in Chapter 1.

Executive coaching is about changing the coachee's behaviour (Cox et al., 2014). If race is the most dominant and noticeable behaviour categorisation in South African organisations (Le Sueur & Tapela, 2018), knowledge of Ubuntu culture by white coaches will increase their cognitive Cultural Intelligence in the South African context and equip them to better coach black executives. The same applies to black coaches where having knowledge of the Western culture will increase their cognitive Cultural Intelligence and equip them with knowledge to better coach white executives. While the researcher acknowledges that there are other multiple layers of cultural differences within the black race, the Ubuntu culture is an African philosophy of life that is universal to black African people and is at the centre of black South Africans' values, beliefs and social systems (Mbigi, 1997; Olinger et al., 2007).

An interesting observation from the findings was that black coaches in South Africa claim they know more about white cultural norms than white coaches know about black cultural norms. A majority of black respondents indicated that white coaches have superficial knowledge of the Ubuntu culture, and this might limit them in forming context when coaching a black coachee. This highlights the importance of forming context in cross-cultural coaching and suggest that a coach cannot ignore the coachee's culture when forming context and setting coaching goals. Abbott (2010) confirms this research finding and proposes that in each coaching interaction, the coach must adopt a unique approach where contextual forces like culture are taken into account. The Universal Integrated Framework cross-cultural coaching model further supports this finding as it has awareness and appreciation of the cultural environment as one of its five categories in the framework (Passmore & Law, 2013).

While the majority of respondents had knowledge of the Ubuntu and Western cultures ranging from minimum and superficial to academic level, the application of this knowledge in coaching was not clearly demonstrated in research findings, suggesting that the majority of South African coaches are not considering culture in their coaching approaches. Some respondents associated community, collectivism, being human and interconnected to fellow humans, greeting and storytelling with Ubuntu culture.

Some associated individualism, self-reliance and independence with Western culture. However only three out of twelve respondents actually mentioned how they were incorporating this cultural knowledge in their coaching practices. Hofstede (2011) describes culture as being specific and learnt within a group set-up, resulting in a group way of thinking and behaving. The visible part of culture is how an individual behaves and the belief and values systems are the invisible parts driving behaviour (Bhawuk et al., 2009). Culture therefore makes people who they are, how they behave and how they show up in the world. Since executive coaching is about changing behaviour, culture cannot be ignored in coaching.

To demonstrate respondents' understanding of Ubuntu and Western cultures, one respondent said that she was aware that she does not exist alone in any form, she cannot achieve anything on her own, individualism is a limitation and being human is being connected to fellow humans. Another respondent highlighted that the Western norm of emphasising the importance of the individual is a limitation in itself, whereas African wisdom of focusing on the community or the collective is a higher evolved state of being. Another respondent mentioned the importance of greeting in the Ubuntu culture. She described how she had a "wake up call" when she arrived at an organisation and in a hurry asked for directions without greeting the security guard. The security guard responded by greeting her and asking how she was, demonstrating the spirit of Ubuntu. She said she was forced to be mindful and reflect on her behaviour and learn from the experience.

A key insight under the inter-cultural knowledge theme was that some coaches are questioning Western influenced coaching approaches in the South African multicultural environment. The individualistic coaching approach models are at odds with Ubuntu culture. Some South African coaches are calling for coaching approaches that integrate the Ubuntu culture into the coaching approach. According to the DELTA cross-cultural model discussed in Chapter 2 (Coultas et al., 2011), there are four elements central to executive coaching: the coaching relationship, performance and behaviour, goal setting and feedback. The DELTA cross-cultural model proposes that the impact of culture on goal setting and receiving feedback be taken into account by executive coaches as these are socially constructed. The DELTA model advocates

culturally tailoring the coaching techniques used in goal setting and feedback based on what motivates the coachee.

5.3.2.2 Executive coach's understanding of culture's role in cross-cultural engagements

Research findings acknowledged that there was neither right or wrong nor good or bad culture in cross-cultural coaching engagements. What is required of the coach is not to judge or take offence when a coachee chooses to do things differently from the coach's norms. Being able to let go of own cultural bias, being non-judgmental and being able to see coachee's thinking or behaviour from their point of view was viewed by respondents as being culturally intelligent and leading to positive cross-cultural engagements. Van Dyne et al. (2010) affirm this finding as they define Cultural Intelligence as the willingness of an individual to let go of those intelligent behaviours learnt in one cultural context when it is not seen as intelligent in another context.

Most respondents expressed that Cultural Intelligence is about understanding the environment and the culture coaches are working in and working with it. It is important to note that Cultural Intelligence does not refer to an individual's capability to function in a specific cultural environment. Cultural Intelligence is a culture-free construct that applies to all cultural environments (Ng et al., 2012). Cognitive CQ is not only about having cultural knowledge, it is about having the ability to transfer learning to varied cultural contexts (Tuleja, 2014). The research finding on understanding the cultural environment is supported by The Universal Integrated Framework (UIF) cross-cultural coaching model (Passmore & Law, 2013). The Universal Integrated Framework calls for awareness and appreciation of the cultural environment. The framework calls for the coachee to bring to the coaching conversation, their value and belief system and all other cultural elements as they can impact coaching outcomes.

Research findings show that culture is the very thing that can enrich or dampen the cross-cultural coaching experience. Culture is seen by executive coaches as either dividing or enriching the coaching experience, depending on how it is received. To enrich the cross-cultural experience, coaches must not impose their culture and their way of thinking or doing things and must suspend all of their cultural biases and judgements so that the coaching process is not impacted in any way by cultural differences between the coach and the coachee. Coaches judging coachees at any

level and imposing their personal views or beliefs on coachees has no place in executive coaching (Cox et al., 2014; Rogers, 2016; Stober & Grant, 2006).

5.3.3 Curiosity, interest, and openness to learning other cultures

A third broader theme the findings was the role of motivation in coaches' learning and adapting to different cultures to their own. Findings attribute this motivation to curiosity, interest, and openness to learning and adapting to other cultures. An individual's level of curiosity, interest and drive to adapt to varied cultural norms and values, being comfortable with engaging with people from different cultural backgrounds and cultures as well as being comfortable with cross-culture ambiguity is what is known as motivational Cultural intelligence (Deng & Gibson, 2008; Fang et al., 2018; Tuleja, 2014; Van Dyne et al., 2009) .

This broader theme stemmed from two categories: curiosity, interest and drive, and open to learning other cultures.

5.3.3.1 Curiosity, interest and drive

Research findings cited curiosity, interest, and drive as the forces behind the coach's motivation and desire to learn about other cultures. Respondents highlighted that one cannot be curious and interested in other cultures without suspending own cultural bias and judgement. A lack of curiosity and interest to learn about other people's culture hampers any other efforts to be culturally intelligent. While Thomas et al. (2008) in their Domain of Cultural Intelligence Model downplay the role of motivation in Cultural Intelligence and instead propose that cultural knowledge and skills are linked by metacognition to display cultural intelligent behaviour, Ang and Van Dyne (2015) argue that motivation is the actual driver of the other three Cultural Intelligence dimensions. Gooden et al. (2017) also support the research finding on motivation and state that individuals who are intrinsically interested in diverse cultures will be motivated to learn about varied cultures to develop their Cultural Intelligence. Individual who score high on motivational CQ have a high level of self-efficacy (Gooden et al., 2017).

5.3.3.2 Open to learning other cultures

Research findings reveal that a coach's motivation to learn about other cultures is driven by the coach's openness to other people's worldviews and the desire to access thinking that is different from self. Openness to learning other cultures was viewed as a building block of Cultural Intelligence. Being open to learning other cultures allows coaches to learn and draw value from cultural differences.

Tuleja (2014) affirms this finding by stating that culturally intelligent individuals are open to new opportunities and ways of looking at the world. These individuals are motivated and open to learn about different cultures and the elements that make these cultures different.

5.3.4 Appropriate behaviour in cross-cultural interactions

Acting appropriately in cross-cultural interactions was the fourth identified theme pertaining to Cultural Intelligence. Earley and Ang (2003) refer to this theme as Behavioural Cultural Intelligence. It is about being flexible and not only knowing when to adapt, but also when not to adapt (Van Dyne et al., 2010). The four dimensions model of Cultural Intelligence conceptualised by Earley and Ang (2003) has behavioural CQ as one of its four dimensions. The behaviour theme stemmed from three categories: appropriately adapting behaviour to enhance the effectiveness of the cross-cultural interaction, practical approach to Cultural Intelligence and moderating the influence of Cultural Intelligence. These categories are discussed below.

5.3.4.1 Appropriately adapting behaviour to enhance the effectiveness of the cross-cultural interaction

Adapting behaviour to align with coachee's cultural preference when needed during cross-cultural engagements was a key finding of this research and seen by coaches as an effective way to build rapport and connection with the coachee and increase coaching efficacy. This finding has been confirmed in literature (Coultas et al., 2011; Milner et al., 2013; Plaister-Ten, 2009; van der Horst & Albertyn, 2018).

An example of adapting behaviour was given by one respondent who stated that in Ubuntu culture, it is disrespectful to address your elders by their first name whereas in other cultures it is acceptable and not viewed as disrespectful, so when he is coaching older people, he is mindful of this cultural norm and acts accordingly. Gooden

et al. (2017) noted that individuals who are high in behavioural CQ adapt both their verbal and non-verbal behaviours to meet expectations of their counterparts. They will use culturally appropriate words, tones and gestures.

From the research findings and discussions above on metacognitive CQ, cognitive CQ and motivational CQ, this research suggests that one cannot behave appropriately without knowledge of the coachee's cultural norms and values (cognitive CQ). One would also need to have a heightened conscious level of cultural awareness (metacognitive CQ) and be motivated to act appropriately (motivational CQ). In their study on the impact of metacognitive, cognitive and motivational Cultural Intelligence on behavioural Cultural intelligence, Gooden et al. (2017) confirm the above suggestion. Metacognitive, cognitive and motivational Cultural Intelligence were found to influence behavioural Cultural Intelligence (Gooden et al., 2017). It is important to note that having cultural knowledge does not necessarily mean that a coach will appropriately adapt behaviour in cross-cultural engagements. It is also important to note that it is highly unlikely that a coach with no motivational CQ will act appropriately in cross-cultural engagements as motivation drives behaviour (Gooden et al., 2017).

5.3.4.2 Practical approach to Cultural Intelligence

Research findings suggest that one of the practical ways to develop Cultural Intelligence is to actively seek out different physical experiences by being exposed to different cultural environments. Furthermore, developing Cultural Intelligence was more about learning from lived experiences in different cultural environments. The more one is exposed to different cultural environments, the better the chances are of developing Cultural intelligence. The importance of sharing own cultural references to invite mutual openness in the coaching relationship to increase Cultural intelligence was another key finding in this research. Reading and educating oneself on different cultures also came out in research results as a practical way to develop Cultural Intelligence. There is no South African literature to support the above research findings.

Asking a lot of different powerful questions as a way to understand where the coachee is coming from and their cultural inclination was another research finding. One of executive coaching key competencies is skilful and powerful questioning by the coach

(Cox et al., 2014; Rogers, 2016). Using skilful questioning, a culturally intelligent coach will be able to formulate the coachee's cultural context and work with it to achieve coaching goals.

Some respondents raised the importance of being culturally sensitive when coaching, especially when giving feedback. Coultas et al. (2011) proposed that the impact of culture on goal setting and giving feedback in coaching be examined as goal setting and receiving feedback are socially constructed. This suggests that goal setting and giving feedback must be culturally appropriate. Findings in this study did, however, send out warning bells against being extra culturally sensitive at the expense of challenging the coachee's behaviour as that is what executive coaching is all about. This finding is supported by Abbott (2010) who warns against neglecting other powerful variables embedded in the cross-cultural coaching relationship that might be impacting behaviour.

5.3.4.3 Moderating the influence of Culture

All respondents acknowledged carrying their own inherent cultural bias that can influence the coaching process. Cultural Intelligence requires executive coaches to be aware of self and regulate self (Passmore & Law, 2013). Coaches must moderate the influence of their own cultural bias so that the influence does not negatively affect coaching outcomes. Having honest discussions, sharing and understanding each other's stories will change perceptions on both sides and moderate the influence of culture. Respondents viewed this as a way of building rapport with the coachee and deepening the coaching relationship. Being aware of own cultural biases and suspending any cultural judgements when they creep in during coaching was seen by respondents as an effective way to moderate the influence of culture in executive coaching.

5.3.5 Conclusion of discussion pertaining to Proposition 1

The themes pertaining to Proposition 1 were discussed in relation to the research question and current literature.

Research Question 1: *How do executive coaches navigate cultural differences when engaging with coachees from a different culture to theirs?*

Proposition 1: South African executive coaches understand, possess and use the four dimensions of Cultural Intelligence: motivational CQ, cognitive CQ, metacognitive CQ and behavioural CQ to navigate cultural differences when engaging with people from a different culture to themselves.

Four themes from the research findings to answer Research question 1 were discussed in this section. These are:

- cultural awareness as a result of coach's mindfulness (strategy CQ)
- intercultural knowledge (cognitive CQ)
- curiosity, interest and openness to learning other cultures (motivational CQ)
- appropriate behaviour in cross-cultural coaching (behavioural CQ)

South African executive coaches understand Cultural Intelligence in coaching to be made up of four constructs: coach's cultural awareness, coach's intercultural knowledge, coach's curiosity, interest and openness to learning other cultures and coach's appropriate behaviour. South African executive coaches are using these four constructs when engaging with people from other cultures to themselves.

Three of the four constructs are the same as three of the four CQ dimensions in Earley and Ang's (2003) Cultural Intelligence Model whose theory underpinned this research. The fourth construct, strategy CQ emerged from the research findings on mindfulness. Mindfulness is a strategy used by coaches to develop cultural awareness. Mindfulness was identified by Ng et al.'s (2009) research which extended the original Cultural intelligence theory by Earley and Ang (2003), and research work by Tuleja (2014) which focused on the actual processes of developing Cultural Intelligence.

In conclusion, research findings expanded on the four-dimensional Cultural Intelligence theory cited in literature (Earley & Ang, 2003; Van Dyne et al., 2015) to include not just the constructs of CQ but also the strategy executive coaches can use to acquire Cultural Intelligence. In this research, mindfulness was the strategy CQ executive coaches were using to acquire Cultural Intelligence.

5.4 DISCUSSION PERTAINING TO PROPOSITION 2

The first research question sought insights on South African executive coaches' understanding of the concept of Cultural Intelligence in cross-cultural coaching engagements. The second research question is concerned with how an executive coach's Cultural Intelligence impacts the coaching efficacy in cross-cultural coaching. Proposition 2 was derived from the literature review to answer the second research question. Research findings pertaining to Proposition 2 are discussed in this section.

Research Question 2: *How does an executive coach's Cultural Intelligence impact the coaching efficacy in cross-cultural executive coaching?*

Proposition 2: Willingness by the executive coach to question and challenge own assumptions and worldview, awareness of coachee's cultural norms and values and the ability to connect and build a trusting relationship with a coachee regardless of cultural difference will enable South African executive coaches to coach more effectively in cross-cultural executive coaching engagements.

Key findings pertaining to research question 2

Perceptions of respondents was that Cultural Intelligence enhances coaching efficacy in cross-cultural coaching as a result of its three attributes:

- Coach's willingness to challenge own assumptions and worldview
- Coach's awareness of coachee's norms and values
- Coach heeding culture to connect effectively with the coachee

5.4.1 *Coach's willingness to challenge own assumptions and worldview*

Individuals with metacognitive Cultural Intelligence consciously reflect and challenge their own assumptions and worldview (Gooden et al., 2017; Rosinski, 2003). Willingness by the coach to challenge own assumptions and worldview is a building block of Cultural Intelligence that enhances coaching efficacy (Passmore & Law, 2013). Coach's willingness to challenge own assumptions and worldview was a key finding in this research. This theme stemmed from three categories which are discussed below.

5.4.1.1 Role of self-awareness

According to all respondents, awareness of own cultural bias will allow coaches to moderate their own cultural influence on the coaching relationship and be open to learning and receptive of other cultures. This awareness is linked to metacognitive CQ. Individuals with high metacognitive CQ have a heightened consciousness of their own cultural bias and how that can influence their behaviour (Van Dyne et al., 2012). They consciously question and reflect on their own assumptions (Gooden et al., 2017). Coaches need to be aware of their own cultural inclination and how this inclination can influence the coaching relationship (Peterson, 2007).

Respondents stated that being aware is just the beginning. Coaches must go beyond self-awareness to self-management and equip themselves with skills to manage their own cultural bias, so they do not contaminate the coaching process. A coach being aware of self and being able to regulate self in cross-cultural coaching is part of the Universal Integrated Framework on cross-cultural coaching (Passmore & Law, 2013). Self-management by the coach builds trust and rapport in the coaching relationship (van der Horst & Albertyn, 2018).

Challenging own assumptions and world view leads to self-awareness of own cultural bias. This in turn, leads to reflection and curiosity to want to learn more about other cultures. Learning leads to coach's self-management, appropriate behaviour and effectiveness in cross-cultural coaching.

5.4.1.2 Barriers to self-awareness

Findings revealed that there are several factors that are barriers to self-awareness and can become obstacles to an executive coach's Cultural Intelligence development: non-tolerance by coaches of different cultural practices from own, being judgmental of different cultures to own, holding strongly to own beliefs, seeing other cultural practices as offensive, not being able to see life through the coachee's eyes and assuming one knows everything. Several studies have raised one or more of these factors as obstacles to acquiring Cultural Intelligence (Abbott, 2010; Anandlal, 2017; Booysen, 2015; Deng & Gibson, 2008; Maeker, 2017; Milner et al., 2013; O'flaherty & Everson, 2013).

Respondents warned against ignoring racial issues when they come up in coaching conversations and pretending one did not hear them. They advocated instead that executive coaches have a responsibility to ask the right questions when racial matters come up in coaching conversations so they can formulate social context and understand where the coachee is coming from. Deng and Gibson (2008) posit that a culturally intelligent person properly maps the social context to enable them to function effectively in multicultural environments.

5.4.1.3 Learning and maturing by coaches

Willingness to challenge own assumptions and worldview was attributed by respondents to coach's continuous learning and maturing. All respondents were involved in some form of continuous professional development (CPD). Coach supervision which involves a more experienced coach supervising a less experienced coach was a popular method of CPD amongst respondents. While coach supervision was a popular method for professional development amongst respondents, a recent study by Terblanche et al. (2021) revealed that coach supervision is yet to gain importance with well qualified coaches in Africa. Another popular method of CPD raised by respondents was peer coaching. Peer coaching involves coaches getting together and sharing their learning experiences.

The Universal Integrated Framework on cross-cultural coaching consists of five categories with continuous professional development as one of the five categories (Passmore & Law, 2013). The framework advocates for coach's continuous learning and development. It cites supervision of a coach by supervisor coach, preferably from another culture, to offer cross-cultural perspectives. The framework supports the research finding on learning and maturing by coaches.

5.4.2 Awareness of coachee's norms and values

Most respondents raised the importance of coach's awareness of coachee's norms and values in cross-cultural coaching. Awareness of coachee's norms and values by the coach is as a result of the coach having cognitive CQ. This awareness enables coaches to understand cultural differences and respond accordingly (Gooden et al., 2017). An awareness of coachee's norms and values theme arose from two

categories: perceived coachee attitudes and expectations and manifestations of cultural influence. These categories are discussed below.

5.4.2.1 Perceived coachee attitudes and expectations

All respondents were in agreement that coaching is coachee-centred and the coachee lies at the heart of executive coaching. Findings highlighted that the executive coach must have a good understanding of what the coachee wants and expects from the coaching experience and the coach must enable the coachee to realise what they are seeking. 'Understand my lived experiences' was the most popular coachee's expectations that respondents mentioned. For executive coaches in South Africa, understanding coachee's lived experiences requires awareness of coachee's cultural norms and values.

5.4.2.2 Manifestations of cultural influence

Awareness of coachee's norms and values was just the just the beginning. Research findings show that Cultural Intelligence in cross-cultural coaching requires the coach to understand how these norms and values are manifesting themselves in the coaching processes. Respondents mentioned that coachees often bring up home life and how they grew up in coaching conversations, which is completely different from how the coach might have grown up. The coach and the coachee may look at the same problem but from different angles depending on cultural backgrounds. One respondent mentioned a danger in this scenario of the coach missing something that might be important to the problem at hand.

When coaching black coachees, awareness of Ubuntu cultural norms and values and how these can manifest themselves in the coaching processes is paramount. For white coachees, awareness by black coaches of Western culture becomes relevant.

Ubuntu cultural characteristics are collectivism and community (Mbigi, 1997). Western culture's main characteristics are individualism and self-reliance (Hofstede, 2011). Awareness by the coach of these cultural characteristics is of relevance in the cross-cultural coaching context, especially pertaining to goal setting and feedback as these are socially constructed (Coultas et al., 2011). Differences between collectivism norms in Ubuntu culture and individualism norms in Western culture are of relevance

in the coaching process. Goal setting and goal achievement is at the heart of executive coaching (Cox et al., 2014; Feldman & Lankau, 2005). Looking at the South African cultural context and coaching processes, the following questions are relevant: when it comes to the goal setting process – who is driving the coachee's thinking patterns and behaviour? Is it the collective or the individual? In the feedback process, who takes ownership of mistakes? Is it the collective or the individual? (Milner et al., 2013).

Sadly, as executive coaching gains momentum in South Africa and the rest of Africa, culturally relevant coaching approaches have not been adequately explored and addressed in South Africa and the rest of Africa. Empirical research on Ubuntu coaching remains scarce (Geber & Keane, 2017; Mhlanga, 2019).

5.4.3 Heeding culture to connect effectively with coachee

Paying attention to cultural nuances when they creep into cross-cultural coaching and navigating these nuances to enable the executive coach to connect effectively with the coach was a key research finding. This research finding calls for executive coaches to heed culture when coaching cross-culturally. Anatomy of cultural intelligence and skillful coaching are two categories that made up the heeding culture theme. Executive coaches heeding culture stems from their level of Cultural Intelligence and how skillful they are in coaching.

5.4.3.1 Anatomy of Cultural Intelligence in Coaching

What respondents believe make up Cultural Intelligence in coaching is what is being referred to in this research as the anatomy of Cultural Intelligence. The anatomy of Cultural Intelligence was made up of four constructs.

Research findings identified cultural awareness as a first and major construct of Cultural Intelligence in cross-cultural coaching that coaches needed to have to navigate cultural context and interactions. Respondents mentioned an awareness of all the dynamics that are prevalent in the South African environment, including culture.

Awareness of the South African cultural context, coachee's cultural background and preferences and an understanding of where the coachee is coming from was raised

by all respondents. Respondents also emphasised that an awareness of their own cultural inclination and bias was part of cultural awareness. Cultural awareness allows the executive coach to heed culture in cross-cultural coaching interactions so that it does not interfere negatively with coaching efficacy. These findings are supported by literature on Cultural Intelligence and cross-cultural coaching cited in this research (Anandlal, 2017; Passmore & Law, 2013; Plaister-Ten, 2009; Rosinski & Abbott, 2006; Tuleja, 2014; van der Horst & Albertyn, 2018; Van Dyne et al., 2012; Yari et al., 2020).

Possession of South African cultural knowledge by executive coaches was identified by respondents as the second construct of the anatomy of Cultural Intelligence in cross-cultural coaching. Knowledge of cultural practices, values, behaviours, patterns, customs, traditions and systems prevalent in South Africa and an appreciation and respect of other cultures was seen by respondents as being culturally intelligent in coaching in the South African context. The research finding on cultural knowledge in cross-cultural coaching is supported by literature (Fang et al., 2018; Gooden et al., 2017; Passmore & Law, 2013; Tuleja, 2014; Van Dyne et al., 2010). South Africa is a multicultural society with 11 official languages and multiple layers of different cultures embedded in its communities. This research is not advocating for knowledge of all these multiple layers of cultures. What the research advocates for and has explored in its framework is possession of good knowledge and understanding by South African executive coaches of the Ubuntu culture prevalent in black South African and the Western culture prevalent in white South Africans and knowledge of the fundamental differences between the two cultures. Executive coaches can leverage that knowledge to heed culture and coach effectively in the South African context.

Motivation to learn and understand other cultures was identified by respondents as the third construct of the anatomy of Cultural Intelligence. Intangible and intrinsic motivation is interwoven in Cultural Intelligence and allows coaches to connect more effectively with coachees. The motivation stems from the coach's curiosity, genuine interest and openness to learn about other cultures, actively seeking different cultural experiences and deriving enjoyment from interacting with people from different cultures. This finding suggests that Cultural Intelligence is intrinsically driven, and any coach can learn it if they are motivated to learn. Literature supports this finding (Ang & Van Dyne, 2015; Deng & Gibson, 2008; Fang et al., 2018; Gooden et al., 2017; Van

Dyne et al., 2010). The starting point for South African executive coaches to build Cultural Intelligence is racial integration - not only to learn about the culture but to actually experience it. Executive coaches must actively seek to interact with people from different races not just at business level but at a social and community level. To experience any culture, one has to be exposed to it (Sauer, 2010).

Acting appropriately in cross-cultural coaching engagements was the fourth and last construct of the anatomy of Cultural Intelligence identified by research findings. Acting appropriately is the action part of Cultural Intelligence and is influenced by cultural awareness and motivation (Gooden et al., 2017). It builds rapport with the coachee as it is visible to the coachee. Adapting verbal and nonverbal behaviours to meet the coachee's expectations and using culturally appropriate words is indicative of high Cultural Intelligence and heeding culture in cross-cultural coaching. Gooden et al.'s (2017) research on the impact of metacognitive, cognitive and motivational Cultural Intelligence showed that while metacognitive CQ and motivational CQ had a positive relationship with behavioural CQ, cognitive CQ and behavioural CQ were not related. This means executive coaches may possess cultural knowledge relating to the coachee but not adapt behaviour or action and therefore miss an opportunity to connect with the coachee. As an example, a simple act like a coach greeting a coachee in their own language (greeting knowledge is easy to acquire) goes a long way in connecting with the coachee. This is an example of a simple yet powerful act of heeding culture and enhancing the coaching relationship.

5.4.3.2 Aspects of skillful coaching

Research findings showed that heeding culture in executive coaching calls for skillful coaching. Having a positive attitude and being open to difference, being non-judgmental and having an awareness and moderation of own cultural bias were raised by respondents as aspects of skillful coaching that a culturally intelligent coach has. Research findings highlighted that each cross-cultural encounter presents an opportunity for coaches to learn not only about the coachee but to learn something about themselves. In any cross-cultural interaction, a culturally intelligent coach is open to learning from the experiences that are unfolding in front of him or her.

A skilled coach is not only open to other people's culture, he or she actively goes out of their way to look and educate himself or herself in order to build an understanding of different cultures and ultimately, Cultural Intelligence. The coach will stay in touch with context and with what the client needs and expects. Skillful coaching is about coach's conscious navigation of contexts.

5.4.4 Conclusion of discussion pertaining to Proposition 2

The themes pertaining to Proposition 2 were discussed in relation to the research question and current literature.

Research Question 2: *How does an executive coach's Cultural Intelligence impact the coaching efficacy in cross-cultural executive coaching?*

Proposition 2: Willingness by the executive coach to question and challenge own assumptions and worldview, awareness of coachee's cultural norms and values and the ability to connect and build a trusting relationship with a coachee regardless of cultural difference will enable South African executive coaches to coach more effectively in cross-cultural executive coaching engagements.

Three themes from the research findings to answer research question 2 are discussed in this section. These are:

- Coach's willingness to challenge own assumptions and worldview
- Coach's awareness of coachee's norms and values
- Coach heeding culture as an enabler to connect effectively with the coachee

Executive coach's willingness to challenge assumptions and worldview stems from his or her strategy CQ, a theme identified in research findings to answer research question 1. The willingness to challenge assumptions relates to strategy CQ. Research findings suggest that coaches who challenge their assumptions and worldview have high levels of cultural awareness and are mindful during cross-cultural coaching engagements. Mindfulness removes a rigid or fixed mindset and opens the coach's mind to learning and being receptive to other cultures. Mindfulness builds Cultural Intelligence which in turn, increases coaching efficacy in cross-cultural executive coaching.

A coach's awareness of coachee's norms and values enables the coach to understand cultural differences between the coach and coachee and how these differences can manifest themselves in the coaching relationship. Awareness of coachee's norms and values allows coaches to have better understanding of coachee's thinking patterns, behaviour and lived experiences, as well as the coachee's expectations of the coaching. The awareness helps the coach manage expectations and context and build a trusting relationship with a coachee regardless of cultural differences.

Heeding culture as an enabler to connect effectively with the coachee was a theme that identified from the research findings but was not part of proposition 2. Heeding culture in coaching is about paying attention to cultural nuances when they creep in and navigating these nuances effectively so that they do not impact the coaching relationship. Heeding culture in cross-cultural coaching calls for an understanding and possession of the four constructs of Cultural Intelligence that emerged from findings pertaining to proposition 1 and for skillful coaching by the coach to navigate the cultural context.

5.5 CHAPTER CONCLUSION

Discussion and analysis of the themes that stemmed from findings as they relate to literature constituted this chapter. Literature review argued for the use of the four-dimensional Cultural Intelligence model by Earley and Ang (2003) to define and conceptualise Cultural Intelligence for the purpose of this research. This adopted definition and conceptualisation of Cultural Intelligence from literature laid the foundation of the study's thought process (Earley & Ang, 2003)

Research Question 1: *How do executive coaches navigate cultural differences when engaging with coachees from a different culture to theirs?*

Proposition 1: South African executive coaches understand, possess and use the four dimensions of Cultural Intelligence: Motivational CQ, Cognitive CQ, Metacognitive CQ and Behavioural CQ to navigate cultural differences when engaging with people from a different culture to themselves.

Four themes arose from findings to answer research question 1.

- **Level of cultural awareness** by South African executive coaches determines how they navigate cultural differences when engaging with coachees from a different culture to theirs. South African coaches are using mindfulness as a metacognitive strategy to increase their level of cultural awareness. This is what Earley and Ang (2003) refer to as metacognitive Cultural Intelligence. Cultural awareness predicts coaching efficacy in cross-cultural coaching.
- **Possession of inter-cultural knowledge** by South African executive coaches enables them to coach effectively in cross-cultural coaching engagements. Earley and Ang (2003) refer to this cultural knowledge as cognitive Cultural Intelligence. Executive coaches must draw on their knowledge of cultural norms prevalent in the South African environment to navigate cultural differences when coaching across race.
- **South African executive coaches must have the motivation** to learn and adapt to different cultures to their own, when needed, if they are going to navigate cultural differences effectively in cross-cultural engagements. Earley and Ang (2003) refer to this motivation as motivational Cultural Intelligence. Being motivated means actively seeking different cultural experiences and engaging with the culture to learn from it.
- **Adapting behaviour to align with coachee's cultural preference** when needed during cross-cultural engagements is an effective way South African executive coaches can build rapport and connection with the coachees and will increase coaching efficacy. Earley and Ang (2003) refer to appropriate behaviour in cross-cultural coaching as behavioural Cultural Intelligence.

Proposition 1 confirmed the relevance of the constructs of the four-dimensional Cultural Intelligence model in executive coach's approach to cross-cultural coaching.

Proposition 2 expanded on the practical aspects of the executive coach's approach to Cultural Intelligence in cross-cultural coaching.

Research Question 2: *How does an executive coach's Cultural Intelligence impact the coaching efficacy in cross-cultural executive coaching?*

Proposition 2: Willingness by the executive coach to question and challenge own assumptions and worldview, awareness of coachee's cultural norms and values and the ability to connect and build a trusting relationship with a coachee regardless of cultural difference will enable South African executive coaches to coach more effectively in cross-cultural executive coaching engagements.

The three themes from findings that answered research question 2 are summarised below.

- **Willingness by the coach to challenge own assumptions and worldview** is a building block of Cultural Intelligence that enhances coaching efficacy. Challenging own assumptions and worldview leads to self-awareness of own cultural bias. Awareness of own cultural bias allows coaches to moderate their own cultural influence on the coaching relationship and to be open to learning and receptive to other cultures.
- **Awareness of coachee's norms and values and adapting to them** when needed is associated with high Cultural Intelligence and increased coaching efficacy. Cultural Intelligence in cross-cultural coaching requires the coach to understand how these cultural norms and values are manifesting themselves in the coaching processes and work with them so that they do not decrease coaching efficacy.
- The research findings showed that **executive coaches must heed culture when coaching** cross-culturally by paying attention to cultural nuances when they creep into the coaching process and navigating these nuances effectively. This calls for skillful coaching by the coach to navigate cultural context.

To conclude the chapter, a research outcome framework constructed from research findings and literature (Earley & Ang, 2003; Van Dyne et al., 2012), is proposed by the researcher and presented below.

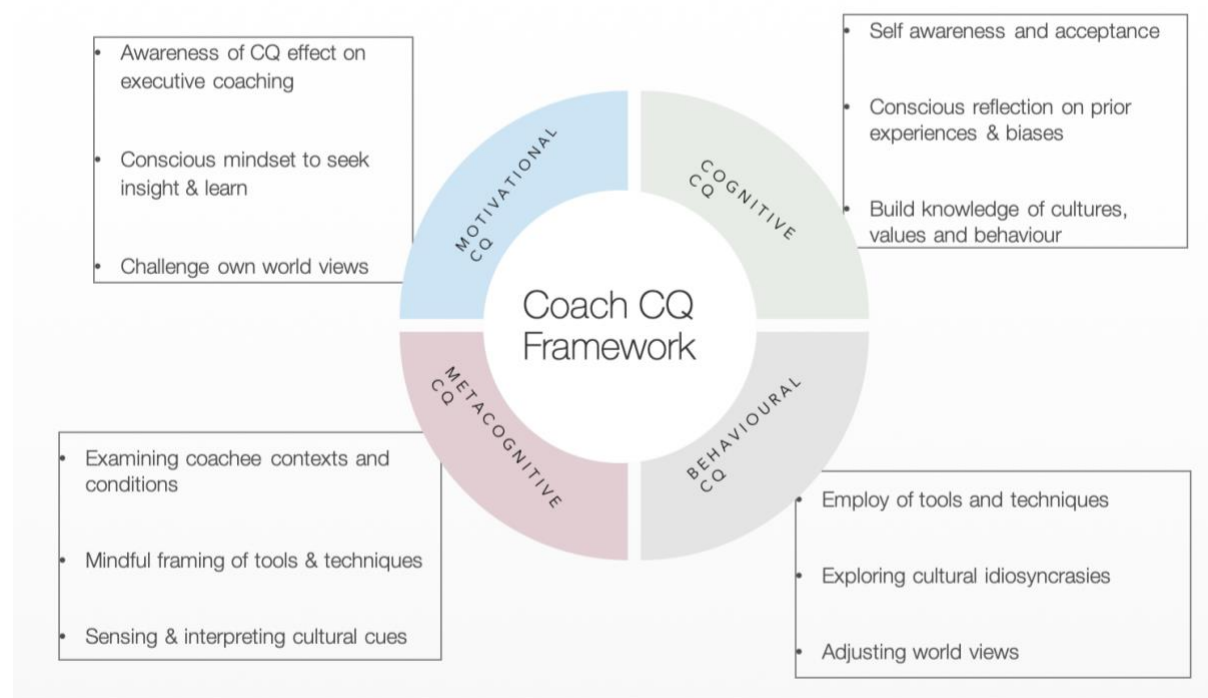


Figure 6: Executive Coach Cultural Intelligence Framework (researcher's own work)

The Executive Coach Cultural Intelligence Framework proposed by this research combines the four themes from research findings pertaining to proposition 1 with the three themes from research findings pertaining to proposition 2. The framework extends Earley and Ang's (2003) Cultural Intelligence model which defined and conceptualised Cultural Intelligence as a four dimensional construct. This research's proposed framework goes further than conceptualisation and details practical strategies that coaches can adopt to acquire each of the four dimensions of Cultural Intelligence. The inclusion of practical strategies makes this framework a valuable practical tool for executive coaches who want to develop their Cultural Intelligence and for executive coach training providers who want to incorporate Cultural Intelligence into their coaching competency frameworks.

CHAPTER 6. CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This research set out to explore South African executive coaches' understanding of Cultural Intelligence and their lived experiences of the concept in cross-cultural executive coaching in the South African context. Two objectives to meet the purpose of the research were set. The first objective was to gain insights on South African executive coaches' understanding of the concept of Cultural Intelligence in cross-cultural coaching engagements. The second objective was to explore what South African executive coaches perceive is the role of Cultural Intelligence in cross-cultural executive coaching.

The purpose of this chapter is to conclude the study. The chapter starts with a summary of the research process before moving on to summarising the findings of the research and the conclusions drawn from these findings. This is followed by recommendations for stakeholders identified at the beginning of the research in Chapter 1. The chapter ends with making recommendations for further research.

6.1.1 Summary of the research process

The purpose of this study was to explore South African executive coaches' understanding of Cultural Intelligence and their experiences of the concept in cross-cultural executive coaching in the South African context.

Two research questions below were formulated to achieve the research's purpose.

Research Question 1: *How do executive coaches navigate cultural differences when engaging with coachees from a different culture to theirs?*

Research Question 2: *How does an executive coach's Cultural Intelligence impact the coaching efficacy in cross-cultural executive coaching?*

To answer the research questions, in-depth semi-structured interviews were conducted with twelve purposefully chosen executive coaches based in Gauteng, KwaZulu-Natal and the Western Cape. Data generated from these interviews was professionally transcribed and coded using ATLAS.ti software. Seven major themes

on the perceptions of executive coaches on the role of Cultural Intelligence in cross-cultural coaching emerged from the codes generated from the transcribed data.

The following are the conclusions regarding the two research questions posed in this study.

6.2 Conclusions regarding research question 1

South Africa is a multicultural society. Culture plays a role in interactions and executive coaching is no exception. The literature review suggests that cultural Intelligence increases the effectiveness of executive coaches in cross-cultural coaching (Anandlal, 2017; Booysen, 2015; Passmore & Law, 2013). Since Cultural Intelligence is a relatively new intelligence quotient, the first research question set out to find out South African executive coaches' understanding of Cultural Intelligence and whether they were using it to navigate cultural differences when engaging with coachees from a different culture to theirs. This study highlighted that paying attention to cultural differences between a coach and a coachee and how these differences impact coaching efficacy is no longer optional for South African executive coaches. Cultural Intelligence is a capability that enables coaches to coach effectively in cross-cultural coaching engagements. Cultural Intelligence is the capability and willingness of coaches during coaching to let go of their own cultural bias so that it does not contaminate the coaching process.

Executive coaches in South Africa understand Cultural Intelligence to be multidimensional. They view having a high conscious level of cultural awareness as being culturally intelligent and they use this cultural awareness to navigate cultural differences when engaging with a coachee from a different culture to theirs. Being aware of the coachee's cultural preference and norms as well as being aware of own bias is deemed by coaches as being culturally intelligent. The four-dimensional Cultural Intelligence model (Earley & Ang, 2003), attributes conscious levels of cultural awareness to metacognitive Cultural Intelligence. Metacognitive CQ reflects on mental processes people use to understand and acquire cultural knowledge. While the four-dimensional CQ model that anchored this research does not identify nor name the mental processes that culturally intelligent people use to understand and acquire cultural knowledge, this study went further and identified the metacognitive strategy

that is being commonly used by South African coaches to grow their cultural awareness. Mindfulness was identified by coaches as the mental process and metacognitive strategy that South African executive coaches use to acquire cultural knowledge and increase their level of cultural awareness. Mindfulness removes a rigid or fixed mindset and allows coaches to make sense of cultural situations unfolding in front of them moment by moment. Mindfulness facilitates reflection and learning for executive coaches. The mindfulness finding is useful for coaches as it provides the coach with an exact metacognitive strategy to sense and interpret cultural cues. According to research findings, the level of a coach's cultural awareness predicts coaching efficacy in cross-cultural coaching.

Possession of inter-cultural knowledge by South African executive coaches was also linked to Cultural Intelligence and was viewed by respondents as an enabler of effective cross-cultural coaching. This possession of inter-cultural knowledge is referred to in literature as cognitive Cultural Intelligence. The study shows that executive coaches in South Africa need to particularly have knowledge and a good understanding of Ubuntu cultural norms, practices and values and how these differ from Western cultures. Executive coaches must draw on this knowledge to effectively navigate cultural differences when coaching across race in South Africa, especially when setting coaching goals and giving feedback as these are socially constructed.

Respondents in this study linked motivation to learning and adapting to different cultures to their own to Cultural Intelligence. Coaches see motivation as the driver of cultural engagement and perseverance through challenges posed by cross-cultural coaching. This motivation stems from curiosity, interest, and openness to learning and adapting to other cultures. Being motivated means actively seeking different cultural experiences and engaging with the culture to learn from it. Executive coaches must have the motivation to learn and adapt to different cultures to their own when needed if they are to coach effectively and navigate cultural differences in cross-cultural engagements.

Adapting behaviour to align with coachee's cultural preference when needed during cross-cultural engagements was associated with Cultural Intelligence by respondents and this adaptation is viewed as an effective way for South African executive coaches to build rapport and connection with the coachees and increase coaching efficacy.

Knowing about a culture is not enough. The executive coach must know and understand the culture, leverage that knowledge and behave appropriately in cross-cultural coaching. Adapting behaviour is knowing when to or not to adapt behaviour to another culture to enhance interaction effectiveness.

6.3 Conclusions regarding research question 2

After gaining insights from research question 1 findings on the executive coach's understanding and use of Cultural Intelligence, the second research question sought insights on coach's perceptions on the application of Cultural Intelligence in executive coaching and its impact on cross-cultural coaching.

Willingness by the coach to challenge own assumptions and worldview is a building block of Cultural Intelligence that enhances coaching efficacy. This was a prominent finding in this research. The executive coach must be willing to challenge own assumptions and worldview as this leads to self-awareness of own cultural bias. Awareness of own cultural bias allows coaches to moderate their own cultural influence on the coaching relationship and be open to learning and receptive to other cultures. Coaches must go beyond self-awareness to self-management and equip themselves with skills to manage their own cultural bias, so they do not contaminate the coaching process.

Executive coaches must be aware of the following barriers to self-awareness that can become obstacles to executive coach's Cultural Intelligence: non-tolerance by coaches of different cultural practices from own, being judgmental of different cultures to own, holding strongly to own beliefs, seeing other cultural practices as offensive, not being able to see life through the coachee's eyes and assuming one knows everything. Executive coach's learning and maturing through continuous professional development facilitates willingness to challenge own assumptions and worldview. Cultural Intelligence is a capability that can be learnt and developed. Coach supervision and peer coaching are popular methods of continuous learning that are being used by South African executive coaches to develop themselves.

Awareness of coachee's norms and values and adapting to them when needed was associated to high Cultural Intelligence by executive coaches interviewed and was seen to increase coaching efficacy. Cultural Intelligence in cross-cultural coaching

requires that the coach understand how these norms and values are manifesting themselves in the coaching processes. Executive coaching is coachee-centred and the coachee lies at the heart of executive coaching. A good understanding by the coach of what the coachee wants and expects from the coaching experience will enable the coachee to get what they are seeking. When coaching black coachees, awareness of Ubuntu cultural norms and values and how these can manifest themselves in cross-cultural coaching in South Africa is paramount. When coaching white coachees, awareness by black coaches of Western culture becomes relevant.

Lastly, the research findings show that executive coaches must heed culture when coaching cross-culturally by paying attention to cultural nuances when they creep into the coaching process and navigating these nuances effectively. Heeding culture happens when the executive coach understands the anatomy of Cultural Intelligence and uses its four constructs – cultural awareness, cultural knowledge, motivation and acting appropriately in cross-cultural coaching engagements, to navigate cultural contexts. This heeding culture requires skillful coaching by the coach. Skillful coaching is about coach's understanding of context and consciously and skillfully navigating these contexts.

6.4 Recommendations

Three stakeholders in the executive coaching space were identified at the beginning of this research: Executive coaches, South African organisations and providers of executive coach training and CPD service providers

The following are recommendations for each stakeholder.

6.4.1 Executive Coaches

The racial cultural dynamics present in South African organisations calls for a deviation in coaching from Eurocentric coaching approaches. The research has shed insight on the role of Cultural Intelligence in coaching that will help executive coaches to develop Cultural Intelligence and use it to coach effectively across cultures. Denying or ignoring cultural differences in coaching is detrimental to coaching outcomes and the coach's practice. It is recommended that executive coaches familiarise themselves with the

norms and values of Ubuntu and Western cultures and the differences between them and translate this knowledge to practical application in coaching.

The research findings arm South African executive coaches with the necessary knowledge and tools to effectively navigate cultural differences between themselves and coachees and coach effectively in the South Africa's multicultural environment. The Executive Coach Cultural Intelligence Framework formulated from the findings of this study has provided a tool for executive coaches who want to develop their Cultural Intelligence in executive coaching.

6.4.2 South African organisations

A transformation strategy South African organisations are pursuing to transform their organisations is diversity and inclusion. This strategy must be extended to the selection of executive coaches by organisations. South African organisations must be intentional and inclusive in their approach when selecting and building a portfolio of coaches for their executives.

Executives from culturally diverse backgrounds can benefit from being coached by a more culturally adept executive coach. Organisations must ensure culturally intelligent coaches are available to their diverse executives to extract maximum value from executive coaching. Coach to coachee matching in organisations cannot ignore culture. This research is a reference source for South African organisations when matching coach to coachee.

6.4.3 Providers of executive coach training and CPD service providers

Cultural Intelligence is still in its infancy and is not accounted for in practice and in coach training. This study demonstrated that Cultural Intelligence positively impacts coaching efficacy in cross-cultural coaching. The study is of significant value to providers of executive coach training and continuing professional development. Key insights on how to integrate Cultural Intelligence in executive coaching and how best to design executive coach training programmes that address cross-cultural coaching dynamics have emerged from the study. The proposed executive coach's Cultural Intelligence Framework presented at the end of Chapter 5 can serve as a resource and for executive coach training providers who want to incorporate Cultural Intelligence into their coaching competency frameworks.

6.5 Suggestions for future research

Sparse South African executive coaching studies have been conducted focusing on cross-cultural coaching relationships. This has created a gap in South African specific cross-cultural coaching literature. This research is the first South African study to date that specifically explores the role of the coach's Cultural Intelligence in cross-cultural coaching. While this study has added to the limited existing body of knowledge on cross-cultural executive coaching in South Africa, further studies need to be conducted that look at other broader cultural dynamics, like gender, religion, language and tribe.

In this study, executive coaches assessed their own Cultural Intelligence. Further research is suggested with coachees as the sample and with the objective of exploring how this sample define Cultural Intelligence in executive coaches. This would give insights on a coach's Cultural Intelligence from a coachee's perspective.

Further studies on the how/process of Cultural Intelligence in executive coaching should be conducted to gain further insight into Cultural Intelligence in practice.

Lastly, as the drive towards "Coaching in Africa" gains momentum, replication of this study in the African context is suggested to get a broader African perspective.

6.6 Concluding remarks by researcher

This research has been a journey of self-discovery for the researcher. Listening to the stories and lived experiences of the respondents, the researcher saw herself in some of their stories and reflected deeply on the lived experiences being narrated by the respondents and on her own lived experiences. For the researcher, this has not only been a journey of self-awareness, but also a journey of awareness of others and the South African environment. The research journey has allowed the researcher to develop her own Cultural Intelligence and for that she is grateful and thankful for walking this research journey. The learning continues.....

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APPENDIX A - THE CULTURAL INTELLIGENCE SCALE (CQS)

Read each statement and select the response that best describes your capabilities. Select the answer that BEST describes you AS YOU REALLY ARE (1 = strongly disagree; 7 = strongly agree)

CQ factor Questionnaire items

Metacognitive CQ

- . MC1 I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.
- . MC2 I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.
- . MC3 I am conscious of the cultural knowledge I apply to cross-cultural interactions.
- . MC4 I check the accuracy of my cultural knowledge as I interact with people from different cultures.

Cognitive CQ

- . COG1 I know the legal and economic systems of other cultures
- . COG2 I know the rules (e.g., vocabulary, grammar) of other languages.
- . COG3 I know the cultural values and religious beliefs of other cultures
- . COG4 I know the marriage systems of other cultures
- . COG5 I know the arts and crafts of other cultures.
- . COG6 I know the rules for expressing nonverbal behaviors in other cultures.

Motivational CQ

- . MOT1 I enjoy interacting with people from different cultures.
- . MOT2 I am confident that I can socialize with locals in a culture that is unfamiliar to me.
- . MOT3 I am sure I can deal with the stresses of adjusting to a culture that is new to me.
- . MOT4 I enjoy living in cultures that are unfamiliar to me.

- . MOT5 I am confident that I can get accustomed to the shopping conditions in a different culture.

- . **Behavioral CQ**

- . BEH1 I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.
- . BEH2 I use pause and silence differently to suit different cross-cultural situations.
- . BEH3 I vary the rate of my speaking when a cross-cultural situation requires it.
- . BEH4 I change my nonverbal behavior when a cross-cultural situation requires it.
- . BEH5 I alter my facial expressions when a cross-cultural interaction requires it.

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© Cultural Intelligence Center 2005. Used by permission of the Cultural Intelligence Center. *Note:* Use of this scale granted to academic researchers for research purposes only. For information on using the scale for purposes other than academic research (e.g., consultants and non-academic organizations), please send an email to cquery@culturalq.com. The Chinese version of the scales is available on the *MOR* website.

APPENDIX B – RESEARCH INTERVIEW GUIDE

Section One – Executive Coach’ profile

1. Date of Interview:
2. Participant’s identifier code:
3. Province based:
4. Coaching Qualification:
5. Number of years coaching:
6. Coaching body membership:
7. How do you continuously develop yourself as a coach?

Section Two – Executive Coach’s Understanding of Cultural Intelligence (CQ)

1. What does the term “Cultural Intelligence” mean to you in your line of work as a coach?
2. In what ways do you think Cultural Intelligence influence human interactions in a multicultural society?
3. Give a description of your level of cultural awareness in cross-cultural interactions and how you adjust this cultural awareness level when interacting with people from different cultural backgrounds?
4. What do you enjoy about interacting with people from different cultures and how does it help you build your personal Cultural Intelligence level?
5. What do you understand by the African cultural concept of “Ubuntu” and describe an experience where you had to you integrate its aspects into coaching? (White Coach)
6. What do you understand by the term individualism culture and describe an experience where you had to integrate its aspects into coaching (Black Coach)?
7. How do you adjust your behavior when a cross-cultural interaction requires it?

Section Three – Executive Coach’s experiences in cross-cultural coaching engagements.

1. Can you please take a moment to recall an experience where you coached a black/white coachee and you think cultural differences between you and the coachee affected your coaching. Can you describe the coaching experience?

Possible probing questions

- How did you respond? And what happened after that?
 - What aspects of your Cultural Intelligence did you draw on to navigate this experience? Why did you make use of them? What results did they yield?
 - What did you learn about the coachee from this experience?
 - What did you learn about yourself from this experience?
2. What aspects of your racial culture do you think could possibly stand in the way of coaching a black /white coachee?

Possible probing questions

- Please describe how these aspects could stand in the way?
 - How do you manage these cultural aspects in order to minimize their impact when coaching a black/white coachee?
3. In your opinion, what factors should an Executive Coach take into account when coaching cross-culturally in South Africa?

Possible probing questions

- From your coaching experiences why should these factors be considered?
- How will taking these factors into account make the coaching more effective?

In conclusion, regarding all the things we spoke about today, is there anything you would like to elaborate on? Is there anything else we have not discussed that you would like to share with me regarding Cultural intelligence and its role in cross-cultural coaching in the South African context?

APPENDIX C - ETHICS APPROVAL LETTER



SCHOOL OF GRADUATE SCHOOL OF BUSINESS ADMINISTRATION ETHICS COMMITTEE
CONSTITUTED UNDER THE UNIVERSITY HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)

CLEARANCE CERTIFICATE

PROTOCOL NUMBER: WBS/BA2288653/141

PROJECT TITLE The perceptions of South African executive coaches on the role of cultural intelligence in cross cultural executive coaching

INVESTIGATOR

Mrs Chipo Matambo

SCHOOL/DEPARTMENT OF INVESTIGATOR

MM (Business & Executive Coaching)

DATE CONSIDERED

12 June 2020

DECISION OF THE COMMITTEE

Approved unconditionally

RISK LEVEL

MINIMAL RISK

EXPIRY DATE

28 FEBRUARY 2021

ISSUE DATE OF CERTIFICATE 26 June 2020

CHAIRPERSON _____
(Dr MDJ Matshabaphala)

cc: Supervisor: Dr Mazonde

DECLARATION OF INVESTIGATOR

To be completed in duplicate and **ONE COPY** returned to the Chairperson of the School/Department ethics committee.

I fully understand the conditions under which I am authorized to carry out the abovementioned research and I guarantee to ensure compliance with these conditions. Should any departure to be contemplated from the research procedure as approved I/we undertake to resubmit the protocol to the Committee.

Signature

Date

26, 06, 2020

PLEASE QUOTE THE PROTOCOL NUMBER ON ALL ENQUIRIES

APPENDIX D – PARTICIPANT CONSENT FORM

Research Title: The perceptions of South African executive coaches on the role of cultural intelligence in cross-cultural executive coaching

Name of Researcher: Chipso Matambo

Designation of Researcher: Masters student at the University of the Witwatersrand

Degree title: Master of Management in Business and Executive Coaching (MMBEC)

Institute: Wits Business School, Faculty of Commerce, University of the Witwatersrand

I.....voluntarily agree to participate in this research project. I understand the information presented and explained to me and I fully understand what my participation will involve. My signature below certifies my agreement to participate in the research project as well as consenting to the following:

(Please tick the relevant options in the table below)

	YES	NO
I agree that my participation will remain anonymous to everyone except the researcher		
I agree that my researcher may use anonymous quotes in her research report		
I agree that the interview may be audio recorded		
I agree that the information I provide may be used anonymously after this project has ended for academic purposes by other researchers, subject to their own ethics clearance being obtained		

Participant Name:

Signature:

Date:

Researcher:

Signature:

Date:

APPENDIX E - PARTICIPANT INFORMATION SHEET



**2 Saint David's Place, Parktown
Johannesburg, 2193
South Africa
Website: www.wbs.ac.za**

Participant Information Sheet

Research Title: The perceptions of South African executive coaches on the role of cultural intelligence in cross-cultural executive coaching

Dear Sir / Madam

My name is Chipu Matambo and I am a Masters student at the University of the Witwatersrand. I am conducting research as part of my academic requirements for the Master of Management in Business and Executive Coaching (MMBEC) at Wits Business School, University of the Witwatersrand. My research is titled "The perceptions of South African executive coaches on the role of cultural intelligence in cross-cultural executive coaching". I will be supervised by Dr Nomusa Mazonde from Wits Business School.

Research Purpose:

The purpose of the research is to explore how South African executive coaches perceive the role of Cultural Intelligence in cross-cultural executive coaching.

Research Benefits:

This research will be of significant value to South African executive coaches as it will provide them with the necessary knowledge and tools to coach effectively across different cultures. In addition, coachees from culturally diverse backgrounds will benefit from the study by being coached by a more culturally adept executive coach.

The study will also be of significant value to providers of executive coach training and continuing professional development providers as key insights on how best to design executive coach training programs that address multicultural coaching issues will emerge from the research.

Role of Participant and the Research Procedure:

As an executive coach, you are being asked to participate in this research in the form of an interview with the researcher. Your honest and candid responses regarding your understanding of Cultural Intelligence and an in-depth description of your lived experiences in cross-cultural coaching engagements will help the executive coaching profession gain an in-depth understanding of the role of Cultural Intelligence in cross-cultural coaching. The research will comprise of an in-depth face to face semi-structured interview with you. The interview will take place at a venue of your choice. You will be asked to answer a number of questions regarding Cultural Intelligence and your personal experiences of cross-cultural executive coaching. With your permission, I would also like to record the interview using a digital device.

Time:

You will be interviewed once in a face-to-face discussion. The interview will last between 60 and 90 minutes.

Risks:

There are no known risks or discomforts associated with this research. If you do experience any distress or discomfort at any point in this process, we will stop the interview and resume another time.

Confidentiality and Anonymity:

The interviews will be confidential, and your identity will be anonymous to everyone except myself as the interviewer. The information you share with me will be stored securely and confidentially and will not identify you by name as I will not be asking you for your name or any other identifying information. The interviews and observation information and documents will in no way, be able to be traced back to

who answered what to any specific question. Results will be reported so that no specific coach will be identified by name and no content in the final research report can be traced back to you.

Compensation:

Participation is voluntary and you will not receive any monetary compensation for participating. You will not incur any personal costs for participating in this research neither will there be any disadvantages or penalties for choosing to not participate or for withdrawing from the study.

Opportunity to Ask Questions:

You may ask questions concerning this research at any time during the study and have those questions answered before agreeing to participate. You may contact me by e-mail at 22886532@students.wits.ac.za or call me directly on my cellular number - 0834482818. If you have questions about your rights as a participant in this study that have not been answered to your satisfaction by myself, you may contact my supervisor Dr Nomusa Mazonde via email at nomusa.mazonde@wits.ac.za. If you have any concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the Wits University Human Research Ethics Committee (Non-Medical) on +27 11 717 1408 or email here-medical.researchoffice@wits.ac.za

Freedom to Withdraw:

You are free to choose to not participate in this study or to withdraw at any time without any explanation or adversely affecting your relationship with the researcher.

Usage and Storage of Data Gathered

The data collected during the interview is for research purposes only and will be securely stored and analysed in the strictest of confidence. Records will be kept for three years after the study is completed. With your permission, the data collected from this research project may be used by other researchers, subject to their own ethics clearance. The study will be written up as a research report and will be available online through the university library website. Should you wish to receive a summary of the final report, I will gladly send it to you on completion of the research.

My details are attached below should you be willing to participate, or should you have any further questions.

Yours faithfully

Chipo Matambo

Cell: 0834482818

Email: 2288653@students.wits.ac.za

Research Supervisor's email: nomusa.mazonde@wits.ac.za

APPENDIX F - RESPONDENT PROFILES

Executive Coach	Race	Coaching Qualifications	Years Coaching	Coaching body membership	Continuous Professional Development (CPD) Strategy
001	White	Professional Coach Certificate, MMBEC, Master Coach- ICF	11 years	ICF, COMENSA	Reading latest coaching related books and articles and attending CPD events hosted by ICF and COMENSA
002	Black	Master of Business and Executive Coaching	5 years	ICF, COMENSA	Learning sessions with a group of coaches and attending CPD events hosted by ICF and COMENSA
003	White	Post Graduate Executive Coaching Diploma	4 years	None	Peer coaching and doing upskilling courses like Emotional Intelligence and mindset coaching
004	White	Coaching Certification from CTI	20 years	ICF, COMENSA	Supervision coaching and learning sessions with a group of coaches and attending CPD events hosted by ICF and COMENSA
005	White	NLP certified and accredited Enneagram practitioner	6 years	COMENSA	Reading coaching related books and articles and attending CPD events hosted by ICF and COMENSA. Attending

Executive Coach	Race	Coaching Qualifications	Years Coaching	Coaching body membership	Continuous Professional Development (CPD) Strategy
					coaching webinars and hosting workshops for coaches
006	Black	Results Coaching Certification	8 years	ICF	Supervision coaching and learning sessions with a group of coaches, attend webinars and coaching events hosted by coach training institutes.
007	Black	Diploma in Practitioner coaching, Enneagram Practitioner, Gestalt Coaching certification	15 years	COMENSA ABCCP ICF	Regularly participate in ICF accredited coaching development programmes, supervision coaching and peer coaching
008	Black	Life Coaching Certification Enneagram Practitioner	6 years	COMENSA ICF ABCCP	Supervision coaching and learning sessions with a group of coaches, attend coaching events hosted by coach training institutes, read academic articles
009	White	MPhil in Management Coaching	12 years	COMENSA	Supervision coaching, participate in peer learning, sessions, attend online events hosted by ICF and COMENSA, read a lot of academic journals and coaching magazine articles.

Executive Coach	Race	Coaching Qualifications	Years Coaching	Coaching body membership	Continuous Professional Development (CPD) Strategy
010	Black	Master in Business and Executive Coaching	5 years	COMENSA ICF	Supervision coaching, attend coaching conferences, seminars and webinars
011	Black	Post Graduate Executive Coaching Diploma	4 years	COMENSA	Attend webinars and coaching events hosted by COMMENSA and coach training institutes. Read new coaching books as they become available. Subscribe to coaching magazines
012	Black	MPhil in Management Coaching	4 years	COMENSA	Peer Coaching, subscribe to coaching journals, take part in COMENSA continuous professional development events, read academic articles