

https://dspace.org/

The role of third generation coaching in response to technological changes in South Africa

Rabe, Roisin

2021
https://hdl.handle.net/10539/37164

Downloaded from a DSpace repository. https://dspace.org/

The role of third generation coaching in response to technological changes in South Africa

Roisin Rabe

Supervisor: Ayanda Magida

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

Wits Business School

Johannesburg, 2021

ABSTRACT

Ongoing technological change is often synonymous with Bennet and Lemoine's concept (2014) of Volatility, Uncertainty, Complexity, and Ambiguity (VUCA). The role of leadership is critical to ensuring sustainable responses to these changes (Schwab et al., 2018). A 'third generation of coaching 'fit-to-purpose' to accommodate ongoing change is required (Grant, 2017). One that evolves and matches the complexity of the coaching challenges encountered.

Reinhard Stelter's (2014) narrative coaching approach was explored. Furthermore, consideration to how the learning within a narrative coaching frame might enable more conscious, collective response to ongoing change. The study considered the coaching dialogue and opportunity for dual-learning. The potential for coaching in terms of encouraging personal leadership.

The study used a phenomenological research design, to explore the perceptions and experiences of seven narrative coaches, within the South African business context. Like any change, technological change and the disruption it brings, creates initial anxiety and fear (Schein, 2010).

Through deep reflection of stories, facilitated through the coaching relationship, a process of 'slowing down', allows the anxiety, fear and the disconnect associated with technological change to be externalised. There is a grounding of the executive, within their essence of 'self'. Thus, an empowering takes place, through examination of identity and 'self as system'. Third generation coaching allows consideration to learning as evolving. It is not static, is not simple, a quick-fix, or easily measured. It is recommended that measurement and evaluation of learning outcomes be considered within the consciousness and collective identity of the coachee. Through focus on self, deep reflection and a new way of thinking, third generation coaching offers an integrated learning experience, one connecting elements within self. This creates an opportunity to view change, technological or other, as possibility.

KEY WORDS

Third generation coaching; technological change; dual learning; consciousness; collective; identity; personal leadership; VUCA.

DECLARATION

I, Roisin Rabe, 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: Roisin Rabe Signature: 

Signed at Pretoria

On the 19th day of March 2021

DEDICATION

To my son, Caeran with love. May the world and your relationship with it and with those within it, bring you the opportunity to capitalise on your core essence and values, explore identity and find purpose and meaning. Never stop learning. May you learn to linger and truly lead your own person.

ACKNOWLEDGEMENTS

i. I thank the Almighty with whom all is possible.

ii. To my husband and son, for their unconditional love and support.

iii. To my supervisor, Ayanda Magida, for your patience and guidance.

iv. To my supporting neighbours, Wynand and Iwalda Bezuidenhout, for the many conversations, encouragement and advice, having themselves recently completed a Masters in their respective areas and specialisation.

v. My profound gratitude to all narrative coaches who willingly participated in sharing their experiences, knowledge and expertise. This includes those who participated in the research and also those who crossed my path and gave further direction. This led to invaluable learnings that simultaneously tickled interest and inspired.

TABLE OF CONTENTS

ABSTRACT ..... **i**

DECLARATION ..... **iii**

DEDICATION ..... **iv**

ACKNOWLEDGEMENTS ..... **v**

LIST OF TABLES ..... **x**

LIST OF ACRONYMS ..... **xi**

CHAPTER 1. INTRODUCTION **1**

1.1 Purpose of the study 1

1.2 Context of the study 1

1.3 Research problem 3

1.4 Research Questions 5

1.5 Significance of the study 5

1.6 Delimitations of the study 8

1.7 Assumptions 9

1.8 Definition of Terms 10

1.9 Structure of the report 14

CHAPTER 2. LITERATURE REVIEW **15**

2.1 Introduction 15

2.2 Definition of topic and background discussion 15

2.3 Theoretical Framework 17

2.4 Coaching generations and history, first, second and third 21

2.5 The role of learning within third generation coaching and responding to technological change 24

2.5.1 Encouraging conscious and collective response to technological change – viewing coaching as a holistic learning activity 25

2.5.2 Dual-Learning and response to Technological Change 28

2.5.3 Learning as an evolving process to guide response to ongoing technological change 30

2.5.4 Proposition: Learning, using third generation coaching, enables a more conscious and collective response to technological change 32

2.6 Coaching as 'fit-for-purpose' to manage VUCA and technological change: measuring learning outcomes 32

2.6.1 Fit-for-purpose coaching within technological change 33

2.6.2 Third generation coaching and its 'fit-for-purpose' to the South African context 36

2.6.3 Proposition: Fit-for-purpose coaching to enable the response to technological change requires less focus on objective measurement and clear-cut criteria 37

2.7 Conclusion of Literature Review 41

CHAPTER 3. RESEARCH METHODOLOGY 43

3.1 Research approach 43

3.2 Research design 44

3.3 Population and sample 45

3.3.1 Population 45

3.3.2 Sample and sampling method 47

3.4 The research instrument 48

Data collection 50

3.5 50

3.6 Data analysis and interpretation 52

3.7 Trustworthiness 56

3.7.1 Transferability 57

3.7.2 Credibility 58

3.7.3 Dependability 60

3.7.4 Confirmability 61

3.8 Limitations of the study 61

3.9 Ethical considerations 62

CHAPTER 4. PRESENTATION OF FINDINGS 65

4.1 Introduction 65

4.2 Exploring Technological Change and VUCA - The Context 69

4.3 Results pertaining to Proposition 1: Learning using third generation coaching enables more conscious and collective response to technological change 74

4.3.1 Coaching as a holistic learning activity 74

4.3.2 Dual learning and response to technological change 82

4.3.3 Learning as an evolving process to guide response 94

4.4 Results pertaining to Proposition two: Fit-for-purpose coaching to enable response to technological change requires less focus on objective measurement and clear-cut criteria 109

4.4.1 Coaching as Fit for Purpose to manage VUCA and Technological Change 110

4.4.2 Coaching and its 'fit-for-purpose' to the South African context 119

4.5 Summary of the results/findings 124

CHAPTER 5. DISCUSSION OF THE FINDINGS 125

5.1 Introduction 125

5.2 Discussion on context -technological change and VUCA 127

5.3 Discussion pertaining to Proposition 1: Learning using third generation coaching enables more conscious and collective response to technological change 130

5.3.1 Coaching as a holistic learning activity 132

5.3.2 Dual learning and response to technological change 139

5.3.3 Learning as an evolving process to guide response to ongoing technological change 146

5.4 Discussion pertaining to Proposition 2: Fit-for-purpose coaching to enable response to technological change requires less focus on objective measurement and clear-cut criteria 151

5.4.1 Coaching as Fit-for-Purpose to manage VUCA and Technological Change 151

5.4.2 Coaching and its 'fit-for-purpose' to the South African context 159

5.5 Chapter Conclusion 160

CHAPTER 6. CONCLUSIONS & RECOMMENDATIONS 163

6.1 Introduction 163

6.2 Conclusions regarding research question 1 163

6.3 Conclusions regarding research question 2 166

6.4 Recommendations and Practical Implications 169

6.4.1 Implications for our coachee, the business executive and leader 169

6.4.2 Implications for coaching practice..... 170

6.4.3 Implications for the practice of learning 173

6.5 Suggestions for further research and consideration 174

6.6 Final recommendations for the practice of coaching..... 176

REFERENCES 180

APPENDIX A (Invitation to Participants)..... 192

APPENDIX B (Consent to Participate and Interview Guide: Narrative Coach) 195

APPENDIX C Ethics Approval..... 201

APPENDIX D- Consistency Matrix 202

LIST OF TABLES

Table 2-1: Learning framework comparison.....**38**

Table 2-2: Consistency table: research questions and propositions **42**

Table 3-1: Final profile of participants interviewed **48**

Table 3-2: Data analysis sub-themes and questions.....**55**

Table 3-3: Consistency table: research propositions, data collection and data analysis.....**64**

Table 4-1: Broad Learning framework.....Error! Bookmark not defined.

LIST OF ACRONYMS

Covid-19 – Corona Virus Disease

4IR – Fourth Industrial Revolution

VUCA – Volatile-Uncertain-Complex-Ambiguous

WEF – World Economic Forum

CHAPTER 1. INTRODUCTION

This chapter describes the purpose of this study, the context of digital technologies, digitisation and digitalisation within South Africa and how this requires a new learning response, from both coachee and coach. One that is fit to understanding individual identity, values and meaning making and enables conscious and collective response facilitating sustainability of the coaching and related learning experience.

1.1 Purpose of the study

This qualitative study explored the role of learning within Reinhard Stelter's third generation (2013) narrative approach. More so, how the learning facilitated through third generation coaching might contribute to executives' response to ongoing technological change within the South African context.

1.2 Context of the study

Digital technologies, digitisation and digitalisation have changed the nature of work. As a result, this has shaped strategic complexity, characterised by uncertainty (Bostrom & Yudkowsky, 2014), a process known as VUCA, Volatile-Uncertain-Complex-Ambiguous. Bennett and Lemoine (2014) use the acronym VUCA to describe the current and constant state of change and challenge within the modern working world. This complexity and uncertainty has influenced the ongoing technological change both globally, and within the context of this study, the South African business environment. The global pandemic and Corona Virus Disease, commonly referred to as Covid-19, created an organisational design shock, fast-tracking adaptation to technology (George, Lakhani & Puranam, 2020).

Klaus Schwab (2017) describes the current state of technological change as disruptive. The fourth industrial revolution (4IR) is said to shape and change the way human beings currently live and work across the globe (Schwab, 2017). There is a need for 'new narratives' or a review of current narratives and stories

(Swart, 2013). Change brings resistance and may be coupled with fear (Schein, 2010). Therefore, there is a need for constant learning, organisation redesign and leaders as change champions to empower collective and conscious response in this new environment.

Within the South African context and focus of this study, the complexity of ongoing technological change, is perhaps compounded by additional factors such as the culturally rich and diverse context (Friedman, 2019). There is a need for a response, and the learning herein, that respects consideration that there is no 'one-fits-all' solution; however, it simultaneously allows reflection on 'sameness'. South Africa's comparatively young democracy, to grow economically and socially, needs to embrace technological change (Friedman, 2019).

Technological change is not a dualistic choice to accept or reject (Oosthuizen, 2016). There needs to be a reduction in learning anxiety (Schein, 2010). Furthermore, through reflection and application of collective intelligence, considerate of mind, heart, soul and body, South African executives can adapt to, shape and harness the potential within, this technological disruption (Schwab, 2017). This allows consideration of the systemic impact and transformative potential of technological change and thus to embark on a path of sustainability that will benefit all.

Coaching is already recognised as an activity of learning (Cox, 2015). A tool that can facilitate 'life-long' learning (Salomaa, 2017). The focus of learning within coaching appears to have moved beyond the performance-based focus in first-generation or finding a solution and evidence-based focus characteristic of second-generation coaching (Grant, 2017; Stelter, 2016).

During transition and change, executives seek coaching (Stokes & Jolly, 2014). Leaders and organisations need more sophisticated ways of dealing with complexity and uncertainty (Grant, 2017). This complexity includes the need to ensure alignment between coachee/ executives' goals and organisational goals, values and worldviews. A more systemic coaching approach to match the systemic nature of technological change as described above, is required.

Focusing on stories and perhaps the simplicity within complexity, Reinhard Stelter's narrative model 'fittingly' referred to as third generation coaching (2014), seems to provide an example of the 'third-generation' coaching model that Grant (2017) calls for. Advocating practice-based coaching, Stelter's third generation coaching model draws on learning through relationship, dialogue and reflection. Drawing on the phenomenological philosophy of Heidegger, it further proposes coaching as an 'art in lingering' and way of life (Stelter, 2019).

Based on narrative coaching principles such as those within the narrative model of David Drake (2007), Stelter's (2014) third generation coaching approach similarly focuses on values, identity, and 'meaning-making'. Stelter's (2014, p.54) inclusion, of ancient leadership philosophies such as "Protreptics" (500 BC) and allowance of 'dual-learning' offering perhaps a conscious and holistic approach that is simultaneously considerate of the collective. There is an opportunity to broaden its exposure to a less well-known form of narrative coaching within South Africa. Furthermore, narrative coaching concepts such as 'with-ness' thinking, 'witnessing' and 'sameness' (Stelter, 2014) positively fit the South African context and may accommodate a wider scope and reach of this learning. This is necessary when considering the culturally diverse and rich cultural context within South Africa and the opportunity as a young democracy to embrace technological change to further the economy.

1.3 Research problem

The only constant in the current hypercomplex world is, change and contingency (Stelter, 2014). Covid-19 provides a current-day example of this. This contingency is often referred to as VUCA (Bennet et al., 2014). This is relevant when considering the pace, dynamic nature and scope of technological change today (Schwab et al., 2018).

The concept of contingency requires leadership (Stelter, 2013). A new kind of leadership (Raghuramapatruni & Kosurin, 2017). Leadership development includes both cultivation and enhancement of skills, aptitudes and qualities (Kouzes and Posner, 2006). There needs to be consideration of the coaching

approach and how it might encourage the level of learning and outcome required (Pangaribuan et al., 2020). Terblanche (2020) suggests that an understanding of how adults learn may provide a key. There is a need for a 'third' generation of coaching and approach, allowing focus on quality conversations and employee well-being (Grant, 2017).

Coaching thus needs to ensure, that South African leaders and executives capitalise on the opportunity to shape the context of technological change. Being equipped to manage this change and contingency can improve the state of the South African nation and the global world (Oosthuizen, 2016). Coaching and the learning herein can encourage understanding of the relational and the impact of learning through coaching systemically. As a result, the executive might be encouraged to see the connection between his response and his decisions on the collective and vice versa. In so doing, solutions and outcomes that can be labelled sustainable might be generated.

It brings consideration as to whether coaching, and the learning and development inspired through coaching, is equipped to accommodate the deep, sustained learning needed to assist leaders in adapting to this constant change (Terblanche, 2020). There is need for coaching practice to reflect on a new learning frame. Earlier generations of coaching measurement through performance or evidence-based measures may no longer be apt. Thus, as Lodwick (2016) argues, modernist approaches requiring tangible, objective measurement of outcome may no longer be relevant.

There is a need to encourage organisations, and those involved in the acquisition of coaching services, to understand the value of a new, conscious and collective coaching approach. Mapping outcomes systemically, as Khan (2018) suggests, serves to benefit both client and organisation. Technological change requires collaborative response and thus involves working with others for mutual and multiple benefits (Schwab et al., 2018). Furthermore, there should be an ethical consideration and consciousness to act and mobilise all humanity (Schwab, 2017). Thus, managing technological change requires a 'collective intelligence' of mind, body, and soul (Schwab et al., 2018). There should be focus on values (Schwab et al., 2018). Consideration to values can increase self-awareness and

leadership response (Morris, 2014). Self-awareness is a critical component of emotionally intelligent leaders (Goleman, 2017). Furthermore, it is a critical component of leadership development (Boyzatsis, 2009).

There appears to be need to focus on a new learning outcome. Coaching as a learning and development process (Cox, 2015) can provide the platform. Grant (2017) posits that the modern business executive is indeed open to a new, and third generation, model of coaching and one that focuses on intangibles. This research reflects on the need for a learning focus that encourages reflection on ontological nature and human evolvement and beingness. Furthermore, how Stelter's (2014) third generation learning focus can encourage response to the contingency and ongoing technological change.

Models of coaching may already offer this focus. Existential coaching (Spinelli, 2007), ontological coaching (Sieler, 2003) or the Gestalt tradition (Bluckert, 2006) are equally valuable. This research aims to explore how Stelter's third generation narrative approach, might offer South African executives a model of learning that enables understanding of identity. This may facilitate a deeper level of consciousness both within themselves and others and further the ability and innate desire to respond to technological change in a manner that might allow sustainability and collective outcomes.

1.4 Research Questions

a. What is the role of learning encouraged through third generation coaching in response to technological change in South Africa?
b. How is learning within third Generation and narrative coaching, 'fit to purpose' where VUCA and technological change is concerned?

1.5 Significance of the study

Little evidence of previous studies examining the role of learning through narrative coaching with specific reference to ongoing technological change within South Africa was found. Technological change is ongoing and will likely continue

to increase in complexity (Schwab et al., 2018). Stelter (2014) suggests that contingency is the only stable element in our world today. The World Economic Forum and Schools of the Future Framework (2020) emphasise the need to revaluate the practice of learning to accommodate ongoing change and future response. Furthermore, as Raghuramapatruni & Kosurin (2017) suggest the contingent and VUCA nature of technological change requires a new kind of leadership. The leader's role in managing change is critical for strategic outcomes (Halkias et al., 2017). John Kao (2020) provides a leadership framework that describes intelligences leaders will require to play this important role. As behavioural scientist, the coach's role to lead the way (Kouzes et al., 2006) important. The coaching approach needs to match the complexity of the coaching challenge (Stacey, 2012).

This research hopes to fill a gap in providing a review and reflection on an alternative and new coaching approach, that of Reinhard Stelter (2014). Further, how the learning encouraged through this narrative coaching approach may be able to bridge a gap between the current leadership competencies and those needed to accommodate ongoing technological change and complexity that it brings. This to guide leaders in responding to technology. To ensure sustainability (Schwab et al., 2018).

This study's examination of the literature on narrative coaching in combination with a phenomenological review of coach's experience in applying narrative and third generation coaching practices, looks to provide a reflection on the model's suitability and practicality as an alternative coaching approach. This will be of benefit to those within the South African coaching industry. It should allow the furthering of knowledge relating to a coaching practice and philosophy which appears not well known within the South African context. The benefit to the coaching industry, the opportunity to consider an alternative coaching approach that offers a deep form of learning that appears suited to managing the ongoing complexity within the world. Grant (2017) described the need for a third generation of coaching. An approach allowing focus on quality conversations and employee well-being. Adults are continually growing, developing, changing

(Bachkirova & Borrington, 2019). Thus, this new approach and reflection on it appears both timely and significant.

In summary, this study hopes to contribute to coaching and the practice of this with relevance to ongoing technological change in the South African context through:

- Consideration to third generation coaching (Stelter, 2014) as an approach that fits the complexity and dynamic nature of ongoing technological change. Thus, the need for a coaching model and approach that is fit-to-purpose and able to provide the learning outcomes as suggested by the WEF Schools of the Future Framework (2020) and Leadership Framework (Kao, 2020) to manage ongoing change.
- Reflection as to whether the outcomes within this learning and coaching approach can or should be measured.
- Consideration to a coaching approach that allows focus on the overall well-being of the individual and thus an approach that considers the separate elements of mind-body-soul as well as the interrelatedness of these individual components.
- In addition, it considers how focusing on how the well-being of the individual can lead to the well-being of the collective, wider organisation undergoing technological change and the systemic and ripple impact (O'Connor, 2013).
- It focuses on ongoing learning and dual learning through the co-journey and relationship. This is to increase sustainability and the practice and evidence of learning outcomes.
- Coaching that encourages leadership of change through connection, collaboration and focus on the human element. This is an approach that encourages reflection to empowering others and 'modelling the way' (Kouzes et al., 2006).
- Given the ongoing technological change, encouragement of personal leadership and decision-making and output that is considerate to moral, ethical and wider implications is needed.

- Lastly, this research hopes to invite awareness and increase the presence of the third generation approach and work of Reinhard Stelter in South Africa.

1.6 Delimitations of the study

The following factors define the parameters of the research:

i. This study was confined to coaches working in Gauteng. Given the occurrence of technological change as a global phenomenon, particularly now due to the Corona Virus Disease and global pandemic, it was expected that most organisations within the South African context would be experiencing elements of this. The context was therefore not specific to any one organisation. Nonetheless, participants needed to be within organisations currently experiencing or having recently experienced (within the last three years) some form of technological change. This is described as robotics, internet of things, artificial intelligence, elements of digitisation or big data. Thus, any experience where technology had resulted in a change of how work was processed or performed, this leading to further change in business productivity.

ii. The concept 'technological change', at times may be quite broad. In the context of this study, it referred to characteristics described in point 'i' above. Furthermore, this study does not focus on the technological change itself but rather how this technological change required a response, that is collective and conscious. See definitions below. Thus, the study was not inclusive of all aspects, theoretical or technological contained within, or defining the phenomenon of technological change. Furthermore, although change may be associated with psychological concepts such as fear, anxiety or resistance, this was not a direct focus of this study.

iii. The definition of a coach and 'coaching' as a profession is at times, open to translation. Coaching is not a regulated profession, and thus the guidelines delineating the boundaries of what coaching is, and who can practice coaching is not always transparent (Cox et al., 2014). For the purposes of this study, the practice of coaching was considered in terms

of the definition provided by Bozer and Jones (2018) and thus, as a useful learning and development approach that places the learner at the centre of the learning experience. A coach and those who participated in this study, were viewed as those who equip and assist others in this learning process. Stelter (2019, p.11) views coaching as 'participation in the dialogue partner's development and learning process'.

iv. Although focus to Reinhard Stelter's third generation coaching (2014) was preferred, the broader framework and application of narrative coaching (Drake, 2007) framed this research.

v. Narrative coaching has its origins in literary theory and analysis of texts, humanities and psychology (Drake, 2014). While the study did relate to psychological concepts and human behaviour, the perspective here, was solely from the view of adult learning. Thus, only the psychological attributes and not literary concepts, recognised within this narrative approach, were considered in terms of how they contribute to adult development.

vi. This research considered leadership from the perspective of personal leadership and 'leading of person'. In contrast to Western culture, leaders co-create stories in relation to others (Swart, 2013). The perspective of authoritarianism and any sense of 'power' is removed (Swart, 2013). Thus, although the context included relevance to Business Executives, the concept of leadership was broadly used.

vii. Although there was reference to concepts of culture and diversity, this study did not gather data in this regard. Thus, there was no specific focus on ethnic group, age, race or gender.

viii. Lastly, the study aimed to provide input on how narrative coaching may offer learning to assist in decisions and outputs of a 'sustainable' nature. The study was not, however, measuring 'sustainability' in any means.

1.7 Assumptions

In wanting to focus on Reinhard Stelter's third generation coaching approach, it was assumed that narrative coaches, or coaches who include narrative practices in their own approach and those participating in the study, and possibly not

directly familiar with Stelter's approach, would nonetheless, identify with the narrative constructs of the coaching model as conceptualised and developed by David Drake (2007, 2011, 2012, 2015, 2017, 2018). Reinhard Stelter introduces some variance in focus, such as his consideration to coaching as a 'way of life' and an 'art in lingering' (2019). Further to the perspective of social construction, Stelter (2014) includes a phenomenological philosophy and perspective drawing on existential elements and ontological 'beingness':

- It was assumed that the coaches participating would identify with personal leadership and how it may contribute to the leaders and business executives coached.
- It was assumed that a focus on values, self-insight and less tangible criteria might assist South African business executives' response to technological change.

Schwab et al. (2018) describe technological change as challenging and complex. The uncertainty created due to the rapid and disruptive technological advancements is highlighted. Despite culture and ethnographic elements, it is assumed that South African executives would concur with this European stance and thus perceive technological change as complex and as synonymous with VUCA (Bennet et al., 2014).

It is assumed third generation coaching holds value and opportunity within the South African executive coaching context in offering an alternative narrative coaching approach. Stelter's approach appears to offer a narrative coaching model sensitive to diversity and cultural differences (2014). The South African Narrative practitioner, Chene Swart (2013), suggests that narrative practices allow us to see fellow South Africans through a new and fresh 'lens'. This, apt to the South African context, allows for 'more than one answer' and broadens horizons and perspectives.

1.8 Definition of Terms

Collective: In the context of this study, the 'collective' is considered in terms of the narrative focus on social identity and being shaped by the social world. Stelter

(2019) discusses relational responsibility, co-creation, shared context. The concept contains the human ethical responsibility and consideration of moral consciousness. Furthermore, narrative practices include multiple stories co-constructed with other human beings and include ancestors and history (Swart, 2013). It includes the concept of community and collective wisdom (Swart, 2013). This embraces the need to consider all fellow humans' wider implications and consequences (Schwab et al., 2018).

Consciousness: The word conscious or consciousness concerns the intra-psychological, socially created reality, of being aware and responsive to one's environment, not just as human beings but also in the wider context of relationship with earth, animals and things (Swart, 2013). Reality is a human construct consisting of actions, experiences, and perception (Stelter, 2019). Consciousness and way of being in the world, is assumed to expand through social interaction, dialogue and relationships (Stelter, 2019), being intentional of ethical responsibility and wary of use of language and what is being created (Swart, 2013).

Contingency: A term describing the state that finding clear-cut and unambiguous solutions is impossible (Stelter, 2014). Leadership is about dealing with this state and the knowledge that clarity, certainty and security are essentially unattainable (Stelter, 2014).

"Dual-learning": Stelter (2014) suggests that learning within the executive coaching scenario includes not only the dynamic, dialogic, reflective learning of the coachee, but the coach as well. Thus, there is 'fruitful reward' in the learning for both parties (Stelter, 2019). Coaching is a co-creative process allowing opportunity for new understanding and knowledge (Stelter, 2014). Every conversation carries with it the possibility of transformation. Furthermore, the re-writing and re-authoring of alternative stories can never be a solo experience (Swart, 2013).

Identity: From the point of view of Stelter (2014), identity should be understood as a relational process. The term *'self-bildung'* (Stelter, 2014, p.51) translated as self-building is used to refer to this continuous, evolving process of self-

development. Furthermore, as social 'beings', identity develops in the contexts of social engagements with others and in the dynamics of the relationship (Stelter, 2019). The search for identity is one of the key challenges of our time (Stelter, 2019). Contrary to Western Society, the concept of 'self' is not a commodity to be owned or used (Swart, 2013). Coaching should allow transformative dialogues and the grounding of identity (Stelter, 2019).

"Meaning-making": Stelter (2007) uses the term to refer to the opportunity within coaching. It is the concept of gaining understanding of events, feelings, cognitions and humanness, facilitated through the coaching dialogue. According to Stelter (2014), "meaning-making" is how one learns to embrace the hyper-complexity (Stelter, 2014). Meaning making includes therefore, a holistic view of feeling, thinking, behaviour, entwined with experience and constructions of past, present and future (Stelter, 2014).

Personal leadership: Literally translated within this study as 'the leading or directing of self'; knowing personally what one is passionate about and what one might stand for (Stelter, 2013); an invitation to choose the best of identity and becoming (Swart, 2013).

"Protreptics": Stelter (2014, p.54) describes this ancient Greek philosophy as a form of coaching. It is a model that encourages looking at values. As social beings, values include collective wisdom related to ethical nature and morality (Stelter, 2014). Values from this perspective are timeless and universal and embedded in social customs and events (Stelter, 2014). Thus, Protreptics is the examination of ontological roots and humanness.

Response: Within the context of this study, 'response' is used to refer to the intra-psychological, human and learning-orientated response (thus inclusive of mind, body, soul). According to the Concise Oxford Dictionary (1997), response refers to a feeling, movement or change, caused by a stimulus or influence. In the context of this study, this is the stimulus or influence, the ongoing

technological change of the external world. The ‘movement’ impacts the internal world, humanness and identity (Schwab et al., 2018).

Sustainability: A term used to describe a state of ‘constancy’ and outcome that is long-term and allows continuity, as languaging-beings, the possibility of this awareness of constant change (Swart, 2013). Thus, coaching practice and the learning outcome requires development that will allow ongoing and self-directed learning (Grant, 2017; Stelter, 2014).

Technological Change: Schwab (2017) uses the term fourth industrial revolution (4IR) to describe the disruptive technologies and trends impacting and changing the way human beings currently live and work. Technological change is a term that has become generalised and associated with technological advancements in fields such as robotics, artificial intelligence, nanotechnology, quantum computing, biotechnology, the Internet of Things, the Industrial Internet of Things (IIoT), decentralised consensus, fifth-generation wireless technologies (5G), additive manufacturing/3D printing and fully autonomous vehicles (Schwab, 2017). In this study, any contextual change brought about due to new technology included online technology such as MS Teams and Zoom, popularised as a result of the impact of the COVID-19 global pandemic.

Third generation coaching: In the context of this study, the term refers to a modern form of narrative coaching, taking on a less goal-oriented approach (Stelter, 2014). It allows integration of the experiential and subjective-existential with the relational and discursive (Stelter, 2014). Through a co-created conversational learning process and storytelling, understanding values and meaning-making is encouraged (Stelter, 2013). Coaching is viewed as a way to lead sustainable and transformative dialogues (Stelter, 2019). Society’s ‘hypercomplexity’ requires a new form of coaching—attention to what is most essential in life (Stelter, 2016). Third generation coaching should be seen as an

umbrella term for all forms of value and meaning-oriented approaches (Stelter, 2016).

Volatile-Uncertain-Complex-Ambiguous (VUCA): Bennett and Lemoine (2014) use the term and acronym to characterise the modern and dynamic world of work and constant change as a result of the increasing complexity and chaos.

1.9 Structure of the report

Chapter 1: describes the background of the study, the research questions and significance of the study as well as delimitations of the study.

Chapter 2: the literature review examines briefly technological change, the World Economic Forum's perspective of what might be required to respond to ongoing technological change; third generation and narrative coaching in terms of the learning encouraged within these models are examined in relation to the response required.

Chapter 3: provides an overview of data collection and analysis, the ethical considerations informing the study and the various methods of ensuring rigour in qualitative research.

Chapter 4: provides a presentation on the themes that have emerged from the data. This presentation shows direct quotations taken from the interviews.

Chapter 5: discusses the findings. The context of technological change is examined in terms of how learning through a third generation approach might encourage holistic thinking, the opportunity for dual-learning and consideration to learning as evolving. The findings related to coaching as fit-for-purpose, where technological change is concerned is also discussed.

Chapter 6: provides final conclusions on findings, recommendations and suggestions for further research.

CHAPTER 2. LITERATURE REVIEW

2.1 Introduction

Exploring Reinhard Stelter's (2014) third generation coaching approach, this literature review considered its relevance and application when responding to ongoing technological changes in South Africa. The consideration of dual learning that is learning for both coachee and coach, through relationship, reflection and dialogue, inclusive of both social constructivist and phenomenological viewpoints of identity formation, self and social is examined. The value focus and 'meaning-making' within stories contributes to personal leadership, and a focus on ethics and needed governance. This is required to encourage sustainability in response to technological change (Schwab et al., 2018). Third generation coaching's 'fit-for-purpose' and the requirements for this, given the constant change and VUCA of the modern world, is considered. This, as the essence of third generation coaching, appears to be on encouraging consciousness of self, simultaneous to the focus on the collective.

2.2 Definition of topic and background discussion

Schwab (2017) introduced the term fourth industrial revolution (4IR) to describe the disruptive technologies and trends impacting and changing the way human beings currently live and work. Due to technological change and this new revolution, the rules of change and transformation are constantly being rewritten (Balkaran, 2017). In some way, the technological change brought about as a result of the Covid-19 pandemic is testament to this. South Africa needs leaders who understand and can keep abreast of technological changes to capitalise on this (Balkaran, 2017). In addition, leadership promotes the employee's capacity for reflection and learning (Stelter, 2013).

The scope and pace of technological change seem synonymous with the Volatile-Uncertain-Complex-Ambiguous (VUCA), described by Bennett and Lemoine (2014). This literature review concerns the impact of these emerging technologies on humanness and identity (Schwab et al., 2018). It was suggested that to

manage the disruptive transformation of the external world, a systemic and internal focus on knowledge, mind and heart, and collective wisdom should be encouraged (Ison, 2017; Schwab et al., 2018). Furthermore, the outcome of focus should be geared towards enabling sustainability.

Narrative coaching is often described as an integrative approach that combines elements of mind, experience and meaning through the stories people tell (Drake, 2018). Through collaborative practice and dialogue, the experiences and subjective-existential meanings of events and challenges can be deconstructed and reconstructed through stories (Stelter, 2007). Third generation coaching (Stelter, 2014) focuses on values, identity and 'meaning-making'. Stelter (2014) further proposes a process of what has been termed in this research as 'dual-learning' and a collaborative response to 'contingency' (Stelter, 2014). The WEF Schools of the Future Framework (2020) and John Kao's leadership Framework (2020) support the need for collaboration, partnership and social and emotional intelligence.

As a holistic method of learning and developing, there is, instead, measurement of outcome through practice (Stelter, 2019). Through dialogue and reflection, the learning process considers the psychological concepts of humanness, identity and essence. By interlinking constructs of past, present and future, this learning and re-authoring is enriched. The outcomes, less tangible, contribute to the development of personal leadership, alternative narratives and transformation. Also, as a strengths-based approach, a proactive response focusing on opportunity, is encouraged (Stelter, 2014). This conscious approach, collective due to its social and community focus, further draws consideration to coaching and learning as a life-long process, as suggested in the World Economic Forum Schools of the Future Framework (2020). This offers perhaps the 'sustainability' in response needed to manage ongoing technological change within South Africa.

2.3 Theoretical Framework

The theoretical framework underpinning this study is Reinhard Stelter's (2014) third generation narrative coaching. Stelter's work draws on David Drake's (2007) early conceptualisations of narrative coaching (Stelter & Law, 2010). Most narrative work builds on David Epston and Michael White (Swart, 2013). White (2007) was a family therapist who sought to change therapy's focus from one looking at pathology to an approach more positive and generative (Thayser, 2014). It is important to mention this here as Stelter's third generation coaching echoes this focus on learning outcomes that are positive, forward-looking, sustainable. Similarly, one of the principles of narrative coaching is to focus on 'building' and 'creating' experiences rather than attempting to find explanations (Drake, 2018).

Following the work of Drake (2007, 2011, 2012, 2015, 2017, 2018) Stelter (2007, 2009, 2013, 2014, 2016, 2019) draws on narrative concepts of landscape of action and landscapes of identity. Concepts of 'with-ness thinking', 'witnessing', 'relational -attunement', intentionality, agency and externalising of conversations. The process of 'deconstructing' conversations and thus the assumption that multiple realities and interpretations exist (Stelter, 2014).

The narrative aspect of Stelter's model and work forms an important element within this research study. As indicated in chapter 1, both a limitation within this study, as well as a premise of this study is the likelihood that Reinhard Stelter's third generation coaching is not well known within the South African context. However, as noted earlier, David Drake's narrative concepts and work is widely known. As founder of the narrative coaching process in 2003, Drake has formalised his work and offers a training module and practice where participants can become accredited and acknowledged 'narrative coaching practitioners'. Drake (2018) acknowledges the work of Reinhard Stelter and his contribution to narrative coaching. Considering that Stelter's approach (2014) is based on narrative coaching concepts it is important to briefly mention a few of these on which this study gave focus.

Narrative coaching makes use of the practice of using ‘story’ to structure experiences, events and actions in space, memories and vision to ‘shift’ thinking (Drake, 2018). Coaching is often considered as a practice designed to ‘change’ our way of thinking and being in the world and the process of finding alternative ‘narratives or stories (Stelter, 2016).

Essentially, Drake (2018) developed six principles to guide narrative coaching. The first, is trusting in the present moment of the coaching session; secondly, both coach and coachee need to be fully present in the moment. Thirdly, there is no judgement and the coachee’s own story needs to unfold; As a fourth principle, Drake advises that the silence be embraced, in how it might contribute to the story and process of meaning-making; The fifth principle, which Stelter (2014) describes as co-creation is to focus on building and creating experiences. It is thus not about trying to explain or rationalise a situation or story. Drake (2018), like Stelter (2014), works directly with the elements of narrative. That is; the identities of those involved, the events, the objectives, the obstacles in the story and causal links between elements. The last principle Drake (2018) advises is that the coach, acting as guide, remain on the outskirts of the enfolding story. This allows the coachee to take ownership and direct the story outcome.

These principles of narrative are evident in Stelter’s approach (2014). However, he describes and breaks down some of the concepts somewhat differently and includes a philosophical richness in drawing on the work of philosophers, such as: Niklas Luhmann, Kenneth Gergen, Anthony Giddens and Ulrich Beck (Stelter, 2013). Furthermore, Stelter is perhaps more explicit in grouping specific concepts such as his linking of values, identity and meaning-making. Although Drake’s narrative approach includes focus on these intangible components, it is Stelter’s (2013) more explicit grouping of these concepts that was attractive in terms of the premise of this study.

The aim of this research was not to compare the approaches of Reinhard Stelter (2013) and David Drake (2018). The grounding elements of narrative coaching described above provide opportunity in this study to utilise the two approaches simultaneously. Thus, to support this study in terms of the role of third generation

coaching as it relates to ongoing technological change, it was necessary to give focus to the narrative aspects that both Drake and Stelter have in common.

Stelter's (2013) model of coaching and learning draws on bringing to the fore intangible qualities, such as values, 'meaning-making', and identity, such that it is placed within reach. These qualities contributing to both the prerequisites, as well as the outcome of learning. Learning is accomplished through storytelling, deconstruction or 'un-packing' of stories and re-creating them (Drake, 2007). Although a narrative framework draws on the analysis of texts (Drake, 2014), the focus from a coaching perspective is on the meaning hidden within the dialogue, within the stories coachee's tell.

Coaching is a tool within the arena of organisational learning and development (Bachkirova et al., 2014). The term 'learning' has been used broadly within this study to refer to the process, outcomes and activity within coaching (outlined below in table 2-1). The term learning is also difficult to define (De Houwer et al., 2013). Coaching, as a process, skill or activity can improve learning. This is perhaps evident in the industries growth and rapid expansion (Schutte, 2019; Ungerer et al.; 2019). Focusing on learning within the organisational context, this research includes concepts associated with adult learning theory (Merriam, 2008). This includes Knowles' (1978) concept of the adult as a self-directed learner (Cox et al., 2014). Furthermore, given the origins of coaching, its cross-disciplinary connection to psychology and the study of human behaviour is referred to (Cox et al., 2014). Adopting a strengths-based and positive psychology approach, the learning within third generation coaching is focused on what 'can' be achieved and the outcome of learning, based on the quality of 'practice' and the 'art of lingering' (Stelter, 2019).

Stelter's (2019) model of coaching encourages a view of learning, or the outcome of the coaching conversation, as ongoing in process. There is no destination; rather, what is achieved is an increased 'consciousness' of self and others. This is intricately connected to values (Beck & Cowan, 1996). Stelter's coaching model focuses on equipping the learner/ coachee with life-long skills. Drawing on Mezirow's Transformative learning theory (1997), the outcomes are aligned to sustainable change outcomes that move the learning and individual forward. This

change is connected to a deeper understanding of identity through examining values and what might bring the learner/ executive/ coachee meaning (Stelter, 2014). The learning and transformation takes time, it evolves and becomes embedded through practice (Terblanche, 2020)

Learning within this model is facilitated through a process of collaborative dialogue (Stelter, 2014). Stelter (2014) describes the process of shared 'meaning-making', collective identity and 'learning in the community'. This term is borrowed from 'situated learning theory' by Lave and Wenger (1991). Thus, coaching from this perspective is about 'collective learning' and learning together within the interaction and dialogue. There is an emphasis placed on the learning relationship. This allows room for the creative and co-creative process within narrative coaching (Vogel, 2012). The learning relationship allows reflection for both coach and coachee (Stelter, 2014). This is a reflection on the examining of concrete experiences, the reconceptualisation of these to allow new experimentation. Thus, drawing on Kolb's experiential learning cycle (1984).

Stelter's model further incorporates concepts related to phenomenology and the inner, subjective world of personal meaning, experience and perception, and identity and social construction of meaning and identity (Thayser, 2014). This aspect distinguishes third generation coaching from other forms of narrative coaching, such as Drake's model (2008).

Lastly, Stelter (2014) encourages a focus on connecting 'intrinsic' qualities with 'extrinsic' outcomes. Focusing on values, there is a deep, internal and more conscious learning level enabling concern for the collective and others. Third generation coaching encourages a focus on concepts relating to understanding morality and collective identity (Stelter, 2014).

Given the topic of this research and focus on the learning as a natural and broad outcome of coaching, it was thought interesting to compare a generic learning framework (outlined below in table 2-1) to the learning within the third generation and narrative coaching, to both the WEF suggested learning framework, 'Schools of the Future' (2020) and WEF proponent, John Kao's (2020) suggested leadership framework. In his white paper article, Kao (2020) outlines leadership

concepts or intelligences likely to be required to manage and lead through ongoing, consistent change. This research presents Stelter's third generation model (2014) as a 'new intelligence', as it were. This, given its focus on looking at key elements within each learner/ coachee/ executive. These can equip them to navigate their way through any context of change, technological or other. Furthermore, the approach offers the finding of solutions to challenges drawing on creative and generative capabilities within the identity of the individual, capitalising on the relationship with the coach as 'fellow-human companion' (Stelter, 2019). There is an opportunity to reflect through dialogue as 'art' (Stelter, 2019). This encourages transformation and amplifies opportunities with a deep focus on morality, ethics, and, most importantly, the leadership of person (Stelter, 2014).

2.4 Coaching generations and history, first, second and third

Given the focus of this study on a third generation coaching approach it is useful to position this in relation to earlier coaching models and the history of coaching as a learning and development practice. There are many coaching related articles that offer a view on the historical perspective of executive coaching (Palmer et al.; 2018, Stelter, 2007; Cunningham, 2014). As Brock (2008) describes, coaching is an emerging, evolving, dynamic and complex field. Coaching originated through examining its effectiveness in the field of sports (Linley & Harrington, 2008). The concept of learning, facilitated through mentoring, guidance, the sharing of knowledge and expertise to enhance performance was then transferred to the business arena in the 1980's.

What is important to note in the context of this study, is that the shifts in coaching practice and developments, were impacted by external, environmental factors. For example, coaching was perhaps widely influenced by the Human Potential Movement in the 1960's and 1970's (Grant, 2007; Stelter, 2013). This evolving and expanding resulting in the need for more sophisticated approaches to manage changing complexity and uncertainty (Grant, 2017).

In its first generation of practice, coaching was focused primarily on performance and the improvement of behaviour related to competence and excellence in the work environment (Cunningham, 2014). The premise within the first generation model, is that one can set a goal in terms the desired behaviour or performance. The GROW model a popular model designed to support first generation learning. The coach assumes the role of guide and expert on behaviour. The nature of coaching problems in first generation models, concrete given their focus on improving behaviour. Thus, learning outcomes, generally tangible and open to measurement (Stelter, 2007).

Second-generation coaching gained popularity in the 2000's (Grant, 2017). This approach was focused on equipping the coachee with skills to find solutions to challenges (Stelter, 2013). Slightly more complex than working towards a specific, behavioural goal, coachee's develop skills they can apply to multiple scenarios. The intention of the coaching is wider, the outcome broader (Stelter, 2014). However, the solutions are based on causal-linear reasoning models which are less suited to hyper-complexity where uncertainty is regarded as the only constant (Stelter, 2014). Earlier approaches of first and second-generation coaching are often described as mechanistic (Grant, 2017).

What distinguishes third generation coaching from earlier models, is perhaps the model's provision of an integrated, dynamic model of learning that encourages a focus on multiple elements or dimensions, such as mind-body-soul as well as past-present-future. Furthermore, it is important to note that it is not prescriptive and linearly defined. It is the complexity within Stelter's third generation learning frame and model that appears to match the constancy of change and complexity of today's business and working world and the ongoing technological change. Stelter (2014) refers to this as hyper-complexity.

Recognising the opportunity and need for a new 'wave' of coaching, Stelter (2014) suggests the application of a third generation coaching model. To accommodate and allow response to the ongoing hyper-complexity, Stelter (2014) provides a coaching perspective that focuses on dialogue and collaboration and human elements. This approach encourages a focus on sustainable elements such as values, meaning-making and identity. Stelter's third

generation approach does not deny or exclude the value of earlier models. Instead, it offers an alternative approach. When the coaching problem at hand cannot be solved through focus on a goal or the finding of solutions alone or at all, this new approach allows one to draw on aspects of self that remain stable, provide some structure, some guideline to simplify the complexity.

Moving away from the mechanistic, linear focus on tangible, measurable outcomes, third generation encourages focus on relationship and human elements such as ‘fellow companion-ship’ (2016). Human connection, the need to relate, to belong, to be centred, to contain fear of the unknown (Schein, 2010).

Coaching is an activity of learning (2014). The practice of coaching falling within the field of learning and development and the domain of psychology. GSAEC (2018) defines executive coaching as a development process. One that builds a leader’s capabilities to achieve professional and organisational goals. Complexity and uncertainty within change requires a coaching approach that creates structure and contains anxiety (Cavanagh & Lane, 2012). Thus, coaching and the learning it offers, needs to evolve in its own complexity and ability to manage the external complexity and change. The WEF Schools of the Future Framework (2020) highlights the need for learning to be collaborative and problem-based; inclusive of negotiation and interpersonal awareness to allow the development of skill to foster innovation, creativity and a generative approach. John Kao’s (2020) leadership framework likewise proposes several intelligences required to navigate through future complexity (Table 2-1: Learning framework comparison).

Covid-19 and the arising technological change a prime example of how connection with fellow human-beings can impact on sense of contentment. First and second-generation place the coach in the role of expert. In third generation coaching, the coach’s own humanness is recognised. The coach as learner and the coaching conversation as opportunity for both to learn (Stelter, 2014). This, one of the key differences to earlier generations of coaching. As the external context within which coaching is applied evolves, as it is doing within the context of the Fourth Industrial Revolution and ongoing technological change, so too the processes, the coachee, the coach, the coaching relationship and various elements need to evolve (Table 2-1: Learning framework comparison).

One of the key movements and tenants within this evolution of coaching is that from first generation through to second, there is a recommended movement away from the requirement of evidence and learning outcome that is tangible and measurable. Instead, as Grant et al. (2019) suggest, the learning outcome and value of the learning in this approach is within the coach's embodiment of an evidence-based approach. That is, the coach lives and leads with example, in terms of the learning outcomes. This learning approach encourages accountability through the coach's own leadership of person. This includes a deep understanding of 'self' and identity, one's value's and what gives meaning devoid of ego-selfishness. Third generation coaching is the moving from ego-centricity towards social-centricity (Stelter, 2013).

2.5 The role of learning within third generation coaching and responding to technological change

Within executive coaching, learning and development are generally focused on the leader and this is explored in adult learning theories. Adult learning can be complex to measure (Merriam, 2008). This complexity is compounded when one considers leadership's context and its focus on the 'unknown', the future and constant change (Cox et al., 2014). Swart (2013) suggests that narrative practices 're-humanise' the world.

Learning that encourages sustainability in outcomes, given the rapid pace of technological and digital change, is required (Schwab et al., 2018). Balkaran (2017) suggests that leaders need to address moral and ethical issues raised by technological advances urgently. To respond to technological change, a focus on values and consideration of collective wisdom, that is, people's minds, hearts and souls, is needed (Oosthuizen, 2016). Leaders must fully understand the change on all levels to avoid failure (Halkias et al., 2017). Thus, it appears clear that a holistic, wider learning focus is required here.

2.5.1 Encouraging conscious and collective response to technological change – viewing coaching as a holistic learning activity

Oosthuizen (2016) suggests the need for higher levels of emotional intelligence. This is to promote agility, resilience and persistence in response to technological change. Nurturing the application of a holistic response to technological change, Schwab et al. (2018) advocate a focus on emotion, cognition, the physical and context, fittingly referring to this as 'collective intelligence'. John Kao (2020) advocates six intelligences, these include moral, social and emotional intelligence amongst others. There is a need for learning response in terms of such intelligence and higher-order thinking to match technological change complexity. Coaching, focusing on learning and developing higher-order thinking skills, particularly reflection, is important (Jarvis & Baloyi, 2020). This is to cultivate a focus on the mind-body-soul connection. The learning context is further complicated through a need to consider the outcomes for two clients: coachee/ executive and the organisation (Khan, 2018).

The concept of contingency and the idea that there is always more than one answer appears to be the only constant within technological change (Stelter, 2014). Learning is integral in response to technological change in the coaching field. To comprehensively respond to technological change and VUCA (Bennett & Lemoine, 2014), learning needs to draw on and allow response to this constant. Like Schwab et al. (2018), Stelter (2019) proposes that response and learning outcomes generate sustainability. Through third generation coaching, sustainability in response can be found by focusing on core skills grounded in ontological essence and 'whole-ness' (Stelter & Law, 2010). Virginia Satir (2009) recognised the importance of finding contentment and 'grounding' in one's sense of 'being'.

Learning within third generation coaching is about providing coachee and coach with the opportunity, through the narrative-collaborative dialogue, to identify these core skills.

Following the narrative concepts of Drake (2007), Stelter, too, views learning as holistic. ‘Holistic’ for Stelter (2014) is in considering the concept of the ‘whole’ body, thus, the interrelatedness of cognition, emotion, and spiritual. Critically considering all elements when deconstructing and reconstructing experiences is essential to finding meaning in the experience (Stelter, 2014). The concept, ‘holistic’ is also considered from a time perspective, and thus there is consideration to stories of the past, present and envisioned future (Stelter, 2014). Consideration to ‘whole’ is further interpreted to connect an understanding of ontological essence and identity of ‘self’ to the collective identity (Stelter, 2014). In some manner, the concept of ‘I am’… because ‘I am part of’…’ exists. Both Drake and Stelter’s approaches seem to be concerned with finding answers to identity and what has formed and is forming identities (Thayser, 2014). The underlying elements of an individual (Hinkle, 2019). The work of Sigmund Freud often referred to in reference to unconscious, under-surface elements (Green, 2019). This need for self-awareness, as it relates to these elements needed within the organisational context (Hackston, 2019). Nair (2019) suggests it is critical for effective leadership.

By understanding how meaning is constructed and deconstructed, learners understand themselves, their own identity and essence (Stelter, 2014; Vogel, 2012). Learning is viewed as an opportunity, activating creativity and imagination (Vogel, 2012). Alternative futures become possible (Swart, 2013). The stories that coachee’s tell in coaching allow windows into their own identities, authorship patterns, and openings for new narratives about identity and beingness in the world (Drake, 2007). There is an opportunity to meet oneself in words expressed (Stelter, 2019). Swart (2013) suggests all there is to know and learn is already within. Participation and relationship with this inner world, connecting values and identity, is required in order for meaning and the new possibilities to be unlocked.

Stelter (2014) offers that there is always more than one meaning: a positive and strengths-based focus. The idea that there is more than one answer allows freedom and empowerment. This is inclusive of Kolb's experiential learning (1984) and thus, recognition of the coachee’s experience, observation and conceptualisation of these experiences and how this informs action (Stelter,

2019). Furthermore, the possibility herein that each learning experience when repeating Kolb's learning cycle, holds possibility. It changes and evolves. Sieler (2003) describes how accessing previously unavailable perceptions and behaviour lead to emotional shifts within a coachee and thus their way of being in the world.

Mezirow's (1997) transformative learning is a focus within third generation coaching (Stelter, 2019). Mezirow's concern with 'habits of mind' and 'frames of reference' is significant when considering learning as a holistic process. This is because it combines the experience of a phenomenon with the social construction of meaning (Stelter, 2014). Humans are languaging beings (Swart, 2013). Thus, learning cannot be separated from culture, social connectedness, or relationships with others. The personal embodied, 'moment-by-moment experience of the individual is important (Thayser, 2014). These perspectives are central to transformative learning. Change in the meaning perspective results in a change in perception (Terblanche, 2020). Meaning is changed through interaction and relationship with perception and behaviour (Sieler, 2003).

Through learning to reflect on experiences accomplished, this guided through collaborative dialogue, development and learning of a skill, the skill of reflection can enable this process of deconstruction and reconstruction. Reflecting on one's learning is invaluable (Hardy, 2020). Capitalising on the holistic, that is, mind, body, soul, past, present and future, learning is simultaneously simplified and enriched by the complexity, exoticising the domestic (Swart, 2013).

Thus, a third generation perspective may encourage awareness of the stories shaping perceptions. The self is core to learning (Satir, 2009). Hardy (2020) suggests that learning about 'self' is the most important life challenge. However, as Stelter (2014) infers the identity of self cannot be considered without consideration to collective identity and our humanness and essence. Thus, re-writing and re-authoring of alternative stories can never be a solo endeavour (Swart, 2013). It is the 'awareness' and ontological understanding that allows the nuanced understanding of a moment. It provides a deeper level of 'consciousness' to inform future response and 'meaning-making (Stelter, 2014;

Vogel, 2012). This is critical in responding to ongoing technological change at a level of understanding 'fit' to encourage sustainability.

2.5.2 Dual-Learning and response to Technological Change

As a result of technological change and VUCA, there seems to be an increasing hyper-complexity and globality (Stelter, 2014). With technology, the boundaries and nature of relationships transcend traditional views of a connection with things and others (Schwab et al., 2018). For response within the context of technological change to be sustainable, there needs to be a concerted focus on relationships (Schwab et al., 2018), the relationship with others and self, with nature, things, and the world (Swart, 2013). As Swart (2013, p.16) writes: "what's in a word? A world!"

In the narrative and 'collective' frame, self-identity cannot be viewed in isolation of social identity (Stelter, 2014). There is a focus on 'sameness', and 'interconnectedness' of self with others encouraged through relational and systemic elements. When considering globality and increasing diversity due to rapid technological advancement, it is encouraging to note a focus on stable and consistent elements that unite and connect 'all' and foster response, that is perhaps even more important, to avoid losing focus on what matters (Schwab et al., 2018). What is spoken defines and becomes identity (Swart, 2013). There is an ethical and moral responsibility to the relationship with self and relationships with others, to be 'conscious' of language (Swart, 2013).

Coaching is generally associated with practices involving relationship and communication or dialogue (Cox et al., 2014). It is the coaching dialogue that provides a learning opportunity (Stelter, 2019). The concept of reflection related to learning, while seldom included in definitions of coaching, is widely considered an essential critical practice and outcome within coaching (Cox et al., 2014). Stacey (2012) suggests that reflexive exploration encourages the development of practical judgement. That is, the process encourages a more conscious and self-congruent approach. This, as new stories and a new sense of self, is encouraged through conversations with others (Drake, 2017). Even within the relationship of 'self', there is a constant conversation with 'stories' (Swart, 2013).

Stelter's third generation approach encourages that coaching be viewed as a co-creative process of dialogue and collaboration between both coach and coachee. Reflection is the ultimate goal and not just part of the process (Stelter, 2009). Similarly, the coach should engage in informed, purposeful reflection (Grant et al., 2019). This is to enhance own learning, both as a coach and as an individual.

Narrative coaching emphasises the externalising of conversation and re-authoring (Drake, 2017). Through 'with-ness' thinking, a change of perspective is encouraged (Stelter, 2014). Stelter (2013) draws on Vygotsky's (1962) concept of scaffolding. Thus, learning evolves within the relationship through guided encouragement of the coach as a mentor and 'witness' (Stelter, 2019). Questions become 'scaffolds' telling a new story (Swart, 2013). Synthesis of diverse perspectives, political and socio-cultural is enabled (Vogel, 2012).

The recognition of the coach as equal and as equally 'engaged' in the process of learning is encouraged in Stelter's model (2016). In the context of this research, it is referred to as 'dual-learning'. The coaching relationship provides comfort in 'same-ness' and the opportunity to see the problem as external to individual identity. Furthermore, as a mentor, the coach is encouraged as 'fellow-human companion' (Stelter, 2016a). The story-teller and listener, each brings richness to the conversation (Swart, 2013). Swart (2013) describes the exchange as moments. These are always in motion and facilitate transformation. The descriptions are 'thickened' as 'taken-for-granted beliefs' are unpacked.

While the coachee remains the most important member in the 'dual' relationship, the coaching conversation enables new possibilities of action, focusing on experiences and constructed meaning for both. Learning is said to evolve at the moment, and the 'art of dialogue' and 'lingering' lead to transformation (Stelter, 2019). When both coach and coachee are equals, coachee's can feel free to talk about what is worrying them (Stelter, 2014). There is a feeling of equality and 'sameness' and a deep yearning to mentor and guide each other, given a deep unconscious collective social identity and connection (Stelter, 2014). This is embedded within 'humanness', ethical and moral identity.

It is hoped that through dialogue, sharing of values, and a human-centred renaissance, sustainable decision-making can be encouraged (Schwab et al., 2018). Echoing Stelter's (2014) ideas, Schwab et al. (2018) suggest learning from others, through emphasising collaboration and ethical consideration of the collective. Past revolutions, the second and third industrial revolutions, most especially, seem to have resulted in a move away from core-essence and human understanding. This has resulted in distrust, anxiety and resistance to change and perhaps the result of dissipating relationships. Third generation coaching aims to draw attention to what is most essential in life (Stelter, 2016b). That is, core values, identity and meaning (Stelter, 2014).

Through evolving dialogue, 'multiversality', the idea of allowing the understanding of different worldviews and perspectives is encouraged (Stelter, 2019). As there is always more than one answer, there is an opportunity through the coaching conversation and process of dual reflection to better appreciate differences, diversity and the hypercomplex (Stelter, 2009). Furthermore, more than one answer allows opportunity to re-think, re-flect, re-consider. Contained within this is the further development and evolving of self and social identity (Stelter, 2014). This encourages consciousness (see earlier definition) and includes the concept of moral responsibility. Thus, through collaborative dialogue, there can be ethical validation of decisions to ensure meaning for all and the 'collective' (Stelter, 2014).

2.5.3 Learning as an evolving process to guide response to ongoing technological change

The response to technological change may require a continuous search for meaning and purpose (Oosthuizen, 2018; Schwab et al., 2018). This is because the concept 'self' cannot be isolated from actions, experiences, and perceptions continually changing. These actions, experiences and perceptions naturally include the social construction of meaning through dialogue and relationship, both with self and others (Stelter, 2019). Swart (2013) also refers to the relationships with moments, memories and things.

Consideration of the collective past and history, focusing on morals and values, to learn or relearn concepts that can assist leaders in response, are thus invited (Schwab et al., 2018). There is a need for greater responsibility, accountability and new intelligence and ways of applying ourselves. Furthermore, technological change impacts the systems, and there is a need to be aware of the 'ripple-effect' of response. There is a need for a 'connection of dots' (Schwab et al., 2018). An inter-connectedness of how the web of narratives can 'shift' a conversation through the way words are languaged (Swart, 2013).

The idea of the human as 'being', as 'leader', with both self and social and collective identity, gains focus in using "Protreptics" old leadership philosophy (Stelter, 2014, p.54). Contrasting the contingency and constancy of technological change is the "Protreptics" focus on consistent elements and fundamental values.

Protreptics is about understanding values underpinned by ontological essence (Stelter, 2019). Stelter (2014) suggests that knowing and understanding ourselves and what is most essential to 'humanness' enables 'consciousness' and 'awareness'. Moving from an ego-centric to a socio-centric model of self and identity can lead to new perspectives (Stelter, 2013). The ultimate goal is that of 'reflection' (Stelter, 2009). Furthermore, the deeper realisation of "multiversality" and concept, highlights that there is always more than one meaning (Stelter, 2009, p.210).

Narrative coaching sees growth as a 'spiral' (Drake, 2014). Similar to the theory of Spiral dynamics, a consciousness model that advises evolving with becoming more conscious and aware of world views and values, drives these natural motivations to how we behave (Beck & Cowan, 1996). Reflecting on values allows a broadening of insight, enabling the opportunity to grow given an understanding of life meaning and purpose (Morris, 2014). This deeper level of learning may result in more robust leadership and more effective business results (Morris, 2014). The coaching axis (Khan, 2018) and possible systemic impact is important.

Within Protreptics' leadership philosophy lies the unconscious desire to mentor and guide others (Stelter, 2014). This is relevant to modern-day coaching and the

‘ripple-effect’, allowing participants to promote the capacity for reflection within others (O’Connor, 2013). Through reflective dialogue, confrontation with existential questions about identity might bring meaning to lives (Stelter, 2014). The need to consider what might bring meaning and value to the organisation is equally important (Khan, 2018).

Leading and fully understand ‘person’, there is freedom to lead, empower and guide. There is an opportunity for ‘modelling the way’ (Kouzes & Posner, 2006). Both executive and coach fulfil the role of ‘dialogue-partner’ and must facilitate and guide their own and others' response to change. The ‘leader’s role as coach’ is a critical skill for future leaders (Morgan, 2014).

Leaders need to shift focus from the ‘self’ to a universal sense of common purpose (Schwab, 2017). Through the coaching relationship, there can be an understanding that learning is an evolving process enriching the ‘person’. Through coaching, new goals emerge and are again transformed (Clutterbuck & Spence, 2017). Furthermore, the ‘self’ cannot be separated from the ‘collective’ (Stelter, 2014). As ‘languaging beings’, the meaning is generated together (Swart, 2013). In supporting values-based leadership, Stelter’s third generation coaching may allow proactive consideration of ethics, morality, and the wider, longer-term ramifications of decisions. This is needed to ensure a sustainable response to technological change (Schwab et al., 2018).

2.5.4 Proposition: Learning, using third generation coaching, enables a more conscious and collective response to technological change

2.6 Coaching as ‘fit-for-purpose’ to manage VUCA and technological change: measuring learning outcomes

The pace and scope of technological change may require learning to encourage proactive agility and adaptability (Schwab et al., 2018). Rapid change requires a creative, flexible and innovative response. Furthermore, a collaborative systems perspective that allows appreciation of collective values to ensure the ethical

response needed (Schwab et al., 2018). Therefore, coaching as a learning practice needs to fit such requirements to facilitate response to the complexity contained within technological change.

Traditional formalistic measurement systems have been debated (Lodwick, 2016). Organisations and those purchasing coaching services need evidence (Grant et al., 2019). Third generation coaching draws focus to outcomes that are less tangible, less concrete. That is, the learning focuses on values, self-insight and finding of meaning. Measuring these intangible qualities is, itself, a challenge. Furthermore, transformative learning and deeper learning levels require critical reflection and active experimentation (Terblanche, 2020).

Stelter's (2014) postmodern approach suggests a move away from the need to measure learning outcomes scientifically. Whatever the learning outcome, it needs to allow sustainability and ethical outcomes for all humanity (Schwab et al., 2018).

2.6.1 Fit-for-purpose coaching within technological change

As a behavioural science geared to facilitating change, the learning outcome is traditionally measured against specific criteria to validate achievement. This process is often described as formalistic or mechanistic, given the set criteria for measurement and little room to deviate (Lodwick, 2016). Outcomes and achievements are thus tangible, clear and objective.

As a learning practice, coaching should be 'fit-for-purpose' (Brockbank, 2008). That is, the coaching needs to be designed to meet the purpose of the encounter. Brockbank (2008) suggests that often what is 'espoused' (Argyris & Schon, 1974) in terms of the coaching outcome and what happens, in theory, is not the same. When considering the complexity and contingency characterising technological change, the possibility of this mismatch, between the espoused and actual outcome, is perhaps as a result of the constant change and contingency. Planning thus becomes more difficult. Contextualism, iteration and open system principles within learning and the measurement of this is perhaps more suited and fit to the learning here (Lodwick, 2016).

Narrative coaching receives critique due to its association with social constructivism (Raskin, Bridges, & Kahn, 2015). This is because social constructivism is part of the postmodernist movement, suggesting empirical or objective measurement is not always possible or needed. Social constructivism allows for multiple realities; these are constituted through meaning, derived from both self and social or external elements (Raskin et al., 2015). This poses difficulty in conducting measurement in an objective, empirical manner. Stelter's (2014) third generation coaching combines social construction with phenomenology. This further complicates measurement because phenomenology is based on the premise that reality is based on experience. Knowledge depends on context, time, and the learner's experiential world (Willig, 2013).

While Brockbank and McGill (2006) are concerned with the individual's own learning and measurement of this outcome, Stelter (2019) is more concerned with how this learning is put into practice and thus the global, ethical and collective implication. Perhaps, this learning outcome is considerate of a higher level of consciousness (Vogel, 2012). This is difficult to measure given the abstract nature of the learning outcomes.

Emphasis on ethics, values, relational attunement and responsiveness form the third generation coaching commitment (Stelter, 2014). It is focused on building self-insight and awareness through focus on language and words (Swart, 2013). Stelter (2014, p.51) uses the term "*self-building"* translated literally to mean 'building of self'. Through the relationship, the dialogue process and reflection in this, there is empowerment, new insights and perspectives (Drake, 2017). The coaching process allows contentment to know that there is no 'constant' or 'stable' perspective (Stelter, 2014). Instead, there is a focus on a process of constant learning, development and evolvement of self. Narrative practices give a lens to 're-humanising' the world, witnessing a multiplicity of stories and 're-authoring' possibilities and alternative futures (Swart, 2013).

This draws the question as to whether the learning encouraged in third generation coaching and required to manage contingency characterising technological change, can and should be measured. It has already been proposed that

response to technological change requires a focus on values and ethics to ensure sustainable outcomes (Schwab et al., 2018). The modernist tendency to focus on specific needs, tangible and concrete challenges, such as Return on Investment (ROI) although less possible, however, is needed (Grant et al., 2017).

Swart (2013) sees Western organisations as driven by scarcity and the view that there is never enough. It is this scarcity perspective perhaps that drives the requirement of measurement—advocating 'abundance' and allowing leaders to 'just be' (Swart, 2013). This is a possible means to eliminate the need for measurement.

Stelter (2013) suggests that measurement should be within the quality assurance of coaching. He proposes coaching as an 'art in dialogue' (2019). Learning to linger (2019, p.4) and reflect encourages the evolution of identity, self, and consciousness. This outcome is arguably more important as the focus is on developing life-long skills offering sustainability (Stelter, 2014). Responding to complexity should ensure a response that is alleviating of discomfort (Drake, 2012).

Using narratives allows one to pause and live into the rhythm of story-telling, which cannot be rushed (Swart, 2013). Learning that is transformative requires critical reflection and active experimentation, which can only be acquired over time (Terblanche, 2020).

The organisation as an equally important client must be considered (Khan, 2018). Coaching goals relating to the transition within the organisational context should be clear and recorded in collaboration with the organisation (Terblanche, 2020). Furthermore, given humans' ontological essence and nature, the collective and the global implications of decisions are further important (Stelter, 2014). This wider, more systemic and ripple-effect in outcome is perhaps more important than the objective measurement of a single coaching process.

Narrative concepts of witnessing and with-ness thinking (Stelter, 2014) may empower, allow new insights and generate a sense of contentment through 'same-ness'. Such outcome is encouraged through third generation coaching and appears to allow sustainability in decision-making—this sustainability in response

is required to manage technological change (Schwab et al., 2018). Thus, a coaching outcome that seems to intricately balance ‘same-ness’ with ‘other-focus’ given the relationship and collective element, embracing diversity, multiplicity, globality, and the hyper-complex, appears more ‘fit’ to the learning outcome needed when responding to technological change. This outcome is less suited to objective, modernist measurement criteria.

2.6.2 Third generation coaching and its ‘fit-for-purpose’ to the South African context

Little evidence of Stelter’s third generation coaching approach within the South African context could be found. Stelter did, however, contribute a chapter to a publication edited by South African authors Van Zyl and Stander (2016). Another South African and Executive Coach, Eileen Thayser (2014), describes the narrative coaching work of both Stelter and Drake in a chapter she contributed to the book ‘*Re-think’*. These authors also reflect on the opportunity within narrative coaching to encourage transformation in South African leadership challenges. Stelter’s (2014) focus on strengths and possibilities through narrative concepts of ‘with-ness’ thinking, ‘witnessing’, community building, and ‘collaborative practice’ seem decidedly ‘fit’ to a culturally rich and diverse context. Stelter writes (2013, p. 74) … “stories can shape the nation, society, organisation”.

Stelter’s (2014) model encourages absorbing hyper-complexity. Stelter (2009) uses the term “*multiversality*” to regard others' different worldviews and perspectives as an invitation to enrich one’s attitude towards life and work. Swart (2013) uses the narrative term multiplicity to describe the many possible stories. Being more conscious of self and social identity and open-minded to try and live together despite differences is encouraged (Stelter, 2009). There is a focus on ‘contingency’ and the idea that the coach and coachee are equal—thus encouraging uniting of differences and learning for all participating in the collaborative dialogue.

The relevance and significance of cultural factors within coaching is increasing in occurrence (Van Nieuwerburgh, 2016). This is a result of ongoing technological change and increasing globality. Change brings more change. Supporting Stelter,

Van Nieuwerburgh (2016) also suggests that coaching should be an iterative and evolving experience focused on the relationship, removing bias and assumptions.

Stelter (2013) recognises the importance of culture in "*self-building*" or building of one's identity. Thus, there is an understanding of the interaction between self- and culture and how this, combined, shapes perceptions of the world. Due to contingency, there is always more than one meaning (Stelter, 2013). This openness in approach offers an opportunity to capitalise on differences both within and for the benefit of technological change in South Africa. As joint partners, the story-teller and listener bring richness to the coaching conversation (Swart, 2013). Narrative practices offer South Africans the opportunity to 'see' one another anew and afresh (Swart, 2013, p. 144), in a search for new meaning with others.

In light of coaching as a comparatively young although fast-growing industry within South Africa (Schutte, 2019; Ungerer et al., 2019), there is further opportunity to ensure coaching practice that is 'fit' to standards, methodologies and expectations globally. Consistency, due to digital connections and closing-in of data and its accessibility, becomes more necessary. Third generation coaching focuses on values and ethics, likely meeting Schwab et al.'s (2018) suggestion that these be included in decision-making where technological change is concerned.

2.6.3 Proposition: Fit-for-purpose coaching to enable the response to technological change requires less focus on objective measurement and clear-cut criteria

Table 2-1: Learning framework comparison

Generic learning framework	Stelter's third generation coaching (2014)	WEF 'Schools of the Future' framework (2020)	WEF Leadership framework (John Kao, 2020)
Generic requirements in most learning frameworks.	How this research and focus on the third generation and narrative coaching aligns to this suggested basic learning framework. *Note: Important to consider that third generation coaching is an integrated model. Thus, although elements have been mapped to specific 'dominant' learning stages, each element is engaged with simultaneously and impacts the output. It is thus not possible to examine any one of these without consideration to the whole model. In essence the relationship between elements is systemic.*	Suggested mapping of the School of the Future eight (8) competencies. Like the various elements in third generation coaching, these are interrelated and, when applied dynamic. Thus, like a system, each element impacts on or with the other to some degree	**John Kao** offers his view on 6 aspects of intelligence for a leadership framework. Below is a suggested mapping but not exclusive. The mapping provides a framework for further thought.
Learning Context where does learning take place	Tech Change	***Technology skills*** = *developing digital skills, digital responsibility and the use of technology.*	**Contextual intelligence.** In a sense, leaders are both the navigators and captains of an ongoing journey. OODA - Observe, Orient -Decide Act Cultivating (and listening to) divergent perspectives
Learning Pre-requisites/Requirements What is needed for learning to take place	Holistic Approach (mind-body-soul; past, present, future) Consideration to integrative and systemic.	**Personalised and self-paced learning**= learning based on diverse individual needs of each learner rather than standardised. Flexible so each learner progresses at own pace.	**Generative intelligence**. The ability to birth new ideas and realise value from them is the engine that provides the "how" of journeying to the desired future. How well to mobilise own creativity and that of others to realise value? To what extent ca one orchestrate the talents of diverse contributors?"
Learning Relationship: Role of coachee Role of Coach/	Dual learning and Relationship -Reflection & Collaborative Dialogue	***Problem-based and collaborative learning*** = *From process based to project and problem based requiring peer collaboration.*	**Social and emotional intelligence**. Social and emotional intelligence expresses values in terms of how they interaction with and influence others. There is the connection through empathy and compassion - the ability to put oneself into others' shoes.

Generic learning framework	**Stelter's third generation coaching (2014)**	**WEF 'Schools of the Future' framework (2020)**	**WEF Leadership framework (John Kao, 2020)**
			Leaders must also cultivate the **diagnostic ability to read beneath the surface** to the emotional makeup of others.
Learning Process and characteristics	Learning as Evolving -Protreptics -Personal Leadership-Evolving & more conscious and collective approach to actions and decisions	***Interpersonal skills*** = interpersonal emotional intelligence (empathy, co-operation, negotiation, leadership and social awareness) ***Lifelong and student-driven learning*** *=Focus on lifelong learning, improving on existing skills and acquires new ones.*	**Moral intelligence.** All journeys express a **purpose** that is shaped by a particular set of values. One's purpose is based on values (enduring beliefs.)
Learning Outcomes and measurement	Fit for Purpose to VUCA and the SA Context	***Innovation and creativity skill*** *=Skills that foster innovation, complex problem solving; analytical thinking; creativity and systems analysis* **Global citizenship skills** =Building awareness about the wider world to promote sustainability and skills to encourage others (learners to play an active part in the world) **Accessible and inclusive learning** =access for all and therefore learning that is inclusive	**Technological intelligence**. Leaders must understand, make use of and amplify the power of rapidly emerging technologies and impact. **Transformative intelligence.** Navigating to a desired future of necessity requires transformation, not simply incremental or isolated exercises in change management. An ability to create and drive a meaningful roadmap will motivate people to take action and align efforts.

The table above presents a comparison of learning concepts. The learning offered within third generation coaching is considered against generic learning components reflected on within most learning frameworks, namely: the learning context and where the learning takes place; the learning prerequisites or requirements needed for learning to take place; the learning relationship and role of coach and coachee; the learning process and characteristics of the learning; and lastly, the learning outcome.

Schwab et al. (2018) suggested that ongoing technological change needs a more collaborative and conscious approach to technological change. The need for this is perhaps even more clear when looking at the WEF Schools of the Future Framework (2020) and John Kao's leadership frameworks, briefly depicted in table 2-1 above. These frameworks were selected due to the WEF focus on technological change and finding models to enable sustainable change and benefit all humanity. The WEF premise is aptly aligned to Stelter's (2014) model of learning, and the philosophies contained within this. Both Stelter and the WEF outline the need for a more collaborative, human-centred perspective focusing on morality, ethics, and most importantly, sustainable outcomes (Schwab et al., 2018; Stelter; 2014).

The WEF January Whitepaper (2020), '*Schools of the Future'* framework, outlines a framework to prepare learners and educators for the future. However, although the framework is outlined for school education, the learning is equally applicable to the learning within coaching. Peter Senge (2006) supports that principles and structures that govern learning within a school system are the same as those within an organisation. It is perhaps adult learning and the self-directed nature and needs for an agency that forms the main difference between coaching and pedagogy.

The '*Schools of the Future'* whitepaper outlines eight competencies. The first four competencies are related to learning content and build mechanisms for skills adaption. These are global citizenship skills, innovation and creativity skills, technology skills and interpersonal skills. The last four competencies are related to experiences that are needed. These experiences are necessary to leverage innovative pedagogies. These are personalised and self-paced learning,

accessible and inclusive learning, problem-based and collaborative learning and lifelong and student-driven learning.

The above is relevant to the learning that coaching can facilitate to assist executives in responding to ongoing technological change. This research explores how coaching through third generation and narrative can encourage adaptation to change, flexibility, innovation, and creativity. It further emphasises the relationship and connecting with others through collaborative efforts. Deeply understanding the context of self and others helps find solutions to sustainable problems—this while being driven by an optimistic passion for ongoing and life-long learning.

2.7 Conclusion of Literature Review

The current reality surrounding the discussions and debate of technological change and impending and rapid global change requires a conscious and collective effort (Schwab et al., 2018; Vogel, 2012). This is to capitalise on the opportunity herein. It is assumed that Stelter's third generation coaching approach focusing on values, meaning-making, and dual-learning may encourage the reconstruction of identity, self and social, furthering personal leadership. To harness participants' capacity to respond to technological change, the reflective, collaborative-dialogical process proposed in Stelter's model is perhaps a necessity.

Going back to ethical and historical roots and capitalising on "Protreptics" (Stelter, 2014, p.54) and old leadership philosophies means learning to embrace the VUCA (Bennet et al., 2014) reality within technological change. The important difference between Stelter's third generation coaching from other narrative approaches is the conceptual focus on dual learning and the expressed idea that coaching should be a way of life, learning to 'linger' and engage in constant reflection (Stelter, 2019).

Through encapsulating a holistic approach, third generation coaching may encourage a change in mind-set—this new mind-set enables a contingency response. However, given the complexity of elements within this mindset,

tangible, traditional learning outcomes are less evident. The need for this is debated when considering learning and 'fit-for-purpose' coaching.

Stelter's third generation approach is further relevant when considering the cultural diversity, complexity and increasing globality within the South African context. A systemic understanding of the importance of ethics and 'connecting of dots', a focus on learning, allowing personal leadership and response that may bring sustainability, now and for future generations, can be encouraged (Schwab et al., 2018).

Table 2-2: Consistency table: research questions and propositions

RQ #	Research Question	Prop #	Proposition
1	What is the role of learning encouraged through third generation coaching in response to technological change in South Africa?	1	Learning through third generation coaching enables a more conscious and collective response to technological change
2	How is learning within the third generation and narrative coaching 'fit to purpose' where VUCA and technological change is concerned?	2	Fit-for-purpose coaching to enable a response to technological change requires less focus on objective measurement and clear-cut criteria

CHAPTER 3. RESEARCH METHODOLOGY

This chapter describes the qualitative research approach used in collecting, analysing and explaining data regarding the propositions and assumptions made. An overview of the tools and questionnaires utilised, the research methodology, research design, and a description of the population and sampling process is elaborated further.

3.1 Research approach

Qualitative research is concerned with the quality and texture of describing and interpreting experience (Willig, 2013). The process of exploration is open-ended and 'fluid' (Creswell, 2015). In investigating human nature's psychology, qualitative research understands there is no intention for a final answer. Instead, it allows for multiple meanings (Denzin & Lincoln, 2018). Qualitative research invites participation through reflection on own bias and experience (Creswell, 2015).

The purpose of this study was to acquire a more in-depth understanding of the psycho-social phenomenon of Stelter's (2014) third generation and narrative coaching and how the learning herein might contribute to responding to ongoing technological change. The concepts within adult learning are complex and are less open to quantitative measurement (Merriam, 2008).

A limitation characteristic of most qualitative research is the smaller number of participants (Maree, 2007). However, having a small number of participants allowed depth, detail and richness of data (Creswell, 2015). Furthermore, the socio-psychological nature of the phenomenon under study required a more intimate focus. Participants were asked to share their personal and subjective experience as coach, in applying narrative and third generation coaching concepts within the context of technological change.

3.2 Research design

This research followed a phenomenological design. Phenomenological research seeks to describe rather than explain, and the goal, therefore, is to gain insight into participants' experience and perceptions (Emery & Anderman, 2020). The design is iterative. Furthermore, the purpose is not in discovering universal truth (Emery et al., 2020).

There is an understanding that reality is not objectively determined (Maree, 2007). Instead, the focus is on the experiential world and view from the participants' eyes, within a given time and context (Willig, 2013). The purpose, the extraction of the common meaning that participants have of a lived experience. Describing the essence of a phenomenon (Creswell & Poth, 2016).

Given the interpretive positioning of a phenomenological design, understanding the meaning of participants' shared experiences was included (Creswell & Poth, 2016). It allowed an interactive process of thought generation and learning for all (Creswell, 2015). The double hermeneutic allowed analysis of both the participants' experience of third generation and narrative coaching and the researchers' experience and sense-making of this experience (Smith et al., 2009).

A phenomenological design is interested in the lived experience and meaning of a phenomenon (Englander, 2012), thus exploring how the learning within this model of coaching is suited to technological change. Technological change, a phenomenon, impacting us all. Participants' perceptions and views in terms of experience as a narrative coach were gathered and analysed. Thus, data was collected, reflecting the experience of the 'what' and 'how' of narrative coaching from the perspective of coach (Creswell & Poth, 2016).

Although expected within a qualitative design when eliminating exact or specific measurement of a phenomenon, bias may be considered as a possible limitation of this design (Creswell, 2015). Nowell et al. (2017) suggest documenting thoughts during data collection. Making biases explicit (Creswell, 2015). A reflective journal was kept to this end. The reflective process allows consideration

to how the research affects and changes the researcher's values, experiences, interests and beliefs (Willig, 2013). With each new interview or reflection on the data, these ideas were captured and revised. Within an interpretative phenomenological design, the emerging understandings and interpretations form part of the experience (Smith et al., 2009).

It can be argued that in presenting the purpose of this study and research, there was, in some way, a sharing of bias and belief. The research itself intended to verify the assumptions and formulated propositions and provide a platform to build on existing knowledge and experience. The data analysis and interview process created the opportunity to reflect on these biases and beliefs.

Heidegger's (1962) concept of 'Dasein' includes the researcher and participants in the phenomenon (Smith et al., 2009). Thus, separation from ontological existence and this impact on meaning-making of the world with and through others becomes less possible (Smith et al., 2009). All knowledge is interpretation (Smith et al., 2009). Recognition and acknowledgement of interactions with the data contribute to transparency and clarity when making sense (Engward et al., 2020).

3.3 Population and sample

3.3.1 Population

Executive Coaches experienced in narrative methodology and framework, employed in the private sector, either within an organisation or self-employed within the Gauteng region of South Africa, formed the population of this study. Organisational authority in order to participate was not required—this allowed ease of access to participate.

The common factor between participants was focused on the practice of coaching with executives or senior leaders finding themselves within organisations undergoing technological change elements. Schwab et al. (2018) suggest the global occurrence of technological change. It was thus expected that a wide number of Gauteng based organisations should be experiencing this. However,

as indicated above, the Covid-19 pandemic and resulting technological shift to online and digital platforms, as a means of continuing organisational productivity during the time of this study, widened the scope and therefore access to suitable participants.

Originally, two participant groups were proposed. Besides gaining input from narrative coaches, it had also been intended to engage with business executives coached utilising a narrative frame. Due to the difficulty in sourcing participants for this group, it was later decided to focus exclusively on the narrative coaches' interview experience. The iterative nature of qualitative design allowed for this alteration (Creswell, 2015).

It is important to note that defining a coach as 'narrative' had some implications. First, most Executive coaches who participated would not define or 'label' themselves as a narrative coach per se. This is because coaching process is an iterative process and the labelling of ones area of specialisation could have implications such as excluding or being excluded from certain coaching opportunities, for example. The practice itself allowing and in many ways requiring an eclectic approach to respond to the clients need as this evolves (Van Nieuwerburgh, 2016). Second, it is important to note that coaching practice remains unregulated within the South African context (Schutte, 2019). Thus, what defines or describes the scope of 'coach' is open to translation. Third, the ontological nature of human-beings suggests genetic wiring to tell stories. Thus, it is quite likely that, within a coaching session, a coach (narrative or not) may both consciously and unconsciously apply elements of a narrative approach. For this study's benefit, however, coaches consciously describing themselves as a 'narrative coach' or knowingly aware of the inclusion of 'narrative concepts' in the coaching practice were included.

While it would have been preferred that coaches had experienced and practised third generation coaching, it was assumed, and expected, from the onset of this study that Reinhard Stelter's work may not be widely known within the South African context. As covered in the literature review, Stelter's third generation approach includes narrative concepts (Law, 2019). Thus, it was decided from the

onset to include participants with a general narrative coaching experience, and thus, regardless of exposure to the work of Reinhard Stelter.

From the seven (7) coaches interviewed in this study, 2 (two), 28,5% were familiar and described including the narrative variants of third generation coaching in their coaching. In terms of these two participants, one had met with Reinhard Stelter in person. As Head of a coaching unit within a well-known South African Business School, this participant had invited Reinhard Stelter to share a presentation on his work to a coaching cohort. This participant also went on to write a book describing Stelter's work and its reference to narrative coaching. The second participant familiar with Stelter's work, was a mentee of this Executive coach and Head of a Coaching and Learning and Development Unit. This second participant has read Stelter's work and applied the concepts within her iterative approach. She too, owns her own coaching business and manages a team of coaching professionals that work for her.

3.3.2 Sample and sampling method

Non-probability purposive sampling was utilised to select individuals who have experienced the phenomenon being explored, that is, the applying of a narrative and third generation coaching approach within the context of technological change (Creswell, 2015). This was facilitated by utilising the social media platform, LinkedIn, and sending an invite to participate to prospective participants. Those who expressed interest were contacted electronically. Consent to participate was first received, and a suitable interview date and time was arranged.

Snowball sampling was also utilised. Thus, some participants interviewed referred further participants from among acquaintances and professional coaching networks (Creswell, 2016). It was similarly hoped that coaches might refer their coached business executives and coachee's to form participants in the second research group. For the most part, the participating narrative coaches seemed reluctant to do so. Firstly, the coach participants felt that the executives might not relate to the 'narrative' concepts or lingo and may not necessarily understand that the coaching that had been applied had been narrative.

Secondly, there may have been some concern around coach-coachee confidentiality. Not referring their coachee's proving easier to ensure the established contract and trust. The lack of suitable participants in terms of those coached led to a change in focus and consideration to the input from the experience of coaches' exclusively.

A sample size of 12-20 participants had originally been envisaged, with a minimum of six participants for each original participant group. However, seven (7) coaches were interviewed and two (2) Business Executives. Due to the small number of Business Executives and time, both pragmatic restrictions to this study, it was decided to focus exclusively on the data obtained from the coach participants. The opportunity to iterate is an advantage of qualitative design (Creswell, 2016). Also, smaller numbers allowed for deeper reflection and analysis aiding the qualitative design (Creswell, 2015). In the context of this research, this participant group is described as 'Narrative Coaches'. See table 3-1 below. Please note earlier comments relating to 'labelling' or 'defining' of a coach as 'narrative'.

Table 3-1: Final profile of participants interviewed

Description of participant type:	**Number sampled**
Sub-group 1: Narrative Coaches	7
Sub-group 2: Business Executives	2
TOTAL number of participants	9

3.4 The research instrument

A semi-structured interview guide was designed to initiate exploration and allow iteration and flexibility (Creswell, 2016). See Appendix B. Questions were thus not necessarily asked in order or asked directly. Nonetheless, the questions were informed by the literature review and propositions guiding this study.

As it was anticipated that participants may not have had much experience around Stelter's (2014) third generation coaching, the interview guide was designed to gain input around narrative concepts familiar and aligned within the work of both Drake (2007, 2011, 2012, 2015, 2017, 2018) and Stelter (2007, 2009, 2013, 2014, 2016, 2019). Furthermore, questions with specific relevance to third generation coaching were asked in a general manner to ensure feedback concerning these. For example, instead of drawing on Stelter's (2014) inclusion of the concept of Protreptics, question five talked about 'personal leadership'. The questions were open-ended, general and focused on understanding the coach's own experience of the practice of narrative coaching concepts within the context of technological change (Creswell, 2016).

Creswell (2016) suggests open-ended, evolving questions that are non-directional and few (five to seven). However, the designed interview guide had fourteen (14) questions. These were selected to draw on themes in line with the research questions and main propositions. The questions are often interrelated, and it was not always necessary to ask all questions. Furthermore, there was sensitivity to the participant's time. Emery et al. (2020) highlight the importance of following interview protocols to enable data's trustworthiness. One manner of doing so is through being courteous of the participant's time.

Questions were designed to encourage conversation regarding participants' experience of third generation and narrative coaching. Furthermore, questions considered how modern-day coaching meets the learning needs of coachee's within the context of technological change; the need for third generation coaching to be measured; participants view on the need for learning at this deeper level. Further questions drew consideration to the idea of coach and coachee as equals, the view of learning as 'a way of life', the need for a coaching approach and focus that is relational and encouraging of personal leadership. Lastly, questions considered third generation coaching's role, in encouraging sustainability in response and decision-making.

3.5 Data collection

Data was collected through face-to-face semi-structured interviews facilitated through Zoom online media. Meeting participants, particularly in a social context relevant to the study, can be invaluable (Ellison, 2010). Due to the world-wide Covid-19 pandemic, technological change was a reality for most workers within organisations in the context of the study.

As a result of the instituted state lockdown, physical meetings with participants were restricted. This alteration in data collection was beneficial to the study. The Covid-19 condition provided an opportunity to reach more participants in some way. Participants could still be interviewed at their own place of work. Furthermore, the research participants were interested in considering technological change, given its influence on the Covid-19 pandemic. The technological change experienced for themselves as coaches are also significant in terms of their own coaching clients and reference frame for the study.

The interview is an opportunity to obtain rich, detailed and first-person accounts of participants' experiences (Pietkiewicz et al., 2014). Knowledge can be constructed and shared through social interaction and conversation (Creswell, 2016). Due to the interactive nature, follow up questions could be asked. This supported the iterative process of phenomenological analysis and interpretation (Emery et al., 2020). The interview guide provided a framework. Questions asked followed the response of participants. This avoids leading the participant too much and instead allows for the natural exploration of the phenomenon and personal experience (Englander, 2012).

Participants had the opportunity to discuss their own perspectives freely. The above was to promote the quality and richness of data collection (Smith et al., 2009). An added advantage of the interview provided the researcher an opportunity to be a 'learner' too, not just the 'expert' (Creswell, 2015).

Interviews are disadvantageous in that by providing an agenda, this may, in some way, provide content and structure, which may influence participants' thinking (Willig, 2013). However, some structure to guide data-gathering, given the

intangible and complex elements under study, such as looking at values, impact on identity and ‘meaning-making, were useful in guiding richness in data. This was particularly needed with some of the concepts related to Reinhard Stelter’s third generation coaching. This was because the approach was found not to be well known within the South African context.

A participation information letter was emailed to interested participants (Appendix A). An electronic invitation was sent to confirm a date and time. Participants were sent the interview guide and consent to participate before the interview. It was not, however, expected that participants prepare.

One 60-90 minute, face-to-face interview was facilitated by using the online medium Zoom. Interview conditions allowing privacy and a quiet environment to facilitate conversation was ensured. Being able to tell stories, speak freely and reflectively, develop ideas and express concerns at some length allows rich data collection (Smith et al., 2009). Participants were also informed of the research's phenomenological nature and thus understood the approach's experience. This expression in itself, seemed to aid the collection of data and provided support to the suitability of the phenomenological research design.

Participants were reminded of the request to record the interviews for transcription purposes. In most cases, the interviews were recorded through access to a private Zoom platform and a registered account. In one case, a participant facilitated the recording and then sent through the recording. All recordings were made in an MP4 format which provided good sound quality. The MP4 format could also be easily assimilated onto the Otter-ai online system utilised to transcribe the data. Immediately after the interview, the MP4 recording was saved electronically for safe-keeping.

The data analysis process begun after three interviews. Keeping in mind the hermeneutic circle and the double hermeneutic (Smith et al., 2009), there is learning and evolving understanding and experience in each stage of interacting with the data in a phenomenological design. Smith et al. (2009) further suggest that own interpretations inevitably draw on own experience and professional knowledge. Emery et al. (2020) advise that Interpretive Phenomenological

Analysts should not set aside their own understandings of the phenomenon; there is no requirement to discover universal truth. Most interviews provided room for stimulating discussion. Coach interest in and passion for the narrative and third generation approaches was further ignited.

Reflecting on the data through being involved in the transcription of data allowed consideration to how questions were being asked and could be asked in another way. The process is multifaceted and dynamic (Smith et al., 2009). The process of data gathering was a learning experience. Confidence in the data collection process did grow with exposure. Furthermore, most participants had themselves been Master's students, which allowed them to empathise with collecting data and understanding the evolving nature of learning. As all participants are practising coaches themselves, participants willingness to participate was thus simultaneously spurred in how they might be contributing to the growing body of coaching research.

Encouraging consideration of ethical conditions, participants were assured anonymity. Further, they were advised of the flexibility to leave the study at any stage. Confidentiality was discussed to encourage participation and data integrity (see Appendix A and B). Understanding of the requirement to record the interview for transcription purposes was verbally confirmed. It was not necessary to debrief participants at the end of the interview. In all cases, interviews had occurred naturally and conversationally. It was observed that participants were comfortable engaging in the conversation and sharing experiences in line with the interview guide.

All consents were collected electronically. Together with the interview recording and the transcribed data, these consents were stored electronically in a password-protected folder. Back-ups of this data were made and stored on an external hard-drive device.

3.6 Data analysis and interpretation

The aim of analysing and interpreting the data was to extract the essence of narrative and third generation coaching within the context of ongoing

technological change. Thus, from within a phenomenological perspective. An interpretive phenomenological analysis is a researcher and participant's joint product (Smith et al., 2009). The analysis of data summons interpretation that is inspired by attending to the participants' words (Smith et al., 2009).

How we interact with the data is fluid and continuous (Engward et al., 2020). Understanding is dependent on and influenced by context and the milieu (Engward et al., 2020). The context of technological change, particularly the technological change brought about as a result of Covid-19, was a factor that was a real phenomenon to all, directly or indirectly involved in the collection of data. This understanding of technological change perhaps influenced the experience and interpretation of data. Through the experiencing, both external to and within the context of the research data, there is evolving ‘being’, ‘being-there’ or the Heideggerian term ‘Dasein’ (Engward et al., 2020). This suggests that the interaction with the data cannot be separated. In following an interpretive phenomenological design, this involvement, in some way creates and adds to the data. There is no endpoint in ‘knowing’ as it is an ever-evolving process.

To aid interpretation of participants’ experience, data analysis was informed through organising themes and codes. Biggam (2015) suggests incorporating themes/ sub-themes into the interview guides to simplify data analysis. This assisted in remaining focused on the main research objectives and what had been reviewed in the literature. Some might view providing themes as disadvantageous to the natural flow of conversation and extraction of the essence. However, it seemed to guide the participants’ responses. This was felt to be important given the biased assumption that narrative and third generation coaching concepts are sometimes viewed as abstract and in this abstract nature, difficult to define clearly. Stelter’s (2014) third generation simultaneously has a philosophical orientation that can also impact people’s views of how pragmatic it might be. That is, Stelter (2014) refers to ontology and existentialism.

Table 3-2 below provides a breakdown of the themes that were used to inform this study. It is important to note that these sub-themes are interrelated; thus, questions within the interview guide allowed the opportunity to reflect on more than one sub-theme. The sub-themes inform five larger overarching themes and

the sub-headings within the data analysis: coaching as a holistic learning activity; dual-learning as a response to technological change; learning as an evolving process; coaching as ‘fit-for-purpose’ to manage VUCA and technological change, and third generation coaching as ‘fit-for-purpose’ to the South African context.

Deductive analysis, based on relevant literature, informed the selected themes and sub-themes below in Table 3-2. Consideration was given to the possibility for new themes to emerge (Willig, 2013). To facilitate data analysis, specific questions were linked to themes.

Table 3-2: Data analysis sub-themes and questions

Theme:	Narrative Coach Questions
Learning as Conscious and Collective	1, 2, 3, 4
Dual Learning	6, 7, 8, 11
Learning as an evolving process	2, 5, 9
Fit for purpose learning within technological change and VUCA	2, 10, 12, 13
Fit for purpose learning within the South Africa context	11, 14

With the coding and analysis process, some of the codes were merged to form an overarching theme.

Reflexivity and the process of being aware of own personal experience and background and how this may shape interpretation is recommended (Creswell, 2015). During the structured interviews and data-collection, and following each interview, brief field notes in terms of the participant's data were made. In addition, a note-book to reflect on insights and ideas, as these became apparent, was kept. Engward et al. (2020) suggest the capturing of moments and impressions that the data highlighted. This allows transparency, clarity, and rigour, which is part of the ethical responsibility to provide evidence of conclusions' soundness (Engward et al., 2020).

The main data analysis and extraction of themes occurred over four stages. The data was collected and built on evidence by using a simple Excel format, each phase of data analysis building on the last. The Excel sheet allowed the creation of a new tab for each respondent. The data was collated against headings reflecting the interview guide questions and deduced subthemes.

After transcribing the data, phase one required a re-reflection on the audio content while following the transcribed data. This provided the first opportunity to

extract data that was felt to be relevant. Snippets of the participant's actual comments were captured against the question number to which this related.

Phase two involved examining this captured information against initial subthemes and codes as depicted in the interview guide. The transcripts were listened to again. Furthermore, there was a review of the original subthemes and codes and the adding of, and merging of, subthemes as depicted in the next chapter.

Phase three and four allowed the reflection of the captured data. In phase three, the audio was again listened to, and brief comments about the data were made, showing thinking and linking evidence linked with other participants' reflections.

Phase four involved reviewing the captured data and evidence against themes. Where little evidence to support initial codes was provided, the decision was at times made to merge codes or sets of data. The final step of the data analysis and interpretation is provided in the findings and depicted in chapter 4 below.

The iterative process of qualitative design allows flexibility to review and re-analyse data (Maree, 2007). Given the research focus on the phenomenon's experience and the evolving nature of a phenomenon, the learning and experience herein, one might say that saturation is not entirely required. The hermeneutic circle also suggests that data and the emerging data is always being looked at anew, even if this is to solidify or confirm a piece of previous data. Engward et al. (2020) describe this aptly in suggesting the situation of recall, revision and readjustment on what we do and do not attend to in the data, as ever-evolving.

3.7 Trustworthiness

Qualitative inquiry cannot be subjected to the same measurement criteria as quantitative modes may allow (Tracy, 2010). The concept of trustworthiness, conceptualised by Lincoln and Guba in 1989 (Morse, 2015) concerns ensuring credibility, transferability, dependability and confirmability, as discussed below. Fundamental to this study is that qualitative inquiry is iterative and non-linear and allows revisiting steps as the research proceeds (Creswell, 2015).

The revisiting of steps and data allowed reflection, reconsideration of transcribed data. Each step in this visiting, and revisiting of data, was recorded in an Excel format. A simple framework to guide the capturing of evidence was developed to ensure consistency in themes to be considered. A tab for each participant was created. Colour coding was used to assist in distinguishing steps to support how themes were unfolding.

As reflected in the interview guide, the initial themes were used to provide an initial structure and to guide the data analysis process. As the data analysis continued, new themes were identified. These new theme headings were then applied consistently across all participant files in order to ensure consistency and support credibility of findings. This further helped explore findings as participants' responses to specific questions and themes could be compared.

3.7.1 Transferability

All qualitative data aims to ensure crystallised data to allow replication and further data gathering (Maree, 2007). The analysis of data occurred through four steps or processes of being revisited. It was on the fourth phase of revisiting the data that it was felt saturation of data was sufficient in order to satisfy the purpose of this study.

To ensure transferability in this study, participants were selected through purposive sampling. All participants described coaching practice as falling within the scope of narrative coaching. The coach experience of how narrative or third generation coaching might assist the executive's response to technological change was based on the recent or current experience of coaching executives within this context. The experience of technological change was further heightened due to the global Covid -19 pandemic when conducting this research. This resulted in most office-bound businesses adopting online platforms such as Microsoft Office Teams, Zoom, to continue work productivity.

It had been intended to give focus to the application of Stelter's third generation coaching (2014). As expected, it was difficult to find participants familiar with Reinhard Stelter's (2014) work. As explained, Stelter's third generation coaching

builds on general narrative concepts and constructs. Thus, questions were asked within this narrative context to allow contribution to the phenomenological discussion. Inferences could then be made to support Stelter's narrative approach in this context.

Tracy (2010) suggests that resonance is increased when studies are valuable across contexts and situations. Technological change is a global phenomenon (Schwab et al., 2018). The unexpected Covid-19 pandemic is a further reminder of the need for learning strategies and approaches to assist executives and others during constant change. With Executive Coaching a growing practice within the South African context, this study and opportunity was important to allow transferability, particularly in terms of the value that might be on offer within a narrative and third generation coaching approach, as the results seem to suggest. This was supported by two of the participants in this study who know Stelter's work.

To promote quality and resonance in data, Tracy (2010) suggests engaging in practices that will promote empathy, identification and reverberation of the research. Thus, participants appeared comfortable to engage and willingly participated. This contribution added to both the quality and richness of data, not just in terms of the study but also in learnings from the insights shared.

In presenting the results in chapter 4 below, it is hoped that the writing is evocative and conceptually clear (Tracy, 2010). Furthermore, the data fulfils the requirements of being rich to ensure transferability (Morse, 2015).

3.7.2 Credibility

The global and evolving presence of technological change, together with the current global Covid-19 pandemic, made this a 'worthy' topic given its significance, timeliness and interest (Tracy, 2010). This study's purpose, reasonable and appropriate, given the investigation into what might help others ensure sustainable responses to ongoing technological change (Tracy, 2010).

Creswell (2015) advises prolonged engagement with the phenomenon and data to provide quality data. Although one interview and interaction with participants was completed, every effort to connect with participants to ensure feeling safe, was made. Participants seemed to enjoy the participation, which did seem to thicken rapport and allowed richness in data. This richness further contributes to the learning and experience of narrative and third generation coaching, its applicability and future value where technological change is concerned.

The data analysis and extraction of themes was facilitated through the transcription of the recorded interviews. An online technology called Otter-ai was utilised, the accuracy of text through listening and re-listening to recordings was confirmed. Englander (2012) advises self-transcription of data to aid depth in understanding of the experience. It allows a better focus on the phenomenon (Englander, 2012).

Data analysis was conducted over four steps which allowed the emergence and re-emergence of themes. This further allowed ‘modes of appearing’. Bevan (2014) describes that a phenomenon can be experienced in many ways and from different perspectives, by one person or by many. Each appearance (each perspective and new reflection on the data) contributed to the phenomena under study’s identity. Thus, through visiting and revisiting the data, further analysis, ideas and reflection was enabled.

The credibility of the research may have been enhanced had there been further research participants. The Business Executive's perspective may similarly have enriched the feedback to support the findings.

Credibility might also have been enriched had the participants been asked to engage in ‘member checking’. Creswell (2015) describes ‘member checking’ as the taking back to participants', the themes or stories, and asking them to validate whether these themes or stories accurately represent what was said. This also allows the opportunity for participants to provide further input. Getting participants to validate the transcribed recording might also have added credibility. Pragmatic requirements of time did not allow for these steps.

Creswell (2015) suggests that rigour and quality in approach are enhanced through triangulation and examination, and comparison of the different information sources. The research results and analysis reflect the experience and perception of seven (7) narrative coaches. Although the sample is small, the participants' response seemed to validate and support the main ideas. The contributions, free of bias, may also aid credibility (Creswell, 2015). Governance and ethics regulations and guidelines of the university were followed (Creswell, 2015).

3.7.3 Dependability

With a phenomenological method, one is immersed in it from the start and not only at the point of data analysis (Bevan, 2014). The approach is complex, and because of the variety in the method it allows, it can create confusion, which creates a criticism of the phenomenological method (Bevan, 2014). Nonetheless, the method encouraged a reflection on the coach participants experience. This to extract the phenomenon's essence under study (Emery et al., 2020). The aim provided an idiographic explanation of how participants make sense of their own experiences of a phenomenon (Emery et al., 2020). The interpretive component dynamic allows flexibility to trace commonalities in experience (Emery et al., 2020). Interacting with data is fluid and continuous, and understanding evolves (Engward et al., 2020). There is an ever-evolving situation of recall, revision, and readjustment in response to what is and is not attended to (Engward et al., 2020).

A journal of ideas, decisions and reflections was kept. Each step and observation through the process of extracting themes was documented. This supported further data collection, and the later analysis of all data, the opportunity to re-evaluate notes and reflections and hold this in mind as new reflections emerged.

The purposive sampling of participants described earlier and the supervisor and peer feedback, allowed critique of the suggested interview guide. The supervisor was kept abreast of research steps and interpretation of themes and audited the steps followed and provided feedback. This external validation of data collection and analysis is a step to support dependability (Creswell, 2015).

3.7.4 Confirmability

To ensure confirmability in the guide to the semi-structured interviews, research supervisor and peers were approached to provide feedback. Although the data collection method was to be iterative and flexible, it was important to ensure some structure to guide the interview process and allow 'contained' exploration of the phenomena and participants' experience.

The inclusion of researchers' views and opinions in a transparent manner allowed inter-rater validity (Creswell, 2015). Thus, those intending to replicate the research can decide what to include or not. However, any new study might allow the essence of the phenomenon to emerge differently. Confirmability nonetheless was addressed through keeping notes and documenting the steps, thought processes and ideas throughout the process.

3.8 Limitations of the study

Potential limitations of the study were identified as follows:

- Stelter's third generation approach appears not to be well known within South Africa. As expected, the number of participants who have directly experienced this approach was limited. Nonetheless, interview questions were designed to facilitate extraction of third generation coaching concepts. This possible given that Stelter's third generation coaching falls within the frame of a narrative coaching as conceptualised by Drake. This said, Stelter (2014) richly clarifies concepts of values, identity and meaning-making. While the work of Drake similarly includes these concepts, Stelter (2014) draws on the essence of these three concepts and their relationship to finding sustainable approaches to life challenges. Had respondents fully been exposed to these concepts at the same level intended within Stelter's work, it is likely that there would have been further richness in the data to support this study.
- Given the iterative nature of coaching (Van Nieuwerburgh, 2016), coaches often apply a combination of approaches simultaneously. This explaining why a coach may not label themselves as a narrative coach. This was a

reflection provided by most participants. While this could limit the specificity of feedback concerning ‘narrative’ and third generation coaching as was required in this study, it did allow reflection on coaching approaches' similarities. These similarities potentially further encouraging the iterative practice.

- The study had initially intended to combine the perspectives of both coach and Business Executive. Finding Business Executives who had been ‘knowingly’ coached through a narrative approach was challenging. From the coach’s interviewed, two executives were referred and interviewed. The numbers were felt to be too small to be able to provide full value.
- Although participants’ responses were reported on anonymously, the ethical requirements of engaging in this research required signed consent. This requiring participant's identification. All efforts to ensure the safekeeping of data was followed.

3.9 Ethical considerations

As Creswell (2015) suggests, ethical issues need consideration at each phase. The protection of participants from harm or loss to ensure psychological well-being and dignity is paramount (Willig, 2013). This study was pendant on the prior ethics approval and research clearance from the University of the Witwatersrand. This required documenting how the study would be undertaken in order to ensure the highest ethical standards according to disciplinary and university expectations. Agreeing to take responsibility to follow the University guidelines as required was obtained prior to the study commencing.

Thereafter, the written, informed consent of participants (see Appendix B) confirming agreement to the recording, collection and use of data, and the anonymity of both research and personal data was obtained. It is important to note that participation was voluntary. Participants were briefed that they could leave the process at any time. The safe-keeping of all information leading from the data-collection process was explained and consented to by those participating. As indicated under limitations, while the data's reporting ensured anonymity through assigning a code to distinguish participant information, the

signing of consent required participants' signature, name and surname. However, the consent requested information such as organisation and position, and participants were not forced to complete these sections. An electronic folder for each participant was created on the researcher's computer. This was to keep safe the recorded data and participant consent.

Permission from a particular organisation was not required as participants were sampled purposively and consented to participate on their own accord. Before the interview, participants were provided with a brief introduction to the study (see Appendix A). This ensured understanding and awareness of the professional context of the study and academic purpose. There were no known risks. It was nonetheless important to ensure that participants were comfortable that interviews would be recorded. They were advised that confidentiality and anonymity of responses would be ensured.

Due to the purposive sampling of participants and the conversational nature of interviews, it was not necessary to debrief participants after the interview. Willig (2013) suggests that doing so ensures continued psychological well-being. Communication was in English and establishing rapport and connection with participants encouraged the flow of conversation. Participants were advised both in writing (see Appendix A) and verbally on their rights to leave the study at any stage without repercussion (Willig, 2013).

The collection methods were transparent and open, and participants interested in the study were advised that a copy would be made available to them should there be interest in reading the final report. Recordings of the interviews and all documents related to the candidate consents and transcribed interviews were stored electronically in a password-protected folder. Back-ups were made on an external hard-drive that was stored in a locked location.

Table 3-3: Consistency table: research propositions, data collection and data analysis

RQ #	Research Question	Prop #	State Proposition	Data collection detail	Data analysis method
1	What is the role of learning encouraged through third generation coaching in response to technological change in South Africa?	1	Learning through third generation coaching enables a more conscious and collective response to technological change	Interview guide questions 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12	Interpretive phenomenological analysis
3	How is learning within third generation and narrative coaching, 'fit to purpose' where VUCA and technological change is concerned?	2	Fit-for-purpose coaching to enable a response to technological change requires less focus on objective measurement and clear-cut criteria	Interview guide questions 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12,13	Interpretive phenomenological analysis

CHAPTER 4. PRESENTATION OF FINDINGS

4.1 Introduction

This chapter provides a summary of the main qualitative research findings. This to answer the two research questions as outlined in chapter 1, that is:

- What is the role of the learning encouraged though third generation coaching in response to technological change in South Africa?
- How is learning within third generation and narrative coaching, 'fit to purpose' where VUCA and technological change is concerned?

Findings were derived through interpreting the experiences of seven coaches, all familiar with narrative coaching principles. Familiar, in the context of this study, refers to all participants having knowledge of, and practice in, applying narrative concepts such as those conceptualised in the work of David Drake (2007, 2011, 2012, 2015, 2017, 2018). As indicated earlier, this research was not to compare the difference within the work of David Drake or Reinhard Stelter (2007, 2009, 2013, 2014, 2016, 2019). Rather, the study drew on similarities within their work. Stelter's work, although richly influenced by existentialism, ontology and philosophy, building on the basic principles of Drake's narrative coaching. For Stelter, narrative coaching is the third generation of coaching (Ho-Law, 2019). Thus, amongst others, the concepts of story-telling, story-deconstruction, externalising of stories, being 'with' the coachee, 'witnessing' the coachee's journey, discovering intention and agency within the coaching relationship are concepts both Drake and Stelter draw reference to. This study reflects the perceptions of coaches in how the application of these concepts were relevant to assisting executives development and learning within the context of technological change.

Of the seven (7) participants, one (1) member was African, one (1) Coloured and five (5) were Caucasian. Four (4) were female and three (3) were male. Age related data was not collected as it was not felt relevant to the study itself. This said, all coach's were established working professionals with ten (10) years or

more work experience within a coaching, human resources and or psychology related role. All participants having had or currently still working within corporate settings as external Executive coaches. As external consultants all participants were thus simultaneously self-employed coaching professionals. Six (6) of the participants have University level Education within the Humanities or field of Psychology. However, all seven (7) participants have engaged in some kind of formal coaching training or programs.

Each coach had further worked with executives within a context of technological change within South Africa. Furthermore, each coach had applied coaching techniques, tools and concepts indicative to narrative coaching. As described in chapter 3, interviews were conducted and recorded through the use of an online medium. These interviews were conducted over three months.

The study intended to get input regarding the role of learning within the third generation and narrative coaching and how this learning might assist executives in their response to ongoing technological change resulting from digitisation, digitalisation, and digital technologies.

The findings do not provide any final answer to the research questions made. Keeping the phenomenological mode of data analysis in mind, the findings reflect a joint product of participant and researcher experience and exploration (Smith et al., 2009). The exploration itself contributing to researcher and participant learning.

This chapter explores findings related to six broad themes:

- technological change as context.
- how learning encourages conscious and collective response;
- dual-learning and response to technological change;
- learning as an evolving process to guide response,
- coaching as ‘fit-to-purpose’ to manage VUCA and technological change, and lastly,
- third generation coaching and its ‘fit-for-purpose’ to the South African context.

As the study's framework concerns learning, the data was examined in terms of elements that support a generic learning frame. The learning context is the prerequisites for learning; the role of relationship, characteristics and particularities of a specific learning approach; outcome of the learning and measuring of learning. Table 4-1 below depicts a broad mapping of the themes and subthemes to each of these learning elements of the study. It should be kept in mind that these elements are interdependent and interconnected. Thus, the learning elements might have been examined and have relevance concerning more than one theme. However, to avoid repetition, the findings aimed to explore themes in terms of a broad learning framework as outlined in **table 4-1** below.

Table 4-1: Broad Learning framework

Generic Learning Frame Components	**Definition/ Description**	**Third generation and narrative focus**	**Themes**
Prerequisites for Learning	What is needed for the learning to occur	Holistic Focus and the Intangibles of the Individual as System	Encourages Conscious and Collective response: Coaching as a Holistic Learning Activity
			Third generation coaching and its 'fit-for-purpose to the South African context
Learning Outcome for the Coachee/ Individual	The outcome in terms of changed behaviour	Identity (Includes, self-awareness & conscious/ collective	Learning as an Evolving Process to Guide Response
			Coaching as Fit for Purpose to manage VUCA and Tech Change
		Learning Outcome: Personal Leadership	Learning as an Evolving Process to Guide Response
		Openness to Culture & Diversity	Third generation coaching and its 'fit-for-purpose' to the South African context
		Learning & Reflection	Dual Learning and Response to Tech Change
The Role of Relationship in learning	The relationship with learner	Learning as collaborative: Relationship and Dialogue	

Generic Learning Frame Components	Definition/ Description	Third generation and narrative focus	Themes
	and facilitator of learning		
The Learning Context	The context of learning	Technological Change & Impact	Technology as a context
Measuring Learning	Measuring outcome	Measuring Learning Outcome	Coaching as Fit for Purpose to manage VUCA and Tech Change
Characteristics of Learning	Characteristics specific to Learning within this approach	Learning as an ever-changing, evolving, creative process	Learning as an Evolving Process to Guide Response
			Coaching as Fit for Purpose to manage VUCA and Tech Change
Learning within a narrative and third generation coaching frame	Distinguishing concepts from other coach facilitated learning models	Coaching Process Variables	Dual Learning and Response to Tech Change
			Coaching as Fit for Purpose to manage VUCA and Tech Change

Data was explored, through investigating subthemes and relevance to the larger theme. This reflected consideration of the hermeneutic circle and the exploration of the 'whole' against each part's exploration (Smith et al., 2009). Themes and subthemes were explored and re-explored through each interview and discussion and subsequently through each step of the analysis process. This allowed the deepening of experience and a process of 'looking anew' at the data through each investigation (Smith et al., 2009).

Through the review of data, certain common themes that participants had referenced were included. For example, most participants reflected on coaching and coachee from the view of systems. All participants discussed the Covid-19 pandemic and resulting technological change; all discussed elements related to the narrative coaching process and its distinction from other coaching approaches as well as how third generation and narrative concepts might be related to coaching frameworks, such as the International Coaching Federation (ICF) competency framework (2017).

Direct quotations from the interviews provided further insights and description of participant experiences. To protect the identity of participants, codes were ascribed to distinguish responses.

4.2 Exploring Technological Change and VUCA - The Context

The context of the study is the technological change within the South African business context.

It was assumed that the impact of technological change might be viewed as synonymous with the popular concept of VUCA – Volatile, Uncertain, Complex and Ambiguous (Bennet et al., 2014). It was further assumed that technological change, because of this VUCA nature, might pose a challenge for executives. Therefore, this chapter starts by describing the participant's experience and perception of how technological change as context might be impacting on executives.

The participants see leadership as synonymous with change. Furthermore, change requires the ability to adapt. Coaching can assist the leader to 'pivot'. The use of this term itself implies that change is possible. Furthermore, 'change', or the response to this, is grounded within the individual, that is, that change requires utilising what one has at one's disposal. It is one's view or perception of this. There is a need for guidance to change this view.

> *"All leadership is about change … They (leaders) need the guidance and support of somebody, hopefully outside the organisation, to coach and guide them through the change" (MN).*
>
> *"Being able to deal with technological changes …it's part of a coaching agenda. Covid for instance, has been massive on people…And the word is pivot …how people pivot". (ET)*
>
> *"They're all going through massive technological change… digitisation is at the heart of so many of these (organisation) strategies and linked with that …innovation and disruption …*

paradoxically, more client centricity and more people centric cultures but, using digitisation to do that and agile is at the heart of a lot of that". (KM)

The participants regard leadership, the current world and technological change as synonymous with VUCA. However, some participants described the term as overused, too simplistic at times.

"We often talk about living and leading in a VUCA world, right and Covid 19 is exactly this. It's given us a huge taste of what it means to be 'vuca-d'". (MN)

"Trite to say we live in a VUCA world … when you work with senior people, they are working with change all the time". (ET)

Technological change has provided an opportunity to view things differently. Participants highlighted the experience of disconnection. There is a need to view things holistically and, as one participant suggests, systemically.

"People are craving meaning and they're craving connection… at the moment, I'm not sure that people are seeing that intersection. Think they're seeing digitisation and high tech and not seeing that humanisation that needs to be happening alongside that". (KM)

"The situation with COVID has highlighted perhaps, the need that when any organisation or when any leader goes through a major shift such as this, they need the guidance and support of somebody, hopefully outside the organisation, to coach and guide them through the change" . (MN)

"Most coaches, even in my team, tend to work only with the individual. Their relationship is very one on one and so they're focusing on the individual, they're not actually thinking about the system and the systemic value". (KM)

Technological change is viewed from the perspective of ‘a context’ and thus, as something external to the individual. Most participants felt that it is not the resulting digitisation, digitalisation or changing complexity resulting from the VUCA context that was ‘challenging’, difficult or of such a nature that might bring a coaching concern. Instead, what appeared to be more relevant was how this ‘external factor’ or ‘change’, whatever nature this might take, technological or other, might impact the leader as a person, the leader in mind-body-soul.

> *“In the beginning there is a lot of assumptions of what the impact of the Technology has had on them. I think technological change is a description of a specific event. What narrative does is, it’s overarching, regardless of any event … and helps make sense of that event and produce something and work through that event”. (YM)*

> *“There's a main story and then there's a whole different story around that …the hidden component. …there's this whole bubble of layers … the hidden component”. CdT*

This research took place during the global pandemic of Covid-19. Participants often reflected on the technological change brought about as a result of this. Covid-19 might have fast-tracked the process of digitisation and technological change. This is because technology became an essential resource for organisations to continue to be economically and socially productive despite global and state lock-down periods.

Online platforms and media such as Microsoft Teams, Zoom and other such facilities became the model of organisation productivity. Suddenly the global working world was, in a certain sense, dependent on technology. For most participants, there appeared to be an acceptance of this new ‘state of work’. Participants reported how the change had resulted in their own and coachee’s re-evaluating of life.

> *“People are needing a space for re-evaluating things in their life, what the shift has meant for them and will mean for them and*

their families and for the society. They are needing a safe space to negotiate everything that's going on in their minds". (YM)

"Where narrative practices may be useful is exactly when organisations are trying to find their purpose. This is an opportunity to write a new chapter about what the business actually does". (MN)

Technological change brings a lot of questioning, a need for reflection and perhaps a 'search for meaning'. The change described as 'pervasive', 'struggle', and 'massive'. The experiences and impact are emotional, social and cognitive.

"Technological change? I mean, it feels completely pervasive". (KM)

"Covid for instance, has been massive on people". (ET)

"I don't necessarily have any sort of scientific studies to back this up, but I think we can agree, most of us, that COVID-19 has had an emotional impact on people".(MN)

The resulting coaching engagement, or reason for coaching, seemed to focus on emotional, social and cognitive elements within the executive's identity rather than on the external context of digitisation, digitalisation or digital transformation.

Thus, understanding that change is based on how it contributed to feelings or experiences of 'fear', 'anxiety and stress. A tendency was to associate change with negative feelings and to associate it as beyond one's control.

"With anything change is different, and they fear". (YM)

"Technology and change causes stress and worry". (KH)

"In a time when there's so much uncertainty, it's easy for people to focus on what's falling apart or what's not working". (MN)

The experience of change appears to have a lot to do with one's perception of this. How one thinks about this, one's attitude towards it. The suggestion that

change might be impacted by personality and factors unique to an individual as a system.

> *“Any change is actually perception … whether it's tiny or big, it is actually their internal view of the world”. (CdT)*
>
> *“It has to do with my attitude towards this, my ability to shift from one way of working to another …”. (DN)*
>
> *“Technology is just a tool … so I don't think the principles differ. And the outcome doesn't differ. It’s about adapting”.(CdT)*

As a coach, one cannot assume to understand how a coachee may be experiencing a particular context and resulting change—standard coaching principles of humility, while allowing consideration to differences and diversity are important.

> *“It makes you more aware of the world, and more aware of other people's perspectives, and the way they relate to the world”. (KH)*
>
> *“”Understand the context…with humility and the knowledge that I understand a pin head (of what a coachee is experiencing) … you have to actually put in some energy and effort to learn”. (ET)*

Despite the technological ‘disruption’, there is an opportunity to see things from the point of view of our ‘human-ness’ and ‘essence’ as human beings. The opportunity to reconsider the relationship to others, furthermore, reconsider the opportunity for coaching and widening of practice facilitated through technological change, despite the initial limitations. It is perhaps about encouraging a change in perspective and looking at things differently that becomes important.

> *“Technology has enabled us to reach people over different continents and has done the most amazing things in terms of connection. But it's up to us, to work out how to deepen the connection. Covid has taught me that it's more possible”. (ET)*
>
> *“In the beginning, there's internet anxiety… but strangely enough intimacy has been significantly higher”. (YM)*

> *"Could you use narrative theories and practices to say, well, what do we want more of? … it's really about looking at the world with a different lens". (MN)*

Participants suggest that the deeper level of learning within the narrative, third generation approach encourages quicker response to new problems resulting from focusing on these deeper elements. There was an agreement in the value, and learning opportunity, that a narrative and third generation coaching approach could offer coachee's and organisations going through change.

> *"The people that I'm coaching at the moment are pretty happy with technology and their jobs are technology … we've constantly had change … and the narrative side is really just the string in the bow". (KH)*

> *"Narrative coaching is just one approach to coaching. It is a model of helping people to make meaning…helping people to connect with what's important to them". (DN)*

> *"It enables much faster and puts those kinds of areas of focus (questions around identity, values and under the 'surface' elements) into the conversation much more quickly". (KM)*

Third generation coaching and a narrative focus might enable the learning required to be explored further throughout this chapter.

4.3 Results pertaining to Proposition 1: Learning using third generation coaching enables more conscious and collective response to technological change

4.3.1 Coaching as a holistic learning activity

One of the prerequisites of learning within a narrative and third generation approach appears to focus on the mind-body-soul connection.

“It's more of a holistic approach… you've got it mentally; the emotion is felt, then you physically take ownership of it”. (CdT)

“Presents the opportunity for people to really examine the markers of their identity that haven't necessarily surfaced in the past and to really interrogate those. To not just think through who they are but to emotionally engage more with who they are”. (KM)

Perhaps not automatically accepted as a result of the coachee’s frame of reference, and preferred focus to more traditional modes of learning. Traditional perspectives where coaching is concerned are finding a solution or improving behaviour to accommodate a current work challenge. According to participants, there is some sense that coachee’s are perhaps more comfortable engaging in a process designed to assist their learning and development when this is aligned to clear expectations in terms of the learning outcome. When the outcome is less clear and focused on intangibles, the response to the learning takes time.

“They have to lose the preconceptions of stuff… the fact that all traditional methods of personal development has been formed in their mind is one way that you're challenging that notion. That's the first hurdle. Then afterwards challenging deeper aspects of self is the second hurdle”. (YM)

“You need to get people to let go of what they think is the best because they are used to it.” (DN)

The coachee’s traditional way of approaching problems might delay initial response, particularly if this was of a more linear and perhaps cognitive model of problem-solving. Thus, accessing the ‘deeper’ aspects of ‘self’, is less automatic. The approach described as ‘abstract’.

“Where concrete thinking has been taught or is part of their DNA… it's much more difficult to think a bit more abstractly. A lot of executives have been reared in the kind of idiom of I think, therefore I am”. (YM)

> *“Remembering that we're working with leaders that are very smart, and so they often are in their heads a lot of the time”. (KM)*

With the adoption of any coaching approach, the complexity and recognition of ‘coachee’ as unique, given personality dimensions and preferences, relevant. When accessed, however, the learning outcome is ‘deeper’:

> *“…provides the opportunity for quite a deliberate and intentional review of identity almost in an intuitive way. So, it's not very cognitive, it feels more experiential and more emotional, and more natural, in a way. It's not overthinking this” (KM)*

Similarly, the approach is multi-layered, complex, and dynamic to the' coachee' and the context. The ‘layers’ touch on intangible qualities such as ‘values’, identity and what might have ‘meaning’ for the coachee, meaning, not only about themselves but concerning ‘others.

> *“… different layers of which the one layer is my values”. (DN)*

> *“For me purpose is why are we in this world?”. (MN)*

> *“It’s inviting so much more from the person into the conversation”. (KM)*

The ‘simplicity’ of ‘story’ is ‘key’ to unlocking the complexity or ‘possibility within the approach. This is perhaps because stories allow focus on something more tangible, less abstract. This ‘unites’ understanding not only of ‘self’ but of ‘other’. Thus, the story provides the starting point to understanding the link to the ‘whole’ or more complex matter at hand.

> *“Every single thing that people say is a story. It's a construction of a kind of reality that people are seeing phenomenologically in their own minds”. (ET)*

> *“The story helps us to access meaning at a deeper level, and to really look at people's relationship with the task or the challenge or the dilemma”. (KM)*

Like a wheel, symbolic of movement and ‘dynamism’, the ‘narrative journey’ is evolving. The story is key to finding ‘an answer. This results in change within the change. There is consideration to the past, present and future and opportunity to consider how these are interlinked. Past stories are the key to understanding ‘present’ and unlocking ‘future’ possibilities. There is more than one ‘road’ to take. Developing the awareness within this provides the ‘power’ to the third generation and narrative approach.

> *“The story shifts ... You could look at it and say, well, we've lived through one chapter, perhaps this is an opportunity for us to write a new chapter about what our business actually does”. (MN)*

> *“It’s inviting so much more from the person into the conversation… we're able to get into spaces in the conversation, so much faster than if we were just, maybe dancing more on the surface of things”. (KM)*

> *“I'm interested in how they're going to predict their own future. And if they can expand the understanding of the totality of themselves”. (ET)*

The learning context, that is, the change, technological or other, is, in many ways, irrelevant. Participants suggest that despite the external or more explicit challenge, the learning within narrative coaching requires and encourages a much deeper focus. A focus on that which is internal. Thus, learning facilitates focus on elements of ‘self’ that, when separated from ‘context’, allows context to become ‘irrelevant. Coachee’s begin to see how their internal perceptions of this context influence the external context. This ‘realisation’ triggers further learning and application beyond the initial coaching conversation.

> *“They'd come back after a session with much more insights”. (YM)*

> *“Everything is about how I think about it, what meaning I might give … my perception of the world … how do I engage a person to adapt and adopt those values that make managing change in*

general easier, which is closer to getting to a self-regulating unit and then it doesn't matter what the context is". (DN)

Findings suggest that this learning, which focuses on mind-body-soul, allows deeper insight and sustainable outcomes. The learning within the coaching conversations allows transformation in the coachee's way of being. Through connecting events, feelings and stories and thus linking elements of thinking, emotions and feeling to doing, it allows access to deeper aspects of self that are part of them as an individual has almost been forgotten or perhaps never considered. This is the creating or transforming of that which is already within their reach as a system of mind-body-soul.

"It is not transactional. It immediately deepens and brings the whole person into the conversation, which is ultimately, just so much more effective". (KM)

"Think the sustainability of the coaching and the proof of the sustainability is through those three layers and lenses, the cognitive and emotional, the social. And through the somatic as well". (YM)

Consideration to the 'coachee' is complex and the view that the learning focus, particularly where narrative and third generation approaches are concerned, cannot be focused on one area: mind, body or soul, relevant. The body needs to be viewed as a 'system'. Change in one area results in a change in another.

"It's a holistic experience". (ET)

Understanding the 'system' of 'mind-body-soul' and inter-connectedness allows deeper insight into technology's experience and related changes. There is an opportunity to harness strength in one area of this mind-body-soul connection to accommodate development in another. One participant described a situation with a coachee :

"As she reflected on the actions that she had undertaken, she realised that who she was, was much bigger than what she

thought. In that moment, she changed her identity and that made her future so much easier". (ET)

Through reflection and dialogue, recognising the impact as a 'moment' in time further provides recognition in the possibility that moments can change and are not static.

"It's only transformed if you're awake to the possibilities of the power of bringing to life, those generative stories of oneself. Many people are not awake to that". (ET)

The deconstruction of the 'whole' is an important step to re-building, re-narrating and re-telling. Viewing change as a 'story' allowed it to be 'simplified', 'reduced', 'analysed and 're-narrated', re-told. The cognitive component of the analysis, reduction, simplification, is equally relevant to feelings, emotions. This again connected to constructs of 'identity'. Thus, understanding why we might think, feel or respond physically to certain challenges is in some way linked to 'who we are' as a person.

"When you're working as a narrative coach, you're really working in the realm of narrative identity, landscapes of identity and landscapes of action". (ET)

" Feels as if the narrative and the storytelling takes everything to a deeper level where people are showing up much more holistically. They are able to bring their wider sense of who they are into the conversation". (KM)

The metaphor and reference to 'looking' 'below the surface' was frequently referred to. The idea is that through a narrative coaching process, there is an automatic 'deepening' of awareness while simultaneously focusing on more simplistic elements that all individuals can identify with, such as values. Furthermore, the coaching as 'dynamic' and 'encouraging of movement is also reflected in the movement of hidden, 'unconscious' under-surface elements of self in understanding identity and finding meaning within this. The following references also touch on distinctions between narrative coaching as a third

generation approach and earlier coaching models that focused more exclusively on ‘performance’ or goal-setting and finding solutions.

> *“The focus around the deeper themes, like meaning and their personal identity is immediately on the table. It immediately moves beyond whatever the task focus is”. (KM)*

> *“Once you dig down deeper from that…to look at life in a more holistic place, and then offer the narrative, that often gets them to shift”. (KH)*

> *“I'm much more interested in who people are, and their beingness, than in what they do”. (ET)*

> *“Meaning making is critical. If you don't go there in coaching, you end up with purely performance coaching. If you need to do anything that's more transformational, you need to touch on the basic building blocks of what the person uses to interpret their reality”. (DN)*

This deepening of ‘awareness’ is dependent on reflection and analysis of our human nature. Recognising our ‘higher-order’ thinking status and the ‘power’ this holds for learning and/ or re-learning. It is the connecting of emotion (feeling) to thinking (cognition) to behaviour (action and physical), an understanding that the answers and the learning are ‘within’.

It was also suggested that reflection and development of reflective skill was critical to managing change, technological or other.

> *“It's a critical skill that urgently needs to be built with leaders, particularly with the pace of change. Being able to be thoughtful about the sort of technological directions that businesses or that we are taking our lives into”. (KM)*

> *“It's a question of making the client aware of how they get insights and see what they can do with that insight”. (DN)*

The coach's guidance in linking these various elements of mind-body-soul are spiritually important. This 'linking' as it were, reinforces the learning and is characteristic of modernist behaviourist concepts and learning frameworks. Thus, traditional, modernist elements are entwined and still at play within the third generation and narrative approaches, again linking the past, present and future opportunities within coaching frameworks and methodologies.

> *"We try to have a silver thread all the way through …". (KH)*
>
> *"It helps us go back into the stories that we are telling ourselves and where those stories have come from. Questioning whether they serve us anymore and questioning whether they build or reduce our abilities as leaders". (KM)*

The learning outcome are described as touching on deeper aspects of self, facilitating further learning. There appears to be a connection of dots, the 'silver thread' as one participant commented. Furthermore, the view that learning is ongoing, continual and related to identity.

> *"The key thing for me is a cyclical process. It does not necessarily have a single outcome as a focus area". (DN)*
>
> *"It unravels and produces something very significant. … …new possibilities emerge, and this is how things can change". (YM)*
>
> *"I think it (the narrative approach) gives us useful lens to take a few steps back and to examine the relationship with all of it and what that says about our identity and what is possible in our identity and how we can shift that". (KM)*
>
> *"No matter how long it takes… everyone is different. But everyone comes to a point where it's like, huh, okay, they can almost resonate with it, and understand that it is a lifelong journey". (KH)*

In summary, the approach, although different, offers value in encouraging 'rich' learning and outcome. This is because it provides the coachee with skills to reflect

the self as a constantly ‘developing’ and evolving system. There is an understanding of human complexity, and the view that answers to problems need to match this complexity. However, the dichotomy is that through an examination of the complexity of mind-body-soul and the impact of experiences and meaning, there is an opportunity for simplicity through ‘inward focus’. This is to reduce complexity. It further provides awareness that within the holistic self, there is an opportunity to change perspective. A change in one area potentially leads to a change in another area. This outcome is always moving and encouraging development towards a more ‘holistic’ identity.

> *“Not a particular outcome. This is a path to towards it”. (KH)*
>
> *“It's not somewhere to get”. (CdT)*
>
> *“It feels a little bit more intentional and a little bit more deliberate. We’re able to look at who we are in relation to all of these different things. This gives people more agency”. (KM)*

4.3.2 Dual learning and response to technological change

Findings here concern the relationship and connection to the learning within third generation and narrative coaching. The findings are described below:

The nature of the relationship within our world has changed as a result of technology.

> *“How they even language things into the world has changed”. (YM)*
>
> *“There's more noise and there's more hardness”. (KM)*
>
> *“All the changes that are happening in the world … the scarcity that has been introduced … is making it even more difficult”. (DN)*

The human and ontological element of human ‘beingness’ is perhaps influenced by factors external to human control. There seems to be a ‘disconnect’ between the external world of business, relationship and the inner world of ‘self’. The

boundaries of the coaching relationship have also changed and perhaps confused or less clear.

> *“Putting numbers on the table… the language of business”. (KM)*
>
> *“Knowing that ‘be’ is really the truth of what you can be. That to me is what it's all about”. (CdT)*
>
> *“A very big thing to think about in coaching is how far does the coach go”? (ET)*

One participant referring specifically to the social media platform of Facebook, suggesting that relationships have, as a result of technology and digital platforms, become more shallow. This is in contrast to how humans were ‘designed’.

> *“To have multiple connections that are this shallow, is different to the way humans have been wired in the past”. (ET)*

The role of coach and the opportunity for coaching as a profession, is perhaps more important.

> *“In the COVID context, I think there has been much more of a focus around, coach as human companion. We're all going through this experience at the same time”. (ET)*
>
> *“The whole idea is to make you more aware of the world, and more aware of other people's perspectives, and the way they relate to the world”. (KH)*

There is a need for connection and collaboration. Having someone to connect with through dialogue provides a space to be heard, allowing for one’s ‘inner most being’ to be listened to and accepted. There is a sense that it is the ‘externalising’ of ‘internal’ (one’s perceptions, one’s attitudes, one’s feelings) through a shared process, which results in an ‘expelling’ or ‘cathartic’ finding relief, contentment, purpose.

“Collaborative dialogue has become more important…the sense of I'm not alone in this. It becomes ‘we’ are working, it's not just ‘I’ am working”. (YM)

“Really it is just creating that safe space. Often people say, no one's ever listened to me before. And I've never shared like this before, I've never really thought about it like that”. (KH)

While the relationship is key to collaboration and reflection within the coaching relationship, it is important to facilitate learning. Collaboration suggests ‘the working together’. As a guide, the coach as a guide, the coach as ‘lead’ as a mentor, facilitates the reflection or review of others' ‘internal world’. Through the collaboration and ‘working together,’ there is safety to reflect on what the ‘internal’ world of ‘coachee’ might mean. Together there is an exploration through ‘externalisation’ of how the ‘internal’ world is feeling, thinking. Thus, how the external world of ‘technology’ might impact them ‘internally’.

“It really has to do with relationship, ‘moments of meeting'. When you share a specific moment, both walk away with a different perspective”. (DN)

“Narrative does enable us to really question, it helps us to take a whole lot of steps back and look at ourselves in relationship to all of this technology”. (KM)

Reflection and development of reflective skill to understand how the elements of mind-body-soul are connected are critical to understanding ‘self’ and understanding of one's internal world’.

“We are always in a state which consists of my thinking, emotion and the social dimension. All elements are present in that learning and in that transformation”. (DN)

“Mindsets create their identity and will create their future”. (ET)

The relationship is key to allowing the safety to explore and allowing learning to focus on ‘deeper’ content. The relationship is perhaps grounded in core-coaching

competencies of trust, acceptance and warmth (International Coaching Foundation Framework, 2017). When this sense of safety is set, it seems to invite exploration of concepts of a ‘deeper’, emotional and perhaps less tangible, nature.

> *“The conversation just happens at a different level. More wholehearted, and a broader conversation. There's definitely focus on being able to really get under the hood of the stories”. (KM)*
>
> *“To delve further, there's no judgement...It’s that safe environment allowing the silence”. (KH)*
>
> *“If coaching doesn't have that bedrock of trust, you've got nothing”. (ET)*

Although the coachee remains the primary learner, there is learning for the coach within the relationship. The nature of learning is intricately linked to elements of shared identity and meaning-making. This provides an opportunity for the coach’s own reflection and learning, simultaneously, an opportunity to better understand the complexity of individual identity. The importance of this is to further establish and solidify learning as an evolving process.

> *“The richness of coaching is in the giving, but it gives great richness back”. (ET)*
>
> *“Most times, I have to bite my lip and say, that's exactly where I am or was”. (KH)*
>
> *“As coach you are constantly being confronted with elements of your own story”. (KM)*

The coaching dialogue provides a platform to communicate our same-ness. A platform for connection and reflection to deepen knowledge of internal structures of identity, meaning-making and values. There is a sense that the learnings deepen in quality and ‘richness’ and complexity.

“The longer I coach, the more the personal learnings gain importance over the technical learnings”. (DN)

“It’s a continual learning process for the coach. A gateway for the coach to develop as a person but also the coach to develop the practice as well”. (YM)

“As a participant in that process, you (as coach) have the opportunity to step outside of your own head as it were, by sharing with others”. (MN)

“Dual growth rather than dual learning...The teacher teaches what they most need to learn”. (CdT)

The coach, like the coachee is a human being. Changes in technology and the work environment, such as those resulting from Covid-19, allow consideration to the coach as fellow-human companion within the coaching relationship's boundaries.

“There has been much more of a focus around, coach as human companion. We're all going through this experience at the same time”. (KM)

“Sometimes people don't need that coach, they need a fellow human companion”. (ET)

The coach as ‘equal’ and the element of ‘equality’ in the relationship is important. This view of coach and coachee as equals facilitate learning through consideration to same-ness. Furthermore, through understanding the dynamic nature of learning and growth, learning is facilitated when there is a relationship, a learner and a teacher. It is a co-creative process. There is an establishment and clarity of roles. The role of the coach as a mentor, as a guide, rather than as an expert is important. The confidence of the coach to act with integrity and with transparency is still required.

“This idea that we are equals and that we are co-creating …is an extremely important one. There is a sense of relief, when we talk

about being equals...There is a lot more depth and leaning into the hard stuff". (KM)

"If you don't have equality in a relationship, you can't coach at the C suite level. You have to feel absolutely equal to the person that you're talking to". (ET)

"In coaching, you are supposed to be equals. I'm the process expert, you're the content expert, but we actually equal in this relationship". (DN)

Perhaps a 'humbleness' allows 'transparency' and provides 'power' and an 'able-ness' to share deeper content around identity. The executive/ coachee's expertise on own identity is also humbled by recognising how this deeper level of learning might facilitate further learning and growth.

"It's the most fundamental part of the entire process and art. Equalling of the fields…". (YM)

"As a coach, you are not static …being open and honest and explicit about that gives the person that you're working with a sense that they're not staring at perfection as they work with you". (MN)

"We are equal because we are both human beings. I really do try and eschew expertise. The Pygmalion experiment should be a guiding value for coaches". (ET)

The relationship is in some way strengthened due to consideration to the complexity of identity. The un-packing of this element that both coach and coachee similarly experience within their 'being-ness', is considered in the safety of 'same-ness'. There is no right or wrong and the learning for both coach and coachee evolves here.

"Support and guide and help them find answers for themselves. But in doing that you are evolving and learning alongside them". (MN)

> *“We can only really get a sense of how our identity is evolving and who we are becoming if we reflect. We spend a lot more time in action and in doing and in busy-ness and it's only when we can actually step back and reflect that we can just get a sense of who we are”. (KM)*

The dialogue results in the coach themselves more deeply reflecting on their own ‘human-ness’ and working and coaching. The reflection in this case solidifies for the coach, the importance of collaboration. Collaboration is more needed during times of change, technological or other.

> *“COVID made me reflect on how I had done it before. I have collaborated quite a lot more, I think it is quite important in this kind of change”. (YM)*

Quality in conversation is, in many ways, the essence of any coaching requirement. However, the deeper coaching content and the type of learning encouraged a complexity that deepens output. It allows consideration to abstract concepts, or concepts unknown or not understood. It allows the comparison of these concepts to simple metaphors and stories we can identify with. This enables quality in conversation, quality in the sense of looking at something differently, more holistically in terms of its complexity.

> *“Quality for me is just richer and more open to curiosity and open to not knowing”. (ET)*

> *“Narrative can lead to such a rich curiosity, in your dealings with people”. (CdT)*

Reflection in learning is important.

Findings confirm that ‘reflection’ in narrative and third generation coaching is a significant element of the process.

The power of reflection in re-looking, re-examining as it were, stories of past and present and future. The view that regular reflection and the learning of this skill is

important in terms of the kinds of decision-making required within this fast-paced, technologically driven era.

> *"It's a critical skill that urgently needs to be built with leaders. Particularly with the pace of change and being able to be thoughtful about the sort of technological directions that businesses take. I think that the sense of reflection is key". (KM)*

> *"It's (reflection) one of the key elements of narrative coaching". (DN)*

There is consideration to reflection as a cognitive process, the collaboration and dialogue, and the social and emotional aspect.

> *"It's one of the powerful aspects, the action can't really happen without the reflection, that form or level of insight that can then lead to a new sort of wisdom an internal wisdom that can then be owned. It has freedom". (YM)*

However, there is also recognition that reflection from a narrative and third generation coaching perspective is a much deeper reflection and interrogation of elements within the 'story'.

When using narrative or third generation coaching approaches, the key to creating this connection is the story element. Given its simplicity, the story provides an opportunity to 'ground' the coachee in the essence of their own identity. The 'story' is something that coachee's are immediately able to relate to. This 'story' is needed to deepen the conversation and review the complexity of the coachee's perception.

> *"I encourage reflection as much as possible". (ET)*

It involves consideration to mind, body and soul.

> *"Reflection is really an important tool. We use a lot of journaling as well. Make sure that person is practicing and reflecting constantly… becomes a matter of nature and course". (KH)*

Combined with mind-body-soul is consideration to social identity. The unpacking of meaning, as it were, about what this means socially. In addition, within the coach's relationship, perhaps as fellow-human companion, there is reflection together and further evaluation and meaning-making.

> *"It's got to do with a whole world of intersubjectivity. It becomes a joint reflection or a joint experience. And then it actually assists with the process going forward". (DN)*

Reflection involves narrative concepts of 'witnessing' and sharing of ideas. This encourages accountability.

> *"You invite others as witnesses or mirrors into your experience in what is shifting or still needs to shift for you". (MN)*

The idea of being in a relationship is described by one participant as 'thinking partners'. There is an element of ethical commitment and responsibility involved.

> *"We ask leaders to form what we call thinking partnerships … How do you know for sure that the story isn't shifting unless you invite witnesses?". (MN)*

Reflection further contains elements relating to the pace of 'action' within the learning relationship. There is a need to slow down and be encouraged to do this. This, slowing down, is important to analyse thoroughly, break down and understand the story, and allow the synthesis of new, hidden elements. If considering the iceberg metaphor, the once underwater icicle needs time to thaw, melt, and merge with the visible.

> *"That pausing and lingering and reflecting is a key part of being able to evolve in a more profound and smart away. Where we fit it into our businesses, and our lives in a conscious way". (KM)*

> *"I love that idea of lingering. I think what I've realised over the years of coaching is the value of slowing things right down and not being in a rush". (KM)*

Findings highlight the importance of being sensitive to clients' needs.

> *"Who are the story keepers? As you move, as you shift, who is there to say, here's the story of … that collaboration is absolutely critical in the work". (MN)*

> *"Any collaborative dialogue that's happening is there to serve. I might really want to challenge and do challenge". (ET)*

Collaboration within the learning relationship is viewed as facilitative, empowering and not directive. There is an element of removing 'power', 'authority' and expertise.

Collaboration as a learning process is creative, and it is about finding opportunity together, finding a new story or way of looking at something—unique perspectives and learning goal. Nonetheless, there is an element of cognitive challenge and 'thinking' for both.

> *"As a coach, as a facilitator, you never step into any process of learning as if you are an expert. In asking questions and discovering something new …your own sense of curiosity as a coach. That's what coaching is. It really is about inquiry". (MN)*

Learning involves 'co-creating' and making 'meaning' together. The need for both coachee and coach to be open to the possibility of learning is important. Similarly, both coach and coachee need to be mindful of this mind-body-soul dynamic and complex interplay in assisting individual roles within the learning.

> *"Co-creating with the person is more important than imposing". (YM)*

> *"For me, it is an absolute collaboration. It's a co-creation with my coachee. If I let myself as a coach, really just sink into the experience, settle into my chair and kind of work through any sort of expectation or anxiety around performance, that's when this kind of magic happens in the co-creation". (KM)*

“That deeper essence of the shift is through rapport with a client”. (CdT)

The learning within the relationship is a co-creative journey of meaning-making together. Unlike previous generations of coaching, there is no clearly defined goal or outcome to be achieved.

“We always land in unexpected places that I wouldn't have been able to plan for or predict. There's almost an energising force. Like in jazz, where people are riffing and improvising. It's almost always surprising”. (KM)

The coaching relationship's dynamic interconnectedness also opens possibilities for the coach’s own professional learning and presence.

“I've evolved and grown and become more confident as a coach That energy from the co-creation, the collaboration and the riffing is really where the magic sits”. (KM)

“I do practice reflection after the session, so it helps me to make sense in retrospect. I also attend supervision, which essentially is reflecting on my practice. And that helped me with my self-leadership of how I do my coaching”. (DN)

“You (that is, coach) bring curiosity about whoever you are working with, but also curiosity for yourself, stepping into the process with the thought, what might I learn out of this”? (MN)

The reflection allowing space for ‘silence’ which seems to contribute to and be needed for learning. Learning is described as a ‘connecting of dots. It identifies patterns and finds the links as to why we think, feel, or act in a certain way.

“The space to just get things out. It's almost like throwing paint onto a blank wall and getting them to kind of draw the lines between them and that space and allow them to form a picture that can move them forward”. (YM)

> *“One of the key elements of narrative coaching has to do with an awareness of how you experience things or you make meaning of things. What is important to you. Why that is important to you?” (DN)*

> *“You can't sell a narrative to somebody. You got to be really attentive to what they're saying and how they're saying it. Creating that safe space”. (KH)*

The reflection and dialogue allow a focus on values, meaning-making and identity. This is necessary even when the coaching goals or outcomes required are tangible:

> *“We explicitly ask people around, what matters to them and start talking about their values”. (KM)*

> *“You might have to address more of the intangible stuff. The building blocks of what the person uses to interpret their reality. Meaning making is critical”. (DN)*

> *“That initial interrogation of self, starts with exactly that. What are my own values? And how are they showing up in how I work with my teams or others as it were”? (MN)*

The qualities of relationship are as ‘interactive’, and as ‘systemic’. Thus, the idea that every ‘part’ forms a whole and a ‘whole’ is made of parts. Understanding the system is needed to fully unpack the current ‘reality’ and consider future options. Furthermore, the coaching process itself is systemic and dynamic.

> *“As a coach, I need to actually understand your process. How you think, how do you make decisions”? (DN)*

> *“Organisations don't just make themselves, its people, and particularly people in decision making structures who move them in a particular direction. You cannot understand the story of the organisation unless you understand your story as a leader”. (MN)*

> *“People bring more of themselves into the conversation and so their identity is more on show and the organisation's identity and alignment between those things they value”. (KM)*

The final finding where the relationship and the dual nature of the learning within third generation coaching is around leadership. Leadership is changing, and the leader's idea as a coach, mentor, and what this could or might mean for leadership. There is an opportunity to consider this differently. With the current rate and pace of change, some participants indicated the need to consider values, integrity, and leadership ethics.

> *“It's never been more important to have values at the front and centre of leadership and to have ethics at the centre of our organisation's identity and how we work both individually and how we lead”. (KM)*

> *“Its integrity, its alignment. It's not just integrity towards something it's in alignment with what you feel with God or a higher power”. (CdT)*

> *“Ethics and integrity when it comes to leadership is most important”. (KH)*

4.3.3 Learning as an evolving process to guide response

The following are findings relating to participants’ experience and interpretation of learning within third generation and narrative approaches as evolving. The concept of evolving seems relevant to the learning process, the individual as a system and the changes within this internal system; the evolving of relationship and the impact that this deeper level of learning can have on others, on organisations. Evolving is a creative process. Creating, creative creates. These words in themselves are suggesting a situation of progress, which is perhaps not fully defined or specific to any set of criteria.

Understanding ‘meaning-making and learning’ as evolving is not a ‘one-fits-all’ approach. Thus, the idea that learning as ‘evolving’ occurs at different rates and

paces. For some, the learning within a narrative approach was slow. It took time to integrate and fully understand its value.

Learning as evolving is described by one coach as similar to the coaching maturity and qualification process. The suggestion that, because of its focus on deeper aspects of learning and content of an abstract nature, third generation and narrative is perhaps a more sophisticated, evolved form of coaching. The learning content and outcome is more complex.

> *"ICF competencies often on the lower level will say that the focus is more on behaviour. As you move towards smart coach MCC level then you begin to tap into the client's creativity. You begin to tap into the client's thinking, the client's learning". (DN)*

Executives new to the narrative process find it challenging at first. They are less inclined to focus on the role of emotion in learning, and it is not easy to go deeper. It further requires an established sense of trust and relationship.

> *"There's definitely different levels of taking it up, depending on how metaphorical people are or verbal they are …people tend to engage with it naturally…then we can deepen the challenges as we go". (KM)*

As was discussed earlier, there may be initial fear and anxiety to the challenge of something new. The role of the coach, as in any coaching process, is important.

Evolving is also considered from the point of view of constant change. As the 'context' is continually evolving, the learning running 'parallel' to this is constantly evolving. This, as the coachee, tries to make sense of own experiences combined with what is socially constructed through 'being-ness' in the world.

> *"The fact that it's so different … they have to lose the preconceptions of stuff… All traditional methods of personal development formed in their mind is one way that you're challenging". (YM)*

> *"A 21st century result … we cut ourselves off from our emotion". (CdT)*

An evolving process has a beginning that in some way, can be described as tangible, 'real' or known. The end point is less clear, less tangible. This is the beginning, the person's current sense of 'self'. Examination of this is critical to change. The self is an element of a larger system. Within the organisational context, it is the self as an employee. There is, however, a sense that one cannot look at the self as separated from the other. The two are interlinked.

> *"You really cannot begin to expect any leader to make any difference, in an organisation, in a system, unless they first look at what needs to change within". (MN)*

> *"How I am, how I show up in the world, influences or impacts how I lead my team and how I approach the way an organisation needs to move, whether that's at a strategic level or otherwise". (MN)*

For the learning to evolve and be unlocked, the narrative and third generation focus requires creativity. Evolving thinking moves from a 'cognitive', linear, structured modality to one more complex, dynamic, less obvious. This happens for both parties, that is, both coachee and coach. This, dynamism and evolving also suggests that meaning cannot be assumed. There may always be more than one meaning. The learning and process, despite the simplicity, is not always easy.

> *"Technologists, we may think they are hugely creative, but there's very few of them that are really creative. To get them to be creative, in a coaching sense, sometimes quite interesting and quite difficult". (KH)*

> *"You bring curiosity about whoever you are working with, but also curiosity for yourself, stepping into the process with the thought, what might I learn out of this?... Imagining, imaging as it were - requires imagination, creativity". (MN)*

New meanings result in further new insights as the learning is centred on much more than the actual context or issue that was initially presented. The new meaning is grounded in ontology, our 'beingness' and identity. The exploring and evolving of identity concepts enrich learning outcome in equipping coachee with tools for further and deeper exploration of self, concerning others.

> *"It presents the opportunity to emotionally engage more with who they are". (KM)*

Findings suggest evolving in the sense of a new way of 'thinking' through the third generation focus; a 'new intelligence' perhaps and evolving in connecting previously separated elements of 'person'; previously separated elements of identity; a new way of 'being'. This leads to 'deeper' learning outcomes and a realisation that the outcome is itself a journey that does not need to be rushed.

> *"Having interrogated things more provides the opportunity for quite a deliberate and intentional review of our identity, almost in an intuitive way". (KM)*

> *"A lot of executives have been reared in the kind of idiom of, I think, therefore I am… that notion in the coaching has now been challenged to an extent where, what is the I am… more than just thinking". (YM)*

> *"It just happened so naturally, and that's one of the beauties of narrative work, is that it does happen naturally". (ET)*

This resulting in a learning outcome that is itself 'evolved' (evolutionary). Learning of a deeper, more integrated process of 'reflection' empowers the coachee to develop the skill to apply higher-order thinking autonomously. Understanding contingency and constant change is also reinforced, as there is no final end point' in the learning.

> *"It's not somewhere to get too…the outcome is how you get there…Growth to me is just endless". (CdT)*

> *"It's about being self-correcting and self-generating". (KH)*

The process of learning is moving from something more ‘intellectual’ and ‘in one’s head’ perhaps, to moving towards a more ‘connected’, deeper learning.

> *“It's not an intellectual thing. Mostly, it's an emotional thing ... A lot of executives, when you say, how do you feel about that? They will say, well, I think ....and then you say no, how do you feel about it…it's trying to work down into that and trying to get them to realise, okay, that's why you feel like you do when … “.(KH)*

The evolving is a cyclical examination involving the ‘letting- go’, disposal or losing of ‘habits of mind’; the re-forming, re-integration or relooking of stories; and/ or the adoption of new ‘frames of thinking’ or lenses.

> *“…for a lot of our executives that we coach, leaving behind certain things and then picking up certain things and acknowledging parts of their identity that they may not have acknowledged before. Like, I am a leader”. (KM)*

The deeper the learning and the more interconnected to holistic components of mind-body-soul, the more sustainable the shift in learning is experienced to be. The concept of sustainability suggests ‘ongoing’ as it provides the coachee with a ‘take-away’, ‘proof of learning’.

> *“The deeper those levels go, the more sustainable is the shift”. (CdT)*

> *“The sustainability of the coaching and the proof of the sustainability is through those three layers and lenses, the cognitive and emotional, the social. And working through the somatic as well”. (YM)*

The learning process and connection and interconnection of mind-body-soul at times is tangible (having physical/ observable impact) in learning ‘outcome’ or effect. With the connection of thinking, to emotion and body, there appears to be a deep realisation. This realisation is the sudden awareness of this connection of mind-body-soul and the ‘power’ it holds. The opportunity exists within being able

to perceive the ‘story’ differently. The participant below connecting the shift to a deeper, spiritual change within. This is described as an ‘energetic shift’ which seems so powerful that the associated ‘movement’ and change within the coachee almost becomes palpable.

> *“The shift would happen … it will be emotionally it will be mentally, emotionally and physically. And you can add that dimension of spiritually… goes deeper … component of the energetic shift. For people who are very finely attuned to people's energies and vibration, you could sense that the surrounding energy in the room has also changed”. (CdT)*

In our learning, there is a requirement to consider holistic elements of mind-body-soul and past, present, future. Learning as a creative act draws on right brain concepts.

> *“Imagination and creativity actually encourage us, or requires us actually, to get out of the conscious, linear mindset and bring the right brain in”. (CdT)*

Furthermore, the link and evolving of past, present, and future are also made available through creativity in narratives.

> *“If you think of the right brain, the traditional, the more creative… you actually opening up that faculty through the use of the story. That's how all great messages through the aeons have been delivered. It activates that part of the brain”. (CdT)*

> *“The minute you start talking about re-authoring or creating a new story, you can't do so if you don't have some kind of vision of what that might be. Vision, of course requires imagination. It's a world that you haven't yet reached but are only really formulating in your own mind”. (MN)*

> *“When you move into an experience perspective, you ask questions that take you out of the logic … When you start working with metaphor, it's abductive... That, for me is the*

biggest connection that I can think of when I talk about narrative coaching". (DN)

Creativity suggests movement and possibility to 'trans' – 'form' and alter the shape of 'behaviour', 'emotion' and 'mind'. The word creation implies the agency to act, change, alter, and require action and intention. There needs to be a force, power or will to drive the process and create the energy. Participants almost suggest that in linking left and right brain thinking, this process becomes enabled. The key to change is in activating this creative capacity.

"Change is at the heart of it. Change is a creative act, and it is an act of, movement and shifting. The process unlocks creativity, a new way of seeing situations and often a way of reframing things. It is an imaginative act". (KM)

"It's only transformed if you're awake to the possibilities of the power of bringing to life, those generative stories of oneself. Many people are not awake to that". (ET)

"The next step is to really search for what are the opportunities. That search phase has got everything to do with creativity and imagination". (DN)

Furthermore, there is 'evolving' in learning outcomes in terms of the 'connecting the dots' and understanding and how it might be connected, interrelated to identity.

"Stories resonate with people, especially if it's something that they can link to their own experience. I think they speak to people at an emotional level. You can see and you can hear even from people's feedback … wow, this moved me, or this reminded me of … "(MN)

"When you're working as a narrative coach, you're really working in the realm of narrative identity, landscapes of identity and landscapes of action. Helping them to move forward". (ET)

The role of coach needs to be creative to facilitate the evolving.

“You as coach have to begin to be curious”. (DN)

Creativity involves ‘concepts in mind’, ‘en-visioned’. Stories provide a ‘key’ or ‘link’ to creating ‘movement’ or change in learning. The evolving depends on the simplicity of ‘story’ as ‘key’ to connect this learning.

> *“When you use stories to craft messaging around change or leadership development, whatever the shifts might be, personally or organisationally, stories resonate with people. Stories, especially if it's something that they can link to their own experience, speak to people at an emotional level”. (MN)*
>
> *“Connect meaning making with creativity and imagination, it really comes through metaphor and even some shadow work. From a narrative coaching perspective, that's where the learning happens (in the imagination)”. (DN)*

Evolving in terms of ‘time’ and the need to allow the ‘act’ or ‘creation’ within learning to emerge as and when. This happens while simultaneously drawing on concepts of past, present and future. Given the complexity, richness and deep quality of the learning, this is not something that can be rushed. It cannot be planned. It evolves as and when the components leading to the learning are integrated, consolidated for the learner.

Jungian archetypes and stories contained within our collective identity were referenced. The unknown, hidden aspects of self. The link between self-identity and collective identity.

> *“It's not always possible or easy to see the shifts immediately. The shifts take time. I don't always have the benefit of seeing these”. (MN)*
>
> *“I would see coaching as learning, but it's learning about themselves, and what that means for their futures. People learn*

when they start to see the impact of actions that impact their identity". (ET)

"From a narrative coaching perspective, we did some work that would relate to Shadow Work, Jungian psychology. It really is an identity thing, and they go 'missing' … (REFERS TO COACHING EXAMPLE) … Did she have insight into that? Yes, she did. Did it change her behaviour? It started the change process. It didn't change it in totality, as it had more impact in terms of life going forward". (DN)

The possibility for creativity and evolving is within each coachee and coach, given our 'humanness' and 'same-ness'. The focus is on strengths and possibility. Furthermore, the focus is on moving forward, drawing on past and present, and re-looking these concepts and the meaning it might hold.

"It's part of our philosophy, that we see them (coachee) as resourceful and creative. You are an act of possibility". (KM)

"Leaders need this a lot more (drawing on creativity & imagination and what is within) in their roles and in the way of interacting at the moment. Because with everything that's changing". (MN)

Yet, our diversity and difference as a result of our humanness and 'being-ness' also impacts how learning evolves:

"It varies from person to person or from leader to leader. Mental shifts, especially when people have to unlearn or if they have to kind of shift things that have been embedded in them for a long time". (MN)

There is a possibility within the 'creative' evolving process. This is both reliant on and resulting in, strengthening the 'relationship' with others.

"The dialogue in terms of what's happening. You create meaning out of the discussion". (DN)

"Why narrative practice works is because you are asking people to think not only about their own stories, but also those of others with whom there may be a link". (MN)

"A lot of social programming has been on the very hard concrete type of learning and interacting, that once you start going into the realm of the imagination the quality and things you learn, how you learn, is fundamentally different". (YM)

Personal leadership focus and learning is evolving.

Personal leadership is considered under learning as evolving. It was hoped to explore how the 'evolving person' might be considered in terms of leadership of person and leadership in general. Further, how this might lead to the 'evolving' of a more human-centred approach and perspective, focusing on morality, ethics and elements of 'same-ness'.

Findings suggest that there might well be power or opportunity within coaching to consider 'leadership of person' as an evolving process. This is because understanding 'who we are' impacts on 'how' we are.

Furthermore, the perspective that the self is constantly changing as we re-examine stories or tell these differently. This opportunity is available to change our leadership within the organisation or for leadership to evolve where change, such as that brought about by technology, might occur.

"I am besotted with meaning and values and identity. Personal leadership is the way we lead ourselves. People don't necessarily appreciate or understand how much personal leadership they have. It can show up in how you talk to the lovely young trainee at the petrol session. It can be the gentleness and respect that you afford to a beggar on the street". (ET)

"Narrative helps us go back into the stories that we are telling ourselves and where those stories have come from … who told us those stories initially and what we've not taken on board that is now part of our own identity. Questioning whether they serve

us anymore, questioning whether they build, or reduce our abilities as leaders". (KM)

Within personal leadership, there is a recognition of 'self' as a functioning system.

"Most of the coaching eventually gets down to how do I actually manage myself. Self-management, self-leadership". (DN)

"How do other people experience me… so there's a lot of self-interrogation …that's where the work begins? How I am, how I show up in the world, influences or impacts how I lead my team, and how I approach the way an organisation needs to move, whether that's at a strategic level or otherwise". (MN)

Personal Leadership seems to combine elements of self and social identity how one 'shows up' as 'self', impacts how one might show up as 'leader'. In some sense, how we are in relationship to self, impacts how we are in relation to 'others'. There is a 'power' in realising the impact of person leadership, an opportunity to practice leadership. This has implications for how an individual's values are expressed. Furthermore, we identify with these values and how they might be linked to identity and linked to meaning, understanding that leadership has 'social' implications; that is, it impacts on others.

"There are three aspects to it. And it is what the person thinks about themselves and what they perceive personal leadership to be; how they perceive other people seeing them, to view or understand personal leadership; then there's also the bigger understanding of what the world sees as personal leadership. In other words, what are the benchmarks and whether there's synergy. Often vast differences of what personal leadership is". (CdT)

"An example could be … one of the coachee's who was very much a person that tried to make sure that the team is always okay … gave everything of herself. But at the same time, had a very difficult time of having brave and honest conversations. A

large part of her personal leadership journey was actually learning to be vulnerable enough and brave enough to having this bravery in her leadership DNA. It was also linked to her progression, her career progression in the company". (YM)

Personal leadership was evolving somehow and recognised as important within organisations, although this was not fully clear. While it seems that the concept of personal leadership is yet to be 'accepted' or 'acknowledged', there seems to be recognition of the importance of elements contained within personal leadership. The values, the linking to identity and how, when this occurs within the learning of the executive or coaching, the benefits are wider. As one participant comments, it has implications for the team and those that are led.

"HR is slowly starting to get more comfortable with the idea of getting aligned in terms of what behavioural change can look like, and the impact of conversations and how coaching is actually part of a holistic development, rather than a separate intervention. Thus, understanding of how a leadership characteristic can lead to a behaviour which can lead to specific action that can impact". (YM)

"If I don't first dig out and dig up what it is that informs my behaviour and what may need to change, how am I going to change a team or how am I going to inspire anything different about my organisation". (MN)

"Ethics and integrity when it comes to leadership is most important. It's often what is your version of integrity. Because many people have different versions of that". (KH)

However, this is seemingly needed in times of change and chaos, as one participant describes below. This, in some way, represents significance in terms

of the potential for personal leadership. Describing the initial stages of change that are unclear, this participant writes:

> *“People just go mad and there's no specific leadership that happens. It's just action with no purpose”. (YM)*

There is a need for an evolving ‘framework’ of considering values in context with leadership and the larger organisation or system.

> *“Most organisational systems have got very glib and I think, quite trite values. Yet, they are deeply proud of them. They don't feel individualised and unique or, rich. They do feel as if they've come through some kind of workshopped process. I think in a small environment, maybe you're able to be that sort of principled and ethical leader. There are a lot of dilemmas in bigger contexts. I don't think that should take values or ethics off the table. I just think there are a lot of complicated conversations and tensions around them”. (KM)*

Learning and the evolvement of this, is systemic:

The learning inherent in the approach suggests that learning within one element leads to learning within another. Thus, the ‘evolving’ and gradual learning of new narratives is complex. It creates a ‘systemic’ and ripple effect, not only within the individual but in terms of the individual concerning others and in relation to the organisation.

This cannot be broken apart and analysed. The body, while consisting of individual components, functions as an integrated unit. Learning is a process of ‘awareness’ and evolving insights. Each component is involved and is accountable as the ‘whole’. The identification of this connection and interrelatedness is important.

> *“Coaching is actually part of a holistic development, rather than a separate intervention”. (YM)*

> *“When you move into an experience perspective, you ask questions that take you out of the logic. It takes you into the story rather than into the problem, into the cognitive appreciation of that. It's not possible to take it apart. It's an integrative process; … we've all always got all those pieces. If we change state and even call it state of mind, then all of them (all aspects of self) change. It's rather a question of making the client aware of how they get insights and see what they can do with that insight. To get them to shift from a perspective”. (DN)*

> *“But more than that, is our culture, is our system, structure, processes, etcetera. Are all of these things playing along? Are they conducive to making sure that we can embed the changes that our leaders are bringing back into the organisation”? (MN)*

Coaching as an act of ‘empowering’ ‘self’ and ‘others’. Coaching to encourage learning is important to ensure sustainability and ‘evolving’, particularly during change. Leaders need to be creative. Coupled with this is the flexibility to change and adapt. Furthermore, this concept of movement is coupled with dynamism in thought to enable and transform possibility.

> *“The ability to imagine* and envision *for leaders is actually needed in their roles and in the way of interacting at the moment. With everything that's changing ... it's all about the imagination, and their capacity and capability to harness this”. (YM)*

The power within the narrative coaching approach spurring interest to grow and evolve further:

> *“As soon as they get a taste of it in the coaching, it then takes off and they get very excited and the new ideas coming in. Much deeper and more enriched, meaning-making”. (YM)*

The agency's standard coaching principles are still required within a narrative and third generation coaching approach in terms of the evolving coaching practice. Learning is more likely to occur when the learner is actively involved.

Furthermore, the need for some kind of structure, framework, despite the flexibility encouraged where 'evolvement' of learning is concerned, is perhaps still needed. The focus on contracting is still important.

The consideration to various stakeholders involved in the coaching relationship and the systemic impact is also important.

> *"It's kind of a joke … people are voluntold". (KM)*
>
> *"Coaches have to be patient and allow the process to float". (KH)*
>
> *"Something that does need to be structured in a very specific way, especially in the narrative based kind of coaching programme. Strong alignment between the person and the manager or supervisor. They don't need to know the details …or specific area but what are the evidences …". (YM)*

The ripple effect of the learning and socio-economic value and benefit of coaching using a narrative or third generation approach is a possibility but not always easy. There is a sense that the change requires shared commitment and shared accountability for sustainability to be achievable.

> *"If leaders go through, a really deep process of change for argument's sake but they go back into an organisation that is not conducive to them implementing some of what's learned, clearly that organisation may never achieve the changes it wanted to see to begin with". (MN)*
>
> *"One of the challenges is that we need to coach the system because the danger of working, in a narrative way, is that if you don't work systemically, we almost release these more conscious, more deliberate, more whole-hearted, more full colour, more aware leaders into the system and the system doesn't welcome them with open arms. Someone actually said in a session, I feel like I've been given these wings but I'm now in the cage and its locked". (KM)*

One participant also considered evolving as a spiritual process, evolving to a higher plain of spiritual consciousness. This study hoped to investigate the experience of learning and its contribution to allowing a conscious and collective response. The spiritual perspective below is an element less focused on within organisations. It provides perhaps a question as to whether a more esoteric perspective should be encouraged.

> *"It's not equal. We are all light. We are moving to do that, but of course in the frequencies we operate in, the shift is happening. How fast we get there, but there is no other way but ascension. Hope that's not too spiritual an answer". (CdT)*

4.4 Results pertaining to Proposition two: Fit-for-purpose coaching to enable response to technological change requires less focus on objective measurement and clear-cut criteria

The exploration of findings below related to how third generation or narrative coaching might be 'fit' to meeting the coaching/ learning needs where technological change is concerned. The learning needs or requirements are explored in section 4.3 above.

In this section, coaching as 'fit-for-purpose', was considered, and how learning outcomes utilising third generation or narrative approaches might be measured. Consideration to whether modern and traditional measurement is suited, given the likely learning outcomes, was also investigated.

It was assumed that most organisations undergoing technological change might select a coaching model or 'coach' based on measurement criteria or probable learning outcomes. Thus, it was assumed that these organisations generally require measurement of outcome or evidence to support coaching practice. This is most likely in the form of a business value of Return on Investment (ROI).

The findings in section 4.3 above suggest that change, technological or other, requires learning that allows focusing on holistic elements of mind-body-soul. It was also established that a relationship within a coaching relationship is important

to solidifying this approach's learning. The idea that learning should be viewed as an ‘evolving’ process was also explored and confirmed to be important within technological change.

4.4.1 Coaching as Fit for Purpose to manage VUCA and Technological Change

Learning frameworks generally provide guidance, structure, and clarity on what the particular learning might involve, how it should be taught, and the outcomes to validate it. When considering third generation coaching and the flexibility in approach it encourages, measuring of learning outcomes is perhaps less transparent.

The idea or view of executive coachee as a system of mind-body-soul was explored above. This system of ‘self’ further impacts other systems (other colleagues/ individuals) with whom there is interaction. Thus, the individual is a single element within a larger system of organisation.

Findings suggest that the use of ‘story’ or ‘narrative’ could provide an ‘invisible’ but ‘envisioned’ framework to guide and mentor the individual system. The story is a link or connection between different elements in this system of ‘self’. This can also be applied when considering the individual system within an organisation.

> *“We did coaching workshops on VUCA. Because there was a lack of a narrative. So, it was first identifying their own (narrative) but also a collective narrative”. (YM)*

As identified in 4.3.2, the relationship within the learning process encourages the level of learning needed within change, technological or other. Relationship important. The coach's role is to mentor and guide and facilitate a message of same-ness despite difference or diversity.

> *“Much more important to be a human companion than it is to be a coach. Sometimes people don't need a coach, they need a fellow human companion”. (ET)*

VUCA and the resulting change, complexity, and uncertainty impact our meaning-making and a sense of purpose. There is a need to reconsider our perspectives, which third generation and narrative encourages.

> *“As soon as there's no narrative, this leads to this vacuum. When there's a vacuum … people just go mad and there's no specific leadership that happens”. (YM)*

> *“We often talk about living and leading in a VUCA world and Covid 19 is exactly this. It's given us a huge taste of what it means to be 'vuca-d'. The response really is about being agile and adaptable. Leading through complexity means there are multiple layers that you need to uncover, to try to get to the bottom of whatever it is you might be trying to solve”. (MN)*

Third generation and narrative coaching helps find meaning, and identity. In addition, it helps focus on the positive and what might be important.

> *“Third generation coaching, which I prefer, just has so much to offer because you are reflecting on values, meaning, identity and it's a philosophical reflection on what all of this means”. (ET)*

> *“Narrative practice is there to allow leaders to move through VUCA moments such as where we find ourselves with COVID-19”. (MN)*

Allowing a different perspective, third generation, and narrative approaches offer a learning model to encourage opportunity and creativity within the moment of change.

> *“The work of narrative practice’s or narrative theory, if you like, can be quite useful in how organisations and certainly leadership changes and shifts to be more relevant in what's happening now. The idea of being able to bring your imagination into how different things could look”. (MN)*

> *“Narrative coaching is just one approach to coaching. It is a model of helping people to make meaning out of that (the complexity of VUCA) … Helping people to connect with what's important to them”. (DN)*

The consideration of both individual and collective identity important in finding a solution to the challenge within change. Allowing ‘identity’ to be ‘seen’ and acknowledged through narratives and language seems to provide power. It encourages the connection of the individual to the larger collective unit. The idea of a relationship as ‘integrated’, connected and systemic is perhaps evident. Furthermore, an agency to change is enabled by focusing on identity and what this might mean for the coachee/ learner. In some sense, the view that with an understanding of identity, values, and meaning-making and how this relates to the self, the agency to take ownership and accountability to act is facilitated.

> *“As soon as you start working through the deeper stuff of narratives, what you start noticing is, the language between each other’s (narratives). A common language is formed. People can own their part of the narrative and their own narrative”. (YM)*

Measuring of outcomes in narrative and third generation coaching approaches requires a change from the modern measurement of objectives.

> *“Tangible results are almost contradictory in terms of narrative, and third generation coaching, because it's very deep inner change of identity. When you've changed your identity, and it’s really changed, it changes for life. How could you establish an ROI for that?” (ET)*

> *“You cannot measure it, in an objective way in which we've been conditioned. There just so many variables that it’s just impossible. It's not about those outcomes”. (CdT)*

The learning focus on intangibles such as identity, values and meaning-making, are valuable but difficult to measure. This a possible downfall in the approach.

(FROM EXAMPLE GIVEN) - "Her changing identity did lead to a tangible result. But you might really not see that quite so connected. It was an outcome that was directly attributable to her realisation that she was a creative adventurer. It just happened so naturally, and that's one of the beauties of narrative work, is that it does happen naturally. But one of the downfalls of narrative work too, because people don't realise how much necessarily you're putting into this". (ET)

However, there are downfalls too within the current measurement system of ROI where coaching outcomes are concerned.

"I think there is a tension, at the heart of that. It is a very short-term focus. The reporting cycles and the financial or the quarterly results … those are the metrics … the amount of hours billed … it actually becomes like a millstone around people's necks and I think hampers enormously the long term changes that are needed to really shift culture, to really, enable innovation". (KM)

The importance of measurement in outcomes is still important. Consideration to qualitative measurement has been suggested. Some participants agree that learning outcomes within the third generation and narrative approaches can be tangible. Nonetheless, there is need to consider what a tangible outcome might mean and whether tangible outcomes are sufficient?

"Even if you look at famous ROI studies, the numbers are based on guesstimates. The qualitative assessment is often the more important one. Any technical approach - whether it's lean or quality management or agile. What is tangible in terms of these? In many of these things, the real value is qualitative. The numbers eventually also become a bit fudged". (DN)

"Absolutely, they (outcomes) have to be tangible… you have to be able to say, we can see this shift that's happening in our leaders, because of how they are rewriting the story of our organisation. That's a huge return on investment". (MN)

> *“We don't have particular measures of saying okay, well, was this a successful coaching programme. In many cases people will say, I found out exactly what I needed to find out. We normally put it down to, is this coachee now self-correcting or can they self-reflect”. (KH)*

Outcomes that could be expressed in words, or are outwardly visible, are perhaps more important.

> *“I don't believe in numbers I believe in people actually saying … oh my word this person has changed so much”. (ET)*

The ripple effect in terms of coaching outcome is perhaps a more note-worthy discussion around Return on Investment.

> *“Behavioural outcomes do lead to tangible outcomes. I think that's the biggest mind shift that needs to happen. If a behaviour does change, or result does change, how boards make a decision will change. Everything changes because how a person thinks and feels will change. So, I think once that kind of mind shift starts happening. That's more important”. (YM)*

When considering the context of technological change, learning outcome should be connected to what the organisation needs.

> *“Digitisation is the heart of so many of these strategies and linked with that, innovation and disruption. Paradoxically, more client centricity and more people centric cultures, etcetera, using digitisation to do that. What I think people don't connect is the fact that the more we need to digitise and the more we need to disrupt and the higher tech we need to go, the more we also have to humanise the workplace”. (KM)*

The discussion around ROI needs ‘realistic’ consideration. Consideration perhaps to less visible outcomes. When considering the deeper level of learning

the approach allows, the following suggests that ROI is a restrictive measurement of the approach's full potential and outcome.

> *“How do you actually calculate the ROI of educating children?”. (DN)*
>
> *“The results have to be, beyond what people might write on paper”? (MN)*
>
> *“I think the ROI of some conversations I've had, could have been millions of Rands”. (ET)*
>
> *“The minute you have ROI or measurement and you have it in Rand, don't even go there and try and defend it. That deflates the value of what we are really working towards. Monetise it, but don't have it measured in a restrictive way”. (CdT)*
>
> *“The outcomes are not that easy to quantitatively measure. Impact questionnaires is where we look at the experience of the coaching and impact. And we do Net Promoter Score”. (KM)*

Participants mostly agreed that learning outcomes within coaching should be measured but not necessarily from the point of ROI. Demonstrating the value of the coaching service and learning outcomes is important to enhance the coach and coaching profession’s credibility.

> *“Our credibility as coaches is hugely enhanced if we're able to put some numbers on the table. It earns us the right to look at what I think is more valuable, which is the shifts in stories and the qualitative measurements. It's not pure return on investment, it's almost more return on expectation. Businesses actually struggle themselves to quantify what they are wanting to shift. It can start feeling quite transactional, if it's just trying to get to a number that needs to move, whether that's sales revenue or cost savings or whatever”. (KM)*

“I think organisations need to do something… I just don't think it's an ROI calculation”. (ET)

“Should coaching have measurable results? Yes. It's not always possible to do an ROI. I need to have some way of demonstrating value. You have to be aware of what you want to achieve and what's the benefit for an organisation to pay for it”? (DN)

“You have to measure the outcomes because otherwise how do you know”. (MN)

Findings suggest that coaching outcomes are intangible. Business appreciates something tangible.

“Making meaning out of stuff and connecting with your values, would it be possible to sell that to business? Not that easily”. (DN)

“We do work hard to try and get some something tangible on the table to measure. When you've got the intention and the openness and the skill to do that, it earns you the right to have the more important conversations, which is actually the cultural changes that are happening to the organisation and the qualitative things that people are feeling. Because actually the richness is contained there”. (KM)

Measurement in terms of rating scales is a possible means to provide a number to perceived change.

“A lot of it has been sort of rating scales, what are the evidences, what's the percentage improvement that you are feeling. The decision makers of the coaching programme place a lot of emphasis on witnessing behavioural change evidence. If they start seeing that, for example, the person is showing up a bit more… assertive in their work or that they are leading their teams in much more inclusive way, they see this as a direct correlation to the coaching, rather than a number”.(YM)

Principles of ‘relationship’, ‘trust’, ‘credibility’, ‘responsibility’ and ‘empathy’ are important. Truly understanding clients (coachee and organisation), starting where they ‘are’ (even if this means traditional, modernist ways) and guiding, empathically to ‘richer’, more ‘value-oriented’ learning outcomes is necessary.

> *“Unless you show up, with a focus on measurement and impact and numbers, I don't think you are taken seriously and you're not able to coach the organisation through to what we know value actually looks like”. (KM)*

> *“Organisations are still struggling with that. It's something that does need to be structured in a very specific way. Especially in the narrative based kind of coaching programme. You really do have to get strong alignment between the person and the manager or supervisor. They don't need to know the details. They need to know that there is a specific area that's being worked on. And what the specific behavioural changes could look like”. (YM)*

Allowing Leaders to ‘Just Be’:

In terms of learning outcome, participants were asked what the idea of allowing the ‘leader’/ coachee to ‘show up’ within the organisation in terms of ‘being-ness’ might mean. The idea that if identity is known, both self and collective identity, this strong ontological knowledge might allow automatic moral action and leadership decisions that are ‘ego’ void and serving of others.

> *“That freedom to explore …I don't know what the answer is just yet. When they start seeing results, it works but it's the difficulty in the beginning part of it”. (YM)*

> *“Abundance for us is about unlocking the best that everybody can bring. It says we are sitting with gold. If we really value our employees, they are something precious, and we've hired them because each one of them brings something unique and*

marvellous that adds to what we're trying to achieve as an organisation". (MN)

"I see 'just be' as a very empowering thing. You are really being all you can be. You're a divine being. You're in alignment with source but you are fully aligned through the body, into the here and now. It's not just integrity towards something I feel its alignment with what you feel with God and with the manifestation of this on earth and then that golden thread". (CdT)

"There is this inherent conflict between lingering and just being and what would be unlocked by that? (CURRENTLY WITHIN ORGANISATIONS)… there's an urgency around this that's almost contradictory to narrative"? (KM)

From the 'coach' perspective, there appears to be the recognition that a more holistic, human-centred approach and perspective to coaching and the measurement of outcomes is needed. To change the perspective on how coaching or learning outcomes should be measured may also require a 'shift' in perspective. This 'shift' is at an individual, coachee level and simultaneously at the organisational level, industry level and potentially, a global level.

The current organisation/ business focus appears to be on quicker turnaround, short term results.

"We have a limited amount of time, resources. We need to make things work now to get a specific object. Not realising that if the whole human is there, present, seen, heard and validated, it will ultimately lead to what needs to get done. But the conversation is hard to get into". (YM)

"If that were the mindset that organisations adopted, you might see healthier, less toxic work environments". (MN)

"They're all going through massive technological change. Digitisation is the heart of so many of these strategies and linked with that, innovation and disruption. People are craving meaning

and they're craving connection and they're craving, a values-oriented way of working. At the moment, I'm not sure that people are seeing that intersection". (KM)

Some feel that HR and coaching 'buyers' are slowly 'shifting' perspective on how coaching outcomes should be measured. There is perhaps a need to consider the systemic input in a decision of this nature.

"I think that HR is slowly starting to get more comfortable with the idea of getting aligned in terms of what behavioural change can look like and the impact of that conversation and how coaching is actually part of a holistic development, rather than a separate intervention". (YM)

There is a need for the coaching of the individual to be aligned to the organisation's culture and values. Much like the family system perspective, a changed employee cannot go back to an unchanged system.

"One of the challenges is that we need to coach the system. The danger of us working, in a narrative way is that if we don't work systemically, we almost release these more conscious, more deliberate more whole-hearted and more full colour, more aware leaders into the system. And the system doesn't welcome them with open arms. Someone actually said, I feel as if, I've been given these wings but I'm now in a cage and its locked". (KM)

"It will be more of a destructive experience if people are stepping back into the same world. Most coaches, even in my team, tend to work only with the individual. They're not actually thinking about the system and the systemic value and who the two stakeholders or clients are and how to serve both". (KM)

4.4.2 Coaching and its 'fit-for-purpose' to the South African context

Participants were asked to consider whether the third generation coaching focus on 'same-ness' and identity (self and collective identity) might encourage

sensitivity to diversity and cultural differences or sameness. This was felt to be relevant, given the diversity within the South African culture. The third generation's focus on the relationship, as well as a core idea that there is more than one answer, was also believed to be of value in a country where uniting the human race despite diversity and differences, is encouraged. The concept of learning as evolving was a further opportunity for South Africans to develop themselves and others for the betterment and strengthening of a more 'conscious and collective' society.

The purpose of the research was further to investigate Stelter's third generation presence within South Africa. It was assumed that Stelter's approach would not be widely known.

Findings suggest that Stelter's third generation coaching model may not be a very well-known concept locally. Of the seven participants interviewed, only two were familiar, that is, know and practice concepts within Stelter's third generation approach. Giving the findings regarding the possible value of narrative coaching and an approach looking at values, identity and meaning-making, it is believed that there is an opportunity to widen the scope and possibility for learning and development when utilising Stelter's (2013) third generation model.

There is a need for a more human-centred focus where organisational culture is concerned, a culture that allows 'feeling safe'.

> *"Many of the clients who we are working with at the moment are engaged in culture changes and culture shifts and are looking for more psychologically safe cultures where people can collaborate differently and build relationships and ultimately innovate". (KM)*

Most participants agreed that learning within a narrative approach might focus on our humanness and elements related to culture, diversity, and same-ness.

> *"It enables and puts those kinds of areas of focus into the conversation much more quickly". (KM)*

> *"The whole idea is to make you more aware of the world, and more aware of other people's perspectives, and the way they*

relate to the world. It really makes you take a position of don't assume, not to jump to conclusions". (KH)

"It doesn't necessarily mean that because you have a narrative lens, you're going to be sensitive to this at all. We shouldn't forget that the differences between us, are valuable. But the same themes come up, themes like what got me through adversity. So, it's to find a way in South Africa of connecting through the commonality". (ET)

The conversations within a coaching frame looking at narrative and third generation elements seem to create a sense of 'same-ness' and opportunity to situate oneself as 'equal'. There is an opportunity to 'learn' about 'diversity and the link between 'diversity' and 'same-ness'.

"The conversation just happens at a different level. More wholehearted and a broader conversation. People bring more of themselves into the conversation and so their identity is more on show. We explicitly ask people around, what matters to them and start talking about their values". (KM)

"Underneath, the things that sustain us, are so similar". (ET)

Within the approach, the traditional coaching principles and focus on 'listening' well, 'empathic understanding' and 'non-judgement' facilitate 'connection' and 'sharing'.

"Delving deeper into really what I think I'm hearing and what I think the person is saying, as opposed to what really has been said". (KH)

"Come with humility that I understand a pin head. Something where you have to actually put in some energy and effort to learn". (ET)

The dialogue and coaching conversation allows sharing of aspects of identity. This seems to strengthen relationships and understanding of others as well as an

understanding of diversity. In the example shared below, the participant shared a narrative exercise where coachee's were asked to bring five objects or symbols associated with identity. This not only allowed learning of self, but an enriched understanding of sameness with regards to others.

> *"The stories that we tell ourselves come through in these five objects. The same themes come up, themes like adversity, family matters. The comments that people make at the end of the process are, how similar we are as human beings. We might be 40 years apart in age, black, white you name it, but the things that sustain us, are so similar. The minute you find those commonalities is actually when people can come together". (ET)*

Findings in general seem to support the proposition that third generation coaching provides an opportunity for learning within the South African context. The extracts below were taken from one participant who is very familiar with Reinhard Stelter's work and another who is more familiar with David Drake's work.

> *"It's not so much narrative coaching, but third generation coaching in general. I think its underutilised. I think it's not recognized for what it can do. And I think it's the cutting edge of what's coming. Third generation coaching is important. So, there's a bit of work to be done to get it fully accepted". (DN)*

> *"I think every single coach should be exposed to an understanding of third generation coaching and what that means to people in terms of meaning, identity and values. Life is about narrative; we just don't know it. If you coach in an absence of knowing a person's background, what matters to them, what the values are. If you coach in an absence of that, your coaching becomes transactional and not transformational". (ET)*

Change in a context, such as is experienced with technological change, requires the need to relook elements of relationship such as culture, diversity and ethics. There is overall agreement on the need to be more conscious of ethics, culture

and diversity. Thus, the impact of decisions on the collective and the collective's role in decisions.

> *"Many of the clients we are working with at the moment are engaged in culture changes and culture shifts and are looking for more psychologically safe cultures where people can collaborate differently and build relationships and ultimately innovate. People's alignment with organizational values or their experiences of their identity as a woman or as a black woman in that system, naturally enters into the conversation". (KM)*

> *"The differences between us are valuable". (ET)*

> *"How you pay attention to language and certain practices that gets spoken about, has given me a very deep appreciation for what culture actually means and how it impacts specific behaviours". (YM)*

Understanding diversity is sometimes influenced by how meaning is socially constructed. Given the dynamic nature of social construction, this could be different for different people. It is not about the diversity itself. Rather our attitude, perceptions and ideas about this is important. Third generation and narrative offer the opportunity to reconsider perspective and perception.

> *"In coaching the whole idea is, is to make you more aware of the world, and more aware of other people's perspectives, and the way they relate to the world… from a culture perspective. It really makes you take a position of don't assume…". (KH)*

> *"If you talk about diversity in organizations, for me, the bigger question is inclusion and not just diversity. Whether diversity is based on gender, it's based on race. If you start off by recognizing your own bias, your own experiences and your own worldview. I think you give yourself as a leader the opportunity to lead more consciously". (MN)*

4.5 Summary of the results/findings

This chapter provided an overview of the findings relating to seven coach experiences of Stelter's third generation and narrative coaching approaches as it applied to their coaching of executives within organisations or workspaces undergoing technological change. The findings relate to the coach's views on whether a narrative coaching approach, particularly third generation coaching, could assist the executive's response to ongoing technological change.

The findings were explored against six themes. These are technology as context; coaching as a holistic learning activity encouraging conscious and collective response; dual-learning and response to technological change; learning as an evolving process to guide response; coaching as 'fit for purpose' to manage VUCA and technological change; and lastly, third generation coaching and its 'fit-for-purpose' to the South African context.

CHAPTER 5. DISCUSSION OF THE FINDINGS

5.1 Introduction

In this chapter, the findings from the previous chapter are discussed. The study's main findings suggest that technological change and the disruption it brings, like any change, creates initial anxiety and fear (Schein, 2010). The initial reaction to technological change is to view this as a threat and inescapable. This is a step into a protectionist mode perhaps, as Balkaran (2017) describes of South African leaders in the public service and their initial reaction to looming technological change. This initial response is consistent with Eastwick, Smith and Ledgerwood (2020), who suggest that human tendency places a negative lens on 'that which is obscure, unknown'.

The study was centred on Reinhard Stelter's third generation of coaching (2013, 2014, 2016, 2019), combined with familiar narrative framework concepts (Drake, 2007; 2011, 2012, 2015). It allows a new set of lenses and a strengths-based way of looking at challenges, a practice model for lifelong learning (Stelter, 2016). The 'self', a possible framework against which to measure learning outcomes (Myss, 1996).

There is an increasing need for constructive dialogue, given the world's state (Bachkirova & Borrington, 2019). The learning within third generation coaching offers an option to managing this hyper-complexity (Stelter, 2014). It is a coaching approach that provides both the means and an end to respond to the ongoing, inescapable change (Clutterbuck & Spence, 2017). Consistent with Morris (2014), the resulting development of awareness is made possible through Stelter's focus on values, meaning-making and identity, resulting in positive internal change and the development of reflective tools to enable sustainability in response. This focus is encouraged by connecting stories to self as a system composed of mind-body-soul.

The role of the coach is that of a reflective-partner, co-journeyer and 'fellow human companion' (Stelter, 2019). Working together, drawing on new opportunity and possibility where the VUCA circumstances of digitisation,

digitalisation and ongoing technological change are concerned. As a result of the Covid-19 pandemic, the technological change is an example all participants could relate to and reflect on during the study. This contributed to practical understanding and insight into the kind of response needed where technological change is concerned.

The suggested concept of dual-learning, to allow considered focus to the learning of both coachee and coach, is not fully accepted. This is mostly due to current coaching practice and concerns related to contracting. However, it is hoped that this study might offer further opportunity to consider the concept of 'learning' for both. This given the significance of learning. The WEF Schools of the future framework (2020) highlights the need for ongoing learning.

Furthermore, WEF proponent Kao, in his leadership framework (2020), suggests six types of intelligence to equip leaders in responding to ongoing change and advancements. He suggests the need for generative intelligence to birth new ideas. However, he further proposes contextual intelligence to navigate the journey; social and emotional intelligence to interact, collaborate, connect; moral intelligence to ensure purposeful action governed by values; technological intelligence to amplify the impact of rapidly emerging technologies and lastly, transformative intelligence to create and re-create as part of our adaptation and moving towards a desired future. The following discussion hopes to highlight the possibility within third generation coaching as a narrative approach to encourage the learning required to match these intelligence as set out by Kao (2020).

The concept of personal leadership is also not fully recognised in terms of the potential identified. Nonetheless, there seems to be room to consider and reflect on how this could be encouraged within coaching practice. The second part of this study explored the model as 'fit-to-purpose' where the encouragement of a more human-oriented approach in managing on-going technological change is required. Learning is seen as evolving for all elements and role-players within the system. The consideration to values as natural motivators to flow (Beck & Cowan, 1996); identity and meaning-making; considered in terms of Chene Swarts' (2013) suggestion to allow leaders to 'just be'. If, as Stelter (2014) purports in encouraging personal leadership, executives can be encouraged to focus on

ontological essence and human-ness, their decision-making might naturally allow connection to deep-rooted morality and ethical concern. This is felt too impractical, idealistic to meet the requirements of Return on Investment for intellectually minded executives and organisations that need to measure the outcome of learning on which they spend time.

In our modern era of persistent technological change, the need for a new way of measuring learning outcome is agreed. What this measurement might be, needs further debate.

5.2 Discussion on context -technological change and VUCA

This research was situated within the context of technological change. Broadly described in chapter 2, reference was drawn to the fourth industrial revolution (4IR), disruptive technologies and trends impacting how human-beings currently live and work (Schwab, 2017). Given the dynamic, ongoing nature of technological change, it was postulated that the resulting increase in complexity makes it comparable to VUCA (Bostrom et al., 2014), this, given the volatility, uncertainty, complexity and ambiguity it contains. Participants, in some way, suggest that within the complexity lies opportunity. Technology brings greater efficiency (Balkaran, 2017). The current Covid-19 pandemic supports participants' input to how technological change and our response to this are informed by perception. Third generation coaching allows the change in perception through a focus on ontology (Stelter, 2014). The individual shapes his subjective reality (Stelter, 2007). There is a shift in the coachee's way of being, allowing access to behaviours and perceptions previously unavailable (Sieler, 2003).

Participants describe the use of the term VUCA as overused and in some way, too simplistic to match the ongoing, pervasive nature of technological change. VUCA defined as volatile-uncertain-complex and ambiguous (Bennet et al., 2014). Findings support how third generation coaching and narrative could equip executives with tools to balance the dynamism within VUCA. The coaching techniques need to match the complexity of the coaching challenge (Stacey,

2012). Findings confirm that third generation and narrative coaching focuses on internal elements within our 'beingness and essence', our values, meaning-making, and identity (Stelter, 2014). Challenges in life, at times, result in loss of identity (Stelter, 2013). This is confirmed by participants who referred to the business of life. Our identity is revealed through the stories we tell (Stelter, 2013).

Participants support how learning to understand the invisible, unknown elements of self contributes to understanding technological change as context. Participants referred to the popularised 'Iceberg Metaphor', most often associated with Sigmund Freud, founder of Psychoanalysis (Green, 2019). There are many adaptations to his model, such as the version of Virginia Satir (Banmen, 2002). The metaphor or analogy describes the different elements of a person, our strengths, weaknesses, traits, values, beliefs and motivations (Hinkle, 2018). There is a distinction between the visible and explicit, above the surface elements and the underwater elements hidden and unseen. It is that which is below the surface that requires understanding. It is under the surface aspects that lead to coaching challenges.

Findings reveal that participants did not see the context of 'technology' itself as problematic or leading to coaching concern. Instead, it was the resulting internalised anxiety and fear and executives' perceptions of these emotions in relation to their sense of 'self' that seemed to underlie their response to change, technological or other. Thus, unpacking how we are thinking about change is important. This thinking is closely connected to our feelings and emotions, and bodily response (Satir, 2009).

There is an initial state of disequilibrium, which initiates the coaching inquiry (Bachkirova et al., 2019). The coachee's feel the need to reduce learning anxiety due to the change (Schein, 2010). Third generation's (2014) examination of self in terms of values, identity and what might bring meaning to the coachee provides tools to adapt and transform the way of thinking about self and context, to find alternatives to move beyond or around the apparent, potentially opaque obstacle.

Participants reveal those initial reactions to technological change, such as the change brought about with the Covid-19 pandemic, were initially reflected

negatively and associated with being beyond one's control. An evolutionary or functional aspect of being human is the tendency to look for negative information in the environment and hold on to it (Eastwick, Smith & Ledgerwood, 2019). The possibility, to see change as 'dangerous', something requiring caution.

Participants agree that coachee's and themselves were unsure what the impact of technological change might be. The iceberg metaphor is perhaps similarly descriptive to technological change. There was further agreement on the busy-ness of life. How technological changes and platforms, such as Facebook, have impacted relationships and how people connect. Participants who know Stelter's third generation coaching, confirm the need for 'learning to linger' (2019). Through the contextual ages of the various industrial revolutions, humans have moved away from deep-rooted consciousness of 'being'-ness (Schwab et al. 2018), hence, the need for reconnection of dots (Schwab, 2017), a need for the connection of mind-body-soul and collective intelligence (Schwab et al., 2018).

The word 'pivot' was used by participants to emphasise the required response to technological change. The suggestion was to draw on what is at one's disposal to project or move oneself forward. There was an agreement to focus on that which is grounded within the essence of the individual, their being-ness (Satir, 2009). Furthermore, this leads to reflection through 'lingering' and the need for a 'slowing down' to assess the change physically, mentally and emotionally (Stelter, 2019). The slowing down allows time to consider how the different individual elements as a system, that is, mind-body-soul, are connected. Furthermore, the view that once the individual elements are fused, there is almost an 'igniting' and 'empowering' for the individual that propels their learning forward, a lightning bolt surge of energy and agency to 'kick-start' further learning.

Thus, participants agree on third generation and narrative coaching's suitability to focus on stable/ consistent elements 'within' personality to manage the contrasting external, contextual volatility, a focus on that which is certain rather than uncertain (who the executive is as a person and their identity); focus on the simplistic rather than the complex (the stories we tell ourselves and what this means and can mean). Lastly, an approach allowing consideration to elements

that are indisputable, necessary and clear (a focus on mind-body-soul and the elements that inform our humanness).

Participant coaches describe how the coachee's response to technological change can be unpacked through the stories they tell. Through interaction with the environment, the individual shapes his subjective reality (Stelter, 2007).

Participants emphasised opportunity within narrative coaching to view one's perception of the change in a new and 'trans-formed' manner. Narrative coaching is a creative process (Vogel, 2012). It is about being inquisitive, as participants suggest, the creating of new perspectives (Stelter, 2007). Encouraging this exploration within the coachee provides the opportunity to view change in terms of possibility. It could be argued that all coaching allows an opportunity for reflection and change—nonetheless, participants suggest that third generation and narrative coaching creates change at a deeper, under-surface level that taps into identity, values and meaning-making, and results in more sustainable change within the coachee.

This research draws the reader's attention to the possibility contained within the third generation and narrative approach. While there is likely room to explore this further in future research and other disciplines, there does appear to be a 'connection of dots' between Stelter's third generation coaching approach and Kao's (2020) suggested leadership framework, as well as the Future Learning Framework, outlined earlier (WEF, 2020). The discussion below shows that the reader will reflect on this earlier comparison and its relevance to executive learning within technological change.

5.3 Discussion pertaining to Proposition 1: Learning using third generation coaching enables more conscious and collective response to technological change

The discussion below reflects how learning within a third generation coaching approach might enable a more conscious and collective response to technological change.

It has already been suggested that it was not the context of technological change that resulted in the executive's participation in coaching. It is change itself that brings anxiety (Schein, 2010). This fear causes internal disequilibrium (Bachkirova et al., 2019). The results below discuss how third generation and its base in narrative coaching practice might enable a deeper understanding of this fear and anxiety associated with change. Through exploring stories through examining mind, experience and meaning of this, in an integrated manner (Drake, 2018) and how these are intricately linked to values, identity and meaning-making (Stelter, 2014).

Themes explored in chapter 4 which are considered here are: encouraging learning as a holistic process; connecting mind-body-soul and a deeper investigation of the system of self; the building of awareness (Morris, 2014); learning outcomes in coaching dependent on relationships (De Haan & Gannon, 2017). Furthermore, dual-learning for both coach and coachee was reflected on. The need to capitalise further on human-ness, and the power for higher-order thinking is emphasised. There is a need for deeper reflection (Jarvis et al., 2020) to ensure solutions that enhance performance and well-being (Grant, 2017).

Lastly, there is consideration to exploring of stories and the 'symbols' or representations of what these might mean (Drake, 2007). It focuses not only on self as system but also the 'self' as an element within a bigger organisational system (Khan, 2018). This is examined through consideration to the need for ongoing learning (WEF Schools of the Future Framework, 2020) and learning as evolving. Adults are continually growing, developing, changing (Bachkirova & Borrington, 2019). Through a slowing-down and deep listening, personal leadership and focus on what is most important in life (Stelter, 2019), a linking to essence (Satir, 2009). In itself, the integration of these aspects is a journey to consciousness; a more evolved way of being-ness; a spiralling and evolving intricately and naturally linked to motivational flow and our values (Beck & Cowan, 1996).

5.3.1 Coaching as a holistic learning activity

The main findings explored below examine narrative and third generation as holistic approaches requiring holistic focus. All coaching is essentially recognised as 'learning' (Cox, 2015). The coaching challenge is intricately tied to identity (Drake, 2007; Stelter, 2014). Findings confirmed the sustainability of linking 'problems' to values, identity and meaning (Stelter, 2014). The key finding suggested that encouraging self-awareness through deep investigation of 'self' encourages further momentum in learning and development of self. The learning within third generation and narrative thus facilitates and seems to reignite a deeper focus on self and identity (Drake, 2007; Stelter, 2014). Further, how this is connected to responding to change, technological and other.

GSAEC (2018) defines executive coaching as a development process. One that builds a leader's capabilities to achieve professional and organisational goals. Complexity and uncertainty within change requires an approach that creates structure and contains anxiety (Cavanagh & Lane, 2012). Findings suggest that narrative coaching, through reflection on identity, values, and meaning, provides the executive with a framework (Stelter, 2014). The stories people reveal are windows into who the coachee is and what is important to them (Drake, 2007). The framework thus encourages focus on 'self' (Myss, 1996).

As indicated, times of change, technological or other, naturally bring uncertainty, anxiety, fear of the unknown. Findings suggest that examining simplistic elements and techniques 'within' the coachee and executive help remind the coachee that they are resourceful and creative (Rogers, 2012). This is a positive step in 'grounding' response to change by identifying core principles of self (Satir, 2007). These core principles of identity, a golden thread as one participant suggested links mind-body-soul elements, creating a focus on the whole person (Drake, 2007), a building of self (Stelter, 2014).

Findings confirm that narrative allows a strength-based focus (Stelter, 2016). Through examining stories of the coachee's past, present and future, an outcome that is forward-focused is provided (Stelter, 2014). Drawing on values and

unpacking identity at a deep level, meaning within the current situation is found which further informs future and ongoing learning (Stelter, 2016).

The standard coaching requirements are still employed that is, the coachee/ executive sets the agenda; the coach ensures equality and partnership in the relationship while guiding change and action (Rogers, 2012). However, the focus is very much on helping the coachee to find elements within their inner selves. Participants agree that focus on 'self' was important and valuable to generating self-understanding and ultimately understanding others. The focus on 'self' is the most important life challenge (Hardy, 2020). Self-awareness is viewed as a critical component of leadership development (Boyzatsis, 2009). It is widely accepted that understanding of self allows a greater understanding of others (Goleman, 2017). It is furthermore an element included in most leadership development programmes (Hinkle, 2018). Yet, self-awareness within the organisational space is often in short supply (Hackston, 2019).

The understanding of self is a life-long journey (Satir, 2009; Myss, 1996). That learning within adulthood should also be viewed as a lifelong process was consistently reflected on by participants. This is consistent with Stelter (2016), who suggests the need for lifelong learning. Furthermore, the WEF Schools of the Future Framework (2020) describe lifelong learning as a critical skill for the future.

Developing self-awareness and examining identity is not easy. The concept of 'holistic' thinking in terms of mind-body-soul might be somewhat foreign at first. Most participants agreed that executives are not always immediately open to the learning herein, given the focus on intangible concepts. The focus on 'self' and on 'self-building' is hard, less ordinary, less familiar (Stelter, 2014). Furthermore, modern-day executive function is perceived as predominantly intellectual, as falling predominantly in the cognitive-mode. It seems both concerning and interesting that focus on something so key to how we respond to our world is both difficult and perhaps taboo. Within executive coaching spaces, the coaching requirements are usually set or contained within the demands of the business. First or second generation coaching is perhaps more obliging to this requirement

(Grant, 2017; Stelter, 2016). Ironically, executives may at times, perceive focus on ‘softer’ elements as too simplistic to match the complexity of their challenges. Similarly, admitting to feeling stressed or associated emotions, is regarded as taboo when functioning within an executive role (Rook et al., 2019). Important to consider is that solutions need to match the coaching situation's complexity (Drake, 2012; Grant, 2017).

Coachee’s are initially unaware of how values connect to driving behaviour (Stelter, 2016). Findings suggest that the process, while slow at first, naturally evolves. Furthermore, the focus on values or identity elements is not necessarily explicit. It is only in the unpacking of stories that elements of value, identity and meaning-making come to light. Here, the skill of the coach is important (Drake, 2007). Findings further confirm the need for quality conversations (Stelter, 2014). Deep listening. Drake (2007) describes listening within the narrative as context-oriented. That is, it is intricately connecting both explicit verbalised content as well as that which is implicit. The need for coach training and a psychology background was not examined or mentioned, although ‘real’ listening was described as a skill that requires time, practice, and experience.

The role of coach thus requires Rogerian principles of empathy, warmth (Cox et al. 2014). Furthermore, as in any coaching situation, there needs to be a willingness to change (Morris, 2014). Participants also agreed that coaching is not a ‘one fits all approach. These nuances create further complexity. Nonetheless, findings are consistent with Morris (2014) who found that focusing on values resulted in an internal dialogue that created an opportunity to self-reflect and become more self-aware. Coaching should help the coachee regulate themselves, self-author, self-express (Drake, 2012).

The difficulty within the executive space, is to help the organisation understand and accommodate this link between executives deeper-inner learning and business outcomes. Participants remind that coaching goals need to be aligned to business challenges. There are two clients (Khan, 2018). Given the context of technological and industrial change, the possibility too perhaps, that human beings, through the contextual change of the various industrial revolutions, have resulted in a move away from deep rooted consciousness of ‘being-ness’

(Schwab et al., 2018). This resulted in a modern-day dis-connect from ‘learning’ associated with ‘feeling’ and emotion.

Participants agree that linking thoughts, feelings, behaviour, and outcome in executive coachee’s analysis and reflection of stories allowed solutions with more sustainable outcomes. Sustainable in the sense that once coachee’s recognise the unfolding of identity within their stories, it gives them a new sense of ‘power’, a new way of ‘seeing’ the world, a new perspective (Morris, 2014). Introspection, to fully understand how leaders affect others, requires assessing identity by examining strengths, weaknesses, traits, values, beliefs and motivations (Hinkle, 2018).

This new meaning is grounded in ontology and humanness (Stelter, 2014). Our interrelatedness to others and the idea that human beings never exist in isolation (Senge, 2006). This includes our relationship to things, to memories (Swart, 2013). Participants referencing Jungian archetypes and metaphors as symbolic of the roles coachee’s might identify with. These come to life through coaching conversations—these archetypes connect ‘same-ness’ in others. One participant described how she asks coachee’s to bring tokens or symbols of icons that represent identity in her narrative group work. These symbols and icons cross boundaries of diversity in race, culture, gender. Yet more often than not, the symbols are so similar. As social and languaging beings, there is an implicit connection to collective identity because of our humanness (Stelter, 2014). There seems a possibility within this when considering the diversity in a multi-cultural society such as South Africa. A possibility for increasing unison and inclusion.

Through focus on deeper aspects of self, the learning spirals and the outcome ‘evolves’. Kolb’s (1984) learning cycle and circle are perhaps ‘reinforced’, the ‘silver thread’ as one participant commented. A connection of dots related to the learning occurs on different, interconnected levels, linking the implicit with the explicit (Drake, 2007). Furthermore, the connection of dots linking past, present and future, the view that learning is ongoing, continual. The connection of dots further allows understanding of ‘self’ connected to the ‘collective’. Thus, the interrelatedness of self to others and the systemic connection. This ‘re-finding of

self' as it were or understanding of 'self' having further benefit and ripple effect (O'Connor, 2013).

Coachees are, themselves, complex systems, as findings suggest. Humans exist as 'elements' of an even greater system (Satir, 2009). One participant suggested how narrative coaching facilitates an esoteric connecting to a spiritual 'source'; the self as a spiritual system (Myss, 1996). Participants agree on the need to link learning within coaching by focusing not only on mind-body-spirit, but also connecting the learning experience to a physical response or act. One example was linking a story to a concept and practice to encourage 'calmness' in thought. This, for the executive in question helped to develop a more considered approach to decision-making. The coachee in this example selected a river. A phenomenon opposite to the anxiety felt.

This practice allowed the executive to feel grounded and better understand what was going on around them. It solidified their learning. The meta-physical anxiety and fear could be externalised and replaced with an 'alternative'. A possibility.

Consistent with Stelter's (2014) view, narrative allows the coupling of the coachee's landscape of action with a landscape of identity. Participants suggested that the unpacking of the story in terms of the mind, body and soul connection facilitated understanding of what might be driving actions and how this is linked to their perceptions of self. When considering Hackston's (2019) assertion on the limited supply of self-awareness, the need to reinforce and find means and techniques to help coachee's be self-directed in developing themselves is important. This can be facilitated by linking thoughts-feelings and the physical self to simple practices, such as the one described above.

The popularised 'Iceberg Metaphor' was indirectly or directly reflected upon by all participants. The metaphor is most often associated with Sigmund Freud, founder of psychoanalysis, who describes three levels of consciousness: the unconscious, preconscious and conscious (Green, 2019). The unconscious part of one's thinking, is the largest part, which he described as 'repressed' or hidden. As in the popularised iceberg model such as Satir's (Banmen, 2002), third generation and narrative appear to allow, hidden below the surface, aspects of

self to rise to the metaphoric water-surface. The underwater elements, our values, the aspects of self-unknown, become visible, conscious. This is where transformation and new learning takes place. Focus on understanding one's inner 'being' or sense of self, brings change and growth (Satir, 2009).

Given that technological change brings initial anxiety, fear, participants further drew on state-trait personality theory (Foxcroft & Roodt, 2006). This is consistent with Hinkle (2018). A resulting change of 'inner state' within the executive. State change is temporary (Foxcroft et al., 2006). However, 'traits' are fixed characteristics within. The linking of state-trait is important within the role of coach and encourages awareness in self of the executive. To understand the response holistically, there is a need for reflection on how 'state' is impacted by 'trait'. The deeper, metaphoric 'under-water' aspects of self is revealed and understood. This is the dynamic nature of the learning outcome. Through coaching dialogue and focus on holistic elements of self, perceptions around meaning can change and evolve. Learning equips the coachee with greater self-knowledge which enables their evolving in the understanding of behaviour (traits) and how these might impact their way of being (state).

For participants, the 'take-away' from the third generation coaching session was getting executive coachee to see the body as 'system' composed of mind-body-soul. The 'mentalisation' means getting in touch with internal senses, feelings and thoughts (Stelter, 2016) and understanding that change in one area leads to change in another.

Participants reflected on the act of combining the building of bodily awareness with self-awareness. Building awareness of self, body and other increases empathy (Mc Naughton, 2016). Empathy and self-awareness are both elements of emotionally intelligent leaders (Goleman, 2017). It was, however, challenging to find executive coaching studies focusing on mind-body-soul connection or how these elements interact to contribute to learning. The combining of simple practices and methodologies perhaps considered too simplistic to match to the complexity within the executive and organisation space. However, Trougakos, Chawla and Mc Carty (2020) studied how the physical act of 'hand-washing' had a positive impact on coping with anxiety triggered by uncertainty during Covid-

19. It would make an interesting study to examine the outcomes should ‘hand-washing’ be replaced by other mindful physical acts described above.

It should also be noted that physical bodily practices described in the earlier example are perhaps more closely associated with integral coaching (Hunt, 2009) or transpersonal coaching practices (Bachkirova et al., 2014). The currently unregulated nature of coaching and coaching process and technique allows a large degree of flexibility to adapt to the coaching situation, allowing the following of eclectic approaches (Stacey, 2012). In addition, the combining of tools and techniques from multiple disciplines. It is possible that these practices and value are much more widespread than may be currently reported.

Findings in this study seem to support that third generation, and narrative coaching focus on holistic elements of mind-body-soul, thus, how the executive is thinking, feeling, and internalising and externalising stories and dialogue around elements of change. Furthermore, this includes how this focus encourages learning around ‘self’ and the development of awareness within the executive. The importance of this was explored earlier. This learning is further encouraged by focusing on past, present, future, and linking identity’s evolution through time.

While the learning is perhaps not a ‘quick fix’, it allows the executive to understand themselves and others better. The process encourages a focus on values and what gives meaning to the executive. This impacts the leader’s quality of decisions and action-taking (Morris, 2014). This is critical during times of change when leading the way (Kouzes et al., 2006). Self-awareness is critical for effective leadership (Nair, 2017).

Focus on self as mind-body-soul allows the developing or re-examination of identity through encouraging awareness and self-awareness. This results in more conscious consideration of how the context of technological change impacts self and how it might impact others. The learning pre-requisites to focus on mind-body-soul dimensions, allows a learning outcome that is considerate to opportunity and creativity while emphasising learning as on-going and infinite. This as a result of the new sense of self and awareness.

5.3.2 Dual learning and response to technological change

Two of the key findings in this section relate to how the learning in narrative and third generation coaching seems to facilitate and encourage a deeper reflection. Furthermore, how the learning within these approaches encourages a focus on relationship, relationship with self, and relationship with others.

The idea of humans as relational-beings is not new. Human beings cannot exist in isolation, and humans are systems, patterns of interdependency (Senge, 2006). Influenced by the work of Edward Hall (1989), Senge (2006) suggested looking at technology as an extension to human identity. This offers consideration to the fact that technology is borne out of human intelligence and thinking. This offers the opportunity to view technology differently and is consistent with the participants' response to the influence of elements within narrative approaches such as third generation coaching. Findings are suggesting that narrative offers a 'new way of thinking'.

Narrative coaching has its origins in narrative therapy and the work of Michael White and David Epston (Thayser, 2014). White (2007) approached therapy and pathology by finding solutions through story. This in itself was an alternative and a 'new way of thinking at its time. Findings support the positive, generative and building-up experience of narrative work. This 'new way of thinking' as it were, facilitated through relationship. The coach's role as 'facilitator, as 'specialist' is to ensure 'fusion' of mind-body-soul to allow 'learning' or 'healing' of this dis-connect. The coach nonetheless is recognised as a 'fellow-human companion' given shared dilemmas and learnings. These learnings and dilemmas are not explicitly shared; however, participants agree they were present.

Participants describe this new way of thinking as 'creative', 'powerful', a process of 'envisioning'. The world of technological change calls for a different way of thinking (Oosthuisen, 2016), one tapping into the intelligence of emotions (Oosthuisen, 2016). The narrative offers an integrated thinking model that encourages alignment within the self (Drake, 2007). Participants confirm alignment between mind-body-soul. The cognitive remains important as it holds the centre for imagination, imaging. There is an opportunity to envision new

possibilities. Participants suggest that when the mind-body-soul system is aligned to this creative process, the outcomes are ‘rich’.

All coaching involves reflection (Cox et al., 2014). However, findings suggest the focus in third generation and narrative seems to facilitate a deeper reflection. There is an opportunity to create one’s future by unpacking the past to relate to the present. Furthermore, as in the iceberg metaphor for identity, it brings to the ‘surface’, what might lie below the proverbial iceberg. Thus, reflection on elements is related to identity, values and meaning-making of the past, and the present and how this can be created and envisioned in future. The Kolb (1984) learning cycle is again reinforced through reflecting on experiences, conceptualising these through use of language to understand these stories on multiple levels. The process allows stories and the meaning they hold to be transformed to allow a new way of ‘being’ in our world.

Contained within the idea that ‘we are’ because we think, we feel, we perceive, is the concept of thinking as evolving and human capacity for higher-order thinking. Senge (2006) describes how nature acts and reacts in accordance with patterns and cycles. It is an intuitive level of awareness that motivates response. Participants suggest that fear and anxiety limit learning. A negative mindset is not uncommon as human’s initial response to change (Eastwick et al., 2019).

Furthermore, that third generation and narrative encourage creativity and right brain thinking. There is an encouraging of the symbiotic nature of left and right brain thinking (Senge, 2006). In modernist thinking, the preference is perhaps for logic and the rational. Participants describe combining left and right brain thinking within narrative coaching as both art and technique (Drake, 2011). Emphasis is drawn to how the right brain allows the ‘en-visioning’ to reflect new realities, new stories coachee’s want more of. There was a link between the coaching as ‘creative’ and coaching as ‘opportunity’.

The power of re-flecting, re-examining of stories to consider new meanings is supported by Jarvis et al. (2020). This study supports how reflective journaling provided a scaffold for learning higher-order thinking skills in fourth-year nursing

students. In the same way, the narrative coach as reflective-partner provides the scaffold to re-think, re-examine.

Reflection on the body as a system as mind-body-soul, according to participants, encourages awareness and the finding of spiritual purpose. The finding of their essence (Satir, 2009) leads to meaning-making (Stelter, 2014). Myss (1996) suggests the ability to access symbolic power is the journey to consciousness. This echoing the need to connect the 'thinking' element and cognition around symbol to the feeling and meaning.

Findings confirm the opportunity to see things differently and to gain a new perspective. Participants reflected on the opportunity within the Covid-19 pandemic. There was an increased need for coaching due to the ambiguity and uncertainty resulting from the pandemic. The anxiety of Covid-19 triggered a sense of loss, lack of control (Trougakos, Chawla & Mc Carty, 2020). Furthermore, how problem-focused coping strategies enabled coachee's endurance and minimised the threat.

Most participants were forced to consider coaching online through various technological platforms. This was an opportunity for most participants to see technology as a friend and not a foe. This was because due to the pandemic, participants had no, or less option, for physical face-to-face coaching. In terms of learning, participants were forced to consider their response to this new technology in their role as a coach. Findings reveal how Covid -19 and the technological change brought coach and coachee relationships into a new dynamic. There was more sharing, according to participants. This perhaps implying that change in technology did bring change in the nature of the relationships. This is consistent with Callary et al. (2020) who found that focus on understanding what sustains a sense of community across the globe became important. There was a recognition perhaps, coach-coachee sameness, in experiencing both the pandemic and Covid-19 as challenging for participants.

The role of relationship, coach as 'thinking partner', as a guide, unpacking these new challenges supported. Contained within this, Stelter's idea of the coach as 'fellow-human companion' (2019, p.5) was agreed upon. The coach could help

channel coachee thinking and recognition of these various elements of mind-body-soul at play. Participants highlighted the need for humility and respect in the uniqueness of coachee's (Rogers, 2012).

Within coaching, the relationship focus and need for Rogerian variables of warmth, congruence and trust suggested by participants is richly supported by the literature (Cox et al. 2014). Coach and coachee as co-journeyers and equals in the relationship are crucial (Swart, 2013). That the coach should not be viewed as 'in control' or the 'authority or 'knowledge expert' was strongly supported in this research. Participants agree that the removal of 'power' gives focus instead to 'empowering'. This is an important element where change and technology is concerned. The coach sets an example perhaps (Kouzes & Posner, 2006).

Participants draw reference to the Pygmalion effect (Rosenthal, 2010). If someone is told they can do better, they are likely to be motivated by others' belief in their ability. More than this, participants agree that the coaching relationship does seem to draw on a deeper ontological connection; a deep 'seeing' of the other, an understanding of sameness despite diversity (Stelter, 2014). Third generation coaching view's 'equality' of humans as rooted within collective identity. It supports equality in relation of coach and coachee as they are fellow humans (Stelter, 2019). This was a concept and idea that participants did not fully identify with. The concept and idea of being equal to coachee was somewhat abstract to them. However, equality in terms of standard coaching principles (GSAEC, 2018) and being able to relate with the executive or coachee, and coach confidence to challenge learnings was supported.

This research had hoped to consider dual-learning from the perspective of learning for both coach and coachee as co-creators of learning (Vogel, 2012). Stelter (2016) encourages examination of what is essential in life. This considers the 'art of lingering in dialogue' (Stelter, 2019, p.4). That technological change is both the result of and results in further complexity seems clear. Pangaribuan et al. (2020) suggest that much can be achieved in a VUCA world with an openness to learning. That third generation and narrative encourage openness to learning is clear in the findings explored above. Focusing on learning as holistic seems to

encourage awareness of self and other, through envisioning ‘new realities’, the belief that challenges can be overcome.

In order to manage the increasing complexity within technological change, John Kao’s leadership framework (WEF, 2020) draws on the importance of social and emotional intelligence. Schwab et al. (2018) highlight the need for stronger human connection to support the decision-making required within the fourth industrial revolution. Leaders need to nurture and lift humanity through a shared sense of destiny (Schwab, 2017). WEF’s ‘*Schools of the Future’* framework (2020) also highlights the importance of interpersonal emotional intelligence and learning as a lifelong exercise. This is relevant when exploring findings where dual-learning is concerned as participants emphasised that learning within coaching occurs through relationship. That coaching concerns both learning and relationship are evident in most coaching definitions (Bachkirova et al., 2014; Stelter, 2019).

The change brought about as a result of Covid-19, highlighted a need for conversations and dialogue centred on aspects that matter. Stelter (2014, p. 52) refers to post-modern beings as ‘restless nomads’. This incorporates both the social and emotional dimensions of identity. Our identity and humanness is impacted by the complexity and ‘constancy’ of change. There appears to be a constant search for meaning, for finding contentment in self. It was hoped that participants might see the opportunity within the coaching dialogue to consider their own learning.

Some participants agreed that the relationship brings learning for them as coaches, thus, dual-learning in terms of their own identity. Participants recognise a same-ness in coaching dilemmas given collective identity. There was ‘promise’ in the idea of the coach as a ‘dialogue partner’ (Stelter, 2019). However, traditional coaching that focuses on establishing coaching boundaries and guiding the learning is difficult to let go of. There need to be coaching contracts in place (Cox et al., 2014) and agreement on what the outcomes should be. The organisation is paying for coaching. Thus, the coach is hesitant to consider own learning or feel that the coaching relationship was the right space for this. The dual-learning and opportunity herein might be more fit when considering a

leader's changing role as coach. This is becoming more needed and an important role within a time of constant disruption and technological advancement (Ibarra & Scoular, 2019).

Participants were asked to consider if narrative coaching enabled the quality of conversations. Findings suggest that focus on identity components, values and meaning-making and deeper learning encouraged richness in coachee engagements with others. Participants suggest a change in how coachee's would 'language' concerns and their world. Swart (2013) suggests that all that needs to be known and learnt is already within. It requires participation to be unlocked. The dialogue is the starting point to the journey towards ongoing change and transforming. "What is in a word…a world" (Swart, 2013). The opportunity to meet oneself in words expressed (Stelter, 2019).

Findings drew reference to the change in relationship boundaries as a result of technology. Participants' own experience of the change in technology due to Covid-19 is further testament to this. Thus, there is a need for connection to slow down and linger (Stelter, 2019, p.5). There is a need to focus on the relationship with 'self' and reflect on mind-body-soul to understand change's impact. The reconnection with 'identity', a sense of purpose and finding meaning is possible through collaboration with coach. The aspect of 'with-ness' thinking (Stelter 2014) provides comfort for both coach and coachee.

The essence of the coaching relationship, as participants describe is about listening deeply. The coaching conversation provides room to consider alternatives and diverse perspectives (Stelter, 2014). It also leaves room to consider 'landscapes of identity and 'landscapes of action' and 'scaffolding' (Stelter, 2014). Consistent with Bachkirova and Cox (2007), who suggest that quality of support and relationship is 'really' understanding, recognising and 'seeing' who the coachee is or whom they are becoming. They too, emphasise the importance of continual individual development. That is the development and learning for both coach and coachee, although they do not draw reference to this learning taking place in the 'same moment' in time or context as is considered here, in terms of 'dual-learning'. Recognising that shifts in development depend on how each individual makes sense of their world, they describe human potential

as moving from simple, static, and ego-centric to complex, dynamic, and world-centric (Bachkirova et al, 2007). Beck and Cowan's (1996) consciousness model similarly recognises learning as evolving towards a more world-centric view. What is needed appears to be the deeper level of reflection examined earlier. Reflection, whether in partnership with self or others, such as supervision in the coach's case, is necessary. The potential of this is to develop the ability to diagnose and read the 'beneath the surface' emotional make-up of others. As Kao proposes in his leadership framework (WEF, 2020).

In terms of the generic learning frameworks described in table 2-1, the discussion in this section related to the role of the relationship in learning. Furthermore, characteristics of learning and coaching process variables of dialogue, reflection and collaboration in equal partnership between coach and coachee. In relation to third generation and narrative coaching, participants were asked to consider whether these elements and focus within the learning relationship might assist in more conscious and collective response to technological change. Participants agreed that relationship, both with self, and with them was key to ensure deep reflection. Reflection further facilitating a more conscious understanding of self and understanding of others. It was supported that the learning is collaborative, the relationship is a partnership. However, participants suggested that within the dialogue, the learning focus is still on the coachee as primary learner. Thus, the idea of dual-learning proposed was not altogether supported.

Given the WEF (Schools of the Future Framework, 2020) proposal that learning should be collaborative, the third generation's opportunity seems clear. Perhaps, in protecting the coaching relationship's ethical nature, participants advice that the coachee be the primary learner, these traditional coaching relationship boundaries such as those within coaching frameworks ICF (2017) and GSAEC (2017) are still preferred. As was argued in chapter two, the ongoing VUCA nature of technological change requires continuous learning for all. Third generation coaching seems to hold promise to guide Kao's (2020) emotional and social intelligence for both coach and coachee. It is argued that there is opportunity within the 'dialogue-process' and collaborative partnership, for both coach and coachee, to be equally engaged in reflecting continuously on their own learning.

Furthermore, it encourages the focus more concertedly on the relationship with self and other. Coach and coachee should consider Stelter's (2019, p. 4) 'art of lingering in dialogue'. This encourages self-awareness and increases the opportunity to articulate, influence, and potentially change complex situations (Cox et al., 2007).

5.3.3 Learning as an evolving process to guide response to ongoing technological change

Halkias (2017), Schwab et al. (2018), Oosthuisen (2016), Kao (2020) and the WEF Schools of Future Framework (2020) all suggest the need for a new form of learning to accommodate response to technological change; The need for finding a learning frame that is 'fit-to-purpose', fit to accommodating response to this constant change. The main findings suggest a need to slow down thinking and pace of response to change and thus, for coachee's to sink into their 'self' as 'framework. Further to this, a focusing on deeper under surface values to find meaning and 'purpose'. Fundamental coaching principles cannot be ignored. The coachee sets the agenda (Rogers, 2012).

Findings invite promise to Stelter's (2014) invitation to examine our core humanness through looking at values, identity and meaning (Stelter, 2014). There is perhaps an opportunity to consider current coaching frameworks such as the International Coaching Foundation (ICF, 2017) and examine how competencies such as 'planning and goal setting'; 'creating awareness'; 'asking powerful questions' can encompass the guiding of personal leadership and the view of learning as ongoing.

Participants were asked to consider the view of learning as evolving. Contained within this is how learning within a narrative approach might encourage the ongoing, lifelong learning of self (Stelter, 2016).

The Schools of the Future Framework (2020) encourages that learning be driven by focus on interpersonal skills such as co-operation, negotiation, leadership and social awareness. It was proposed that readers consider the link here with Stelter's (2014) consideration to personal leadership. See Table 2-1 and the

learning framework comparison. Kao's (2020) Leadership Framework was also mapped to Stelter's third generation coaching model (2014). This was because Kao (2020) proposes six types of intelligence he feels will be required for leaders in the future. The intelligence of significance here is Kao's consideration to moral intelligence. Kao describes moral intelligence as the need to be purposeful in one's journey. This is similar to Schwab et al. (2018), recommending consideration to morality and ethics to ensure sustainability in response to technological change such as 4IR. Like Stelter (2014), Kao (2020) sees purpose as shaped by values.

Participants were asked to consider Stelter's concept of "Protreptics" (2014, p.54). More specifically, the opportunity within concept in terms of the evolving role of a leader as a coach. Through Protreptics and a value-orientated approach, there is a need to set an example and lead the way (Kouzes et al., 2006), to find meaning in everyday activities within the organisation. For the most part, participants found the element of ethical and personal leadership difficult to unpack and reflect on. Some suggested that Stelter's (2014, p.54) reference to elements of "Protreptics" was too impractical. There was a reflection on organisations' competitive focus. There is the idea that the need for an organisation to 'survive' requires performance and 'getting to the proverbial top' with little opportunity to reflect deeply on the journey. Participants recognise this may be driven by modern-day urgency and need to perform, which encourages a short term focus. The systems used to measure performance and learning outcome are a manner of control in business and industrial age institutions (Senge, 2006). In some way, this de-humanises our intuitive, natural inclination to learn.

Learning is a creative act (Vogel, 2012). Participants reflected on the approach's ability to allow one to create, to envision in mind the outcome, the response required. The idea of 'creating' is significant perhaps in terms of participants' consideration to the approach as 'needing time', 'difficult at first', 'abstract'. There needs to be long-term commitment to learning (Deming, 2018). The learning in coaching, and in particular, the learning encouraged within third generation is not meant to be a quick-fix. Third generation encourages lingering (Stelter, 2019,

p.4). It is an ‘art in dialogue’ (Stelter, 2019, p.5). Within technological change, Schwab et al. (2018) suggest the need to connect and focus on relationships to ensure sustainable decisions. Thus, third generation allows a slowing down, focusing on ‘art’, on ‘heart’, to ensure consideration to that which is most important in life (Stelter, 2016). Furthermore, a slowing down means understanding the value of continuing self-development and finding meaning that connects to core (Satir, 2009). A slowing down means understanding the complexity of technological change, to recognise this as a friend rather than foe, as participants could attest to.

Findings recognise the value of ‘connecting with core’. In the examples provided, it was clear, that deep evaluation of ‘self’ when connected to core values and identity and one’s deep felt purpose in life, brought change. Change and transformation occurring not only within the individual but generating a change in perspective for others, the coaching ripple effect (O’Connor, 2013). Participants agree that without a focus on values, identity and meaning-making, learning is transactional. Participants own experiences of technological change, brought about as a result of Covid-19, express how the level of adaptation and flexibility to this change required more than a transaction. It touched on their human essence. It was described earlier in 5.3.2 how this experienced facilitated relationship building and connection. The experience allowed focus on our deep sense of connectedness, our ontological essence (Stelter, 2014).

Participants suggest that when executives ‘own’ their identity in relationship with, and to things, and others, there is more agency. Agency is a well-established coaching concept (Cox et al., 2014). For learning to evolve, Stelter (2014) suggests agency, witness-thinking, wit-nessing, attunement. However, he (2014, p.52) further incorporates the idea of leadership of self. There cannot be change without desire (Myers, 2017). Self-determination (Bachkirova et al., 2019). Participants suggest that coaching through narrative ignites a desire to lead ‘self’, unconsciously, indirectly, perhaps. However, the approach encourages a deep consideration to self, through connecting the body-mind-soul. The lighting of this ‘inner-core’ and essence allows reflection on how the self ‘shows up’, takes responsibility, takes agency.

The desire to act morally and ethically was further explored, to just be (Swart, 2013). Perseverance with specific action is more likely when it has been self-initiated (Athanasopoulou & Dopson, 2015). “Protreptics” (2014, p.54) is an old leadership philosophy. Some might say an old-fashioned belief that leaders are pure, good-hearted in intention. The desire to serve, to set example, to mentor is automatic. Stelter (2014) suggests that due to our social identity and connectedness, personal leadership, described in Protreptics, is naturally contained within our humanness. While supporting the reasoning behind the idea to ‘just be’, findings suggest that within the organisational context, within a world as complex as the one we are living in, it is impractical, too idealistic. Further research might encourage room to reconsider this view and concept, particularly, as Kao (2020) proposes being purposeful and capitalising on moral intelligence to ensure leadership response sustainability.

Confirming the value in the narrative approach, participants describe the coachee’s ‘a-ha’ moments. The connection of dots within the stories of their own identity is facilitated through Kolb’s learning cycle (1984). Learning within narrative occurs through reflection, re-conceptualisation and active experimentation. As Stelter (2014) suggests, learning and developing involve reinterpreting meaning, an evolving of meaning. This holds value when considering technological change. While it might initially be daunting for the executive, once they identify the true source of ‘fear’ within their framework of identity, values and meaning-making, there is opportunity to re-look their response.

The prefix ‘trans’ is defined (Concise Oxford Dictionary, 1997) as across, beyond, through, thus the ‘forming’ of new learning, insights about oneself and the stories one holds across, beyond and through the process of dialogue. Given the deeper level of learning, participants suggest that it is not about a particular outcome per se. The learning within the narrative and third generation is described as a journey, a slowly evolving process. It is not automatic. It might be argued that all coaching is an evolving of learning in the sense that there is a start and an ending—however, participants agreeing that learning has a wider, longer-term outcome. The outcome could be described as sustainable, given the connection

to deep insights. A new purpose is identified. This is consistent with Clutterbuck and Spence (2017) who describe how new goals emerge and are again transformed through a coaching process.

Findings confirm the dynamism in the approach. The learning is not static, simple or a quick-fix. The level of learning requires an element of maturing, maturity. The evolving nature of learning within third generation is consistent with Bachkirova et al. (2007) who suggest that with each new stage of person development, properties of earlier stages of development are automatically included. Bachkirova et al. (2007) highlight that adult are not unchanging. They are continually growing, developing. Furthermore, that they are drawn to change when there is a sense of doubt and disequilibrium (Bachkirova et al., 2019). The disequilibrium within the context of this research, is the internalised anxiety, fear for change and VUCA. One participant draws the similarity of narrative coaching complexity to experienced MCC level coaches (ICF, 2017). Although Bachkirova (2016) might argue that mature, experienced coaching consist of both a 'competent self' and 'dialogic self', the 'dialogic' self-implying coach's recognition of self is as developing person and constantly evolving. The coach as leader of person to act morally and ethically is equally important. As mentioned, the focus on their own learning was almost viewed as taboo, inappropriate in the coaching context.

The last finding to be considered regarding learning as evolving is the idea of coaching and system. The idea is that a change in one element leads to change in another. Participants confirm that through narrative focus, there was a connecting of mind-body- soul. This changed the relationship between thinking-feeling and 'being'. The idea of the system here relates to the coachee and their organisational context. Coaching professionals need to be conscious of the organisational system (Khan, 2018). Change within the individual needs to be coupled with change within the system (Satir, 2009). This is an old view and understanding that, according to participants, is often overlooked when coaching in an organisation. One participant described how a coachee had felt like a bird without wings after completing the narrative journey. There needs to be a synergy and connection between the needs and goals of both the organisation and the

executive/ coachee for the learning in coaching to be powerful (Khan, 2018). There needs to be a 'connection of dots' (Schwab et al., 2018). This is even more relevant to the context of VUCA and ongoing technological change, given the anxiety and fear it brings. To create systemic change and ensure ripple effect (O'Connor, 2013), the consideration of the 'evolving' outcome is essential.

5.4 Discussion pertaining to Proposition 2: Fit-for-purpose coaching to enable response to technological change requires less focus on objective measurement and clear-cut criteria

5.4.1 Coaching as Fit-for-Purpose to manage VUCA and Technological Change

In table 2-1, when considering outcomes to accommodate learning response where VUCA and technological change is concerned, third generation and narrative coaching seem to suit WEF outcomes, as suggested by John Kao, in his leadership framework (2020) as well as the WEF '*Schools of the Future'* framework (2020). What seems clear from these frameworks is the need for learning to promote creativity and innovation to understand rapidly emerging technologies and impact. There is a further need for learning to be ongoing and to encourage awareness of the wider, global world and awareness around the impact of decisions. Fit-for-purpose learning further requires transformation and the building of transformative intelligence to benefit from ongoing technological change. In this research, 'fit-for-purpose' learning and outcome are considered in terms of how third generation and narrative might suit the requirements here.

The discussion below centres on two main ideas and the findings related to these.

Firstly, in light of the outcomes already reflected on, in the discussion above around proposition 1, participants were asked to consider the possibility to allow coachee's and, in this case, executives to 'just-be'. It was hoped that participants might consider this proposal in terms of the third generation's encouragement to consider a deep sense of humanness, ethics and morality in the personal leadership it encourages (Stelter, 2014).

Secondly, in chapter 2, it was suggested that there be a move away from the need to measure learning outcomes scientifically, this given the learning focus on intangible criteria such as values, identity and meaning-making. Thus, participants were asked to consider whether learning outcomes needed to be measured at all.

Allowing leaders to 'just-be':

The concept of allowing leaders to 'just-be', as proposed by Chene Swart (2013) was considered in terms of consciousness models such as the one proposed by Myss (1996), as a new kind of leadership (Raghuramapatruni, & Kosurin, 2017). Leadership through drawing on core-essence (Satir, 2009), a drawing on core identity that is deeply moral, ethical and considerate of good and others' well-being as the model of "Protreptics" might suggest (Stelter, 2014, p.54).

Myss (1996) offers a spiritual and esoteric perspective that, given the findings, some might feel impractical and idealistic. Her model encourages focus on 'connectedness' to esoteric source and 'interconnectedness' with others. It brings consideration to ontological nature and 'created' systems of competitiveness and power. Aligned with this consciousness model, Stelter (2014) proposes personal leadership and living by core-human essence. The idea is that deep rooted values are ontological and at their core, fundamentally the same in all human-beings (Stelter, 2014). It was hoped that participants might see the possibility within third generation coaching to further coachee and executive's ethical and moral responsibility to act more consciously and collectively.

Findings suggest that in reality, the practicality of this is less certain and clear. This in itself is an example of VUCA. Participants agree that it would be wonderful to allow executives to 'just be' (Swart, 2013). The reality is that the current business language and focus on 'external' performance and success measures are not yet ready for this change. Senge (2006) too proposed a move away from performance measures of control. He suggests the quantitative measures are a form of organisational control that in some way takes away for an individual's core-essence and learning potential.

The coaching outcome of allowing leaders to 'just-be' had implications for participants regarding the need for clarity in boundaries within the learning relationship and allowing the process to evolve. The unregulated nature of the coaching profession is already a concern (Schutte, 2019). There was mention of the need to ensure agreement with both clients, the coachee and the organisation as Khan (2018) suggests.

As commented in 1.6 and the delimitations of this study, both the definition of coach and 'coaching' as a profession, at times, is open to translation. Coaching is not yet a regulated profession, and the guidelines delineating the boundaries of what coaching is, and who can practice coaching are not always transparent (Schutte, 2019; Ungerer, 2019). Findings support that formalising coaching may assist in providing further credibility for the profession. The lack of regulation and standardisation is a risk to the profession of coaching given the implications of quality of service (Cox et al., 2014). Nonetheless, participants agree that coaching outcomes focused on allowing leaders to 'just-be' could create additional complexity and controversy the profession could currently ill-afford.

Participants agree that there is a theoretical understanding of the need to map digitisation, digitalisation and technological change with a more human-centred approach (Schwab et al., 2018). This theoretical understanding is evident in how organisations are 'languaging' the need for change. Furthermore, participants agree that coachee's/ executives/ people within organisations call for 'connection' and a more values-oriented approach (Schwab et al., 2018). However, currently, particularly in larger organisations undergoing technological change, there is mostly a disconnect between the 'outcome envisioned' and desired and the 'outcome achieved'. This perhaps highlights the need for a coaching approach that can map or more aptly connect the individual to the organisation as a system.

The above highlights perhaps that a movement towards a new way of measurement and achieving outcomes is necessary. Furthermore, within this 'dilemma' is the coaching profession's opportunity, the coach's role. It is perhaps an ethical responsibility. This is a bold statement given that coaching remains an unregulated field. However, the role of the coach as 'designer' of learning is a possibility. This draws on the WEF '*Schools of the Future'* framework (2020) and

their suggested role of the educator. This implies that coaches schooled and practiced in third generation and narrative approaches might serve to design the learning needed and map these individual learning needs and ideals to those of the organisation. ‘Design’ here refers to guiding the learning process to benefit both clients within the system. Participants suggest that this ‘systemic’ perspective where the outcome is concerned offers sustainability.

Participants, particularly those with knowledge of Stelter’s work, further recommended the coach's role as ‘fellow-human companion’ (Stelter’s, 2019, p.4). Participants agree on the value of narrative ‘coaching’ as space to listen and allow lingering (Stelter, 2019, p.4). Listening within the ‘moment’ (Swart, 2013), listening in terms of understanding the shared-context of technological change. This was experienced first-hand by all participants given the Covid-19 pandemic and resulting technology change. Thus, findings suggest the narrative approach offers ‘simplistic’ tools to multiply the effect of collaboration, dialogue and reflection. All narratives can come together (Swart, 2013).

Collaborative dialogue should be an everyday behaviour encouraging ‘lingering’ (Stelter, 2019, p.4). While this ‘lingering’ and ‘reflecting’ should ideally lead to self-insight and self-knowledge, the relationship between self-reflection and self-insight is not clear (Grant et al., 2019). Grant et al. (2019) touch on the complexity of human development. Through experiences, perceptions are intricately ingrained, whether these are correct or not. This perspective of human development where coaching is concerned further complicates the measurement of outcome. The same could perhaps be suggested of organisations.

Measuring learning outcomes:

Outcomes and objectives that can be measured with the learning context perhaps a modernist requirement (Lodwick, 2016). Participants' need for measurement of coaching outcome was identified as important when working within the organisational context.

However, findings mostly support a need to re-consider measurement of outcomes where ongoing learning is concerned, particularly within the context of technological change, which is ongoing, constantly changing, and synonymous

with VUCA (Bostrom et al., 2014). What this measurement of outcome might look like, was less clear. Participants suggest that organisational structures are most often designed around Return on Investment, profitability. The outcomes are designed to suit the organisational requirements, more so than those of the coachee. This is not unreasonable, considering the organisation is paying for the coaching.

Findings suggest that providing coaching gate-keepers with 'evidence' is important to enhancing both coach and the profession of coaching's credibility. Putting numbers on the table, the language of business, is what one participant described. It helps provide data on behaviour change and how it relates to business impact (Rock, 2008). Anderson and Anderson (2004) recommend looking at performance indicators according to a base period and a treatment period. That is, looking at performance before, and then following the coaching intervention. Findings support that, both clients, that is, the coachee and the organisation, particularly within the executive coaching space, appreciate some understanding as to what the coaching outcome might be. Participants describe business executives as intellectual and predominantly working in 'cognitive mode'. Thus, their mode of thinking is set to find rational, logically planned outcomes.

As was highlighted earlier, the executive's initial response to the approach is slow. This is because due to focus on values, meaning and identity (Stelter, 2014), these outcomes are not always immediately clear. Findings support that the learning is at a much deeper level. Furthermore, as Stelter (2007) advocates, our response to situations is subjective. While narrative offers the opportunity to change these perspectives, each individual is unique, and thus learning evolves for each coachee and at its own pace. The outcome may not necessarily be immediately available.

Furthermore, transformative learning requires reflective practice and active experimentation (Terblanche, 2020). This again supports the systemic importance of considering both clients (Khan, 2018). The organisation needs to provide the space for the coachee's active experimentation in order for the coaching to have full value.

The term ‘measurement’ itself is open to interpretation. As findings suggest, the measurement could also be the assessment of something’s importance or value. Measuring ‘value’ of third generation and narrative approaches, given its intangible and perhaps subjective nature, is difficult, as one participant suggests when referring to school education. There is knowledge in its value, putting a price to this value, less possible (Biesta, 2010). Third generation and narrative coaching as a learning practice face similar challenges (Stelter, 2016). Findings support the value of this approach despite the difficulty in measuring this outcome.

This is perhaps what requires a change in focus where ‘fit-for-purpose’ learning is concerned. Findings suggest that the focus should not be on measurement per se but rather on the learning quality herein, measurement of outcome through practice (Stelter, 2019). Thus, a need to shift focus from modernist measurement where outcomes are against standardised, objective and ‘formistic’ measures (Lodwick, 2016). Due to the complexity of coaching challenges, the process's outcomes are no longer suited to performance-based or evidence-based practices (Stelter, 2016). The coaching process and journey is complex (Stelter, 2013). Neither coach nor coachee, can know the destination or the route. Participants further highlighted this. There is no recommended approach or ‘one-fits-all’ where narrative coaching is concerned. However, all coaching and the learning it offers can be described as iterative in process (Van Nieuwerburgh, 2016). As one participant suggested, coaching in the absence of values, results in coaching that is ‘transactional’.

To meet the executives’ learning needs with VUCA and ongoing technological change, such as those experienced during Covid-19, participants agreed that third generation and narrative seemed to provide the flexibility in the approach required to manage the volatility, uncertainty, complexity, and ambiguity. It accommodated diversity in response as each coachee responds differently to change.

Identity, values and meaning-making frame the learning within Stelter’s (2013) third generation coaching. Thus, as much as there is sameness in bodily form, perceptions are individual and intricately composed of past present and future

perspectives. Thus, when looking at learning as framed by identity, measurement against any other framework except own individual identity is less possible. Findings support the need for a framework to guide outcomes. Participants suggested that the stories unpacked could provide this framework. New stories could be envisioned through drawing on stories of the past and present. Participants also suggest that stories were powerful tools to link the individual to the organisation. Together, there could be a link to the stories employees might want more of during change.

This places the measurement and evaluation of outcome within the domain of the coachee. Ultimately, as in any coaching practice, the coachee remains responsible for their learning (ICF, 2017). The use of 'story' within a narrative approach provides an invisible framework. This is because the 'stories' within a narrative framework are grounded in 'identity, value and meaning-making. There is no linear framework in this world, and the 'self' is the framework (Myss, 1996).

Despite the same-ness in nature, given our 'being-ness', participants emphasised that the coach cannot begin to assume understanding of the coachee story. Furthermore, the coaching journey is not to derive some outcome, such as improved performance or evidence in terms of a solution to a current situation as might previously have been the case in first or second generation coaching (Stelter, 2016). The outcome of third generation coaching is itself the beginning, middle and end. Outcomes need to consider a meta-view. Measurement through linear, first-order and causal perspectives are less suited to the modern world hyper-complexity (Stelter, 2014).

Participants agree that relationship promotes quality conversations. This is perhaps the collaborative learning suggested in the WEF Schools of the Future Framework (2020). Furthermore, the value of coaching is in terms of their own learning. When there is a relationship, there is collaborative meaning-making and, thus, learning outcome for both coach and coachee (Stelter, 2013), thus, dual-learning and the coach's relationship as 'fellow-human companion' (Stelter, 2019). If the measurement is about assessing the value of something, should this outcome not be considered too. Thus, where 'fit-for-purpose 'coaching is

concerned, there is a need to consider the coaching ripple effect (O'Connor, 2013), thus, the less explicit outcomes of coaching.

The WEF (2020) '*Schools of the Future'*, learning framework further suggests 'life-long learning' that is generative, transformative and purposeful. The conflict here is that organisations are paying for this learning. However, third generation and narrative approaches encourage a focus on the positive. Strengths-based approaches are constructive coaching traditions (Cox et al., 2014). Grant (2017) highlights the need for personalisation of the learning content. That is, there needs to be congruence between the coachee's values and the learning outcome. Furthermore, as Cox et al. (2014) suggest, the coachee as self-directed learner allows this lifelong learning suggested by the WEF Schools of the Future Framework, agreed on by participants.

As discussed earlier in section 5.3, participants agreed that third generation and narrative coaching's effectiveness relied on coachee agency and desire to change. Self-initiated learning promotes perseverance (Athanasopoulou & Dopson, 2015). The learning process facilitates the deconstruction of stories and learning to 'envision' new realities through utilising 'self' (composed of values, identity and meaning-making) as the framework. Findings support the opportunity within narrative coaching to facilitate 'generative' learning as a life-long skill. This is possible by linking past and present stories to the future, what stories the coachee wants more of. The findings cohere here with Stelter (2007) who suggests that coachee's become aware of their subjective reality and their role in how they give meaning to events.

The participants considered the findings and the initial fear and anxiety in response to technological change, the change which is ongoing and hypercomplex (Stelter, 2014). The learning within narrative and third generation seems to offer an approach 'fit' to this generative, transformative and purposeful learning, as suggested in the WEF Schools of the future framework.

A possible downfall of third generation is that measurement of both input and output is complex. The downfall of ROI is the requirement of specific, clear and defined outcomes. Ontological essence and 'beingness' are complex and

diverse, with participants inferring esoteric nature and a connection to a 'divine source'. This resonates with Carolyn Myss (1996) work and the journey as human-being towards higher levels of spiritual consciousness. This evolves, takes time, it is not somewhere to get to. These aspects make the learning outcomes difficult to measure.

As in "Protreptics" (Stelter, 2014, p.54) and the ancient philosophy and form of coaching, there is an understanding of uniqueness as 'social-beings' and thus the connection with others through collective wisdom. Values from this perspective are timeless and universal and embedded in social customs and events (Stelter, 2014). This is part of our higher-order ability, and human intelligence. Stelter (2019) sees the outcome of coaching as 'learning to linger', to slow down and appreciate uniqueness through identity, values and meaning-making, allowing 'lingering', when and to what degree itself is difficult to define or measure.

5.4.2 Coaching and its 'fit-for-purpose' to the South African context

Theoretically, third generation coaching, given its human-centred focus, appears ideally suited to the South African context. The model emphasises human diversity and differences while simultaneously offering focus to what is similar and contained within ontological 'same-ness' (Stelter, 2014). Technological change within the South Africa context is further influenced by its diversity and rich culture (Friedman, 2019).

That third generation and narrative encourages focus on the relationship was confirmed in the findings and explored earlier. Schwab et al. (2018) and the WEF emphasise focus on connection and human elements within 4IR to avoid losing sight of what really matters. However, while there was a reference to how narrative practice in a group context did facilitate group cohesion through an examination of symbols of meaning that appeared consistent across cultural divides, participants could not fully link the idea of how to focus on identity, meaning-making and values could assist in understanding diversity. One participant suggested that she had never really considered self-identity and cultural identity together. Furthermore, participants did not connect the idea of 'same-ness' and diversity as belonging together. This idea was almost too

abstract and unfamiliar. This is perhaps an opportunity for further research, widening the scope to reflect on this as an opportunity for the South African nation.

There was recognition of meaning as socially constructed (Stelter, 2014). Participants agree that how we 'language' ideas around change, culture and diversity is important in order to capitalise on the opportunity here. Participants suggest that the power of narrative during technological change or other is in drawing cohesion by finding a similar story that connects individual participants to the larger whole. Thus, a story linked to the self as system is linked to the organisational system. Here, the focus is on linking values of self to values of the organisation and vice versa. This is reminiscent of the symbiotic relationship to which Senge (2006) gives reference.

It was expected that Stelter's approach might not be well known within the South Africa context. As indicated in chapter 4, of the seven participants interviewed, only two were fully familiar with third generation coaching. That is, had read and applied third generation concepts in their coaching work. In light of the findings regarding the possible value of narrative coaching and an approach looking at values, identity and meaning-making, it is believed that there is an opportunity to widen the scope and possibility for learning and development when utilising Stelter's (2013) third generation model.

One final comment where measurement is concerned was that narrative work in general is the heart / emotional connection to story and working with story. Within own story, each one, coachee and coach alike, is the expert. However, the coach as facilitator, as a behavioural scientist, brings own humanity and vulnerability, passion and own 'story' that resounds purpose, values and meaning-making informed by their own identity as a coach. This, too, given its uniqueness is less possible to measure but holds value.

5.5 Chapter Conclusion

The findings support proposition one: third generation coaching can enable a more conscious and collective response to technological change. It was noted

that all participants viewed technological change as external to the coachee's concerns. The learning focus or need centred instead on the resulting fear, anxiety within the coachee. Thus, how the external context might be impacting on the coachee's internal world and system. This fear is a natural consequence of any change (Schein, 2010). Furthermore, change is constant (Balkaran, 2017). Nonetheless, through focusing on identity, values and meaning-making, a deeper-form of learning can be encouraged. This results in output that, while less tangible and defied by current quantitative measurement, is rich in quality and a deeper learning level.

Through third generations focusing on the relationship, there is a 'connection of dots' and finding the silver thread. This thread connects and aligns the individual's internal world, in terms of mind-body-soul to past, present, and future stories. This thread links individual system to the larger organisational system, a juxtapositioning of simplicity in approach with its complexity. Nonetheless, the approach encourages a greater level of awareness. This awareness to elements of self and 'individual identity' and 'identity as a human-being' as a relational being and as part of a collective.

It might be argued that there are similar coaching approaches. Perhaps all coaching approaches to a certain degree encourage this 'awareness' of self. However, the value of the narrative was widely supported. Of the two participants who did know Stelter's approach, both argued that the third generation is a model of 'what is to come.

The evolving complexity of our world, brought about by technological change or contextual change such as that experienced as a result of the Covid-19 pandemic, highlights the need for a coaching approach that matches the learning required to manage this volatility.

The term VUCA is perhaps overused, too simplistic when reviewing the change and impact of Covid -19. The paradox of technology is its presence as both friend and foe. Covid-19 in many ways offered the opportunity to see a positive element of technological change, draw on learnings from nature, draw on learnings from nature, and live symbiotically (Senge, 2006).

The opportunity is to capitalise on coaching that allows a greater understanding of self and understanding of others. Furthermore, a coaching approach that allows greater focus on the relationship and learning to linger, elements that were agreed, are required in the lives of coachee's and coach alike.

Proposition 2 allowed the exploration of the need to reconsider how learning outcomes should be measured. The difficulty of measurement was confirmed due to the intangible nature of the learning outcome. Learning occurs across the individual system of mind-body-soul. While an integrated approach was supported, the focus on these individual human elements is diverse, dynamic, different for each coachee due to human uniqueness. The learning evolves. Third generation is an approach that encourages 'life-long' learning (Stelter, 2019). It is not a quick-fix approach. The evidence needs to be in practice (Stelter, 2019). The outcomes and focus in approach are less easy to 'sell' to business or executives 'trained' in traditional performance measures. The need to evolve how coaching practice and organisations consider measurement, particularly when third generation coaching is applied, needs further consideration and research. Recognition in the 'self' and the possibility for this as a framework for measurement (Myss, 1996). This in itself is a journey to consciousness, a spiralling and evolving in 'being-ness' (Beck & Cowan, 1996). Halkias (2017), Schwab et al. (2018), Oosthuisen (2016), Kao (2020) and the WEF Schools of Future Framework (2020), all suggest the need for a new form of learning to accommodate response to technological change, a need for finding a learning frame that is 'fit-to-purpose', or that is fit to accommodating response to this constant change.

CHAPTER 6. CONCLUSIONS & RECOMMENDATIONS

6.1 Introduction

Below is a brief summary of the findings concerning the propositions provided. It was proposed that third generation coaching enables more conscious and collective response to technological change. It was further proposed that 'fit-for-purpose' coaching to respond to technological change requires less focus on objective measurement and clear-cut criteria.

6.2 Conclusions regarding research question 1

Learning using third-generation coaching enables a more conscious and collective response to technological change

The rules of change are continually being rewritten (Balkaran, 2017). Change is in itself volatile, uncertain, complex and ambiguous. The Covid-19 pandemic and resulting change, technological, is a current example. History has taught that there are always challenges. In some way, we are always disrupting. Digitisation, digitalisation and 4IR, while different in complexity and challenge in many ways therefore are not altogether new. The challenges in earlier industrial revolutions were complex for their time. First and second generation coaching more fit to meet the learning needs.

Third generation offers an opportunity for lingering (Stelter, 2019), for reflecting, for slowing down to consciously consider the response to technological change. Reflection is needed to slow down to shape the direction of the desired response and outcome. Within third generation coaching, this reflection is facilitated through collaborative dialogue (Stelter, 2014). Reflection is a powerful tool that contributes to learning (Jarvis et al., 2020). Participants expressed that any coaching relationship must be collaborative and focused on the positive. The benefit of the third generation and narrative approaches is that because of its focus on 'creating', envisioning, and combining left and right brain thinking

components, there is further strengthening of the opportunity in this reflective dialogue.

Third generational coaching allows a deepening of the self's awareness and offers a re-newed way of thinking. The link and connection is of mind-body-soul. There is a need to consider each dimension of self to find a holistic, integrated solution to individual response to ongoing change. This integrated solution was strengthening the consciousness of self (Beck & Cowan,1996).

Through focus on core-essence and what has always been within individuals' reach (Satir, 2009), participants agreed on the richness of considering the response to change from the perspective of values, identity, and meaning (Stelter, 2014). Learning to be more conscious and considerate of how the response impacts mind-body-soul is what allows sustainability in the learning outcome.

Grant (2017) proposed the third generation of coaching that would focus on quality conversations and the employee's overall well-being. Participants confirm that narrative coaching allows a learning outcome that benefits all areas of the individual's functioning and well-being, a ripple effect across their relationships and ways of being in the world. Participants described quality in conversations as a deeper form of listening. This deeper listening impacts those outside the coaching relationship and, thus, impacts the collective, the coaching ripple effect (O'Connor, 2013). It is important to note that this outcome was not always explicit; that is, it was the participant's observations of coachee behaviour.

Through the narrative coaching relationship, there is a co-journey and understanding of stories and the possibilities these hold (Drake, 2007; Stelter, 2014; Vogel, 2012). 'Coach' as reflective-partner is a key component in responding to these challenges (Stelter, 2019). There is a need for collaboration, a more human-centred, creative way of thinking (Kao, 2020; Schwab et al., 2018). Participants agreed that they could recognise elements of their life journey within the stories of their coachee's. There is learning for both, although there was hesitancy to making this explicit. The suggestion to utilise the term, dual-learning, was not altogether accepted. Traditional coaching boundaries advocate the

perspective of the client as a primary learner. Earlier approaches were more authoritative; however, Covid-19 and the technological change allowed the first-hand experience of a need to view the coach as a fellow-human-companion (Stelter, 2019, p.5). Working through change together, had and has, a learning outcome and benefit for both coach and coachee. The above generates a more conscious and collective understanding of their own identity and what might be necessary. The iceberg model (Green, 2019; Satir, 2009) is a metaphor and model commonly referred to as 'fit', and explains the unpacking and unlocking of the values, identity, and meaning-making. The need to focus on identity and the 'under-surface' personality elements was richly supported and encouraged. The search for identity is one of the key challenges of this time (Stelter, 2019). Through this process of making conscious that which is below the proverbial water surface, in the ice-berg metaphor (Satir, 2009), a new relationship with self and others can be encouraged. Relationship with other, with self, is key to 'self-bildung' (Stelter, 2014, p.51).

It was hoped that this process of 'self-building' might encourage a focus on personal leadership and how leading of self could further impact leading others, leading the collective. Most participants, except for those familiar with the work of Stelter (2013), were somewhat unsure what 'personal leadership' might mean in the context of executive coaching. The idea of 'leading one's person, was a somewhat 'foreign' concept. The term was too simplistic to be afforded consideration in the Executive Business context. Kao (2020) and Schwab et al. (2018) both emphasise moral intelligence and ethical leadership. Kao (2020) aptly describes leaders as navigators and captains of an ongoing journey. In some sense, all humans are navigators and captains of their own journey. This research showed the potential to consider more deeply third generation's consideration to leadership philosophies such as "Protreptics" (Stelter, 2014, p.54), the leading of self. There is a need for greater responsibility (Schwab et al., 2018). In many ways, this responsibility and accountability are needed more during technological change, and in a country as complex and diverse as South Africa.

Lastly, Senge (2006) suggests that humans are systems of interdependent elements. Participants confirm the value of the mind-body-soul and holistic perspective. Focus on the spiritual component and the soul referred to in this study is a somewhat taboo subject, particularly at first, within business and executive coaching. However, when considering the possibility of transformative outcomes generated through this mind-body-soul, it seems apt to imply that the spiritual dimension holds great value within the understanding of self and consolidating identity, values, and finding meaning and should not be ignored. This is perhaps an element to consider regarding the suggestion that there be a new kind of leadership (Raghuramapatruni, & Kosurin, 2017) or a new leadership model such as the one proposed by John Kao (WEF).

6.3 Conclusions regarding research question 2

Coaching as Fit for Purpose to manage VUCA and Technological Change requires less focus on objective measurement and clear cut criteria

There needs to be a framework through which response to the VUCA aspects of self and the world and the learning offered through coaching can be unpacked. Participants agreed that learning outcomes against current measurement frameworks is not ideally suited and perhaps requires the need to be reconsidered. This said reconsideration to the measurement of learning outcomes is itself a challenge. This is summarised below.

- There was a suggestion that this new 'framework' to measure learning be 'within'—the self as a framework (Myss, 1996). When executives understand their own identity, there is a 'connection-of-dots', an understanding of how the change is impacting their individual system of mind-body-soul. This understanding of their individual system needed to manage the complexity of ongoing technological change (Schwab et al., 2018). Given human diversity and uniqueness, this framework is naturally different —complex. Findings confirm that while the outcomes encouraged through narrative work are considered valuable, the measurement of this 'value' may be less open to traditional measurement.

- This research tapped into the need to consider ‘systems’. ‘Fit-for-purpose’ coaching within the business and executive context requires a link between the ‘inner purpose and meaning-making’ of the executive and the ‘purpose’ and ‘meaning-making’ of the organisation. When there is congruence in this, and stitching together of ‘proverbial threads’, the potential ‘to have wings and fly, as one participant suggests, can open up further possibilities and opportunity on a wider, organisational scale. The findings from the study suggest that the participants agreed that outcomes were often visible in coachee behaviour.

Consideration of the golden thread between the various elements of learning is also relevant here. Learning is composed of several steps and components. Learning allows evolution, and it develops, it enriches, it moves. Learning evolves through experiences. Given the uniqueness and complexity of learning outcome, where identity is concerned, the outcome is not about an endpoint or ‘somewhere to get to’. Participants agreed that the learning approach within narrative and third generation allows flexibility to consider diverse response to change and is suited to the ambiguity brought about through technological change; however, in reality, organisations may be less accepting of this.

Kao (2020) and Schwab et al. (2018) both suggest the need for a ‘slowing down’ and deeper consideration of the impact of decisions within the context of technological change. Participants confirm that third generation (Stelter, 2019) offers the opportunity to ‘linger’ and thus slow down and deeply consider how the change might impact their system of mind-body-soul. The gap, however, appears to be in the practical implication of this. There needs, therefore, to be a marrying of what the context needs and the desired learning outcome—participants’ responses suggesting that the third generation’s narrative focus seems to offer the link to closing this gap. Participants confirmed the possibility of transformation. However, learning requires time and is not easily measured. Transformative learning requires time (Terblanche, 2020). The abstract nature of narrative work and the philosophical nature of Stelter’s work is a possible limitation where modernist principles of measurement and the need for evidence are concerned.

Participants agreed that the traditional practice of measuring learning outcome and emphasis on measures such as ROI is ingrained in business language. Most organisations seem to prefer quantifiable measures. Participants agreed that there needs to be coaching and learning outcomes—some kind of a measure to confirm the learning. People are motivated when they know what they are working towards (Deming, 2018). Executives are conditioned to think logically and envision outcome to support time and investment of effort.

The fact that coaching remains an unregulated body makes it difficult to find alternate means of measuring outcomes. Participants confirmed that quantitative measures give credibility to coaching. Organisations are comfortable and prefer current trends around ROI. Could credibility be considered in regulating the field?

There was equal consideration to 'coach' self-development and fitness to learning within the context of ongoing technological change. Stelter's (2019) concern that coaching be 'practice-based' and, therefore, be equally concerned to engage in purposeful self-reflection. There is a need to personally embody an evidence-based approach (Grant et al., 2019). When promoting the value of coaching to organisations, the coach's embodiment of an evidence-based approach is not entirely sufficient (Grant et al., 2019).

- It was agreed that the coaching relationship encouraged the agency to act and embrace change through witness thinking and witnessing (Stelter, 2014). However, the need to consider decisions in terms of moral impact, discussed above in personal leadership, is an almost forgotten practice. In some sense, the measures and controls within organisational settings clearly define the desired steps and outcome (Senge, 2006). According to participants, the flexibility and/or initiative to move beyond these controls and allow leaders to 'just be' is unlikely to be easily welcomed. Covid-19 and the technological change occurring during the pandemic highlighted the need for change in leadership perspective. There is an opportunity to promote greater accountability, responsibility, and empowering others to lead their own person. All should be responsible and able to 'author response to change' (Swart, 2013). Through 'deconstructing' power within leadership (Swart, 2013) there can be a re-defining and sharing of power

within change. Further research and coaching practice to more seriously consider the value of personal leadership and the possibility of this systemic and ripple impact should be encouraged (O'Connor, 2014).

It was hoped that this research would contribute to the research on third generation coaching in the South African context in terms of offering an approach suited to the complexity of its cultural diversity. Theoretically, third generation considers diversity (Stelter, 2014), an opportunity to see the difference in others as useful and as something to be embraced. However, a further example of this practice and acceptance of this is needed. Participants struggled to connect the opportunity within diversity fully. They further struggled to understand the connection between self-identity and collective-identity fully. There was agreement that third generation offers an opportunity to understand our 'human' essence and how the change impacts the human system of mind-body and soul. This integrated, holistic focus strengthens awareness of self.

Furthermore, there was agreement that narrative practice allows the identification of our same-ness with others. This is despite differences in culture, race, ethnicity or gender. Further research and encouragement of the role third generation coaching could play here is needed.

6.4 Recommendations and Practical Implications

The following is a summary of practical implications and recommendations for coaches and the coaching profession, leaders and business executives and the practice of learning in general. Whether one or multiple of these roles apply to the reader, the practical implications are interrelated and integrated. Thus, the summarised implications should be considered concerning the value these hold for each stakeholder.

6.4.1 Implications for our coachee, the business executive and leader

The findings support that narrative, and third generation coaching offers a door into understanding the deeper level of learning. This required where complexity, such as technological change, brings initial fear or anxiety. A holistic focus on self

and new intelligence, as it were, allows the deconstruction of stories already within the coachee's reach to facilitate a connection or re-connection with self and essence. Part of this essence the connection to humanness, humanity and others. Thus, it is important that understanding the identity of 'self' be urgently encouraged by coach, given its allowance to further appreciate the 'identity' of others. Offering a golden thread to understanding human behaviour, it should no longer be viewed as 'taboo' or irrelevant to the complexity of business decisions executives are required to make. Instead, this understanding of self and others, provides an opportunity to understand and capitalise on diversity within teams and those worked with. This is to benefit the response to technological change. This draws attention to opportunity within the different ideas and creative capacities of others. This, through drawing awareness and deep understanding of the significance of individual identity, values, and meaning-making. When this is facilitated and encouraged more deeply and in a considered manner, the outcomes benefit the coachee and the learning space and, potentially, all of humanity.

Findings touched on the need to view the evolving role of leader-as-coach. There is the opportunity for leaders and executives to 'really listen' to team members while encouraging 'lingering' and the power of reflection in everyday work activities and habits. This will empower others to ignite their creativity, essence, and capability while encouraging their accountability and responsibility to lead their person, given the further benefit this can have for others.

The role of coach to lead the way (Kouzes et al., 2006). Coach to empower, mentor and act as guide. Furthermore, to act as 'fellow-human companion' (Stelter, 2019) of importance in both regards.

6.4.2 Implications for coaching practice

This research on technological change and the complexity of context drew focus to the opportunity for coaching. Covid-19 allowed a test to how online platforms can be utilised to facilitate coaching sessions. The symbiotic relationship between coaching and technology can potentially be encouraged further. The action mirrors and encourages coachee's and how they can look at contexts and those

they work with to find ways of working symbiotically. In the same way the coach can consider intuitively and be aware of nature's example (Senge, 2006). What can coach learn through deepening their awareness of self, identity, value and meaning-making. Coach to consider and deeply reflect on their own accountability, responsibility perhaps to encourage the ripple-effect (O'Connor, 2013) of the learning opportunity within any coaching session.

There is an opportunity for the coach and the coaching profession as a unit to consider:

- Not only scope but reach. How to make coaching work and have more significant benefit. The ripple effect despite the context.
- Change is 'changing' no matter whether it is technological or other.
- If sufficiently focused on deeper learning need, the learning within coaching can have powerful output and contribute to employee well-being (Grant, 2017).
- The learning benefit to the organisation is equally relevant. Thus, the need of coach, to be aware of the opportunity to 'coach the system' (Khan, 2018).
- Coaches, as behavioural scientists, 'healing' specialists, can facilitate the link and connection between the value, meaning and identity of the organisation, with the employee, the coachee. Thus, coach to facilitate the connection between their coachee's that are craving meaning and connection to an organisation that recognises and can support this. Coach to offer techniques, facilitate learning that can make employee/coachee feel safe while providing sufficient challenge to allow growth for both employee and employer to flourish.
- The opportunity to consider more deeply the importance of dual learning and ongoing learning. The coach to fully embrace and allow the opportunity each coaching session contributes in terms of their own learning.

Findings from this study suggest that most coaches tend to work with the individual's goals, the relationship is mostly one on one. There is generally little focus on the system, and the systemic outcomes, or the value the learning may

further have to other stakeholders or clients that are being served (Khan, 2018). There is work for coaches and coaching as an industry. As one participant suggested, there is a responsibility to shuffle the culture, otherwise, the risk and outcome may be more destructive than positive. There should be a family system theory perspective and consideration to the coachee's going back into an un-changed system (White, 2007). The diversity and cultural richness of the organisation needs to be considered to allow an opportunity to 'practice' the learning outcomes and further the sustainability of these outcomes.

The need for coaching practice, coach's practice, to continue to journey alongside the complexity within which coachee's find themselves. Thus, the complexity of the approach needs to match the complexity of the challenges. Society's 'hyper complexity' requires a new form of coaching that encourages exploration of current world views and draws attention to what is most essential in life (Stelter, 2016)—encouraging learning, particularly learning related to 'self' as a life-long requirement is important. The learning relationship is where coach and coachee are co-journeying. The possibility for the coach to recognise and more fully embrace the coaching situation is an opportunity for dual-learning. Learning together. As one participant suggested, the deeper level of coaching required to facilitate transformation requires knowing 'what matters' to the coachee. Coaching in the absence of this results in coaching that is 'transactional'. To understand and know how to facilitate this learning further requires the coach's own self-knowledge and understanding of identity, values and meaning-making. The coach is the embodiment of an evidence-based approach (Grant et al., 2019).

One of the limitations is perhaps the difficulty in measuring coaching outcomes. The difficulty is to 'sell' the approach since business mostly requires quantifiable measures. This creates the opportunity for coaching as an industry to consider formalising the application of coaching as a profession (Schutte, 2019). This might, in some way, offer the credibility organisations need, to allow the learning third generation coaching can offer. Further research and exploration of coaching outcomes are needed.

There is an opportunity for coaches in South Africa to be at the forefront of championing such an approach. Particularly from the perspective of personal leadership and the opportunity this offers to make a difference in the lives of those we coach. Thus, development and formalisation of the coaching profession, for the benefit of a more conscious and collective society and this impact on humanity. When we consider the coaching ripple effect (O'Connor, 2013), it seems clear that change within the South African coaching context can have a much wider output. As a 'healing' specialist, the coach can enable a 'healthier' mindset for humanity by encouraging this leadership of self and leadership of person.

6.4.3 Implications for the practice of learning

Coach as reflective-partner gains strong emphasis in Stelter's model (2014). It might be argued that all coaching is and requires reflection. However, Stelter (2019) combines this deeper reflection on identity, values and meaning-making together with his concept of 'learning too longer'. There is thus, an opportunity for coaching to further encourage this reflection and 'slowing down' in the learning process. A skill that has not been emphasised enough when it comes to learning of self. Hardy (2020) emphasises the value of reflecting and keeping evidence of our learning through journaling. There is the value of keeping a journal to assist learning (Jarvis et al., 2020). Taking the time to go back, to review further encourages the learning experience as described by Kolb (1984). The physical process of externalising thoughts allows the connecting of thought to body and feeling.

This research tapped into linking physical bodily practices and associations to the learning within coaching. Thus, associating ideas, desires, and learning purpose with worldly, tangible objects representing the qualities coachee's wanted more of. Envisioning the power of the water for example, in giving direction, as life source as dynamic and moving forward was one example given earlier. Trougakos, Chawla and McCarty (2020) studied how the physical act of 'hand-washing' had a positive impact on coping with anxiety that was triggered by uncertainty during Covid-19. It would make an interesting study to examine the

outcomes should ‘hand-washing’ be replaced by other mindful physical acts as described above. Some coaches likely already apply these practices in their coaching, given that coaching allows for eclectic approaches (Stacey, 2012). However, there is opportunity for further study within the organisational context to examine these practices' existence and value and promote this learning.

In addition, drawing on past learnings is equally important. As Stelter (2014) suggests and participants confirmed, there is always more than one answer, more than one way of seeing things. History has taught us that each industrial era had its challenges. Developing awareness about context, and more importantly, an awareness of ‘self’ and the stable, consistent components of ‘self’ is important. Within learning as an evolving process, there is value and reference to philosophies and theories and the work of individuals who have provided insights that have worked in the past. For example, Vygotsky and scaffolding; Mezirow and transformative learning; unpacking landscape of identity and landscapes of action (White, 2007). The work and practice of proponents such as Victor Frankl, as another example, all remind us of the value of history and the learnings of those who have gone before us. Furthermore, Stelter’s (2014, p.54) drawing on old leadership philosophies such as “Protreptics” brings new meaning to the metaphor, that the answer to managing the VUCA of technological change is, at the tip of one’s fingers. It is in easy reach.

6.5 Suggestions for further research and consideration

This study reflected the perspectives of South African coaches, utilising a third generation and narrative perspective. It was initially intended to gain the perspective of the business executive/ leaders in the organisation. Thus, the leaders’ view and perspective of the value and usefulness of a narrative coaching approach.

Stelter’s third generation model of coaching has rich complexity which could not be explored in full. Participants were not all familiar with Stelter’s work. Stelter’s model seems to combine old philosophies, which, despite their age, remain as relevant and related to our modern world's complexity. Some philosophers such

as Beck, Luhman, Giddens and Gergen add to his model's richness (Stelter, 2013). There is hope that this research in some way inspires interest to further investigate the possibility within his model. The ripple starts small within the coaching relationship, expanding out towards the organisational context and to South Africa as a country.

Further research focusing on the role and significance of personal leadership is suggested. There is an opportunity to increase individual agency to act, draw further awareness to 'self', impact others, and the significance of individuals as systems and the power this might have. There is thus opportunity here for the body of coaching to 'lead the way' in this regard, empower others to encourage behaviour that will have generative outcomes and benefit for all.

This brings further consideration to the need to view coaching as a professional body and find ways of recognising the coach's critical role through regulation of the practice (Schutte, 2019). Guiding the understanding of 'identity is a complex challenge that requires a quality approach to be most effective. There is need to consider the coach as a 'human behaviour specialist' and thus the value that a psychology-related background/ qualification might have when understanding the integrated nature of the individual-organisation systems.

While leaders in traditional organisational contexts are often viewed as primary decision-makers, when considering the work of Swart (2013) in combination with Stelter's (2014, p.54) inclusion of "Protreptics" and personal leadership there is potential for each individual employee to be authors contributing to organisational decision-making and transformation. Participants in this study reflected on the need for a linking of individual and organisation values. Given that personal leadership and the leading of 'own person' can have a ripple impact (O'Connor, 2013) further research here is suggested.

Stelter (2019) sees reality as combined action, experiences, and perceptions, thus changing perceptions, experience, and actions around leadership. The leadership of a person, of own ego, allows agency and consideration to the superego, others, humanity. There is a need to widen and share accountability and action in support of the organisational system, South African culture,

humanity. Further, to act more ethically and morally. Theoretically, it seems possible. Participants in this study also touched on the opportunity this could have.

Further encouragement is needed to convince a modern era that prefers data and analytics to support learning outcomes. Thus, more support and, ironically, evidence and research to convert this abstract concept to one that model's practicality and allows outcome that is practice-based (Stelter, 2019). Reflecting on the world's state, there is an increasing need for constructive dialogue in all areas of life and a coaching discipline based on pragmatism (Bachkirova et al., 2019). Furthermore, the coach's role is, as behavioural scientist, designer of learning and leader in 'reflective-learning'. As a coach, there is an ethical responsibility to consider 'coaching outcome systemically'. Thus, the importance of keeping in mind that guiding change within a coachee should be accompanied by equal consideration to change within the organisational context (Grant, 2017).

The study by Waldinger and Schulz (2016) illustrates the importance of relationship on overall health and emotional well-being. Schwab et al. (2018) highlight the need for connection and human focus where 4IR and technological change are concerned. There is perhaps a need for further research where Stelter's (2019) concept of 'lingering' and coach as a fellow-human companion is concerned. While participants agree there is value, the current coaching methodologies and boundaries, not regulated, cause concern in terms of the practicality of this, particularly within the organisational context where measurement of outcome and return on investment is still required. Most coaches were hesitant to suggest that coaching was an opportunity for their own learning. However, with the world's hyper-complexity, the need for ongoing learning is important for all. As Stelter (2016) suggests, it is the practice-based outcome.

6.6 Final recommendations for the practice of coaching

Below are three final recommendations with specific reference to coaching application without repeating some of the above elements.

- *Genuine focus to and deep consideration of identity elements:*

As coaching is associated with learning (Cox, 2015), it is suggested that a genuine, transparent focus and consideration to identity elements be applied more consistently. Firstly, to encourage examining this essential element in our life journey as ‘normal’ rather than ‘taboo’. Secondly, in our practice as a coach, to encourage executives to understand more deeply the link between mind-body-soul. Currently, this is considered too spiritual, too esoteric. However, this is part of our core-essence (Satir, 2009), our spiritual journey (Myss, 1996) a drawing on our natural motivational flow (Beck et al., 1996).

Furthermore, despite not being a regulated profession (Cox et al., 2014; Schutte, 2019), the coach's ethical role is to establish a partnership, ask powerful questions, and create awareness (ICF, 2017). There is a need for a more pragmatic approach (Bachkirova et al., 2019), which draws focus to that which is most essential in life (Stelter, 2019). Thus, there should be a movement towards this focus rather than away from it.

- *Deeper consideration to the dual-learning component within coaching to enhance well-being of all participants and conscious consideration to the systemic impact:*

Humans are ‘learning’ beings (Senge, 2006). As organisms with higher-order thinking, there is no doubt of the value of learning to our existence, our finding of purpose and spiritual journey (Myss, 1996). Thus, it is recommended we consider coaching in terms of the ‘dual-learning’ more vociferously. There is a need to enhance all coaching participants' performance and well-being, focusing on personal meaning and sustainability (Grant, 2017).

To do this, we need first for coaching to be legitimised as a practice, servicing psychological growth (Bachkirova et al., 2019). This is to protect the profession's reputation through ethical considerations and best practice, ensuring those who coach take all responsibility required to work in their clients' service, both the executive and the organisation (Khan, 2018).

Secondly, to view the possibility of dual-learning as less abstract and impractical. This can be facilitated through embracing the opportunity that Stelter is offering in ‘learning to linger’ and deeply engage in the ‘art of dialogue’ (2019, p.4). It is

believed that there is power and opportunity within Stelter's third generation coaching approach (2014), with regards to the strengthening of personal leadership for all human-beings. Thus, the strengthening of humanity encourages focus on core values, identity and meaning-making (Stelter, 2014). Starting small, much can be achieved. One can evolve in one's learning. It is needed to consider the systemic impact of coaching concertedly, for organisations to be guided in understanding that when people are managed and developed according to their world views, values, and natural motivational flow (Beck et al., 1996), the outcomes bring reward and, in this way, ROI for both individual, the organisation or business and society. Thus, there can be a rippling (O'Connor, 2013) of the learning herein.

- *Stelter's work in the South African coaching context:*

The third and last recommendation is to encourage further review and reflection of Stelter's work in the South African coaching context. This journey was begun by Eileen Thayser (2014) and Llewellyn Van Zyl (2016). However, there appears opportunity in Stelter's narrative approach, particularly within the South African context's diversity and complexity. There is a call to find direction in Stelter's example of 'personal leadership'. This is evident in 'words expressed' and languaged (Swart, 2013) within his work. His effort to make a difference to the lives of those he coaches provides them with the opportunity for lifelong learning by connecting with their being-ness through an examination of identity, values, and meaning-making.

Furthermore, Stelter's (2019) suggestion for a coach to take up the role of 'fellow-human companion'. The purpose is to engage and guide those we coach seems deeply moral, responsible and sustainable. He seems to have set the way in leading coaching response for others to model (Kouzes et al., 2006). This, given the complexity of our times and the ongoing technological change, encourages constructive dialogue and offers a pragmatic approach (Bachkirova et al., 2019).

REFERENCES

Anderson, D., & Anderson, M. (2004). *Coaching that counts*. Burlington: Routledge.

Athanasopoulou, A., & Dopson, S. (2015). *Developing leaders by executive coaching: Practice and evidence.* Oxford, UK: Oxford University Press.

Bachkirova, T. (2016). The self of the coach: Conceptualization, issues, and opportunities for practitioner development. *Consulting Psychology Journal, 68(2):* 143–156.

Bachkirova, T., & Cox, E. (2007). A cognitive-development approach for coach development. In S. Palmer and A.Whybrow (Eds.), *Handbook of Coaching Psychology: A Guide for Practitioners* (pp.325-350). East Sussex: Routledge.

Bachkirova, T., & Borrington, S. (2019). Old wine in new bottles: Exploring pragmatism as a philosophical framework for the discipline of coaching. *Academy of Management Learning & Education*, *18*(3), 337-360.

Balkaran, S. (2017). *The Fourth Industrial Revolution – Its Impact on the South African Public Sector*. Retrieved 14 April 2020, from http://www.academia.edu/22826511

Banmen, J. (2002). The Satir model: Yesterday and today. *Contemporary Family Therapy*, *24*(1), 7-22.

Beck, D., & Cowan, C. (1996). *Spiral Dynamics: Mastering values, leadership and change.* Cornwall: Blackwell Publishing.

Bell, A. (2006). *Great leadership: What it is and what it takes in a complex world*. California: Davies-Black Publishing.

Bennett, N. & Lemoine, G. (2014). What a difference a word makes: Understanding threats to performance in a VUCA world. *Business Horizons*, 57(3), 311-317.

Bevan, M. T. (2014). A method of phenomenological interviewing. *Qualitative health research*, 24(1), 136-144.

Biesta, G. J. (2010). Why 'what works' still won't work: From evidence-based education to value-based education. *Studies in philosophy and education*, *29*(5), 491-503.

Biggam, J. (2015). *Succeeding with your master's dissertation: a step-by-step handbook*. Berkshire: McGraw-Hill Education.

Bluckert, P. (2006). *Psychological dimensions of executive coaching*. London: McGraw-Hill Education.

Boyatzis, R. E. (2009). Competencies as a behavioral approach to emotional intelligence. *Journal of Management Development*, 28(9), 749-770.

Bostrom, N., & Yudkowsky, E. (2014). The ethics of artificial intelligence. In K. Frankish & W. Ramsey (Eds), *The Cambridge handbook of artificial intelligence* (pp. 316-334). Cambridge: Cambridge University Press.

Salomaa, R. (2017). *Coaching of international managers: organizational and individual perspectives*. PhD thesis, University of Vaasa, Finland.

Brock, V. G. (2008). *Grounded theory of the roots and emergence of coaching*. (Unpublished doctoral dissertation). International University of Professional Studies, Maui.

Brockbank, A. & Mc Gill, I. (2006). *Facilitating reflective learning through* mentoring *and coaching*. London: Kogan Page.

Brockbank, A. (2008). Is the coaching fit for purpose? A Typology of coaching and learning approaches. *Coaching: An International Journal of Theory, Research and Practice*, *1(2),* 132-144.

Callary, B., Brady, A., Kiosoglous, C., Clewer, P., Resende, R., Mehrtens, T., ... & Horvath, R. (2020). Making Sense of Coach Development Worldwide During the COVID-19 Pandemic. *International Journal of Sport Communication*, *13*(3), 575-585.

Cavanagh, M. & Lane, D. (2012). Coaching psychology coming of age: The challenges we face in the messy world of complexity. *International Coaching Psychology Review*, *7*(1), 75-90.

Cox, E. (2006). An adult learning approach to coaching. In D. Stober & A. Grant (Eds.) *Evidence based coaching handbook: Putting best practices to work for your clients* (pp. 193-217). New York: John Wiley & sons.

Cox, E., Bachkirova, T., & Clutterbuck, D. (2014). Theoretical traditions and coaching genres: Mapping the territory. *Advances in developing human resources*, *16*(2), 139-160.

Cox, E., Bachkirova, T., & Clutterbuck, D. (Eds.). (2014). *The complete handbook of coaching*. London: Sage.

Cox, E. (2015). Coaching and adult learning: Theory and practice. In S. Imel & J. Ross-Gordon (Eds.), *Transforming adults through coaching: new Directions for Adult and Continuing Education* (pp. 27-38). California: Wiley & Sons.

Clancy, A. (2019). Developing a Coaching Culture. *Accountancy Ireland*, *51*(1), 95-95.

Clutterbuck, D., & Spence, G. (2017). Working with goals in coaching. In T. Bachkirova, G. Spence, & D. Drake (Eds.), *The SAGE handbook of coaching* (pp. 218–237). London: Sage.

Creswell, J. (2015). *30 essential skills for the qualitative researcher*. Thousand Okas, CA.: Sage Publications.

Creswell, J., & Poth, C. (2016). *Qualitative inquiry and research design: Choosing among five approaches*. Thousand Oaks, CA: Sage publications.

De Haan, E., & Gannon, J. (2017). The coaching relationship. In T. Bachkirova, G. Spence, & D. Drake (Eds.), *The SAGE handbook of coaching* (pp. 195-217). London: Sage.

De Houwer, J., Barnes-Holmes, D., & Moors, A. (2013). What is learning? On the nature and merits of a functional definition of learning. *Psychonomic bulletin & review, 20*(4), 631-642.

Deming, W. E. (2018). *Out of the Crisis*. Boston: MIT press.

Denzin, N., & Lincoln, Y. (2018). *The SAGE Handbook of qualitative research fifth ed*. Thousand Oaks, CA.: Sage publications.

Simpson, J., Weiner, E., & Proffitt, M. (Eds.). (1997*). Oxford English dictionary additions series (Vol. 3)*. Oxford: Oxford University Press.

Drake, D. (2007). The art of thinking narratively: Implications for coaching psychology and practice. *Australian Psychologist*, *42*(4), 283-294.

Drake, D. (2011). What do coaches need to know? Using the Mastery Window to assess and develop expertise. *Coaching: An International Journal of Theory, Research and Practice, 4(2),* 138-155.

Drake, D. (2012). Anxiety and complexity in a post-professional era: The challenge of practising what we preach. *International Coaching Psychology Review*, 7(1), 106-108.

Drake, D. (2014). Narrative Coaching. In E. Cox, T. Bachkirova, & D. Clutterbuck, (Eds). *The complete handbook of coaching*. (pp. 117-130). London: Sage.

Drake, D. (2015) *Narrative coaching. bringing our new stories to life*. Petaluma: CNC Press.

Drake, D. (2017). Working with narratives in coaching. In T. Bachkirova, G. Spence, & D. Drake, (Eds.), *The SAGE handbook of coaching*. (pp. 291-309). London: Sage.

Drake, D. B. (2018). *Narrative coaching: The definitive guide to bringing new stories to life*. Petaluma: CNC Press.

Eastwick, P. W., Smith, L. K., & Ledgerwood, A. (2019). How do people translate their experiences into abstract attribute preferences? *Journal of Experimental Social Psychology*, *85*, 103837.

Ellison, C. (2010). *McGraw-Hill's Concise Guide to Writing Research Papers*. Chicago: McGraw-Hill Education.

Emery, A., & Anderman, L. H. (2020). Using interpretive phenomenological analysis to advance theory and research in educational psychology. *Educational Psychologist*, 1-12.

Englander, M. (2012). The interview: Data collection in descriptive phenomenological human scientific research. *Journal of phenomenological psychology,* 43(1), 13-35.

Engward, H., & Goldspink, S. (2020). Lodgers in the house: living with the data in interpretive phenomenological analysis research. *Reflective Practice*, 21(1), 41-53.

Fassinger, R., Shullman, S. & Buki, L. (2017). Future shock: Counseling psychology in a VUCA world. *The Counseling Psychologist*, *45*(7), 1048-1058.

Flaherty, J. (2010). *Coaching: Evoking Excellence in Others*. New York: Routledge.

Friedman, S. (2019). The More Things Change… South Africa's Democracy and the Burden of the Past. *Social Research: An International Quarterly*, *86*(1), 279-303.

Foxcroft, C., & Roodt, G. (Eds.). (2006). *An introduction to psychological assessment in the South African context*. Cape Town: Oxford University Press.

George, G., Lakhani, K. R., & Puranam, P. (2020). What has changed? The impact of Covid pandemic on the technology and innovation management research agenda. *Journal of Management Studies*, *57*(8), 1754-1758.

Goleman, D. (2017). *What Makes a Leader? Harvard Business Review Classics*. Cambridge, MA.: Harvard Business Press.

Grant, A. (2017). The third 'generation' of workplace coaching: creating a culture of quality conversations. *Coaching: An International Journal of Theory, Research and Practice*, *10*(1), 37-53.

Grant, A., & O'Connor, S. (2019). A brief primer for those new to coaching research and evidence-based practice. *The Coaching Psychologist*, 15(1), 3.

Graduate School Alliance for Education in Coaching (GSAEC). (2018). *Academic Standards for Graduate-Level Education Programs in Professional Coaching*. Retrieved 27th December, 2020, from https://gsaec.org/news/9242387

Green, C. (2019). Where did Freud's iceberg metaphor of mind come from?. *History of psychology*, *22*(4), 369b.

Hackston, J. (2019). Maybe You are Aware? Self-Awareness is in Short Supply. *Workforce 98(5)*: 40-43.

Halkias, D., Santora, J., Harkiolakis, N., & Thurman, P. (Eds.). (2017). *Leadership and change management: A cross-cultural perspective*. London: Taylor & Francis.

Hall, E. T. (1989). *Beyond culture*. New York: Bantam Doubleday Dell Publishing Group Inc.

Hardy, B. (2020). *Personality Isn't Permanent*. New York: Penguin Random House.

Heidegger, M., Macquarrie, J., & Robinson, E. (1962). *Being and time*. London: Basil Blackwell.

Hinkle, R. K. (2018). Increasing student self-awareness to prepare tomorrow's leaders. *International Journal of Education Research, 13(1),* 42-54.

Hunt, J. (2009). Transcending and including our current way of being. *Journal of Integral Theory and Practice*, *4*(1), 1-20.

International Coaching Federation (ICF). (2017) *Current ICF Core Competencies Comparison Table by credential*. Retrieved 27th December, 2020, from https://coachfederation.org/core-competencies

Ison, R. (2017). *Systems practice: How to act: In situations of uncertainty and complexity in a climate-change world*. Milton Keynes: Springer.

Ibarra, H., & Scoular, A. (2019). The leader as coach. *Harvard Business Review*, *97*(6), 110-119.

Jarvis, M. A., & Baloyi, O. (2020). Scaffolding in reflective journaling: A means to develop higher order thinking skills in undergraduate learners. *International Journal of Africa Nursing Sciences*, 100195.

Jolly, R., & Stokes, S. (2014). Executive and Leadership Coaching. In Cox, E., Bachkirova, T., & Clutterbuck, D. (Eds.). *The complete handbook of coaching* (pp.243-255). London: Sage.

Kao, J. (2020, 27 March). *These six intelligences will drive smart leadership in disrupted times* Retrieved 27th December, 2020, from https://www.weforum.org/agenda/2020/03

Kolb, D. A. (1984). *Experience as the source of learning and development*. Upper Saddle River: Prentice Hall.

Kahn, M. S. (2011). Coaching on the axis: An integrative and systemic approach to business coaching. *International Coaching Psychology Review*, 6(2), 194-210.

Kahn, M. S. (2018). *Coaching on the axis: Working with complexity in business and executive coaching*. London: Routledge.

Kotter, J. (2000). What leaders really do. *Harvard Business Review*, *13*(1), 2-12.

Kouzes, J. & Posner, B. (2006). *The leadership challenge* (Vol. 3). California: John Wiley & Sons.

Kovacs, L. & Corrie, S. (2017). Executive coaching in an era of complexity. Study 1. Does executive coaching work and if so how? A realist evaluation. *International Coaching Psychology Review*, *12*(2), 74-89.

Lane, D., Stelter, R., & Stout-Rostron, S. (2010). The future of coaching as a profession. In E. Cox, T. Bachkirova, & D. Clutterbuck, D. (Eds.), *The complete handbook of coaching*, (pp. 357-368) London: Sage.

Lave, J. (1996). Teaching, as learning, in practice. *Mind, culture, and activity*, 3(3), 149-164.

Lave, J., & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge: Cambridge University Press.

Law, H. (2019). Narrative coaching-Part 1: An introduction and the first step. *The Coaching Psychologist,* 15(2), 39-43.

Linley, P., & Harrington, S. (2008). Integrating positive psychology and coaching psychology. In S. Palmer and A.Whybrow (Eds.), *Handbook of Coaching Psychology: A Guide for Practitioners* (pp.40-56). East Sussex: Routledge.

Lodwick, D. (2016). *Contextualist-coaching for complex times*. PhD thesis, University of Queensland, Australia.

Maree, K. (2007). *First steps in research*. Pretoria: Van Schaik Publishers.

McNaughton, S. (2016). Developing pre-requisites for empathy: increasing awareness of self, the body and the perspectives of others. *Teaching in Higher Education*, *21*(5), 501-515.

Merriam, S. B. (2008). Adult learning theory for the twenty-first century. *New directions for adult and continuing education*, (119), 93-98.

Mezirow, J. (1997). Transformative learning: Theory to practice. *New directions for adult and continuing education*, 1997(74), 5-12.

Morgan, J. (2014). *The future of work: Attract new talent, build better leaders, and create a competitive organization*. Hobokken, NJ.: John Wiley & Sons.

Morrar, R., Arman, H., & Mousa, S. (2017). The fourth industrial revolution (Industry 4.0): A social innovation perspective. *Technology Innovation Management Review*, *7(11*), 12-20.

Morris, J. (2014). Self-Awareness and Self-Development as Key Drivers in Leadership Development Practices*. Journal of Formal Axiology: Theory and Practice*, *7(1*), 19-28.

Morse, J. M. (2015). Critical analysis of strategies for determining rigor in qualitative inquiry. *Qualitative health research*, *25*(9), 1212-1222.

Myers, A. (2017). Researching the coaching process. In T. Bachkirova, G. Spence, & D. Drake (Eds.), *The SAGE handbook of coaching* (pp. 589-609). London: Sage

Myss, C. (1996). *Anatomy of the Spirit: The Seven Stages of Power and Healing*. New York: Harmony.

Nair, R. S. (2017). *Self-awareness in authentic leader development in a South African state-owned company.* Masters dissertation, Witwatersrand Businesss School, Johannesburg.

Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International journal of qualitative methods*, *16(1)*, 1-13.

O'Connor, S. & Cavanagh, M. (2013). The coaching ripple effect: The effects of developmental coaching on wellbeing across organisational networks. *Psychology of Well-Being: Theory, Research and Practice*, *3(2),* 2-23.

O'Neill, M. (2011). *Executive coaching with backbone and heart: A systems approach to engaging leaders with their challenges*. California: John Wiley & Sons.

Oosthuizen, J. (2016, 4-7 September). *Entrepreneurial intelligence: Expanding Schwab's four-type intelligence proposition to meaningfully address the challenges of the fourth industrial revolution*. A paper presented at the 28th Annual Conference of the Southern African Institute of Management Scientists, University of Pretoria, South Africa.

Oosthuizen, J. (2017, 15-16 March). *The determinants of fourth industrial revolution leadership dexterity: A proposed framework for 4ir-intelligence and subsequent 4ir leadership development*. A paper presented at the 4th International Conference on Responsible Leadership, Gordon Institute of Business Science, Johannesburg.

Palmer, S., & Whybrow, A. (Eds.). (2018). *Handbook of coaching psychology: A guide for practitioners.* New York: Routledge.

Pangaribuan, C., Wijaya, F., Djamil, A., Hidayat, D., & Putra, O. (2020). An analysis on the importance of motivation to transfer learning in VUCA environments. *Management Science Letters*, 10(2), 271-278.

Peltier, B. (2011). *The psychology of executive coaching: Theory and application*. New York: Taylor & Francis.

Pietkiewicz, I., & Smith, J. A. (2014). A practical guide to using interpretative phenomenological analysis in qualitative research psychology. *Psychological journal*, 20(1), 7-14.

Polkinghorne, D. (2001). The self and humanistic psychology. In K. Schneider, J. Bugental, & J. Pierson (Eds.), *The handbook of humanistic psychology* (pp. 81–99). Thousand Oaks, CA.: Sage.

Raghuramapatruni, R., & Kosuri, S. (2017). The straits of success in a VUCA world. *IOSR Journal of Business and Management*, *19*, 16-22.

Raskin, J. D., Bridges, S. K., & Kahn, J. S. (2015). Constructivism: Where do we go from here? In J. Raskin, S. Bridges, & J. S. Kahn (Eds.), *Studies in meaning 5: Perturbing the status quo in constructivist psychology* (pp. 300-325). New York: Pace University Press.

Rock, D., & Donde, R. (2008). Driving organisational change with internal coaching programmes: part two. *Industrial and commercial training*, 40(2), 75-80.

Rogers, J. (2012). *Coaching skills: A handbook*. London: McGraw-Hill.

Rook, C., Hellwig, T., Florent-Treacy, E., & Kets de Vries, M. (2019). Workplace stress in senior executives: coaching the “uncoachable. *International Coaching Psychology Review, 14(2),* 7-23.

Rosenthal, R. (2010). Pygmalion effect. In I. Weiner & W. Craighead (Eds.), *The Corsini Encyclopedia of Psychology* (4th ed., Vol. 3, pp. 1398-1399). Hoboken, New Jersey: John Wiley & Sons, Inc.

Salomaa, R. (2017). *Coaching of international managers: organizational and individual perspectives*. PhD thesis, University of Vaasa, Finland.

Satir, V. (2009). *Your many faces: The first step to being loved*. New York: Random House Inc.

Schein, E. H. (2010). *Organizational culture and leadership* (Vol. 2). San Francisco: John Wiley & Sons.

Schutte, F. (2019). Business coaching: A hen with ducklings. *South African Journal of Business Management, 50(1),* 1-7.

Schwab, K. (2017). *The fourth industrial revolution*. New York: Crown Publishing Group.

Schwab, K., & Davis, N. (2018). *Shaping the future of the fourth industrial revolution*. New York: Crown Publishing Group.

Senge, P. M. (2006). *The fifth discipline: The art and practice of the learning organization (Rev. ed.).* New York: Currency Press.

Sieler, A. (2003). *Coaching to the Human Soul: The biological and somatic basis of ontological coaching*. Australia: Newfield Institute.

Smith, F., Flowers, P. & Larkin, M. (2009). *Interpretative Phenomenological Analysis*. London: Sage.

Spinelli, E. (2007). *Practising existential psychotherapy: The relational world*. London: Sage.

Stacey, R. (2012). Comment on debate article: Coaching psychology coming of age: The challenges we face in the messy world of complexity. *International Coaching Psychology Review*, *7*(1), 91-95.

Stelter, R. (2007). Coaching: A process of personal and social meaning making. *International Coaching Psychology Review*, *2*(2), 191-201.

Stelter, R. (2009). Coaching as a reflective space in a society of growing diversity-towards a narrative, postmodern paradigm. *International Coaching Psychology Review*, *4*(2), 207-217.

Stelter, R. & Law, H. (2010). Coaching-narrative-collaborative practice. *International Coaching Psychology Review*, *5*(2), 152-164.

Stelter, R. (2013). *A guide to third generation coaching*. New York: Springer.

Stelter, R. (2014). Third generation coaching: Reconstructing dialogues through collaborative practice and a focus on values. *International Coaching Psychology Review*, *9*(1), 51-66.

Stelter, R. (2016a). The coach as a fellow human companion. In L. Van Zyl, E., M. Stander & A. Odendaal (Eds.), *Coaching Psychology: Meta-theoretical perspectives and applications in multicultural contexts* (pp. 47-66). Basel: Springer.

Stelter, R. (2016b). Working with values in coaching. In Bachkirova, T., Spence, G. & Drake, D. (Eds.), *The SAGE Handbook of Coaching* (pp. 331-344). London: Sage.

Stelter, R. (2019). *The Art of Dialogue in Coaching: Towards Transformative Exchange*. New York: Routledge.

Terblanche, N. (2020) Designing a fit-for-purpose coaching model to create sustained individual change during career transitions. In R. Wegener, S. Ackerman, J. Amstutz, S. Deplazes; H. Kunzli & A. Ryter (Eds.), *Coaching im digitalen Wandel (*pp. 63-71). Germany: Vandenhoeck & Ruprecht.

Thayser, E. (2014). Narrative approaches to coaching. In N. Cunningham (Ed.), *Rethink: Growth and learning through coaching and organisational development* (pp. 31-72). Johannesburg: Knowres Publishing.

Trougakos, J. P., Chawla, N., & McCarthy, J. M. (2020). Working in a pandemic: Exploring the impact of COVID-19 health anxiety on work, family, and health outcomes. *Journal of Applied Psychology*, *105*(11), 1234.

Ungerer, M., Jock, R. J., & Terblanche, N. H. (2019). Creating and maintaining a commercially viable executive coaching practice in South Africa. *The Southern African Journal of Entrepreneurship and Small Business Management, 11*(1), 1-10.

Van Nieuwerburgh, C. (2016). Interculturally-sensitive coaching. In Bachkirova, T.; Spence, G. & Drake, D. (Eds.), *The SAGE Handbook of Coaching* (pp. 439-452). London: Sage.

Van Zyl, L. E., Stander, M. W., & Odendaal, A. (Eds.). (2016). *Coaching Psychology: Meta-theoretical perspectives and applications in multicultural contexts*. Basel: Springer.

Vogel, M. (2012). Story Matters: An Inquiry into the Role of Narrative in Coaching. *International Journal of Evidence Based Coaching and Mentoring*, *10*(1), 1-10.

Waldinger, R. J., & Schulz, M. S. (2016). The long reach of nurturing family environments: Links with midlife emotion-regulatory styles and late-life security in intimate relationships. *Psychological science*, *27*(11), 1443-1450.

White, M. K. (2007). *Maps of narrative practice*. New York: WW Norton & Company Inc.

Willig, C. (2013). *Introducing qualitative research in psychology*. London: McGraw-hill education.

World Economic Forum Global Competitiveness Report (2020, January). *Schools of the Future: Defining New Models of Education for the Fourth Industrial Revolution* Retrieved 27th December, 2020, from

http://www3.weforum.org/docs/WEF_Schools_of_the_Future_Report_2019.pdf

APPENDIX A (Invitation to Participants)

Interview Invitation to Participants

WITS Business School

Dear Participant,

The following information is provided to you to decide whether you wish to participate in the present study. You should be aware that you are free to decide not to participate or to withdraw at any time without affecting your relationship with the organisation, the researcher, or the WITS Business School.

This study forms part of a master's level research program for the Master of Management in Business and Executive Coaching (MMBEC) through the WITS Business School.

Purpose and Benefits of the Research:

The purpose of the research is to ascertain the effect that a narrative coaching approach, and more specifically Reinhard Stelter's third generation coaching (2019), may have in managing ongoing technological change. Technological change, with the current Covid 19 pandemic, a reality within most organisations. Stelter suggests that contingency may be the only constant in today's modern world.

I am conducting this research to gather information about the narrative form of coaching. The intention is to consider how learning within a narrative coaching framework might aid one's response to ongoing technological change. This study also wishes to investigate whether the learning and measurement of outcomes here, are 'fit-for-purpose' in meeting the learning requirements to respond to technological change.

This study aims to review third generation coaching (Stelter, 2019) and how this might encourage continuous learning, through the 'art of dialogue', conversation and 'lingering'. The idea here that through this coaching, a deeper level of self-insight and self-understanding might be encouraged.

This, perhaps contributing to decision-making that is holistic, considerate of past, present and future and considerate of mind, heart and soul. Furthermore, focus on 'leading our own person' and understanding our core-human essence might draw attention to our ethical nature and wider considerations of decision-making. This, due to being more 'conscious' inspiring sustainability in response.

Procedure:

We invite you to participate in a semi-structured interview with the researcher. This should last approximately one (1) hour. This will be arranged at a time and venue or online medium convenient to you. You will be asked if you are willing to have the interview recorded, you may decline to do so.

The purpose of the interview will be to obtain your ideas and opinion regarding the narrative coaching you have experienced. How this approach relates to your response to the technological change you have or are currently experiencing.

Voluntary participation:

As indicated, your participation is voluntary, and you are free to ask questions or to discontinue participation at any time.

Anonymous and Confidential:

Your anonymity will be protected. Thus, your identity or any details that might reveal your identity, will not be made public. Disguised extracts from your interview may be quoted in the research report. All interviews will be kept at a safe location which only the researcher will have access to.

Risks:

The risks associated with participation in this study are no greater than those encountered in daily life. At this present time there is thus no foreseeable risks.

Benefits:
There are no immediate benefits to you from participating in this study. However, this study will be extremely helpful to us in better understanding narrative and third generation coaching and its potential benefits to adapting to technological change.

Please let me know if you would like to receive feedback on the study which should be completed by February 2020.

Who to contact if you have been harmed or have any concerns:
This research has been approved by Ethics Committee of the Wits Business School. If you have any complaints about ethical aspects of the research or feel that you have been harmed in any way by participating in this study, please contact the Course Programme Director at the Wits Business School, Dr Jabulile Galawe, on +2711 717 3980 or on Jabulile.Galawe@wits.ac.za.

Should you have any questions about the research you may reach my academic research supervisor, Dr Ayanda Magida at ayanda.magida@wits.ac.za.

Contact Information:

If you have any questions about the study, or would like a copy of the results, please feel free to contact the researcher or faculty listed below. You may quote the following protocol number if contacting the university: WBS/BA587642/139.

Tel no: 078 163 4862

email: roshmcd@hotmail.com or 587642@wits.students.ac.za

Please keep a copy of this form, should you need to refer to it in the future.

Sincerely,

……..

Ayanda Magida

Supervisor

……

Roisin Rabe

Researcher

APPENDIX B (Consent to Participate and Interview Guide: Narrative Coach)

WITS Business School

Protocol Number: WBS/BA587642/139.

The role of third generation coaching in response to technological change in South Africa

I, ... have read the information provided and any questions I asked have been answered to my satisfaction.

I agree to participate in this study, realising that I may withdraw without prejudice at any time.

I understand that the information, which I supply, is confidential and anonymous and will only be used in the findings of the research. I further understand the purposes of the recording in order to ensure the accuracy of what is said and thus, consent to this. I understand that part of the process involves clarifying the transcribed recording to confirm the accuracy of this.

Signed .....

Date .....

Interview Protocol

Date:……

Place:……

Researcher:……Roisin Rabe……

Participant:……

(Please also provide your title and/ or role within your organisation)

Dear Participant,

Thank you for participating in this interview. As an introduction, I am a student with the WITS business school and currently busy with a Masters' Research program in Business and Executive Coaching. Outside my studies, I am a full-time assessment consultant and business coach.

I am conducting this research to gather information about the narrative form of coaching. The intention is to consider how learning within a narrative coaching framework might aid one's response to ongoing technological change. This study also wishes to investigate whether the learning and measurement of outcomes here, are 'fit-for-purpose' in meeting the learning requirements to respond to technological change.

This study hopes to provide insight into how narrative coaching and in particular, a version of narrative coaching called 'third generation coaching', might facilitate the type of learning required to assist people in managing response to ongoing technological change. This narrative approach considers how coaching might encourage continuous learning, through the 'art of dialogue', conversation and 'lingering'. The idea here that through the coaching, a deeper level of self-insight and self-understanding might be encouraged. This, contributing to decision-making that is holistic, considerate of past, present and future and considerate of mind, heart and soul. Further focus on 'leading our own person' and understanding our core-human essence might further draw attention to our ethical nature and wider consideration of decision-making. This, due to being more 'conscious', inspiring sustainability in response.

Notes may be taken of your responses to the questions within this guide. The interview should take no more than 1 hour. With your consent, it would be appreciated if the feedback can be recorded to facilitate the opportunity to transcribe information. This to ensure full understanding and depth of the responses provided. The interview recordings will be treated with confidentiality and kept safe together with the interview guides and notes taken during the interview process. You may also be asked to validate the transcribed interview notes to increase credibility of the data. This process might provide you with an

opportunity to clarify your answers and ensure correct transcription. A copy of this research will be made available to you on the completion of the academic module.

QUESTIONS

Themes: Encouraging Holistic Focus, Learning Outcomes

1. Can you please describe, as detailed as is possible, your experience of the application of narrative coaching and the learning outcomes?

Probe: how do executives respond to the model of storytelling, meaning making and focus on values?

Themes: Encouraging Holistic Focus, Learning as collaborative dialogue

2. Describe how you experience the **coachee's shift in learning** as a result of the narrative coaching process.

Probe: Impact on and from a cognitive, emotional and social dimension?

Probe: In your experience does this focus allow consideration of identity?

Themes: Learning Outcome, Technological Change and Impact, Experience of Intangibles/ Deeper Level of Learning

3. How would you describe ongoing technological change?

Probe: If considering the impact of this technological change on 'coachee as person', their identity, values and attribution of meaning to situations, in your experience, how can a narrative approach assist learning here.

Probe: What is your experience of how technological change might be impacting on role of coach?

Probe: In your experience of working as a coach within the context of technological change, what learning outcomes are most of value here?

Themes: Learning Outcome, Technological Change and Impact, Experience of Intangibles/ Deeper Level of Learning, Measuring of Learning

4. What is your experience of how a coaching approach focusing on intangibles such as **values, finding meaning and identity** (both self-identity and cultural identity) might assist coachee's when considering **ongoing technological change**?

Is there an example in your own situation you could share?

Themes: Learning Outcome

5. Given your experience as a narrative coach, can you describe an example of a coaching experience where the focus was given to **personal leadership** qualities?

Probe: What was the **outcome** of this? Please consider from the perspective of body, mind and soul.

Probe: Please comment on how these learning outcomes should be measured?

Themes: Learning and Reflection, Learning as collaborative dialogue

6. Describe your experience of the concepts of reflection and collaborative-dialogue:

Probe: What is your experience of how these two concepts might enable response to **technological change**?

Probe: Describe your experience of the coaching dialogue as **collaborative**.

Probe: Describe your experience of how **reflection** may **contribute to learning**, both your own and that of the executive.

Probe: Describe your experience of how **collaborative dialogue** may **contribute to learning**, both your own and that of the executive.

Themes: Encouraging Holistic Focus, Learning Outcome, Learning and Reflection, Learning as collaborative dialogue, Experience of Intangibles/ Deeper Level of Learning

7. Does narrative coaching enable the coachee's quality of conversations with others?

Probe: Describe what 'quality' in conversation might mean for you as a coach.

Probe: In your experience of the narrative coaching approach has it enabled your own conversations?

Themes: Equality and relationship

8. When both coach and coachee are equals, coachee's might feel free to talk about what is worrying them. What is your experience with this?

Probe: How does coaching others through a narrative lens enable you to talk about what is worrying you personally?

Probe: What is your perspective on the view of coaching as an opportunity for '**dual-learning'**.

Themes: Encouraging Holistic Focus, Experience of Intangibles/ Deeper Level of Learning

9. Within third generation coaching, as with most narrative approaches, learning is viewed as an **opportunity, activating creativity and imagination**.

Probe: Reflecting on this statement, what is your experience of this?

Probe: In relation to the above, and the **learning** you have experienced within your practice of narrative coaching, how can this aid response to technological change?

Themes: Technological Change and Impact

10. In terms of your experience and application of narrative coaching, how might this approach assist with elements of VUCA, change, contingency and complexity?

Please elaborate through an example experienced here.

Themes: Openness to culture and diversity

11. In your experience how does coaching through a narrative lens and focusing on values, meaning making and identity allow one to be more **conscious and considerate of ethics, culture, and diversity** within a situation or scenario?

Probe: Is consideration of such elements important, explain.

Themes: Encouraging Holistic Focus, Learning and Reflection, learning as collaborative dialogue, Equality and relationship, Technological Change and Impact, Measuring Learning, Experience of Intangibles/ Deeper Level of Learning

12. Given the **complexity of technological change** and the **changing learning needs**, should coaching **outcomes be measurable** to inform business requirements such as ROI? Describe some of the learning or outcomes you have experienced through the practice of narrative coaching and how this applies here.

Probe: Does coaching need to lead to **tangible/ measurable results**?

Themes: Learning Outcome, Experience of Intangibles/ Deeper Level of Learning

13. Swart (2013) describes Western organisations as driven by scarcity and the view that there is never enough. The opposite of scarcity is ‘abundance’ and allowing leaders to ‘just be’. In your experience how does narrative coaching enable leaders to ‘just be’. What would this imply for coaching practice, Return on Investment?

14. Is there anything else you would like to share with me regarding your experience and practice of narrative coaching?

Thank you for participating in this interview. A further reminder that your contribution and responses are confidential. As the interview will be transcribed, I may contact you to verify the electronic subscription to validate the content.

APPENDIX C Ethics Approval

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

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

CLEARANCE CERTIFICATE	**PROTOCOL NUMBER: WBS/BA587642/139**
PROJECT TITLE	The role of third-generation coaching in response to technological changes in South Africa
INVESTIGATOR	Mrs Roisin Rabe
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: Miss Magida

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 are 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.

RRabe

Signature **Date** 27/06/2020

APPENDIX D- Consistency Matrix

The role of third generation coaching in response to technological changes in South Africa				
Research Objectives	**Literature Review**	**Propositions**	**Source of data**	**Analysis**
What is the role of learning encouraged through third generation coaching in response to technological change in South Africa?	List the most important references that you referred to when writing the literature review for sub-problem 1. Beck & Cowan, 1996 Cox, Bachkirova & Clutterbuck, 2014 Drake, 2007; 2011; 2012; 2014; 2015; 2017; 2018 Goleman, 2017 Grant, 2017 Kao, 2020 Morris, 2014, Myss, 1996 Oosthuizen, 2016; 2017 Schein, 2010 Schwab, 2017 Schwab & Davis (2018) Stelter, 2009; 2013; 2014; 2016a; 2016b; 2019 WEF Schools of the Future Framework, 2020	Learning through third generation coaching enables more conscious and collective response to technological change	Interview guide questions 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12	Interpretive Phenomenological analysis
How is learning within Third Generation and narrative coaching, 'fit to purpose' where VUCA and technological change is concerned?	List the most important references that you referred to when writing the literature review for sub-problem 2. Brockbank (2008) Cox, Bachkirova & Clutterbuck, 2014 Drake, 2007; 2011; 2012; 2014; 2015; 2017; 2018 Grant, 2017 Lodwick, 2016 Oosthuizen, 2016; 2017 Schein, 2010 Schwab, 2017 Schwab & Davis (2018) Stelter, 2009; 2013; 2014; 2016a; 2016b; 2019	Fit-for-purpose coaching to enable a response to technological change requires less focus on objective measurement and clear-cut criteria	Interview guide questions 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12	Interpretive Phenomenological analysis

