Self-Awareness and Coach Development

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Abstract

Coaching, in particular workplace (also known as executive) coaching, is a rapidly growing industry and therefore coach training programmes have expanded in line with this, yet to date much of the literature has been based on practitioner led research. Whilst there has been research carried out to explore the effectiveness of coaching and to evaluate coaching outcomes, there has been less research to underpin coach development and training. Self-awareness is perceived by many, including the professional bodies, as a core competency for coaches yet there is a lack of research evidence to support this claim. This is exacerbated by the fact that self-awareness is a construct that is characterized by multiple definitions and connotations. Therefore, this research aims to make a theoretical contribution by providing construct clarity on how self-awareness is conceptualized for the purposes of coach development and coaching, and in addition, provide a body of evidence to underpin coach training, with the aim of exploring linkages between self-awareness and coach development in order to develop a framework for coach development. To address this a multi-layered, mixed methods approach was used, whereby three separately linked studies were conducted. The first explored the construct of self-awareness within the context of adult development through a systematic literature review. The second study aimed to gain an insight in how coaches perceive self-awareness and how it contributes to their development and practice utilising a grounded theory study. The final study explored if and how self-awareness is developed during coach training via a mixed method design, using a pre-post questionnaire and a qualitative phase of semi-structured interviews. When considered together, this research provides clarity for the construct of self-awareness and has highlighted that it can be developed. However, contrary to the linear models presented by adult development theories, its development is dynamic and ongoing. The findings also highlight that self-awareness is a core competency for coach development. Self-awareness is essential to building coach self-

connection as a prerequisite step to client connection, to enable coaching conversations with insight and change to be conducted.

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Declaration of original authorship

I confirm that this is my own work and the use of all material from other sources has been properly and fully acknowledged.

Julia Carolyn Carden

Declaration by Supervisors regarding contribution to papers:

"I can confirm that Julia Carden did all the research for the papers included in this submission and was the principal author. I acted as a reviewer in my role as academic supervisor and therefore would estimate that my contribution was approximately 5%."

Dr Rebecca Jones

"I can confirm that Julia Carden did all the research for the papers included in this submission and was the principal author. I acted as a reviewer in my role as academic supervisor and therefore would estimate that my contribution was less than 5% ."

Professor Jonathan Passmore

CONTENTS PAGE

Figures:

Appendices:

This thesis is submitted as a collection of papers. I declare that I did all the research for these papers and was the principal author of each paper. My supervisors who are noted as co-authors on each paper assisted as reviewers and in editing the papers.

Julia Carden

Summary of Papers included:

Paper 1 (Chapter 2)

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Chapter 1

Introduction and Literature Review

Introduction

Coaching, and workplace (also known as executive) coaching, is a rapidly growing industry (Bartlett, Boylan & Hale, 2014; Forbes 2017; Passmore & McGoldrick, 2009) and it has been estimated to be worth $2 billion globally (Fillery-Travis & Lane, 2006; Forbes, 2017). In tandem to this there has been a rapid increase in the numbers of coaches, coach education and training programmes and publications (Ely et al, 2010). In 2016 the ICF (International Coaching Federation) estimated there were 53,300 professional coach practitioners worldwide (Bozer & Jones, 2018). With this rapid growth in the number of coaches there has been an explosion of coach training programmes (Passmore & McGoldrick, 2009), and a search on Google for coach training generates a plethora of courses. Whilst it is a growing market in terms of coach training and the number of coaches offering their services, it is an unregulated market (Diller et al, 2020; Smither, 2011) and anyone can set up a coach training programme (Seligmann, 2007). Alongside this, the barriers to entry for aspiring coaches are non-existent as anyone can market themselves as a coach (Sherman & Freas, 2004).

Until relatively recently workplace and executive coaching literature has generally been practitioner-led research (Bozer & Jones, 2018). Research to date has largely focussed on supporting coaches in understanding what leads to positive client outcomes (de Haan et al, 2013; Grant et al, 2010; Hullinger, Girolamo & Tkach, 2019; Jones, Woods & Guillaume 2016; Pandolfi, 2020), but overall, there is a lack of theory and research evidence to support this emerging profession (Grant et al, 2010; Jones, 2020). This means that there is a lack of research to underpin coach training courses and ongoing coach development post training or how they acquire and maintain their skill sets to be effective practitioners (Blumberg, 2014; Grant, 2008; Laske 2006, Hullinger et al, 2019;

Jordan, Gessnitzer & Kauffeld, 2017). There has been some recent research looking at the correlation between coach training and coaching quality (Diller et al, 2020) and research exploring how coach training develops coaches from therapeutic backgrounds in comparison to those who do not come from such a background (Atad & Grant, 2020). In addition, there has been conceptual discussion exploring coach development and competencies that might be utilised for coach assessment (Bachkirova, 2015). As there is only a handful of studies exploring coach development and coach competencies, it is not surprising that most of the coach training and development programmes are not theoretically grounded (Blumberg, 2014; Jordan et al, 2017). In marked contrast to the coaching profession, the therapeutic and counselling professions have paid great attention to the development of counsellors and therapists (Hayes, 2004; Winstone & Gervis, 2006). This has enabled the practice of therapy and counselling to draw on a research and theoretical evidence base and to be linked to well-established psychological frameworks (Smither, 2011), which has perhaps supported the professionalization of therapy and counselling.

The nature of coaching is also undergoing development and change where coaches are increasingly working in the space of values, identity, self-awareness, and self-esteem instead of a purely goal-orientated or performance agenda (Stelter, 2014). This is supported by Bluckert (2005) who argues that many come to coaching to change an aspect of "self" and that many coachees are looking for "behavioural change". This coaching work in the space of values, identity, self-awareness, self-esteem, and behavioural change is far more complex than simply focusing on goal achievement and business or personal performance (Lee, 2003; Stelter, 2014). This is because for coaching interventions of this nature, the coach must work with an emphasis on personal awareness, diving deeply into the coachee's values, beliefs, and sense of self to evoke the deep self-understanding necessary to underpin behavioural change; this may lead to arousing emotionally-charged

feelings and thoughts in the coachee (Lee, 2003) which the coach needs to be comfortable and competent in handling. This shift in focus makes it even more important to understand how coaches are being trained and developed to undertake this work (Bachkirova & Borrington, 2019).

Links between coaching and self-awareness can be found in the ancient Greek Socratic origins of coaching and self-awareness, with coaching being defined as a Socratic-based dialogue (Passmore & Fillery-Travis, 2011), which is centred around Socrates approach to teaching of a structured discussion using questions to facilitate learning (Jackson & Cox, 2009). Socrates also alluded to the importance of self-awareness with his famous quote "To know thyself", which he believed was about being aware of personal performance limits and an understanding of strengths and weaknesses (Hogan, 2016). Building on this there is a current perception that coach self-awareness is essential for coaches to be effective (Bluckert, 2005; Lee, 2003) in creating behavioural change (Bozer, Sarros & Santora, 2014), however, unlike therapy and counselling many coaches have not participated in in-depth personal development (Atad & Grant, 2020; Bluckert, 2005). This is reinforced by the professional coaching bodies with the European Coaching and Mentoring Council (EMCC) including self-awareness as a core competency (EMCC, 2010); and the International Coaching Federation (ICF) including self-awareness as one of the markers of "embodies a coaching mindset" competency (ICF, 2019). However, recent research looking at the active ingredients of coaching (Pandolfi, 2020) did not identify self-awareness as a core ingredient to effectiveness. Other research though disputes this and highlights that it is essential that coaches must develop and understand themselves (Bachkirova, 2016; Laske, 1999) if they are to work with others; and Laske (1999) goes a step further and suggests that a coach can only work with a client to the extent he/she has developed themself. This is based on the premise that the coach is fundamental and has a key role in the process of the coaching (Lai & McDowall, 2014),

and is the 'main tool' for the work (Bachkirova, 2016). In addition, if a core purpose of coaching is to elicit behavioural change in one's clients through raising the self-awareness of the client (Bozer et al, 2014), it is argued that the coach's self-awareness is important to consider. Overall, it is believed that self-awareness is important to the coach's work (Gatling, Castelli & Cole, 2013; Shaw & Glowacki-Dudka, 2019), but there is a lack of research to underpin this.

This has obvious implications for those providing coach training in terms of determining if and why self-awareness is important to coach development, and if so, how can coaches best develop it. Yet the majority of coach training programmes still focus on core coaching skills (e.g., listening, questioning technique, and coaching models such as GROW) (Jones, 2020), rather than exploring aspects of how the coach develops themselves, in terms of the coach's motivations and self-awareness (Jordan et al, 2017). Although Rayner (2019) identified that an effective way of developing self-awareness was through coach training, her research was not focussed or limited to coaches, nor did it specifically look at coach training programmes. This has obvious implications for coach development in terms of how best can coaches develop self-awareness if they do not go through the same level of in-depth development as therapists and counsellors, and there is a claim that there is now the need to explore and research how coach training benefits and develops the coach (Leggett & James, 2016). There appears to be an increasing requirement "for coaches to understand themselves better, to reflect on their own behaviour, and surface unconscious motivations, and to examine their feelings, thoughts and reactions, and distinguish between those evoked by others from those deriving from their own psychology" (Lee, cited by Bluckert, 2005: 174).

This highlights that there is a lack of consistency in terms of clarifying if self-awareness is important for coaching (Bachkirova, 2016; Laske, 1999; Pandolfi, 2020) and research evidence in how coaches develop (Jordan et al, 2017), and how they develop

self-awareness in particular. With this in mind, the remainder of this chapter will be dedicated to reviewing the existing literature in terms of:

a) What is meant by workplace (executive) coaching?

b) How is coachee self-awareness developed in coaching?

c) What is coach self-awareness and how is it developed?

I will then include a short section outlining my personal perspective and positon on this research topic. The chapter will conclude by articulating the research aims and research questions, describing the philosophical approach and methodology being adopted, before outlining how it is hoped that this research may contribute towards theory, research, and practice.

What is meant by the term workplace coaching?

There are many philosophical and psychological perspectives on how coaching is defined (Jones, 2020), and therefore a discussion reviewing these perspectives is relevant in order to contextualize coaching for the purposes of this research. Reviewing the literature, it is clear that there is no common or consistent definition of coaching (Gray & Goregaokar, 2010; Passmore & Lai, 2019), and alongside this there appears to be many different types of coaching (Stern, 2004), for example workplace coaching, executive coaching, life coaching and health coaching (Passmore & Lai, 2019).

If one starts from the early work of Whitmore (1992), who is credited as one of the founders of modern-day coaching in a workplace context (Passmore & Lai, 2019), he talks about coaching as "unlocking a person's potential to maximize their own performance. It is helping them to learn rather than teach them" (Whitmore, 1992: p.8). This was an early marker in the sand that coaching is a facilitative process, rather than directive and is one about learning and development (Downey, 2003; Gyllensten & Palmer, 2007; Jones, 2020). This is endorsed by the Association for Coaching's definition which also defines coaching within the context of learning and personal growth (AC,

2021). Taking this a step further, others build on this and see coaching as a process of 'human development' (Bachkirova et al, 2010; Grant & Cavanagh, 2004).

Alternative definitions and perspectives build on the learning and developmental aspects of coaching, by focusing on what might be the outcome of coaching, and they highlight that the outcome is to facilitate behavioural change (Bozer et al, 2014; Jones, 2020; Lai, 2014; Passmore & Lai, 2019). These definitions infer that behavioural change through coaching is facilitated through raising a client's self-awareness (Bozer et al, 2014), and that 'stimulating' self-awareness is a primary purpose of coaching (Passmore & Fillery-Travis, 2011). The focus on raising self-awareness is evident in the definitions of different types or areas of coaching, for example, with both workplace coaching (Bozer et al, 2014) and health coaching (Evidence Centre, 2014), including the need to evoke self-awareness in their definitions of coaching.

Those definitions which do not focus on behavioural change or self-awareness focus on the coaching process by highlighting that coaching is about creating a confidential, trusting relationship where the coach partners with the client (Brock, 2009; De Haan et al, 2013). This is reinforced by both the professional bodies of the ICF and the EMCC, which highlight the need to work as a partner with the client (EMCC, 2010; ICF, 2020). Definitions of executive (workplace) coaching also draw on the importance of the relationship in coaching (De Haan, et al 2013; Kilburg, 1996). When looking at life coaching it appears that the only distinguishing difference is that the coaching focusses more on the personal aspects of the coachee and non-work issues (Green, Oades & Grant, 2006).

Whilst there is not one consistent definition across all the types of coaching in terms of how coaching is contextualized there are some common features and core components, as follows: (a) it is a one-to-one relationship between a coachee and a coach (Bozer et al, 2014; Jones et al, 2016; Smither, 2011); (b) it is a relationship that follows a defined

agreement with the organization, when it is executive or workplace coaching, or individual when it is coaching outside of the workplace (Bozer et al, 2014; Gray & Goregaokar, 2010; Kilburg, 1996; Pandolfi, 2020); (c) it involves a personal learning and development process for the coachee (Bachkirova et al, 2010; Jones, 2020; Lai, 2014; Smither 2011); and, (d) the primary purpose of coaching is behavioural change through raising self-awareness (Bozer et al, 2014; Jones, 2020; Lai, 2014; Passmore & Fillery-Travis, 2011; Passmore & Lai, 2019). This suggests that an essential outcome of coaching is raising the self-awareness of the coachee, with the view that this self-awareness is seen as a necessary requirement for behavioural change. Therefore, for the purposes of this research, coaching will be defined as follows: "coaching is a one-to-one intervention between a professional coach and a client (the coachee). The purpose of this intervention is to enhance the client's behavioural change through self-awareness and learning, and ultimately contribute to individual and organizational success" (Bozer et al, 2014: p.883).

How is coachee self-awareness developed in coaching?

Before one considers how coachee self-awareness is raised in coaching, the starting point, is to explore if self-awareness can be developed? One might assume that it is something that can be developed when theories of adult development are taken into consideration (Kegan, 1982; Laske, 1999). Therefore, a brief discussion of adult-development is provided below.

Historically, developmental theories focussed on child development with an assumption that development was largely finished by the age of adolescence (Levinson, 1986), but later thinking takes the whole life cycle into consideration (Kegan, 1982; Loevinger, 1986). The work of Piaget (Piaget, 1969), and his model of intellectual and cognitive development is central to many of the adult development theories (Perry, 2014). Piaget's theory assumes that an individual's sense of knowing and meaning evolves over

time based on a person's interaction with challenging encounters, other individuals, and the environment (Eriksen, 2006). However, Piaget's theory is limited to cognitive development. Other perspectives of adult development draw on ego development and the work of Erikson (Erikson, 1978), who built on Freud's work. Eriksen's theory of psychological development was interested in the dynamic interaction between the inner self and the external environment (Eriksen, 1978). Later theories and the work of Kegan (1982) integrate the concepts of both cognitive and ego development, and look at the development of the self from both aspects, which is more holistic when considering the development of self-awareness. This perspective is supported by Jung's (1966) concept of individuation, which could be perceived as the process by which an individual integrates the different parts of self, both the conscious and unconscious. It has been argued that this individuation supports the development of self-awareness (Hall, 2004).

Although adult development theories indicate that self and therefore self-awareness can be developed it is important to acknowledge that there are groups of individuals who do not recognise 'self' or who cannot or do not develop self-awareness. For example, those with a narcissist tendency are unlikely to recognize their own limitations, don't see the need to change or develop themselves and show little interest for how they are perceived by others (Mansi, 2009). Often psychopaths and narcissists claim they wish to develop themselves, particularly when they are in a leadership position, yet their high levels of grandiose, self-importance and self-belief often mean they do not, and perhaps cannot develop self-awareness (Diller, Frey & Jonas, 2021). However, a contradictory view is that these groups of people have a degree of self-awareness and in fact know and appreciate that they are narcissistic (Carlson, Vazire & Oltmanns, 2011). Whilst this group might have awareness of their personality tendencies it can be argued that they are not fully self-aware because they do not take account of their impact on others (Diller et al, 2021; Mansi, 2009). Taking into account this group of people it is proposed that

Kegan's theory provides us with a lens to acknowledge that self-awareness is a construct that can be developed for the majority of adults.

Kegan's Constructive Developmental Theory focuses on how we make meaning, and how meaning making becomes increasingly complex as one develops (Eriksen, 2006). Kegan's model is hierarchical in nature with six levels (or stages) of development, and he highlights that most adults, but not all, reach level three (the third order) by their mid-twenties (Kegan, 1994). This structure of levels or stages of development is very 'black and white', and it could be argued that development is not as linear as this. However, the concepts discussed above all point in the direction that an adult's sense and understanding (or awareness) of self evolves and develops (Laske, 1999). These theories provide a basis that self, and therefore self-awareness can be developed.

Whilst adult development theories provide a proposition that self-awareness can be developed, they do not provide a frame for how it develops. The literature to date indicates that perhaps an initial stage is for an individual to have an appetite and motivation to develop it (Chen et al, 2011), and then to make self-awareness an area of focus (Duval & Wicklund, 1972) before a process of self-evaluation (Showry & Manasa, 2014), and an initiation of self-questioning (Laske, 1999). This is in line with the coaching literature which indicates that coachee motivation is one of the key ingredients for a successful outcome in coaching (Pandolfi, 2020; Passmore & Lai, 2019). Others argue that the development of self-awareness is kick-started by a "trigger event" (Pompeo & Levitt, 2014), which has been described as an event which provides the potential for a self-reflective process (as a route to self-awareness) to begin. This is perhaps what brings a coachee to coaching.

The process of self-evaluation is likely to include introspection and reflection (Eckroth-Bucher, 2010), and the literature seems to suggest that self-reflection is at the heart of developing self-awareness (Bachkirova, 2016; Sutton, Williams & Allinson,

2015). This is aligned to the work of Kolb (1984) which places reflection at the centre of learning. As coaching is a tailored learning intervention (Gyllensten & Palmer, 2007; Jones, 2020; Whitmore, 1992) coaching could be viewed as the means for facilitating the self-reflection required to develop self-awareness. Consequently, it is proposed that to raise a coachee's self-awareness the coach's responsibility is in creating an environment for self-reflection and self-evaluation (Hullinger et al, 2019). The coaching literature indicates that to raise coachee self-awareness the coach needs to ask open questions (Passmore & Fillery-Travis, 2011) and use appropriate coaching tools and techniques (Bachkirova et al, 2010). What is not explicit from the literature is which tools and techniques have most impact on raising self-awareness. Recent research (Rayner, 2019) identified that the most frequently used methods of raising self-awareness were through the utilisation of 360-degree feedback and personality questionnaires, but the most effective way was through engaging in coaching or undertaking coach training. However, whilst her research identified coaching training and being coached raised self-awareness, it did not identify what the coach did to raise self-awareness or what aspects of coach training led to the development of the skills needed by the coach to increase self-awareness in their coachees.

Therefore, if coaching is one of the most effective ways of raising self-awareness (Rayner, 2019) and if the coach as a 'tool' for the coaching is at the centre of coaching (Bachkirova, 2016; Hardingham, 2004) then it might be argued that the coach's own self-awareness is critical. Indeed, if coaches are expected to facilitate an increase in self-awareness in others, it is proposed that they themselves need to be highly self-aware (Lee, 2003). Laske (1999) goes a step further and argues that coaches can only take their clients as far as they have taken themselves (Laske, 1999), and this suggests that they can only develop their client's self-awareness to the extent that they have developed their own. This is supported by the proposition that the coach's characteristics, behaviours,

and personality are pre-conditions for workplace coaching (Blackman et al, 2016). Bachkirova (2016) goes a step further and highlights that a coach's interventions are largely expressions of their own experiences, views, and learning.

It could be perceived that, traditionally, workplace coaching tended to be performance-based coaching (Whitmore, 1992) which was typically goal- and action-orientated. However, with the onset of what is labelled 'third generation coaching' (Stelter, 2014) it appears that coaching is focussed on deeper aspects of self, including personal identity and personal values. This is reinforced by those engaged in leadership and executive coaching, who are required to work with the personal self-awareness of the coachee alongside the business context, to develop authentic leaders (Dagley, 2010; Gray, 2006; Lee, 2003). Therefore, if coachees are coming to coaching to work on these areas of personal identity, self-esteem, and values (Stelter, 2014) it is likely that the coach will have to work at a deeper level (Lee, 2003) and there may be higher degrees of tension and discomfort in the coaching work (De Haan, 2008). This is possibly because the coach is asking the coachee to explore and reflect on 'critical moments' in his/her life to learn and develop (De Haan, 2008), and in this space coaches are unable to prepare. In addition, the coach is also likely to be required to provide challenging feedback to the coachee, whilst holding the space and maintaining the relationship (Dagley, 2010); and this is perceived as likely to create moments of tension and discomfort (De Haan, 2008). For coaches to work in this space effectively it implies that the coach themselves must have embarked on a journey of personal development (Dagley, 2010), of which developing self-awareness is part, in order that they can manage their own reactions and responses (i.e., what Dagley terms "holding the professional self" (2010)). To be able to 'hold the professional self' it is proposed that coaches must have high levels of self-awareness to give themselves access to the full range of their own perceptual abilities (including physiological sensations and reactions), in order that they understand how and

why they make the interventions they do (Derry, 2006; Fogel, 2009; Pinkavova, 2010), and to manage their own state. This underpins the notion that coach self-awareness could be perceived as a fundamental pre-requisite in establishing the coaching relationship (Gatling et al, 2013), because without the coach self-awareness they are unlikely to be able to manage the critical moments in coaching that elicit tension and discomfort. For this work to be effective, it is suggested coaches will also need self-awareness to create the appropriate environment (maintaining confidentiality and managing boundaries) for the self-reflection required to raise self-awareness (Kombarakaran et al, 2008). Therefore, it is proposed that coach self-awareness is essential for the coach to work at a deeper level of personal identity, values, self-esteem, and to manage their own responses, to handle moments of tension and discomfort in the coaching and to create the best environment for the work. However, this is contradicted by research looking at the active ingredients in coaching (Pandolfi, 2020) which does not include self-awareness. In addition, self-awareness currently is not always a core component or competency of coach training programmes (Jones, 2020; Jordan et al, 2012). This is perhaps exacerbated by the professional bodies where there is a lack of consistency in the competencies required by coaches, with the EMCC including self-awareness and the ICF and AC not including it as a stand-alone competency. Therefore, whilst the literature indicates that self-awareness is important, this view is not fully endorsed by the competency frameworks of the professional bodies and recent research (Pandolfi, 2020).

In sum, it is perceived that self-awareness can be developed through coaching and that for coaches to do this they too must invest in their own personal development of self-awareness. Based on the discussion above, it is proposed that self-awareness is a prerequisite for coachee behavioural change, and that the coach has a key role in evoking this (Bluckert, 2005).

What is coach self-awareness and how is it developed?

Although recent research has identified that coach training is linked to coach quality (Diller et al, 2020) there is very little understanding of how different elements of coach training impact the coaches' self-awareness (Atad & Grant, 2020; Diller et al, 2020). This is exacerbated by the multitude and mix of coach training programmes on offer (Bluckert, 2004; Diller et al, 2020). As discussed above, there appears to be agreement that coach self-awareness is important (Bachkirova, 2016; Drake, 2011; Leggett & James, 2016), yet coach training programmes largely tend to focus on coaching competencies (Drake, 2011; ICF, 2019) and coaching skills (e.g., questioning and listening (Jones, 2020; Jordan et al, 2017)). Despite the fact that coaches are increasingly working in the space of personal identity and values (Stelter, 2014), along with coachee critical moments (De Haan, 2008) and based on the fact that coaching can open up deep anxieties in the coachees (Gray, 2006), it seems that coach training programmes tend not to engage in the in-depth personal development experienced and expected of therapists and counsellors (Atad & Grant, 2020) on their training programmes.

In stark comparison to coaching, those involved in training psychotherapists and counsellors have paid considerable attention to developing self-awareness (Winstone & Gervis, 2006), and counsellor and therapist development (Axelrod, 2012; Erden, 2015; Hansen, 2009; Hayes, 2004; Pompeo & Levitt, 2014). With this body of research in the space of therapy and counselling, it could be argued that the coaching profession could draw on this and there is no requirement for separate research, as coaching psychology inevitably draws heavily on psychotherapy and counselling research and psychological frameworks. After all, both coaching and therapy are "efforts to facilitate psychological and behavioural change through the medium of a collaborative relationship between a trained professional and a motivated client" (McKenna & Davis, 2009: p. 246), and both

are reliant on the client's engagement in the process (Passmore & Lai, 2019). However, psychotherapy and counselling training can last many years and will involve weekly personal therapy (Bluckert, 2005). This is backed up by the BACP (British Association for Counselling and Psychotherapy) who recommend three to four years of training, which must include placements, supervision, and personal therapy (BACP, 2020).

Whilst the counselling and psychotherapy professions have carried out research exploring the development of self-awareness (Axelrod, 2012; Erden, 2015; Hansen, 2009; Pompeo & Levitt, 2014) there does not appear to be any common best practice as how to develop self-awareness (Pieterse et al, 2013). The main focus on the therapist's or counsellor's development of self-awareness is centred on undertaking an intensive course of personal therapy (Atad & Grant, 2020). Other aspects of self-awareness training and development included in training range from mindfulness training (Pieterse et al, 2013), personal development groups (Lennie, 2007), group counselling (Erden, 2015) to self-reflection (Pompeo & Levitt, 2014). There is also a focus on ongoing development of self-awareness through self-reflection and supervision (Pompeo & Levitt, 2014).

In contrast, coach training, which is not regulated (Diller et al, 2020) is not that intense and can be anything from a few days to a year, and often part-time, and the trainee coaches are not required to undergo personal coaching or in-depth work on their own self-awareness (Atad & Grant, 2020). Nor are coaches evaluated on their self-awareness or development of self (Drake, 2011). Alongside this the requirement for coaching supervision and the accompanying self-reflection is not consistently recognized by all the professional coaching bodies, with it currently only mandated by the EMCC and AC, and not the ICF. In sum, the largest difference between the therapeutic and counselling and coaching professions seems to be the amount of time invested in personal therapy and/or coaching to develop self-awareness as part of the training programme,

with a lack of common practice for coaching to include this in the training (Atad & Grant, 2020).

Therefore, whilst coaching and therapy share some similarities (Bluckert, 2005), they are also significantly different – particularly in how coaches and therapists are trained. Although counselling and therapy research has paid attention on how to develop self-awareness there is a lack of agreement on the best and most effective approach and therefore research exploring coach development to underpin coach training is important.

To date there has only been a limited amount of research exploring coach development (Hullinger & DiGirolamo, 2020; Jordan et al, 2017) and thus there are very few theoretically-based models of coach development (Bachkirova & Cox, 2008). This is further exacerbated by the professional bodies who tend to focus on the number of coaching hours to identify the experience and developmental stage of the coach (Diller et al, 2020). Of the few examples of theoretically-based models of coach development, there are conceptual frameworks for coach development based on the cognitive development of coaches (Bachkirova, 2016; Bachkirova & Cox, 2008; Laske, 1999), which draw predominantly on adult development theories and constructive development theory (Kegan, 1982). These theories of development consist of a hierarchical order of development with an ultimate, finite level (Kegan, 1982). This suggests that there is a finite level of development, the level at which an adult, in this case a coach, finishes developing and could be considered as fully developed. What is not clear from the literature is whether this is the case for coach development and how coaches perceive their development. The perception that there is a finite level is partially aligned to the professional coaching bodies who have levels of accreditation with Master Coach or Practitioner being the highest. One therefore might assume that a Master Coach has attained Kegan's highest order of development. However, research exploring how coaching accreditation correlates to Kegan's level of development (Perry, 2014)

produced inconclusive results and highlighted that very few coaches accredited at Master Coach level (in ICF terms) were at the highest orders of development in terms of Kegan's theory.

Whilst the professional coaching bodies have levels of accreditation with an ultimate level, they do encourage continuing development, with the EMCC including 'commitment to self-development' as a core competency (EMCC, 2010). This perhaps contradicts the notion of an ultimate level in developing self-awareness and suggests an ongoing development, which is supported by the literature that indicates that developing self-awareness is very much an ongoing process (Rasheed, Younas & Sundas, 2019). What is not clear from the literature is what the ongoing process of developing self-awareness is and how coaches view this development, and even if they recognize they can continue to develop self-awareness.

With the limited amount of evidence to support coach development, it appears that to date, coaching competencies and the competency frameworks of the coaching bodies have largely driven what to teach coaches and how to evaluate their proficiency (Drake, 2011). Competencies can be viewed as an underlying characteristic that is related to superior performance (Boyatzis, 1982), or a personal quality that can be developed to enable performance (Young, 2005), whereas competence is focussed on aspects of the job or profession that are trained or developed (Young, 2005). However, there is often confusion between competency and competence, with the terms used inter-changeably (Young, 2005). As highlighted above, current coach training tends to focus on the development of the core skills of a coach (Drake, 2011; Jones, 2020; Jordan et al, 2017) (i.e., coach competence), rather than the personal qualities of the coach (i.e., the coach's competency). This focus on competence and competency frameworks alone could be perceived as somewhat reductionist in nature and over-simplifying the nature of coaching (Bachkirova, 2015), and as these frameworks tend to have a finite level of development,

they may not be so helpful in assessing and developing more advanced coaches, particularly in terms of how a coach uses self-awareness in their practice (Drake, 2011).

When considering coach development and self-awareness there are further complications when the construct of self-awareness is put under the microscope. Like coaching, it is a construct which is characterized by multiple perspectives, and definitions (Sutton, 2016; Williams, 2008), and rarely does the literature recognize the complexity of the construct (Sutton et al, 2015). To exacerbate this further, it is a term that is used interchangeably with other terms on self, such as self-consciousness and self-knowledge (Morin, 2017; Sutton, 2016). When self-awareness is considered within the context of adult development, in this case coaching, it is defined in a multitude of ways depending on the research focus and context (Sutton, 2016). This complicates the picture, and it is unclear how coach and coachee self-awareness and the development of it, can be properly explored if there is no clarity on how the construct is conceptualized.

Currently there appears to be clear evidence that coach self-awareness is important (Lee, 2003; Legget & James, 2016; Winstone & Gervis, 2006) and that development of self-awareness is an ongoing process (Rasheed et al, 2019). However, there is a lack of understanding on how coach training develops self-awareness, if at all, and how coaches view ongoing development and self-awareness, compounded by the fact that self-awareness is not well defined in the literature.

Summary

It is widely accepted that there is a need for more research to underpin the coaching profession (Bachkirova & Borrington, 2019; Bozer & Jones, 2020; Graf & Dionne, 2021), if the profession is to make the move towards professionalization (Gray, 2011). It appears that coach self-awareness is a key requisite to work effectively with coachees (Derry, 2006; Fogel, 2009; Lee, 2003; Pinkavovoa, 2010), however, at present it is not yet known if coach training develops self-awareness, and if so what aspects of the training facilitate

this. This is problematic because there is a lack of research to underpin the design of coach training programmes (Passmore & Fillery-Travis, 2011), which is particularly important when recent research (Diller et al, 2020) highlights the link of coach training to coaching quality. In addition, without research evidence, it calls into question the robustness and design of coach training programmes (Grant & Cavanagh, 2004; Passmore & Fillery-Travis, 2011). This lack of evidence might potentially hinder the profession's increasing desire to move coaching towards greater professionalization (Gray, 2011). This, of course, will demand a rigorous evidence base on which to work (Moore & Koning, 2015).

To support this move, there is a requirement for theory and research evidence to support the design and delivery of coach training programmes (Bachkirova & Borrington, 2019). Overall, there is a view that coach training and development should include a focus on the personal development of the coach (Laske, 2006; Jordan et al, 2017) and self-awareness is an important competency for coaches to develop (Bachkirova, 2016; Lee, 2003; Leggett & James, 2016). However, coach training and development is driven by competencies (Drake, 2011) rather than coach self-development and there is a lack of research evidence to challenge this. What is now needed is research evidence to highlight what the role of self-awareness is in coach development, and whether it is a part of coach training and development.

Although there is a strong body of evidence and much theory on how adults develop and evolve (Kegan, 1982; Laske, 1999), there is very little evidence for understanding how coaches develop self-awareness (Atad & Grant, 2020), and what they need to engage in to move to higher levels of development. This is exacerbated by a lack of clarity and consensus on how self-awareness is defined within the context of adult development (Sutton, 2016; Williams, 2008).

Overall, there is currently a lack of research theory and evidence to underpin the move towards professionalization, coach development and more importantly coach training particularly within the area of developing self-awareness. As a very first step there is a lack of clarity and understanding as to exactly what self-awareness is, and without this the coaching profession is unable to advance theory on self-awareness for the coach, the coachee, coach training and development and to underpin the professional body competency frameworks. To do this there is a need for theory and a well-defined construct (Suddaby, 2010). Without this research and theory in terms of self-awareness and coach development, the development and operationalization of a theory of how coaches can be taught and develop self-awareness will be problematic. It is argued that developing a theory of self-awareness and then conceptualizing how it can be developed will provide a key building block in supporting coach training and development, as well as providing construct clarity on what self-awareness is.

Bearing in mind the discussion above, the aim of this research is to explore ***what is the role of self-awareness in the development of the coach and how best can coaches develop this?***

To tackle this aim, the following research questions will be addressed:

(a) What is self-awareness and how does self-awareness differ from related concepts of self-consciousness and self-knowledge?

(b) What is the role of self-awareness in the development of the coach?

(c) Does coach training develop self-awareness? And if so, what aspects of the training support this development?

(d) How can coaches develop self-awareness?

Personal Perspective on Coach Self-Awareness

I have been aware for some time that I have been fascinated with self-awareness, initially with a curiosity as to my own levels of self-awareness as a leader in the Royal

Navy and then with my work in designing and being part of assessment and development centres. Latterly, I undertook a MSc in Coaching and Behavioural Change to gain a greater understanding of coaching and the psychology behind it. At the start of my MSc journey, I believed that a deeper knowledge of coaching approaches and psychology would significantly enhance my coaching practice and make me a better coach. However, I quickly came to realise that the work on self and my own self-awareness was what was making an impact on how I was coaching and who I was as a coach. This was reinforced through reflective assignments about becoming a reflective practitioner and mastery in coaching. I have learnt that who I am, how I show up and how I respond to my coachee has far bigger impact and influence than the actual coaching tools and interventions themselves. The MSc and my ongoing development as a coach has led to me holding a fundamental belief that the route to coaching mastery and effectiveness as a coach is attained through high levels of self-awareness. I subsequently realised through my own accreditation journey with the professional bodies (EMCC and ICF) that coach self-awareness was not valued to the same degree as myself. This I have found somewhat frustrating and find myself more aligned to the EMCC with their focus on reflective practice. This prompted my interest in researching the topic, because as a tutor on a coaching certificate programme I find the focus on coach competencies (ICF) detracts from developing coach self-awareness. In addition, it is only out with of my initial coach training that I have undertaken in-depth coaching and additional courses to focus on working on self and self-awareness. Early reading highlighted to me that whilst I had been talking generally about self-awareness, I had never spent any time examining what the construct actually was. Therefore, I hold a belief that it is a construct that is important to coaches and coach development. However, at the start of this research my interpretation of self-awareness was rather limited and not at all fully thought through!

Research Approach and Philosophy

To address the call that coaching requires more research to underpin the profession (Passmore & Fillery-Travis, 2011) in the move towards professionalization (Smither, 2011), a multi-layered, mixed methods approach (Tschannen-Moran & Carter, 2016; Van Nieuwerbergh & Tong, 2013) will be adopted. With this in mind, and a desire by the researcher to carry out research that is of relevance to practitioners and that the findings are grounded in the experience of those it is seeking to inform (Oliver, 2011), a critical realist approach will be adopted (Bhaskar, 1978). Critical realism adopts the perspective that an objective reality exists independently of our thoughts (the quantitative data) and that the description of that reality is developed through an individual's personal filters of language, meaning-making and social context (the qualitative data) (Oliver, 2011). Therefore, Bhaskar (1978) envisaged that reality was multi-layered and complex, and this leads to this research being carried out in a layered approach, engaging with different participant groups to gain different perspectives of the reality of coach development and self-awareness. This chosen approach is also driven by a desire to get a much deeper explanation and understanding (McEvoy & Richards, 2006) of how coaching practitioners view self-awareness and its development. A critical realist lens will provide the opportunity to explore causal links (in terms of quantitative data) with the socially constructed reality developed by practitioners (Oliver, 2011), and thereby hopefully providing deeper levels of understanding (McEvoy & Richards, 2006).

In order to answer the research question posed *"what is the role of self-awareness in the development of the coach, and how best can coaches develop this"* from a critical realist perspective, a layered approach will be adopted with three separate studies. It is proposed that this multi-layered approach will reveal relationships embedded within the reality of those practising coaching (Kempster, 2006).

Critical realism holds the perspective that there is a reality independent of an individual's thoughts, and this reality is then described and conceptualized through the filters of meaning, language, and social context (Dalton, 2014; Edwards et al, 2014). The first study will, therefore, explore the construct of self-awareness through a systematic literature review following an approach adapted from Boland, Cherry and Dickson (2017) and Nolan and Garavan (2016), in order to provide a 'reality' perspective independent of practitioner interpretation. This is chosen as the starting point with the aim of establishing how self-awareness is conceptualized independently from how it is perceived by practitioners (Oliver, 2011).

As this research is interested in a fresh understanding and the relationships between coach development and self-awareness, the second study, will be a grounded theory study (Corbin & Strauss, 2008; Shepherd & Suddaby, 2017) and will aim at gaining an insight into how experienced coaches view and have developed self-awareness over time. It is believed that using a grounded theory approach within a critical realist approach is justified because the purpose of it is to generate theory from making sense of the words and actions of those who the research seeks to inform (Kempster & Parry, 2011), because as highlighted by Corbin and Strauss "a theory should fit the area from where it has been derived and in which it will be used" (Corbin & Strauss, 2008: 300).

The third study will explore if and how self-awareness is developed through coach training using a mixed-method design (Van Nieuwerbergh & Tong, 2013). This will incorporate a pre-post-test measuring self-awareness at two time points (Tschannen-Moran & Carter, 2016), at the start and the finish of the taught modules of a coach training programme ran by a UK Business School, which is accredited by the three main professional coaching bodies in the UK (ICF, EMCC and AC). This will provide an additional layer to the research (Kempster, 2006), with data from participants in the context of coach training, compared to that of the experienced coaches in the second study.

The overall aim of this research is to make a theoretical contribution in terms of clarifying the construct of self-awareness, defining it, and understanding how the construct underpins adult learning and development and in particular, coach training and development. Alongside this, the aim is to develop a conceptual theoretical framework to show the links between self-awareness, coach development and coaching practice, resulting in a framework for coach development.

A working definition of self-awareness will provide a common understanding as to how the construct is interpreted for coach training, coach development and coaching competencies. A conceptual theoretical framework for coach development will explain why self-awareness is important to coach development, and also provide the means for evaluating the development of coaches and the effectiveness of coach training programmes.

In developing a theoretical contribution in this space which can support further, it is hoped that this research will provide much needed evidence to underpin coach training and development, and also to challenge the current composition of and approach to coach training programmes with the focus on coaching hours and coaching tools (Drake, 2011; Jones, 2020; Jordan et al, 2017). It is also believed that this research will contribute to the ongoing requirement for more study to underpin and support the coaching profession.

Chapter 2

Defining Self-Awareness in the Context of Adult Development: A Systematic Literature Review

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Abstract

Self-awareness is a popular management 'buzz word' (Eurich, 2018), and is frequently a feature of MBA and leadership development programmes (Lawrence et al, 2018; Mirvis, 2008; Svalgaard, 2018). High self-awareness is claimed to lead to better decision making, is linked to team performance (Dierdorff & Rubin, 2015) and authentic leadership (Eriksen, 2009). It is also claimed that those who have greater levels of self-awareness are more likely to be promoted and are more effective leaders (Axelrod, 2012; Collins, 2001; Fletcher & Baldry, 2000). Showry and Manasa (2014) argue that self-awareness predicts leadership performance and success, and in a survey of the Stanford Business School Advisory Council it was rated as the most important trait that leaders require (Toegel & Barsoux, 2012). However, it is unclear as to what exactly the term self-awareness means and what the construct comprises of.

The literature on self-awareness is characterized by multiple definitions (Sutton, 2016; Williams, 2008), and rarely does the literature recognize the complexity of the construct (Sutton et al, 2015). Self-awareness is frequently confused with concepts such as self-consciousness and self-knowledge, both of which are regularly discussed and explored interchangeably alongside self-awareness (Morin, 2017; Sutton, 2016). Williams (2008) and Morin (2017) argue that self-awareness is a difficult term to define and highlight that there is much confusion. Furthermore, the definition offered appears to depend on the research focus and context (Sutton, 2016). The absence of construct clarity is problematic as it is hindering theorizing on how self-awareness should be taught and assessed in management education,

how it influences workplace outcomes, the development of an accurate measure of self-awareness and consequently the progression of research in this area (Fletcher & Bailey, 2003). The key contribution of our systematic literature review is to provide clarity on the construct of self-awareness, resulting in the development of a definition of self-awareness. To do this, in our systematic literature review, we address the questions: What is self-awareness and how does self-awareness differ from the related concepts of self-consciousness and self-knowledge?

The interchangeable nature of the constructs of the self, mean that misinterpretations may lead to construct validity issues in measures of self-awareness (Howard & Crayne, 2019), and in order to advance theory it is essential that we have construct clarity with well-defined constructs (Kozlowski & Klein, 2000; Suddaby, 2010). Alongside this, without fully understanding the construct of self-awareness, the development and operationalization of a theory of how leaders can be taught and develop self-awareness for effective and authentic leadership will be problematic. Furthermore, the presence of self-awareness in leadership development activities (Harvard Business School, 2019), management education and MBA's (Eriksen, 2009; Mirvis, 2008; Sutton et al, 2015) means that the teaching and practice of enhancing self-awareness is based on, at best, a vague understanding of the construct (Howard & Crayne, 2019). In this paper, we seek to address the issue of a lack of clarity of the construct of self-awareness by conducting a systematic literature review of the definitions of self-awareness in the context of adult education and development. By synthesizing the existing definitions and identifying themes and inconsistencies across the definitions, we offer a comprehensive conceptualization of self-awareness, grounded in the literature, which can guide future theory development, empirical research, and practice.

An Introduction to Self-Awareness

Self-awareness is characterized by a multiplicity of views and thinking (Sutton, 2016; Williams, 2008) and this is perhaps unsurprising when we look at the aspect of self, which is

also typified by a confused picture, compiled by diverse views from many philosophical perspectives (Bachkirova, 2011; Taylor, 2006); and that of awareness which is often confused with consciousness and psychological mindedness (Beitel, Ferrer & Cecero, 2005; Fromm, 1965; Vaneechoutte, 2000). While the constructs of self and awareness both merit lengthy discussion, each will be discussed briefly with the objective of clarifying how we have anchored our thinking with regards to considering the construct of self-awareness as a whole.

The Self

The literature on 'self' can be organized into two distinct perspectives. Firstly, there is the social behaviourism view that the self is considered in relation to social processes and communication (Cooley, 1922; James, 1890; Mead, 1934), and is informed by observing others (Baumeister, 2005). Secondly, there is the view that there are a number of layers and dimensions to the self (Harter, 1999; Taylor, 2006) which are both conscious and unconscious (Bachkirova, 2011; Freud, 1995). Therefore, the difference between these two perspectives to the self can be summarized as whether the self is perceived in relation to others as in the social behaviourism view (an interpersonal perspective) or on oneself as in the multi-dimensional layered view (an intrapersonal perspective). In our paper we adopt a combination of both the perspectives outlined above. We therefore argue that the self is multi-dimensional in nature, made up of both conscious and unconscious layers, and is informed by observations of others.

Awareness

As with the concept of the self, definitions of awareness also offer a somewhat confusing picture. The term awareness is often used interchangeably with consciousness (Fromm, 1965; Vaneechoutte, 2000) and psychological mindedness (Beitel, Ferrer & Cecero, 2005). The literature on awareness can be organized around three core concepts. Firstly, that of cognitive awareness (Papaleontiou-Louca, 2003), which emphasizes an individual's understanding of one's own perception and thinking, where awareness is the capacity to gain

an accurate and deep understanding of this. Secondly, there is the perspective that argues that awareness is multi-level (Fromm, 1965) which takes into account the conscious and unconscious (as illustrated by the Johari Window Model (Luft & Ingham, 1955)), with an end stage of awareness which results from an individual processing all that is going on in one's body and mind (Vaneechoutte, 2000). The third conceptualization considers awareness in relation to the recognition of the feelings of others (Beck et al, 2004), to take into account one's impact on others.

As with self, for the purpose of our paper, we adopt a perspective combining these concepts taking into account cognitive awareness (Papaleontiou-Louca, 2003), that awareness is multi-layered (Fromm, 1965) and that it should also encompass the recognition of others' feelings and one's impact on others (Beck et al, 2004). This combined perspective of awareness is most closely aligned to our adopted position of the self.

Self-Awareness

Based on the inconclusive nature of self and awareness, it is not surprising that when looking at the construct as a whole, there is confusion and a lack of clarity (Sutton, et al, 2015). As our research aim is to synthesize the current literature, this section aims to provide a brief background of the construct.

Initially the concept of self-awareness was considered to have two dimensions (Duval & Wicklund, 1972); firstly, subjective self-awareness which is a state of consciousness where attention is focussed on events external to the person, and secondly, objective self-awareness which is focussed exclusively upon the self. This two-dimensional approach also proposes that self-awareness is attained through focussing attention on oneself, which initiates a comparison against self-developed standards. Linked to this is the proposition that self-awareness could be an aversive state, because if a discrepancy arises between self-perception and the self-developed standards, a negative state of mind would be likely to occur (Silvia & Duval, 2001). This idea of self-awareness as an aversive state is linked to the ruminative

elements of self-consciousness (Fenigstein, Scheier & Buss,1975; Trapnell & Campbell,1999) and was viewed to be negative in nature, because rumination tends to be focussed on negative thoughts (e.g., past mistakes; 'not good enough'), which individuals may 'repeat play' and this can lead to mental health problems (Winterman, 2013). However, there is an alternative viewpoint which distinguishes between rumination and reflection (Trapnell & Campbell, 1999), where reflection is seen as positive and providing a road to self-consciousness and a route to learning (Kolb, 1984). The assumption that self-awareness is a positive state (Silvia & Duval, 2001) is one that was adopted for this research.

The Role of Self-Awareness in Management Education

Self-awareness is frequently included in management programmes, such as MBAs (Lawrence et al, 2018), in leadership development programmes (Mirvis, 2008; Svalgaard, 2018) and in courses aimed at initiating and developing authentic leadership (Eriksen, 2009). Indeed, it is perceived as central to improving management skills (Whetten & Cameron, 2016). In management education, self-awareness is often measured, with tools such as 360-degree assessment, to identify its relationship to other management outcomes and competencies (e.g., goal setting; Johnson, et al, 2012). Self-awareness has also been discussed in relation to self-efficacy (Caldwell & Hayes, 2016) and emotional intelligence (Goleman, 1996), both of which are viewed as a route to increased leadership effectiveness (Caldwell & Hayes, 2016; Whetten & Cameron, 2016). Research has indicated that teaching self-awareness on a MBA programme leads to enhancing students' reflection about their leadership potential, with students demonstrating how increased self-awareness led to more effective teamwork (Lawrence et al, 2018).

As self-awareness is included on MBAs and leadership programmes, one naturally assumes that it is a construct that can be taught and developed (Lawrence et al, 2018; Mirvis, 2008; Sutton et al, 2015). This is based on the proposition that self-awareness and authentic leadership can be developed through 'practical reflexivity', which is described as a

questioning of oneself in the moment of action or retrospectively (Eriksen, 2009). It has been argued that this form of reflexivity creates self-awareness, based on the view that the first stage to gaining self-awareness is through structured introspection. Subsequent development is through self-observation (Wilson & Dunn,2004), and through working with others in groups (Whetten & Cameron, 2016). An alternative proposition is that self-awareness might be developed through the completion of conscious raising experiences, which entail a set of activities that stimulate introspection (Mirvis, 2008). It has been suggested that these exercises incorporate a mix of emotional, cognitive, and sensory stimuli and that there is built-in time for reflection.

Other authors draw a link between self-awareness and adult development (Jung, 1966; Kegan, 1992; Laske, 1999), which is portrayed as a life-long process of individuation, involving the integration of the different parts of self, including awareness of the conscious and unconscious (Jung, 1966). Therefore, we propose that self-awareness does evolve and develop over a lifetime (Kegan, 1982; Laske, 1999).

Therefore, it would appear that the fields of management and leadership education perceive self-awareness to be of importance and value. This can likely be attributed to the claims that self-awareness enhances leader effectiveness (Axelrod, 2005; Collins, 2001; Fletcher & Baldry, 2000; Showry & Manasa, 2014). However, while self-awareness appears to be gaining traction in some circles, we argue that the current lack of construct clarity makes it difficult to develop a reliable and valid measure of self-awareness. Without construct clarity and a valid measure of the construct, the claims that self-awareness is critical to developing authentic leadership, emotional intelligence, leadership effectiveness and performance are impossible to substantiate. In addition, a working definition will provide a common understanding for how the construct is interpreted for teaching and education, future assessment and development work of leaders, managers, and other professions.

Method

In conducting the review, the approach we adopted was drawn from Boland, Cherry and Dickson (2017) and Nolan and Garavan (2016). As the terms under review have multiple definitions and contexts it was important to follow a systematic process that could be replicated (Briner & Denyer, 2012). A summary of the process utilized is outlined in Figure one.

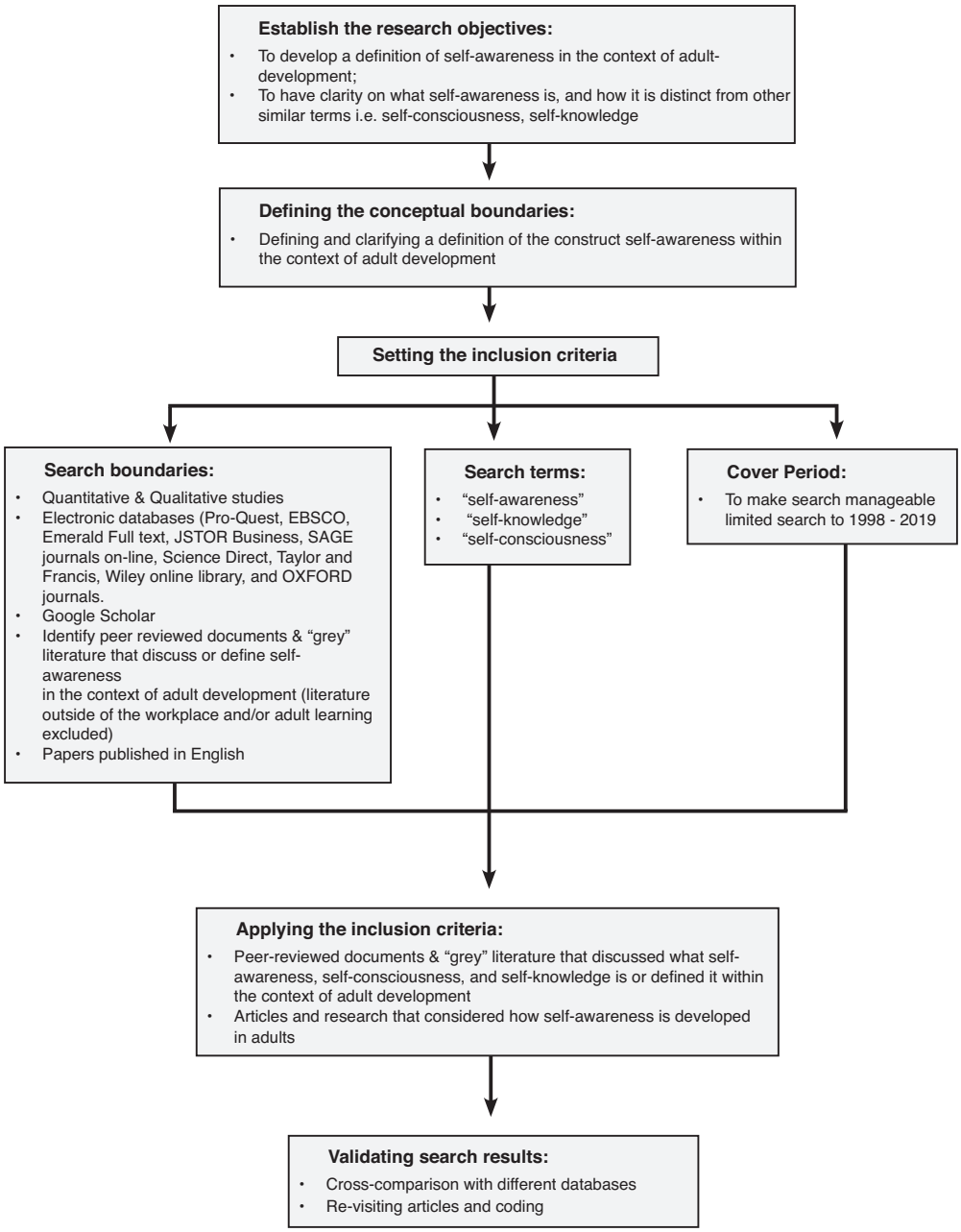

Figure 1: Summary of the systematic literature review process

Literature Search

Databases were chosen to provide a comprehensive review of the field, adopting an approach in line with similar research (Bozer & Jones, 2018; Jones at al, 2016). The search period was limited from 1998 to 2019 as we wished to focus on how self-awareness is currently being discussed and defined, and to review current thinking rather than explore the history of self-awareness (Daniels, 2019). The following search terms were used: self-awareness, self-knowledge, and self-consciousness.

Inclusion Criteria

To be included in the review the papers had to meet three criteria. Firstly, the papers had to discuss the constructs under consideration in relation to adults (over 18 years). The papers had to include a definition of the constructs under review, those without definitions and discussion on what the constructs are were excluded. Many of the papers identified in the review drew on and cited definitions from earlier work by other authors rather than developing their own definitions. As the definitions were included in papers which met all other inclusion criteria, these definitions were included for analysis, and this secondary citation was used for the review (the original sources outside the date range were not consulted), see Table one for a full list of the papers included in the final review. Where original sources were within the date range and met the inclusion criteria, they were included in the analysis (Challoner & Papayianni, 2018; Xiao & Watson, 2019). Secondly, the papers had to be published in English due to the linguistic capabilities of the researchers (Daniels, 2019). Finally, peer-reviewed and 'grey literature' available on the databases listed above were included. By grey literature, we mean research that is unpublished (for example, conference proceedings), however, this was limited to literature that was retrievable on the databases searched (Adams, Smart & Huff, 2017). We propose that the inclusion of grey literature was appropriate to ensure that the review included relevant contemporary material and also to help avoid publication bias (Adams et al. 2017).

The Data Set

The screening approach was adapted from the PRISMA methodology (Boland, Cherry & Dickson, 2017), and Figure two summarises the approach to screening and details the findings generated at each stage. The initial search generated 442,290 papers, which were firstly sifted by the title and abstract to include only those that discussed the constructs within the contexts of adults and adult development. Where it was unclear in the abstract if the paper met the criteria, the full paper was read. This excluded 442,146 papers, as they were discussing the constructs in other contexts (i.e., mental health, child development, drug abuse etc.), or did not discuss the constructs specifically, instead referring to them briefly. This left 144 papers. After duplicates were excluded, 86 papers remained for the full paper sift stage, which was completed against the inclusion criteria. Surprisingly, while many papers mentioned the constructs, only 29 papers included a definition and discussion of the construct. All the other papers used the terms with no definition or explanation as to how these terms should be defined.

This illustrates that while the term self-awareness is so widely used in management, it appears that many authors did not feel it is necessary to define it. This is despite our initial review having identified a huge amount of discrepancy around how these terms could be defined. We believe that this reinforces the importance of gaining clarity and defining the construct within the management education and adult development context. Therefore, only 29 papers were left for data analysis and extraction. As outlined above, some sources cited secondary sources, and after screening these secondary sources against the inclusion criteria, two additional papers were added for data analysis.

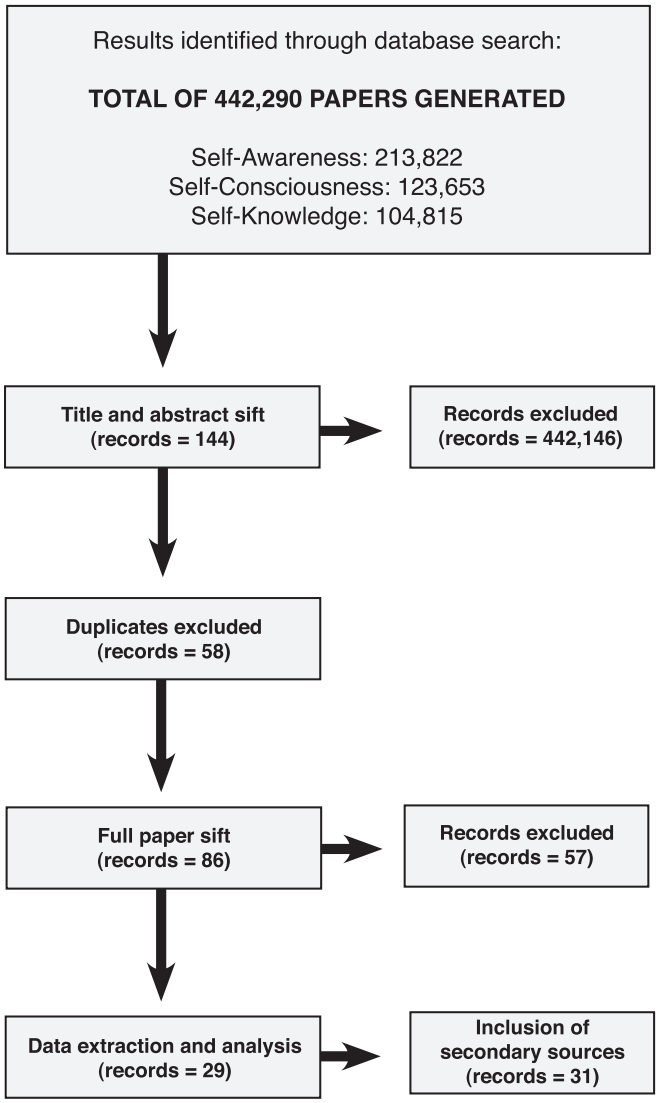

Figure 2: Summary of screening process

The definitions of the constructs were extracted from the 31 papers and are shown in Table one (the table shows 30 definitions, because there were two papers authored by Morin (2006, 2011) who used the same definition).

Author	Date	Definition	Source of Definition (if different to Author)	Construct being defined
Ashley & Reiter-Palmon	2012	"Self-Awareness is an inwardly-focussed evaluative process in which individuals make self/standard comparisons with the goal of better self-knowledge and improvement."		Self-Awareness
Eckroth-Bucher	2010	"Self-awareness is a multi-dimensional, introspective process used to become aware of, scrutinize, and understand one's thoughts, feelings, convictions, and values on an ongoing basis, with the use of this understanding to consciously and authentically guide behaviour"		Self-Awareness
Erikson	2009	"Self-Awareness is having conscious knowledge about one's self, about one's beliefs, assumptions, organizing principles, and structures of feelings and their consequences on one's day-day lived experiences."		Self-Awareness
Feize & Faver	2019	"Self-awareness simply means awareness of self and is not limited to time; it is ever-present and occurs constantly. Everyone has the capacity to focus on the 'self': however, this capacity us not always used."	Draws on Morin, 2011	Self-Awareness
Kondrat	1999	"self-awareness is defined in terms of becoming awake to present realities, noticing one's surroundings, and being able to name one's perceptions, feelings and nuances of behaviour. The self is aware of and can recognize what is experiencing."		Self-Awareness
Lawrence, Dunn & Weisfeld-Spolter	2018	"Self-awareness is conceptualized as the extent to which individuals are consciously aware of their internal states and their interactions with others."	Draws on Trapnell & Campbell (1999)	Self-Awareness
McCarthy & Garavan *	2018	"the ability to reflect on and accurately assess one's own behaviours and skills as they are manifested in workplace interactions"	Church (1997)	Self-Awareness
Morin *	2006, 2011	"self-awareness" refers to the capacity to become the object of one's own attention"	Duval & Wicklund (1972)	Self-Awareness
Mylonas, Veligekas, Gari & Kontaxopoulou	2012	Defines self-consciousness: "the concept of self-consciousness entails coding, processing and integrating information about the self"	Draws on Wicklund (1972) & Cramer (2000)	Self-Consciousness
Oden, Miner-Holden & Balkin	2009	"Self-awareness was defined as the capacity to allow one's feelings, thoughts, and behaviours into consciousness, especially in the context of the counsellor-client relationship"		Self-Awareness
Peacocke	2010	Defines self-consciousness: "Self-consciousness features in our everyday psychological thought, when we appreciate its involvement in such emotions and traits as pride, embarrassment, shame and arrogance."		Self-Consciousness
Pompeo and Levitt	2014	"awareness of feelings, thoughts, reactions and personal values"		Self-Awareness
Rasheed *	2015	"self-awareness is the continuous process of understanding and knowing of one's own identity, beliefs, thoughts, traits, motivations, feelings and behaviour and to recognize how they affect others. In addition, it involves objectively examining one's personal beliefs, attitudes, strengths and limitations."		Self-Awareness

		"Self-awareness involves the cerebral exercise of introspection. This attribute reflects the cognitive exploration of own thoughts, feelings, beliefs, values, behaviours and the feedback from others."	Draws on – Eckroth-Bucher (2010)	
Rasheed, Younas & Sundas	2019	"Self-awareness is an evolving process of self-discovery, which means self-awareness is dynamic and ever changing and it never achieves saturation."	Draws on – Eckroth-Bucher (2010)	Self-Awareness
Rochat	2018	Defines Self-Consciousness: "self-consciousness is defined as the propensity to perceive and to be aware of oneself, not only for oneself, but also through the evaluative eyes of other individuals"		Self-Consciousness
Schneider *	2002	"Self-awareness (or self-consciousness") is mediated by inner speech" *	Morin (2006)	Self-Awareness and Self-Consciousness
Showry & Manasa	2014	"Self-awareness in general denotes subjective and accurate knowledge of one's inner self e.g., mental state, emotions, sensations, beliefs, desires and personality. It comprises beliefs, intentions, and attitudes about oneself based on experiences in life"		Self-Awareness
Silvia & Duval *	2001	"when attention ison himself, he is the object of his own consciousness"	Duval & Wicklund (1972)	Self-Awareness
Sun & Vazire	2019	"Self-knowledge is defined as the degree to which a person's self-views reflect what they are really like."	Draws on Vazire and Carlson (2010)	Self-Knowledge
Sturm, Taylor, Atwater & Braddy *	2014	"anticipating how others perceive you, evaluating yourself and your actions according to collective beliefs and values, and caring about how others evaluate you."	Baumeister (2005)	Self-Awareness
Sutton	2016	"Self-awareness is a conscious awareness of one's internal states and interactions with others"		Self-Awareness
Sutton, Williams & Allison	2015	"Self-awareness can be defined as a higher-level concept which includes the extent to which people are consciously aware of their interactions or relationships with others and of their internal states."	Author, drawn on Trapnell & Campbell (1999)	Self-Awareness
Taylor	2006	Defines self-knowledge: "what a person knows about him or herself"		Self-Knowledge
Taylor *	2010	"A process wherein a person makes assessments about him or herself and how he or she is perceived by others". "Self-awareness is having an accurate understanding of one's strengths and weaknesses."	London (1995)	Self-Awareness
Topuz & Arasan *	2014	"self-awareness is defined as the awareness of feelings, cognitions and behaviours" "as one's understanding, examining and make meaning of him/herself; and contemplating his/her feelings, thoughts, behaviours, relationships and personal characteristics"	Oden. Miner-Holden & Balkin (2009) Chin-Yen (1998)	Self-Awareness
Trapnell & Campbell	1999	Define self-consciousness: "Private self-consciousness of one's inner feelings, thoughts and physical sensations; and public self-consciousness – consciousness of one's appearances to others."		Self-Consciousness

Vazire & Carlson	2010	Defines self-knowledge: "Self-knowledge can be described as accurate self-perceptions about how one typically thinks, feels and behaves, and awareness of how these patterns are interpreted by others."		Self-Knowledge
Williams	2008	"therapists' momentary recognition of and attention to their immediate thoughts, emotions, physiological responses and behaviours"		Self-Awareness
Wilson	2009	Defines self-knowledge: "how people form beliefs about themselves"		Self-Knowledge
Zaborowski & Slaski	2004	"Contents are those phenomena and processes which appear in the self-awareness of an individual, for example: thoughts, desires, attributions, beliefs, moods, tensions "		Self-Awareness

Table 1: Summary of the definitions extracted from the literature

Data Coding

Each of the 31 documents were read in detail and definitions of all the constructs were extracted from the documents to be coded. While we had engaged with the literature before analysis and therefore were aware that the intra- and interpersonal perspectives existed, we chose not to use this to code the data as we were interested to see if new concepts and themes emerged. With this in mind, we used an inductive coding process, as the data was coded without attempting to fit it into a pre-existing coding frame or the researchers' analytical preconceptions (Braun & Clarke, 2006). The primary author completed the initial coding and in order to confirm inter-rater agreement the third author independently checked 15% of the 31 articles which met the inclusion criteria. Any discrepancies were discussed until an agreement was reached. The aim of the coding was to identify how the construct of self-awareness is defined. All definitions were coded simultaneously and after analyses they were re-visited and re-sorted to assess if there were any different codes for self-consciousness and self-knowledge.

Using an iterative approach of reviewing and revisiting the codes, the codes were firstly reviewed and scrutinized and then compared to collapse similar codes together into clusters (Godfrey et al, 2014). Clusters were then grouped into larger themes (Saldana, 2013). The themes identified, indicated a broader category which incorporated several codes which appeared to relate to one another (Saunders, Lewis & Thornhill, 2016). The themes were then

sorted into a hierarchical structure, mirroring the format used by Jones, Napiersky and Lyubovnikova (2019), as shown in Figure three.

While only the definitions were used in the data analysis and coding, the original papers were consulted and re-read when exploring the components identified by the coding in order to ensure that each definition was appropriately understood within the intended context.

Findings

Our findings show three meta-themes identified by the analysis, which may provide a useful framework to guide the way in which self-awareness is explored in management education. The three meta-themes displayed in Figure three are: the components of self-awareness, how to be self-aware and the purpose of self-awareness. Each will be summarized in the next section.

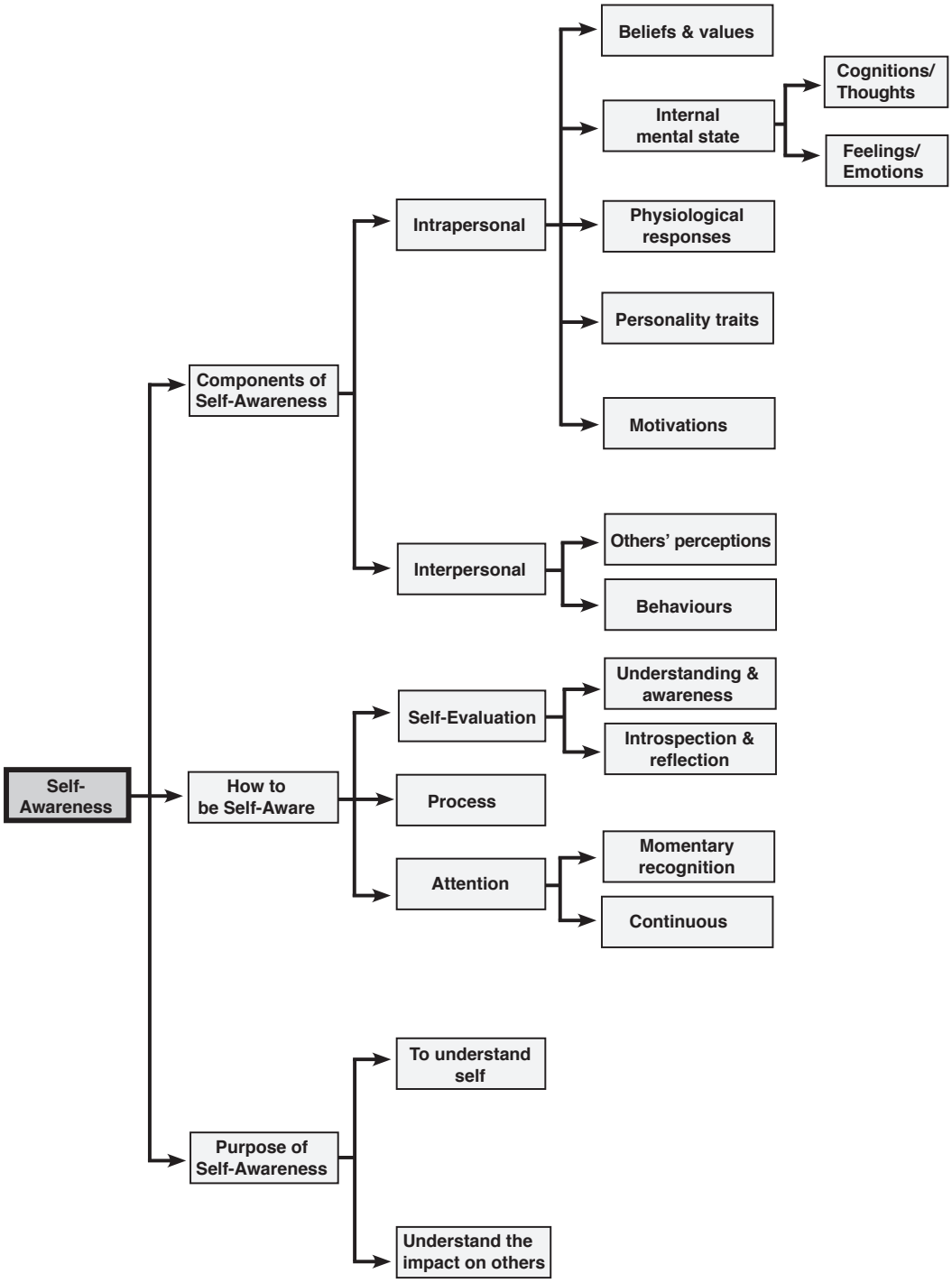

Figure 3: Hierarchical structure to themes from analysis of definitions of self-awareness

The Components of Self-Awareness

The components of self-awareness were the dominant theme across the definitions. In our analysis, it was noted that components are frequently included in the definition of the construct only as suggestions to be aware of (e.g., Showry & Manasa, 2014). Therefore, these

components appear to be included as a checklist of what one needs to have knowledge of in order to develop self-awareness. Consequently, we propose that it is important to identify the specific components an individual requires understanding and knowledge of in order to enable the development of self-awareness. Figure three identifies the components to focus on, derived from the analysis.

As highlighted in Figure three, our coding indicated that the components of self-awareness could be classified further as being either an intra or interpersonal component (see Table two). The intrapersonal aspect centres on an awareness of one's own resources and internal frame of mind, whereas the interpersonal aspect focusses on an awareness of one's impact on others. This classification is in line with the wider literature, which suggests that self-awareness is not only defined within the context it is being discussed (Eriksen, 2009; Williams, 2008; Sutton, 2016), but also from three different perspectives of either an interpersonal perspective, intrapersonal perspective, or a combination of both (Fenigstein et al, 1975; Taylor, 2010; Trapnell & Campbell, 1999).

A criticism of the early definitions of self-awareness is that the interpersonal components of the construct were neglected. While early theories of self-awareness (i.e., Duval & Wicklund, 1972) were largely limited to the intra perspective, these theories do outline that for one to become self-aware, one needs to use the reflections from self-focus and evaluate this against standards which are extrinsic to the individual; this is perhaps the interpersonal aspect. Later definitions make the distinction between focussing on external and internal aspects of self, which has been defined as public and private self-consciousness (Fenigstein et al, 1975), with public consciousness focussing on how we might appear to others and the private consciousness being centred on one's internal state.

Intrapersonal Perspective	Combination of interpersonal and intrapersonal Perspectives	Interpersonal Perspective
9 definitions:	***15 definitions****:*	***2 definitions:***
Ashley & Reiter-Palmon, 2012	Chin Yen, 1998	Taylor, 2010
Kondrat, 1999	Eckroth-Bucher, 2010	Feize & Faver, 2019
Morin, 2011	McCarthy & Garavan, 1999	
Mylonas, et al, 2012	Oden et al, 2009	
Pompeo & Levitt, 2014	Rasheed, 2015	
Topuz & Arasan, 2014	Rochat, 2018	
Williams, 2008	Showry & Manasa, 2014	
Wilson, 2009	Sturm et al, 2014	
Zaborowski & Slaski, 2004	Sutton, 2016	
	Sutton, Williams & Allinson, 2015	
	Trapnell & Campbell, 1999	
	Vazire & Carlson, 2010	
	Sun & Vazire, 2019	
	Rasheed,Younas & Sundas, 2018	
	Lawrence, Dunn & Weisfeld-Spolter, 2018	

Table 2: Classification of definitions according to perspective

Across both the intra and interpersonal aspects of self-awareness a total of seven separate components were identified. While these seven components of self-awareness were mentioned in the definitions, very few of the papers explored the components in depth. This perhaps, along with the discussion about the many perspectives of self, provides an explanation as to why there has been a lack of consistency in how the construct of self-awareness is defined. Despite the absence of clarification on the definitions of these components, they were identified or listed separately within the definitions (see Figure three). With each of the components of self-awareness identified, it is suggested that an individual is required to attain an understanding of each to develop self-awareness.

The seven components and how each component relates to self-awareness will be discussed. Firstly, beliefs and values. Beliefs refer to personal attitudes about oneself and the surrounding world, they are generalizations and are deeply personal (Pajares, 1992), whereas values refer to the things an individual attaches importance to (Akin, 2000), and are usually hierarchical, dynamic, and abstract concepts which individuals tend to desire to attain. Beliefs

and values are components which individuals are required to explore introspectively (Eckroth-Bucher, 2010) in order to understand drivers for behaviour and personal reactions (Pompeo & Levitt, 2014). Rasheed (2015) also highlights that an awareness and knowledge of values and beliefs provides understanding of how personal attitudes are developed.

Secondly, internal mental state, which was perceived to include the sub-components of feelings and emotions, and thoughts and cognitions. Internal mental state was used in the papers in our review to refer to thoughts, as well as emotions, and that it appears to be an amalgam of an individual's mental representations (Piccinini, 2004; Weintraub, 1987). Three authors identify internal mental state as a component (Lawrence et al., 2018; Showry & Manasa, 2014; Sutton, 2016).

Feelings and emotions were grouped together as one sub-component as emotion is an internal mental state from which feelings are generated, with feelings providing the description of an emotional mental state (Scherer, 2005). Mood was identified as a component by Zaborowski and Slaski (2004) and was included in this sub-component. The analysis indicated that for individuals to be self-aware there is the need to become consciously aware of their feelings and emotions (Oden, Miner-Holden & Balkin, 2009) that are present at any one time, with the awareness to be able to name them (Kondrat, 1999). This is perhaps the first step to explore introspectively, before then reflecting on why the emotions arose (Pompeo & Levitt, 2014).

Turning to the sub-component of thoughts and cognitions, several authors referred to thoughts (e.g., Eckroth-Bucher, 2010; Oden, et al 2009) as a component of self-awareness, and only one (Topuz & Arasan, 2014) referred to cognitions. Interestingly, Topuz and Arasan (2014) reference both cognitions and thoughts as separate components, although the rationale for this distinction is not covered in their paper. We combined thoughts and cognitions into one component as cognitions were viewed as the mental action of thinking and thoughts (Wessinger & Clapham, 2009). Our analysis indicated that the individual must have

conscious awareness of their thoughts in order to be self-aware (Rasheed, Younas & Sundus, 2018; Trapnell & Campbell, 1999). This suggests that not only does an individual need an overall awareness of their thoughts to be self-aware, but they also need an 'in the moment' awareness (Rasheed et al., 2018; Williams, 2008).

Thirdly, physical sensations (Trapnell & Campbell,1999), which was referred to as sensations (Showry & Manasa, 2014) or physiological responses (Williams, 2008). Williams (2008) identifies these physiological responses as a reaction in the body, for example "a fluttering of the heart" (p. 140), while Trapnell and Campbell's definition of the construct is limited to naming the component of 'physical sensations' rather than any discussion of the properties of this component.

Fourthly, personality traits, which was simply defined as "awareness of self" (Feize & Faver, 2019: p. 162) with no further clarification as to what is meant by personality or awareness. However, as Feize and Faver's definition is somewhat limited (see Table 1) the terms 'personality' and 'awareness' may be being used as a 'catch-all' term for all the components the analysis identified. Rasheed (2015), in line with the components discussed earlier, highlights that self-awareness is about "understanding and knowing" (p. 212) one's personality traits. Therefore, in this context, the personality traits component refers to what Taylor (2010) identifies as personal self-resources, and this would refer to an awareness of character traits, along with an "assessment of strengths and weaknesses" (p. 58).

Fifthly, motivations were identified as a separate component (Rasheed, 2015), and desires (Showry & Manasa, 2014; Zaborowski & Slaski, 2004) were also categorised in the component of motivations. The motivations component can be described for the purpose of this research as the personal drivers or reasons for behaving in a particular way (Taylor, 2012). Zaborowski and Slaski refer to the components of self-awareness (in this case desires) as contents, which they describe as "those phenomena and processes which appear in the self-awareness of an individual" (p. 100).

The remaining two components, those of behaviours and others' perceptions were classified as interpersonal components as they referred to one's influence on others (Lawrence et al., 2018; McCarthy & Garavan, 1999; Oden et al., 2009; Vazire & Carlson, 2010).

The sixth component, behaviours, refers to the actions that others see or hear individuals displaying, and they were therefore categorized as an interpersonal component as they are externally visible, and indeed might impact others in terms of how they might be interpreted by others (Vazire & Carlson, 2010). Rochat (2018) identifies that it is these components which are seen "through the evaluative eyes of other individuals" (p. 1).

The seventh component, an awareness of how one is seen by others' (McCarthy & Garavan, 1999; Oden et al., 2009). Some authors specifically included the requirement for 'feedback from others' (Rasheed, 2015) and Rochat (2018) highlights the requirement to have awareness of oneself through the evaluative eyes of others in order to develop self-awareness. This external perspective to self-awareness was grouped into the component of others' perceptions.

Most of the components of self-awareness were presented as components that an individual is required to be consciously aware of and understand, in order to appreciate how they impact their behaviour and choices (Eckroth-Bucher, 2010; Oden et al., 2009; Rasheed, 2015), and therefore develop self-awareness (Pompeo & Levitt, 2014). Eckroth-Bucher (2010) identifies that the components of self-awareness need to be scrutinized and Rasheed (2015) states that that there is a need to "objectively examine one's personal beliefs" (p. 212), in order to not only understand how any given component is impacting one's behaviour, but also to enable the awareness to "consciously and authentically guide behaviour" (p. 213). Therefore, the components highlighted in Figure three are those components which an individual must have conscious awareness of, through introspective exploration, to develop self-awareness.

Examining the components goes some way to answering, ‘what is self-awareness?’ However, in terms of our second research question: ‘how does self-awareness differ from the related concepts of self-consciousness and self-knowledge?’, these same components occurred in the coding of the definitions for self-consciousness and self-knowledge, suggesting that there is no clear distinction between self-awareness, self-consciousness, and self-knowledge.

How to be Self-Aware

The second theme identified, revolves around ‘how to be self-aware’ and consists of three components: self-evaluation, process, and attention. The analysis relating to this theme was derived from the coding of self-awareness only, as the coding of self-knowledge and self-consciousness did not provide any data relating to how to be self-aware, with the exception of Rochat (2018) who identifies the need to be aware of how one is seen by others and Sun and Vazire (2019) who perceive that self-knowledge is based on knowing what one “is really like” (p.405).

Self-evaluation

The analysis indicated that there is a requirement for an element of self-evaluation or assessment (Showry & Manasa, 2014; Taylor, 2010) to develop self-awareness. Our analysis identified that for self-evaluation, one needs to be aware of other’s perceptions (McCarthy & Garavan, 1999), however, this can be a major challenge as it involves seeking feedback from others. Taylor (2010) pinpoints the challenges in gaining feedback due to the influence of individual’s tendency for self-serving bias (Duval & Silvia, 2002), the possibility that many see themselves better than how they come across to others (Showry & Manasa, 2014) and the propensity for individuals to be “unintentionally guilty of self-deception” (Caldwell, 2009, p. 393). Therefore, while in theory, individuals can attain a level of self-awareness by considering the interpersonal dimension (i.e., their impact on others, how their behaviours

impact others), these challenges mean that achieving awareness based on feedback can be problematic.

The self-evaluation process also requires introspection and reflection (Eckroth-Bucher, 2010), which involves "the practice of reflecting on experiences and precisely assessing one's own behaviours" (Showry & Manasa, 2014, p. 16). Pompeo and Levitt (2014) agree and propose that self-reflection is at the heart of development. Sutton et al, (2015) also support the role of self-reflection in developing self-awareness and highlight being able to name thoughts, feelings and understanding motives and actions, which is aligned to the theme of the components of self-awareness.

Overall, our analysis indicates that while self-awareness may involve some external assessment, it is largely developed through self-evaluation and an "inwardly-focussed evaluative process" (Ashley & Reiter-Palmon, 2012, p. 2). This perhaps explains why it is such a challenge to know if one's self-awareness is accurate.

A Process

Fenigstein et al. (1975), Rasheed (2015), Ashley and Reiter-Palmon (2012) and Rasheed et al (2019) all refer to self-awareness as a process. If self-awareness is a process, then theoretically it would be possible to create a step-by-step guide on how to develop self-awareness; however more recent work by Rasheed et al. (2019) highlights the dynamic nature of developing self-awareness and sees it as an on-going developmental process. Similarly, Dulewicz and Higgs (2000) identify self-awareness as a major part of the emotional intelligence competency which can be developed. Ashley and Reiter-Palmon (2012) draw on this, suggesting that self-awareness is trainable, and this is supported by other authors (McCarthy & Garavan, 1999; Rasheed, 2019; Showry & Manasa, 2014).

Attention

The final component in the theme of how to be self-aware is attention. Williams discussed self-awareness as a "momentary recognition of immediate thoughts, emotions,

physiological responses and behaviours" (Williams, 2008, p. 141). This suggests that self-awareness is fleeting, occurring only for a moment. Therefore, making self-awareness a point of attention is part of that effort. Indeed, Duval and Wicklund (1972) would argue that the first stage of gaining self-awareness is to initiate self-focus, and this is supported by Laske (2006) who points out that we cannot develop self-awareness without initiating some personal self-questioning. McCarthy and Garavan (1999) are in agreement and suggest that a starting point to developing self-awareness is "realising one's potential for continuous growth and individual development" (McCarthy & Garavan, 1999, p. 438). This leads us to propose that to be 'self-aware' one must firstly focus on it with attention, and then the development of it occurs through an on-going process (Feize & Faver, 2019; Rasheed, 2015).

Purpose of Self-Awareness

The final theme identified in our analysis focusses on the purpose of self-awareness. As suggested in our introduction, it can be argued that the purpose of self-awareness in the context of adult development is to enhance leadership, performance, and effectiveness at work, however, only one of the definitions referred to this as the purpose of self-awareness (McCarthy & Garavan, 1999). Alongside this, there was mention of the purpose of self-awareness "to enable individuals to best serve others and to take care of themselves" (Pompeo & Levitt, 2014, p. 86), along with an appreciation of how one is likely to affect others (Rasheed, 2015). Our analysis highlighted that a goal of self-awareness is that of developing self-knowledge and understanding to assist in personal development (Ashley & Reiter-Palmon, 2012). However, this theme only occurred in two of the 31 definitions and was not explicitly referenced in the definitions for self-knowledge and self-consciousness. This is particularly noteworthy given the focus in the popular literature on the outcomes of self-awareness.

Discussion

The aim of this systematic literature review was to address the questions: What is self-awareness and how does self-awareness differ from related concepts such as self-consciousness and self-knowledge? Our analysis highlights the components of self-awareness, and therefore provides clarity on what comprises the construct of self-awareness. However, our analysis also demonstrated the lack of clarity on how the construct of self-awareness differs from self-consciousness and self-knowledge, with no clear distinction between the codes generated for the different constructs. In particular, it appears that when defining self-awareness from the intrapersonal perspective, the greatest confusion with self-consciousness can occur. Examining the definitions generated from the review, self-consciousness is largely defined from an intrapersonal perspective. Sutton et al (2015) draw on Fenigstein et al.'s (1975) work as follows: "Dispositional self-awareness, also known as self-consciousness, refers to the tendency for an individual to focus and reflect on the self" (p. 611). Therefore, it might be argued that if the construct of self-awareness is only defined from an intrapersonal perspective and inwardly focussed on the self, then it is the same as self-consciousness.

However, there are other definitions of self-consciousness generated from our review that suggest that it too had the same two elements as self-awareness (i.e., an intra and interpersonal element). Fenigstein et al. (1975), Rochat (2018) and Trapnell and Campbell (1999) draw on both the intra and interpersonal aspects to self-consciousness in their differentiation between private and public self-consciousness whereby "private self-consciousnesses is concerned with attending to one's inner thoughts and feelings" and "public self-consciousness is defined as general awareness of the self as a social object that has an effect on others" (Mylonas et al., 2012, p. 235). However, Fenigstein does differentiate between the two constructs as follows: "The consistent tendency of persons to direct attention inward or outward is the trait of self-consciousness. Self-awareness refers to a state: the

existence of self-directed attention" (Fenigstein et al., 1975, p. 522). This separates out the constructs with a trait and state differentiation.

Williams (2008) takes a more holistic approach and integrates the two constructs by highlighting that self-consciousness is about directing attention towards self; and that self-consciousness is an element of self-awareness as it focusses on the internal state. Therefore, it could be argued that self-consciousness is the intrapersonal dimension of self-awareness, and self-awareness is the whole picture, incorporating both inter and intrapersonal dimensions, although we acknowledge that this perspective is not aligned to the work of Trapnell and Campbell (1999) and Fenigstein et al. (1975).

When considering both the inter and intrapersonal dimensions of self-awareness there is a striking similarity to self-knowledge, which is defined as "accurate self-perceptions about how one typically thinks, feels and behaves, and awareness of how these patterns are interpreted by others" (Vazire & Carlson, 2010, p. 606). The term self-knowledge occurred far less frequently, with only one definition of this construct identified. However, as highlighted earlier, self-knowledge is also perceived to be an output of self-awareness, in that self-awareness provides one with greater self-knowledge (Ashley & Reiter-Palmon, 2012).

Overall, while there are 'grey' areas and unclear boundaries when exploring the constructs of self-awareness, self-consciousness, and self-knowledge and how they differ, we propose that setting some parameters to differentiate these terms is important for construct clarity and to consequently benefit theory development, research, and practice. Therefore, we propose that private self-consciousness is a component of self-awareness (the intrapersonal perspective), and that self-knowledge is an output of self-awareness, as enhanced self-knowledge and understanding of the self is an aim of self-awareness (Ashley & Reiter-Palmon, 2012). Consequently, this suggests that an individual would need to develop self-consciousness as a pathway to self-awareness. With this in mind, we offer the following definition:

'Self-awareness consists of a range of components, which can be developed through focus, evaluation and feedback, and provides an individual with an awareness of their internal state (emotions, cognitions, physiological responses), that drives their behaviours (beliefs, values and motivations) and an awareness of how this impacts and influences others.'

This definition incorporates both the intra and interpersonal dimensions of the construct and draws attention to the purpose of self-awareness. Following our analysis, our definition also refers to how the construct might be developed, in line with other definitions (Ashley & Reiter-Palmon, 2012; McCarthy & Garavan, 1999; Morin, 2006). However, we argue that fully understanding how to develop self-awareness is a separate step to defining the construct and, therefore, this is an area for further research, particularly in relation to enhancing our understanding of the best way to develop the "focus, evaluation and feedback" needed to achieve self-awareness most effectively. Our definition adopts the stance that self-awareness is a trait which can be developed (Ashley & Reiter-Palmon, 2012). We propose that by synthesising the literature on self-awareness, our definition offers clarity on how self-awareness should be defined in the context of management education.

Implications for Management Education

Based on our own experiences, we are aware that self-awareness is often taught in a limited way, generally focussing on only one or two components of the construct (e.g., MBTI is often used to raise awareness of personality). While this is an appropriate method for thinking about personality and possibly the strengths components of self-awareness, our research highlights the breadth of focus we need when teaching and raising self-awareness. Our findings demonstrate that there are many components to the construct, and while it may be perceived that a definition such as the one we offer narrows the focus, we would wish to emphasize that our research shows the complexity of self-awareness. Consequently, management educators could dedicate an entire module or even programme to the topic of

self-awareness. Therefore, educators wishing to facilitate the raising of student self-awareness would be advised to design programmes that address both the inter and intra personal components, or each of the individual components in turn, with activities and exercises designed around these. It is recognised that many will not have the time to teach the whole construct in depth, however our proposed framework will give both the instructors and students greater clarity of the construct of self-awareness and an appreciation of how all the components fit together. Therefore, we would encourage the whole model to be presented to students before honing in on the relevant aspects of the module being taught (e.g., a module on teams and team dynamics might choose to focus on the interpersonal aspects of self-awareness).

At undergraduate level when self-awareness is perhaps being explored for the first time, there would be merit in ensuring students have a clear understanding of how the construct is defined and how it differs from self-consciousness and self-knowledge, so that individuals can understand what it is they are attempting to develop. An activity to explore the definitions of the construction could involve asking students to generate ideas on the similarities and differences of these constructs before the tutor shares the perspectives described in this paper, and then facilitating a plenary discussion.

For graduate students, executive education, or leadership development programmes where the development of self-awareness is a major learning outcome, we propose that it is essential that a range of cognitive, emotional and sensory exercises are used (Mervis, 2008) to explore a wide range of the components of self-awareness, and that there is time for reflection on completion of these exercises to maximise the learning experience. For example, a range of profiling tools could be used to explore personality and motivations, including MBTI, strengths profiles, or motivational assessments. Mindfulness practice might be used to develop awareness of internal mental state, thoughts/cognitions, physiological responses, and feelings/emotions (Brown & Ryan, 2003). Students could complete a self-reflective exercise

where they consider their values and beliefs, and they could then share these in small groups and discuss how these values and beliefs shape their identity. For those on executive education programmes, one-to-one coaching would also provide the space for individuals to reflect on all the components of self-awareness, and 'shine a light' on those which need further work.

For those on leadership development programmes and executive education programmes where the interpersonal components are important, there is a need to include input from others (Whetten & Cameron, 2016), as these components are all about raising awareness of how one's behaviours impact others. Therefore, a 360-degree feedback profiling tool or a profiling tool exploring emotional intelligence (Young & Dulewicz, 2007) might be of benefit. This may need to be supported by one-to-one coaching when there are discrepancies between self-evaluations and the evaluations of others, so that the student can process and accept this information. This is important because the 'discrepancies' can provide useful data (Brutus, Fleenor & Tisak, 1999) into the interpersonal components of self-awareness.

In addition, there is the potential to use experiential learning as a basis for developing the interpersonal elements of self-awareness, because the concrete experience that experiential learning provides can be the basis for observation, self-evaluation, and reflection (Baker, 1989), and as highlighted in the discussion, self-evaluation is a core component in developing self-awareness. Experiential learning could be carried out in a variety of ways, for example with a team task for undergraduates, or an 'outdoor activity' like high ropes for graduates. Experiential activities used in combination with 360-feedback could provide a breadth of rich data for personal reflection for those on executive education or leadership programmes, especially where an actor's feedback and ratings from a 360 are aligned. It would be essential that Kolb's (1984) learning cycle is applied so that students are able to

reflect on what they have learnt about themselves and what this tells them about their self-awareness.

We propose that the development of self-awareness and experiential learning, as defined by Kolb (1984), are linked in that experiential learning provides a vehicle for developing self-awareness, but also that self-awareness is required to effectively engage in experiential learning, by understanding one's own learning style and preferences. Therefore, we propose that self-awareness is also a pillar for effective learning at all educational levels (undergraduate, graduate and executive education), as it can assist an individual in understanding their preferred learning style (White, 1992) and therefore access professional development most aligned to their own learning style and preferences. This is important because when individuals learn using their preferred learning style, they tend to be more engaged in the learning intervention, and it has been suggested that the more emotionally engaged an individual is, the more effective is the learning (Taylor & Statler, 2014).

Engaging with self-awareness is difficult because of self-serving bias (Duval & Silvia, 2000) and self-deception (Showry & Manasa, 2014), along with the challenge of managing discrepancies between self-evaluation and feedback from others (Whetten & Cameron, 2016). Therefore, the challenge for educators is whether they will be truly motivated to engage in an exploration of self-awareness, as they too will be potentially called upon to reflect on their own levels of self-awareness when teaching their students. Personally, we will reflect on how best self-awareness can be developed while avoiding self-delusion, which is undoubtedly a challenge for all of us! This will be done in a psychologically safe environment with people we trust, so using coaching supervisors, coaching clients and peers might be an option. For example, we find that it is increasingly important to work with a trusted coaching supervisor, to process feedback where a strong reaction is experienced, so that this can be used to enhance self-awareness. This highlights the significance of creating a psychologically safe place, where students feel safe to share vulnerabilities, with people they trust so that the

interpersonal aspects of self-awareness, in particular, can be developed. Once construct clarity has been achieved, the extent and impact of these barriers on developing self-awareness is an area for future research.

What is becoming clear is that to take the development of self-awareness seriously and incorporate development that taps into all the components and the many layers of the construct, a significant amount of time is required. In designing a programme when the full construct of self-awareness is in focus as a learning outcome, we recommend that all three routes to developing self-awareness, as outlined by Wilson and Dunn (2004), are taken into account, with the inclusion of introspective activities and reflection, gaining the observations and perspectives of others, and then allowing time for self-observation (perhaps by playing back video recordings of activities).

Before completing this research, we, in our roles as educators, talked very generally about self-awareness without focussing on what exactly the construct is. Now we have gained a deeper understanding of the construct, we will ensure that our students understand the full nature of the construct and how it links to self-consciousness and self-knowledge. We will achieve this by utilizing, for example, a combination of psychometric profiling, 360-degree feedback and experiential learning. In addition, we will use this greater understanding in our practitioner work focussing on coach development to ensure that all aspects of self-awareness are addressed in the coach development process. As a result of our findings from this research, we are undertaking further research to understand how coaches can most effectively develop self-awareness, including considering what role formal training should play, alongside personal reflection and feedback from others.

Overall, while we were comfortable with the term self-awareness in management education, we did not really understand all the dimensions or the complexity of the construct. This systematic literature review has revealed that even though it is a ‘buzz’ word in popular management literature, there has been very little academic exploration into the construct

itself. When the literature did define the construct, the components of it were often just listed akin to a checklist rather than discussing what was meant by each of these components. It is hoped that our definition will enable consistency in terms of defining self-awareness in a variety of contexts, for example for use in management education, in competency frameworks for interviews, assessment centres and job roles, and provide the basis for teaching and talking about self-awareness particularly when self-awareness is included as a learning outcome.

Implications for Research

Having clarity on the construct of self-awareness will assist future research by ensuring that the same questions are not "repeatedly tested with different labels" (Howard & Crayne, 2019, p. 77). Therefore, we propose that our analysis and subsequent definition can provide the construct clarity needed as a starting point for the development of a reliable and valid measure of self-awareness. This will ensure that any measure developed will accurately measure self-awareness, rather than self-consciousness or self-knowledge (Suddaby, 2010). Additionally, further research defining the properties of each of the components of the construct (Kozlowski & Klein, 2000) will enhance our understanding of self-awareness and will assist the development of reliable and valid measures. An accurate measure will enable an assessment of the claims that self-awareness is linked to job performance and leadership effectiveness (Showry & Manasa, 2014). This would provide greater understanding on the importance and relevance of the construct.

We find that the purpose of self-awareness is ill-defined, and that more research is needed to understand the benefits of self-awareness. Alongside this, there is a need to build a theory of how self-awareness develops to inform the management education sector. As discussed in our analysis, the development of self-awareness appears to be partially based on a process of self-evaluation, and therefore, it is recommended that research is conducted to clarify how individuals can use self-evaluation to develop self-awareness. To develop the

work of Duval and Wicklund (1972), research to establish standards or measures to be used in the process of self-evaluation is also required.

Once there is research-led understanding of how self-awareness is developed, further work is required to explore the effectiveness of how it is taught and what are the different methods of teaching it. This could be supported by the systematic investigation into how many of the components need to be taught for the effective teaching of self-awareness. It would also be valuable to conduct cross-cultural research, investigating how self-awareness is developed in different cultures and whether our definition of self-awareness is equally valid across different cultural contexts.

Limitations

We limited our search to the terms self-awareness, self-knowledge, and self-consciousness and consequently did not explore wider literature which looked at the unconscious elements of self. Furthermore, we focussed on the context of adult development and management education. When looking at psychoanalytic literature, Axelrod (2012) discusses self-awareness, but does not define it, and therefore by not consulting this literature there are potentially some limitations in the perspective of our analysis, and possibly a risk of bias (Daly & Lumley, 2002). This therefore limits the definition of self-awareness to the conscious elements of self, which may be viewed as limited, and this might impact the potential fields of adult development in which this work might be used. To address this limitation, future research could explore the psychoanalytic literature in order to provide a comparison with the definition of self-awareness presented here.

Conclusion

With the increasing usage of the term self-awareness in management literature and the claims that self-awareness is critical to job performance and leadership effectiveness, it is a construct worthy of exploration. However, self-awareness is a construct that has many connotations, is defined differently in different contexts, and is frequently confused with other

terms, such as self-knowledge and self-consciousness. This means that the lack of construct clarity is creating opportunities for misinterpretation and measurement error in research and practice and furthermore is hindering theory development.

Our analysis identified that within the field of management education, self-awareness can be viewed from two perspectives: intrapersonal and interpersonal, we propose that self-awareness combines both these perspectives. There are a number of components which comprise the construct, and our findings suggest that to develop self-awareness will take conscious effort. We suggest that self-consciousness is an aspect of self-awareness which focusses on the intrapersonal elements, and that self-knowledge is an outcome of developing self-awareness. In terms of adult development, we propose that the construct can be developed over time, and that self-awareness provides individuals with greater understanding of their impact on others. The contribution of our paper is clarity on the construct of self-awareness with a working definition, which can be used by educators, practitioners and for future research and theory development within the context of adult development and the workplace.

Chapter 3

Exploring the Role of Self-Awareness in Coach Development: A Grounded Theory Study

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Abstract

Workplace coaching is a rapidly growing industry, and while there has been some research carried out to explore the effectiveness of coaching and to evaluate coaching outcomes, there has been very little research to underpin coach development and how coaches best develop coaching competence for workplace coaching. Self-awareness is perceived by many, including the professional coaching bodies, to be a core-competency for practising coaches. However, there is a lack of research evidence to underpin this perception and therefore this study, using an inductive grounded theory approach, explores the linkages between self-awareness and coach development and presents a conceptual framework to identify the linkages between self-awareness and coach development. The paper aims to make a theoretical contribution to the literature supporting workplace coaching and in particular coach development, by developing theoretical principles to underpin those providing coach development. The findings indicate that self-awareness is an important competency for coaches to develop as it provides the backbone to developing deep and meaningful connections both for the coach in terms of self-acceptance and confidence, and for the client in terms of the depth of the relationship, thereby creating an environment in which challenging work can be carried out.

Introduction

Workplace coaching is a rapidly growing industry (Forbes, 2017), with a reported increase in the numbers of practising coaches. In 2016, the ICF estimated there were 53,300 professional coach practitioners worldwide (Bozer & Jones, 2018). There are a plethora of coach training courses and while there has been research exploring the effectiveness of coaching and evaluation of coaching outcomes (e.g. Grant et al, 2010; Jones et al, 2016), coaching processes and the coaching relationship (Lai & McDowall, 2014), and the active ingredients in executive coaching (Pandolfi, 2020) there has been very little research undertaken to understand how coaches develop (Hullinger et al, 2019) to underpin coach training (Jordan et al, 2017; Passmore & Fillery-Travis, 2011) and development for workplace coaches with the notable exception of a conceptual discussion from Bachkirova (2015) of the capabilities and competencies that might be used in the assessment and accreditation of coaches.

One of the core competencies perceived to be important for coaches is self-awareness (Bluckert, 2005). This is based on the premise that the coach has a key role in the coaching process (Lai & McDowall, 2014), and is the main 'tool' for the coaching (Bachkirova, 2016). Therefore, it has been proposed that it is essential that coaches develop the 'self' (Bachkirova, 2016; Laske, 1999), although interestingly, a recent systematic review (Pandolfi, 2020) did not identify self-awareness as an active ingredient in executive coaching. Yet others support the proposition that a core purpose of coaching is to elicit behavioural change through raising the self-awareness of the coachee (Bozer, Sarros & Santora, 2014), and therefore argue that the development of coach self-awareness is important to consider when building an evidence-base for coach training (Laske, 1999). If coaches are responsible for raising self-awareness in others, and it is how the coach uses their 'self' that is crucial to the coaching relationship (Lai & McDowall, 2014), it is proposed that coaches themselves must be highly self-aware, since if the coach has not developed their own self-awareness, it is unlikely that they will work

effectively with their clients (Laske, 1999). This is exacerbated by the fact that many coach training programmes tend to focus on technical coaching skills (e.g. powerful questions, active listening, and coaching tools), rather than on the coach's self-development (Jordan, Gessmitzer & Kauffeld, 2017). In addition, whilst there have been conceptual papers exploring how coaches might develop their 'self' as a coach (Bachkirova, 2011; Laske, 1999) there is a lack of understanding in terms of how coaches develop self-awareness. This has obvious implications for those providing coach development and professional accreditation in terms of determining if and why self-awareness is important to coach development, and if it is important, how coaches can best develop it.

A lack of research evidence supporting how coaches develop (Jordan et al, 2017) and what competencies they should develop is problematic because this means there is an absence of research to underpin the design of training programmes (Passmore & Fillery-Travis, 2011), the professional bodies competency frameworks and assessment processes, and ongoing coach development. We propose that to enhance the credibility of coaching, it is important that coach training programmes and coach development are based on research evidence (Blumberg, 2014). As coaching is an unregulated profession (Smither, 2011), it can be claimed that establishing research evidence to support coach training and development is likely to support the profession's credibility and the move of coaching towards desired professionalisation (Gray, 2011; Moore & Koning, 2016).

Therefore, currently there is a lack of evidence underpinning the claim that self-awareness is important for coaches, and an understanding as to how coaches develop self-awareness. With this in mind, we propose that a conceptual theory exploring the linkages between self-awareness and coach development would start to provide fresh insight into the relationship between the two (Shepherd & Suddaby, 2017), in order to provide research evidence to support those governing the profession (such as the ICF and EMCC) and those designing training programmes. Therefore, we aim to explore the possible links between self-

awareness and coach development using a grounded theory approach, focussing on workplace coaches. We develop a conceptual framework to demonstrate the role of self-awareness in coach development and coaching practice, and how best coaches can develop this competency. In the spirit of grounded theory, there is no attempt to ascertain the universality or proof of the conceptual framework generated (Glaser & Strauss, 1967; Larsson et al, 2005). Instead, we aim to make a theoretical contribution to the coach development literature, thereby underpinning coach training and development.

Defining Coaching

The definition of coaching which is utilized for this study is that used by Bozer et al. (2014): "coaching is a one-to-one intervention between a professional coach and a client (the client). The purpose of this intervention is to enhance the client's behavioural change through self-awareness and learning, and ultimately contribute to individual and organizational success" (p.883). This definition was adopted because it draws on the common components incorporated into discussions on how to define coaching which are: (a) it is a one-to-one relationship between a client and a coach, (b) is a relationship that follows a defined agreement with the organization (Pandolfi, 2020), (c) it involves a personal development process for the coachee, and (d) equips the coachee with the tools, knowledge and opportunities he/she might need to develop themselves (Smither, 2011). This is perceived to be different from other workplace developmental interventions such as mentoring. Typically, a mentor would be presumed to hold expertise and/or experience in the coachee's area of work, whereas a coach is not expected to have this experience or expertise, and the coaching relationship is guided by specific objectives rather than a longer-term relationship (Jones, Woods & Guillaume, 2016).

Is self-awareness important for coaches?

While recent research exploring the active ingredients in executive coaching (Pandolfi, 2020) did not identify coach self-awareness as essential, a key purpose of coaching

is to enhance the client's behavioural change through raising their self-awareness, as such a coach's role is to raise the self-awareness of their clients (Bozer et al, 2014). If coaches are to raise self-awareness in others, it is argued that they themselves must be highly self-aware, as highlighted by Laske (1999), if the coach has not developed their own self-awareness, how might they then work effectively with their clients? Laske (1999) proposes that coaches can only develop others to the level they have developed themselves, and therefore this suggests that a coach's level of self-awareness will dictate the amount of self-awareness he/she can develop in their clients. Taking this a step further and bearing in mind the definition of coaching outlined above, it is suggested that a coach's personal level of self-awareness could therefore hinder or promote the behavioural change in the client. Furthermore, Gatling, Castelli and Cole (2013) argue that self-awareness underpins the ability of the coach to establish a relationship of unconditional trust with the client, which is seen as a core competency of effective coaching (De Haan et al, 2013). However, with a training focus on technical skills rather than on a coach's self-awareness (Jordan et al, 2017) it is unclear how practising coaches view self-awareness and what value they place on it.

How do coaches develop?

As highlighted in the introduction, there has been very little research to underpin coach development or to explore the possible linkages between self-awareness and coach development. However, Bachkirova (2016), Bachkirova and Cox (2008) and Laske (1999), have developed conceptual frameworks which look at the cognitive development of coaches. These frameworks are largely based on adult development theories, drawing predominantly on the work of Kegan (1982). Kegan's (1982) model of development focusses on how individuals make meaning of the experiences they are encountering, and how that meaning-making evolves over a lifetime, to develop the 'self' . Therefore, in line with previous research in this area (Bachkirova & Cox, 2008; Laske, 1999), it is proposed that Kegan's theory of adult development is a helpful framework to underpin this research in indicating that

self-awareness and coaches can develop, because the theories of adult development explore how the 'self' and thereby self-awareness develops and evolves throughout an individual's lifespan. We propose that Kegan's model of adult development is linked to the development of self-awareness and coach development, as when the definition (provided below) of self-awareness is taken into account, it is self-awareness that provides the coach with awareness of the necessary 'lens' and 'filters' (Voronov & Yorks, 2015) to become more self-aware, which enables the coach to work at the same level as the client (Laske, 1999) and establish a relationship of unconditional trust (Gatling et al, 2013). While Kegan's (1982) model is an evolutionary model of development, proposing that we move through stages of development to reach a point at which a coach might achieve an ultimate stage of self-awareness, there is yet to be any research to support this. In addition, there is a lack of evidence as to how coaches move through the developmental levels, in terms of what enables this.

Defining Self-Awareness

The researchers acknowledge that the construct of self-awareness is complex and multi-layered, and has multiple definitions (Sutton, 2016; Williams, 2008). However, this has been explored at length in a recent systematic literature review exploring how self-awareness is defined within the context of adult development (Carden, Jones & Passmore, 2021) which highlights this complexity. Therefore, this informed how self-awareness was conceptualized by the researchers for this research and the following definition was used:

"Self-awareness consists of a range of components, which can be developed through focus, evaluation and feedback, and provides an individual with an awareness of their internal state (emotions, cognitions, physiological responses), that drives their behaviours (beliefs, values and motivations) and an awareness of how this impacts and influences others" (Carden et al., 2021).

Self-awareness is perceived to be a competency because it is an aspect of an individual which can be developed and is an enabler to being competent (Young, 2005). Therefore, it is

perceived to be a different and separate competency to self-reflection, as self-reflection is believed to be a route to improving self-awareness (Shaw & Glowacki-Dudka, 2018).

Summary

In sum, it is proposed that it is essential for coaches to develop high levels of self-awareness (Bluckert, 2005; Leggett & James, 2016) to be effective as coaches, and to raise self-awareness in their clients, yet there is a lack of research evidence from practising coaches to endorse this claim. It is also suggested that developing self-awareness is a facet of developing the self as an adult, and there is a linkage to development in line with Kegan's theory. However, there is a lack of understanding as to how coaches develop self-awareness and research evidence to underpin coach development programmes to guide the professional coaching bodies on whether self-awareness is a competency of coach development. Alongside this, without research evidence supporting the role of self-awareness in coach development, it is likely that there will be no consistency in developing a framework for evaluating the development of coaches, or the effectiveness of coach training programmes (Atad & Grant, 2020). Therefore, in this study we aim to explore the linkages between self-awareness and coach development through the following research question: ***What is the role of self-awareness in the development of the coach?*** Consequently, we aim to develop a conceptual theoretical framework to demonstrate the links between self-awareness and coach development.

Method

Our research aims to explore the lived experiences of coaches in identifying the role self-awareness has played in their development (Birks & Mills, 2015) as a coach. Therefore, a qualitative approach was adopted, and as the research aims to explore the linkages (if any) between self-awareness and coach development and understand what coaches do to develop self-awareness rather than assuming what might be going on because of learning and development theories (Glaser, 1978), and to avoid being limited by existing thinking on adult

development and learning (Stern & Porr, 2011) a grounded theory methodology was utilised (Corbin & Strauss, 2008). A grounded theory approach[2] will enable new concepts and theory to be generated from making sense of the words and actions of those this research is seeking to inform (Kempster & Parry, 2011). In addition, a grounded theory approach will support the development of a new conceptual framework that emerges from the data (Oldridge, 2019; Suddaby, 2006), and aims to fit the area from which it has been derived (Corbin & Strauss, 2008).

Data Collection

Data was collected using semi-structured interviews (Kempster, 2006) in the UK. All interviews and analysis was conducted by the first author, who is principally a coaching practitioner acting as a researcher. The second and third authors are academics specialising in coaching, including engaging in the practice of coaching. Consistent with the exploratory nature of grounded theory, initially open-ended questions were prepared in advance and used as a general guide (Oldridge, 2019), with later interviews being informed by the emerging concepts (Fletcher & Sarkar, 2012). The questions were aimed at exploring how coaches had developed, and to ensure that the researcher was not leading the participants, 'self-awareness' was only mentioned if the participant used the term in their answers. If this was the case, they were asked to define it, and then the researcher explored what aspects of their development led to developing self-awareness. The interviews started by asking the participants to describe their developmental journey as a coach, with follow-up questions exploring what aspects of the development had most impact on the coach themselves, and on their coaching practice. The interviews also explored the participant's perceptions of the impact of this development on their coachees, and how they knew this.

[2] A 'Grounded approach' (Fendy & Sachs, 2008; Stokes, 2015) was taken to this study rather than adherence to the full process of Grounded Theory methodology as set out by Glaser (1978). This means that the principles of grounded theory were followed with regards to the coding process and data analysis stages, whilst allowing a pragmatic critical realist perspective to be adopted (Kempster & Parry, 2011).

In accordance with ethical research practice all participants were emailed a participant information sheet and were asked to email their consent to the research team, agreeing to take part in the research and having their interviews recorded. The research was ethically cleared by the university under which the research was carried out. Interviews were recorded and transcripts were then compiled for analysis purposes. In addition, the lead researcher kept notes during the interviews. All transcripts, notes and recordings were securely stored. To maintain confidentiality the interviews were coded as GT1, GT2 etc. and names were removed.

In line with a grounded theory methodology theoretical sampling was used (Glaser & Strauss, 1967; Stern & Porr, 2011). Therefore, as the research aimed to explore how coaches develop within the context of their coaching experience as a practising coach, it was decided that interviewing coaches who had been working as a coach over several years and therefore have potentially engaged in a variety of development interventions, as well as their initial coach training, was most likely to provide the opportunity to identify concepts and relationships between their development as a coach and self-awareness (Kempster & Parry, 2011). In addition, experienced coaches were chosen because it was felt that newly practising and novice coaches would not be able to identify which training and development activities are most impactful in terms of developing self-awareness. While it is acknowledged that coaching experience, in terms of hours, is not an indicator of coaching quality (Diller et al, 2020), we wanted to interview coaches who had been coaching for several years as we considered (based on our own experience) that they would have engaged in several forms of development, and as self-awareness develops over time (Carden et al., 2021), they would consequently have already started to develop their capacity to be self-aware. Therefore, the participants selected had undergone coach training and were experienced accredited coaches (EMCC Senior Practitioner or above, ICF Professional Certified Coach (PCC) or above, or an equivalent), or with over 500 hours coaching experience if they had no accreditation from a

professional coaching body. In addition, participants were coaches who had not previously trained as therapists, as this group of professionals will have been expected to have developed self-awareness as part of their therapeutic training (Atad & Grant, 2010) and a large proportion of practising coaches do not have a therapeutic background (Berglas, 2002).

While there is much debate in terms of how many interviews should be conducted when following a qualitative approach (Cresswell, 2007; Kempster, 2006), there are no published guidelines on the sample size needed to reach saturation (Morse, 1994). Therefore, interviews were conducted until theoretical saturation was reached (Glaser & Strauss, 1967; Stern & Porr, 2011) (i.e. when no new data was emerging (Corbin & Strauss, 2008)). Saturation was reached after 17 interviews had been conducted.

The 17 participants comprised of 14 females and three males; ten were accredited with the ICF, four accredited with the EMCC, two had no accreditation, one was accredited with the Association for Coaching, and one was accredited with two bodies. In terms of the nationality of the participants, 16 were British and one was French. The participants were principally practising across the world and one of the participants was based in the Middle East. All were operating as workplace coaches, using a variety of coaching approaches. Their coaching experience ranged from 250 to over 4000 hours of coach practice, with nine participants having in excess of 2000 hours of experience. Nine of the participants were also practising as coaching supervisors. All of the participants had undertaken a professional coaching qualification/programme, ranging from a ILM level 7 (Institute of Leadership and Management), to a professional certificate from a course accredited to one of the professional coaching bodies, to a post-graduate level diploma. Six had undertaken a master's degree in executive coaching or coaching psychology and one had undertaken a professional doctorate. All had gained experience in either the corporate, public or education sectors before becoming a coach.

Data Analysis

In order to stay close to the data and ensure that the researcher's thinking emerged from the data, a strict coding approach was adopted. The first stage of coding was a process of open coding (Glaser & Strauss, 1967), whereby the transcripts were studied line-by-line and coded (Jones & Noble, 2007). By codes, we refer to the labels attached to the concepts derived from the participant's words (Miles & Huberman, 1994). There are always multiple interpretations of the data (Oldridge, 2019) and the codes used arose from the researcher's interaction with the data and were chosen to summarize and sort the data (Wertz et al, 2011). Immediately after each interview and throughout the analysis, the researcher used memos to capture thoughts about the data (Urquhart, 2013). It is acknowledged that prior knowledge and reading is likely to shape the labelling of the data (Suddaby, 2006), and therefore the researcher captured personal assumptions and beliefs at the start of the research and used memos to capture instant reactions to what had been heard, any thinking, biases, and assumptions. These memos were then revisited when analysing the data from the transcripts to challenge the researcher's coding and thinking throughout the analysis. This helped to bracket the researcher's assumptions, prior knowledge and thoughts and maintain an ongoing reflexive process throughout the analysis (Urquhart, 2013). Following the first eight interviews, some themes started to emerge, and this led to subsequent interviews exploring these (Stern & Porr, 2011). After further interviews the data was re-visited and through constant comparison and reflection (Stern & Porr, 2011), selective codes, as a means of sorting and synthesizing the open codes (Wertz et al, 2011), were generated by identifying what linked the stories of the participants together. This iterative process was used throughout the data gathering and analysis as theoretical saturation was sought (Passmore & McGoldrick, 2009). Further analysis identified key conceptual codes (Oldridge, 2019) and this led to identification of the 'core category' (Glaser & Strauss, 1967) of 'human connection' which linked the data together.

At this stage all the codes were re-visited to check links between codes, which enabled an integrative diagram to be developed to show how the conceptual and selective codes were related (Urquhart, 2013), and this was tested out in the final interviews to produce the diagram shown in Figure four. This integrative figure shows the core category at the heart, and how the conceptual codes (in the larger boxes) link into this, and finally how the selective codes relate to the conceptual codes.

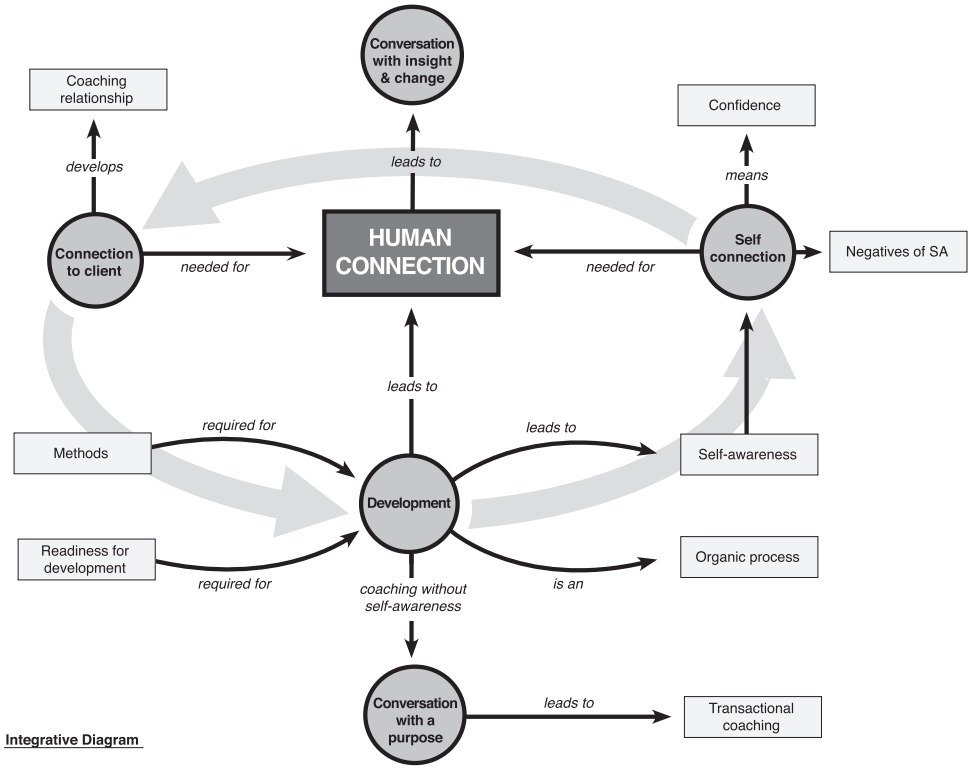

Figure 4: Integrative Diagram

At this stage it became evident that some of the open codes did not relate to the core category, so these were put to one side. The final four interviews were coded using the theoretical codes to ensure no new concepts arose (Baker & Edwards, 2018). After these final four interviews, no new codes or concepts emerged and therefore, it was deemed that theoretical saturation had been reached.

Results

Table three shows how the codes from the data analysis were sorted and synthesized into conceptual codes and which selective codes and open codes linked to each conceptual code (Passmore & McGoldrick, 2009). Each of the conceptual codes will be discussed in turn with the words of the participants shown in italics presented as the evidence from the interviews that has been used to develop the conceptual categories (Stern & Porr, 2011). Figure four (above) provides an overview of the relationships between these codes, and the sequencing of the discussion below is aimed to further illustrate this.

Core Category: Human Connection		
Conceptual Code	**Selective Code**	**Open Codes**
Client Connection	Coaching Relationship	Avoiding collusion; getting out of the way; coaching relationship; human connection; what gets in way; coaching presence; connection
Self-Connection	Confidence	Work on self; inner gremlins; doubting ability; performance anxiety; feeling liberated; confidence; own self-esteem; using awareness; benefits of developing self
	Negatives of self-awareness	Negatives of self-awareness
Conversation with deep insight and change	Impact	Impact; working with difficulty; importance; without awareness; benefits
Development	Methods	Methods; coach training; somatic work; webinars & conferences; most impact; CBT; therapy; journaling; reflection; supervision; mindfulness; reading; feedback; being coached; role models; inspired by trainer; experiential learning; training gateway
	Organic Process	Life journey; organically developed; organic process; ongoing process; conscious development
	Developing	Developing; integration; natural preference; developing self-awareness; lightbulb moments; being challenged; coach development; double-loop
	Readiness for development	Readiness; readiness for development; mindset; starting point; conditions for development; inspiration
	Self-awareness	Levels; rigour & depth; route to mastery; benefits of self-awareness; self-awareness; coaching DNA

Conversation with a purpose	Transactional Coaching	Superficial disillusionment; formulaic training; transactional coaching; core skills; previous skills

Table 3: Table of Theoretical, Selective and Open Codes

Development

The majority of the coaches talked about how developing themselves had the most significant impact on how they practised as a coach: *"I can only take my clients as deep as I have taken myself*." As highlighted in the methodology section, the participants were only asked about self-awareness if they mentioned it, and only then did the researcher explore what the term meant to them. There were a variety of perceptions, for example:

"it is being thoughtful about the way I think, I feel, my input into situations and the response that comes back and how I respond. It's a combination of awareness of thinking, feeling, awareness that keeps those things in my consciousness, so you actively notice things rather than being at the whim of habit".

The common themes in interpreting the construct of self-awareness centred on the interpersonal elements of how one might impact others, coupled with an understanding of what is going on for the coach internally (e.g. feelings and thoughts). The data suggests that some coaches are more 'prone' to develop self-awareness than others, partly due to natural preferences: "*my drive for developing myself"*. What became apparent through analysing the data was that there has to be a *'readiness'*, *'willingness'* and a *'curiosity'* in order to develop one's self-awareness, as a couple of participants had highlighted how they had initially pushed away from developing this aspect of themselves.

Interestingly, for many of the participants, coach training programmes had not explicitly included the requirement to develop greater self-awareness and therefore, this resulted in them not developing self-awareness during the training programme: "*we were only working with models"* and *"the coach training didn't give me a route to find out about*

myself". In fact, for some coaches the development of self-awareness had happened entirely independently from their coach development, for example: *"15 years of yoga and meditation practice."* However, for some coaches they realised themselves during training programmes that it would be beneficial to work on themselves: *"half way through the course I realised that if I wanted to develop as a coach, I've got to work on myself too."*

However, other coach training programmes did incorporate the development of self-awareness as part of its offering and this led to a *"kick-start",* leading to understanding deeper aspects of self. Overall, it seems that if 'self-awareness' is included in training, it *"initiates the work on self"*. However, there is a need to do more work to develop and deepen the level of self-awareness after initial training as it is an ongoing process (this is discussed further below).

There was not one common method identified for developing self-awareness. Instead, a combination of formal interventions (e.g. mindfulness training, receiving coaching and/or therapy, somatic training, webinars), along with informal methods (e.g. lightbulb moments in life, reflection and journaling) were noted by participants. A common theme that emerged as a benefit of being coached was as a gateway to developing self-awareness, with some strong views expressed on the fact that it should be a requirement for coach development: *"if you want to be a coach then you should have some coaching and its sort of slightly shocking if someone calls themselves a coach and they never have any".*

What stood out in terms of what had the most impact in terms of developing self-awareness was reflection on and in practice; *"reflection has really helped me*" (develop an awareness of self), and there was a clear link to the role of reflection as a route and method to developing self-awareness, *"the more reflection I do, the more self-aware I become."* This was highlighted as an ongoing process. This was a theme that was highly relevant to the development of self-awareness, as the development of self-awareness is a gradual process *"it's almost like instead of turning on a light switch you are turning the dial".* This

highlighted that it is unlikely that a coach's development of self-awareness will be complete after training and will need further work. Indeed, even if a coach has developed self-awareness there will be a requirement for ongoing effort: "*I have to maintain it, I have to do my housekeeping".* The nature of the ongoing development of self-awareness was reinforced by the role of coaching supervision in encouraging reflection which can help develop self-awareness: *"the focus on self came through being supervised"*. However, it was identified that there is a risk to supervision because it is a process of self-reporting and therefore, we don't "*shine a light on our blind-spots".*

With all the interventions and methods identified, they appear to be only helpful if the coach then spends some time integrating them into his or her practice because it is about *"whether we choose to consciously change"* (and become more self-aware).

Human Connection

In terms of answering the research question posed "what is the role of self-awareness in the development of the coach?" the core category identified was human connection, as it was deemed that this is what self-awareness provides the coach with. Human connection has two dimensions: 'connection to self' and 'connection to the client'.

Connection to Self

The impact of developing self-awareness for coaches was explored in all interviews and in particular, how self-awareness enabled coaches to really understand their own preferences, habits, behaviours, thoughts and feelings. This led to an enhanced ability to being able to truly use themselves as an instrument of and for the coaching and also facilitated their understanding of their own coaching identity. Having identified how one might use oneself as an instrument for coaching, self-awareness also provided means by which coaches could *"leave their ego behind, and bring their humanity"*, instead of in the early stages of development having to perhaps prove oneself.

There was also a sense that having developed self-awareness, it helped coaches develop their confidence, manage their own anxieties and thereby move towards self-acceptance. This happened on several levels, starting with being able to trust oneself in a coaching session, and dealing with performance anxiety. Ultimately this self-acceptance helped the participants connect with themselves and left them *"feeling liberated"*, and thereby able to connect with their clients.

In addition, greater self-connection provides the coach with greater flexibility because you are *"more likely to be able to adapt, whether or not you know models and techniques but more on an intuitive level you are more likely to be able to flex to choose something that will suit the client you are working with."*

Some negative aspects to self-awareness were also identified. Firstly, self-observation and self-awareness might potentially be a distraction or detrimental to the coach accepting themselves. Secondly, it might lead to the coach moving away from working collaboratively with the client and becoming an 'expert', because through developing one's own self-awareness, there is a risk that *"you've got the answers, you can kind of want to short cut it and just tell people, and its recognising that your story isn't their story."* Thirdly, there is a risk that coaches can tell their own story, which could be delusional. Lastly, it is about the intent with which one is developing self-awareness because *"I think that personal development for its own sake is a narcissistic endeavour"*, and therefore if the coach is so focussed on self and loses sight of how their greater self-awareness is enabling their practice.

Connection to Client

As highlighted above, developing one's self-awareness for one's own sake has little value or benefit to coaching unless the impact on the client is considered. Therefore, participants were asked about the impact of developing self-awareness on their clients. The common theme was that it enabled them to *"remove their own ego"* and *"get out of the way"*

which enabled them to develop the coaching relationship, connect to their client and bring presence to the coaching conversation.

Having developed an awareness of one's own ego and then being able to "*get it out of the way"*, the coach was able to bring greater presence to the conversation, *"whereas it was previously more about showing that I was competent at a particular process, which was more about the way of doing things, it's now more about bringing a presence".* This coaching presence was defined as being focussed on the client *"being free of other thoughts, other distractions, being really clear in your intention, being very much in service of the coachee."* This was a theme that was identified by other participants who talked about how self-awareness had enabled them to bring a much more holistic self to the coaching which they could use with their client.

This level of connection then created a space to work at a deeper level and enabled coaches to work with difficulty: *"if I have experienced just a time when I feel that the coachee is showing a bit of discomfort but I'm able to let them ride with it rather than feeling I have to jump in and rescue and make everything okay, but they come out positively challenged at the end of it".* Therefore, the client connection provides the environment where the coach can sit with the client when they are working with difficulty and it is uncomfortable, possibly because the level of connection creates trust: *"unless you have that self-awareness, trust would be very difficult to establish and that trust is critical to any coaching."*

Conversation with insight and change

We propose that the impact of having human connection is that it leads to the coaching conversation being one of insight, because the conversation is now *"getting below the surface"*. This means that the client is now having *"to work harder and talk more*" and experiencing *"a bit more of a struggle".* However, this struggle then enables the client to get to the core of what matters and potentially change. We propose that this level of work is more

about working with the 'whole human being' in front of you: *"Now as a coach I think my stance is much deeper, wider and I'm working much more whole human to whole human, system to system".*

Conversation with purpose

It became evident through the analysis that coaching might still be carried out effectively and attain results for clients, without the coach having self-awareness, for example *"I'm perfectly convinced that very good coaching can happen without all of that* (self-awareness) *being part of it and I've been on the receiving end of that".* However, this was summarised as being *"transactional coaching"*, where a coaching goal could be worked on and the client might leave with some new thinking and actions, but would be unlikely to have tackled "*core*" matters and behaviours, which may hinder longer term behaviour change.

Discussion

In line with grounded theory (Stern & Porr, 2016) the findings will be discussed in relation to an emerging conceptual framework for the role of self-awareness in the development of the coach, and a theoretical model as to how coaches might develop self-awareness.

Figure four, provides an initial conceptual framework for the role of self-awareness in coach development and provides a visual representation of how the theoretical codes link together. The theoretical framework presented in figure five builds on this and demonstrates how coach self-awareness is related to coaching knowledge and skills (i.e. the <u>how</u> to coach), and the likely results (i.e. the impact of the coaching). While recent research (Pandolfi, 2020) did not identify coach self-awareness as an active ingredient in coaching, the findings from this study would suggest otherwise. Figure five shows that if insight and change is part of the coaching process (Bozer et al, 2014) it is proposed that coach self-awareness is indeed an active, perhaps essential, competency for effective coaching. This concept provides research

evidence that coach self-awareness is central to how coaches practise (Lee, 2003; Pinkanova, 2010) and indeed the impact of this on their coachees.

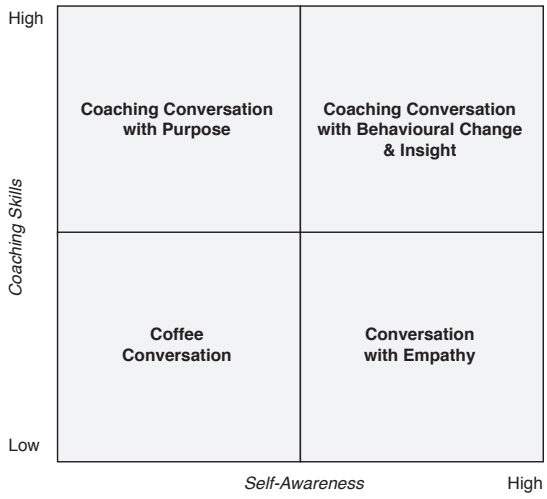

Figure 5: Role of self-awareness in the development of the coach – a conceptual framework

Figure five shows how both knowledge of coaching processes and tools, and coach self-awareness are required for impactful coaching that will initiate behavioural change in clients. This is important because coach training typically focusses on skills-based training (Jones, 2020) and where coach training is linked to accreditation with the professional bodies there is an emphasis on coaching skills and hours of coaching (Bachkirova, 2015). Therefore, figure five highlights the importance of coach self-awareness and why it is important to coaching practice.

Exploring figure five; in the quadrant a 'conversation with insight' the coach is likely to have greater flexibility of who they work with and how they work with those clients. Without coach self-awareness, meaningful and purposeful coaching can be done (i.e. a 'conversation with purpose'), however change and impact is more likely to be at surface level.

In addition, the coach may tend to rely on one coaching model or framework and have less flexibility with regards to who they work with. Without the knowledge and skill of how to do coaching, yet with high self-awareness, the conversations will be conducted with high levels of empathy and human connection. However, this is unlikely to be classified as coaching and instead could be described as a 'conversation with empathy'. In the event that the individual considers that they are coaching, yet they are operating in the quadrant of a conversation with empathy, there is the potential risk that the coach will be hooked into the conversation, and they may begin to collude with the client. Therefore, the conversation is likely to help the client feel better, however it is likely to be a cathartic conversation rather than one of change or insight. Finally, a conversation without coaching skill and knowledge and self-awareness will be just that, a conversation, described in this model as a 'coffee conversation'.

As the research question looked at the role of self-awareness in the development of the coach the nature of how it is developed was also explored and identified. Therefore, figure six provides a theoretical model outlining the stages in developing self-awareness, and the implications for research section outlines a proposal for how this concept might be tested.

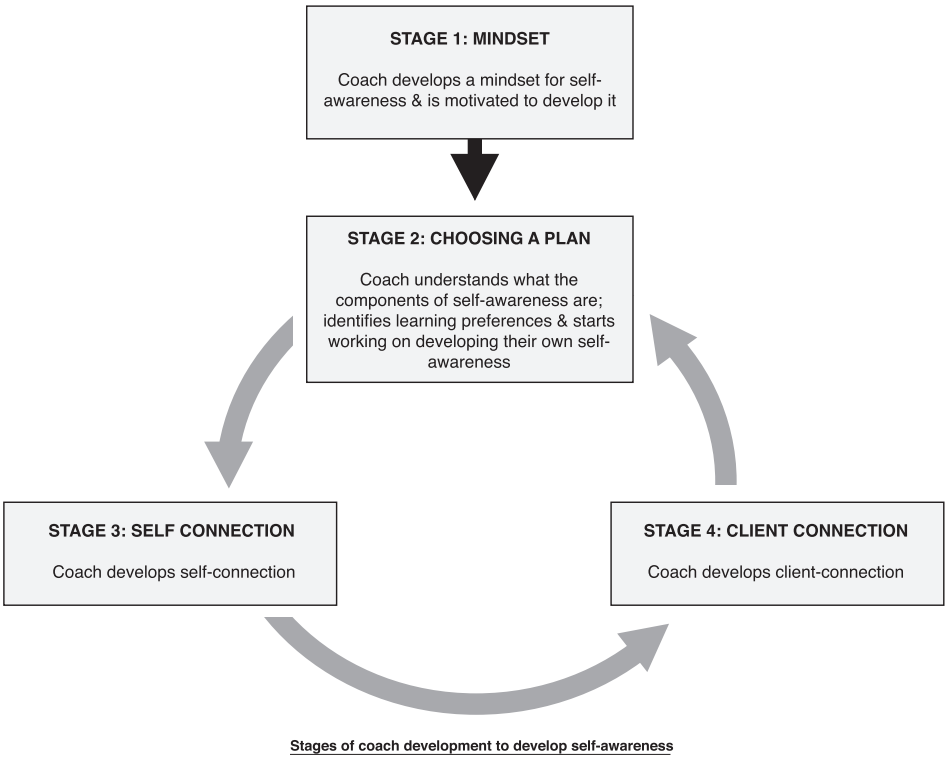

Figure 6: Stages of coach development to develop self-awareness

This theoretical model has been developed from the themes arising from the findings and proposes four stages of coach development to self-awareness. Stage one highlights that the coach must have a readiness or motivation, and a mindset of self-questioning to develop self-awareness. This is supported by the literature (Laske, 2006; McCarthy & Garavan, 1999) which points out that one cannot develop self-awareness without first initiating some personal self-questioning. Therefore, we propose that there is a requirement for a mind-set of self-questioning and motivation as a starting point. However, before development can take place, in stage two, the coach must understand what it is that one is developing (i.e. what self-awareness is) and an appreciation of their learning preferences. Then the coach moves to developing self-connection (stage 3) and then client connection (stage 4). However, our research has identified that the connection with the client can only be achieved after self-connection, has been developed. Therefore, the coach's self-acceptance is the first step before a client relationship can be developed.

In terms of developing self-awareness at stage two, coaches viewed reflection as a route to development, nevertheless there are some limitations with this identified in the literature, which were not evident in the findings from this research. For example, there are clear limitations to self-reflection as it does not provide the coach with access to their unconscious mental processes (Wilson & Dunn, 2004). In addition, individuals have a tendency to disagree with the perspectives of others when it comes to self-evaluation (Duval & Wicklund, 1972), and therefore, individuals can potentially end up 'story-telling' (Hansen, 2009). The possibility that individuals may see themselves better and/or different to how they come across to others (Showry and Manasa, 2014), is likely to be a barrier to self-awareness, as individuals are "unintentionally guilty of self-deception" (Caldwell, 2009: p.393). Therefore, it is important that coaches are aware of these limitations to avoid self-delusion.

The arrows in the theoretical model are representative of the ongoing and dynamic nature of developing self-awareness. Therefore, this theory proposes that a coach will constantly be moving between stages two, three and four. The ongoing nature of developing self-awareness is congruent with the concepts of adult development theory (Kegan, 1982; Laske, 1999), for example, Rasheed (2015) identifies that it is an "ongoing process which needs continuous self-evaluation and conscious effort" (p. 214). Our theory suggests that there is no 'finite' level of development, with a requirement for constant work. This differs to the work of Kegan, whose theory identifies that individuals evolve over one's lifespan resulting in a final level. Therefore, a one-off intervention, such as a coaching skills training programme, is unlikely to develop self-awareness fully, and instead coaches must be prepared to work on this on an ongoing basis. Our findings also suggest that in addition to no finite level of development, individuals do not move through the stages of development sequentially, and instead it is a far more dynamic journey.

In terms of how to develop the self-connection of stage three, the literature indicates a requirement for an element of self-evaluation (Duval & Wicklund, 1972; Showry & Mansa,

2014) to develop self-awareness. This was not evident from our findings, although there was some suggestion that being observed and evaluated against a coach competence framework was helpful in *"shining a light"* on areas requiring development. What stood out as having the most impact on the development of self-connection for coaches was the importance of reflection, either through journaling, mindfulness, being coached, receiving coaching supervision or a combination of these methods. This is supported in part by the literature which highlights the requirement to look inwards and outwards to develop self-awareness (Bachkirova, 2016; Diller et al, 2020; Showry & Manasa, 2014), and the findings suggest that self-reflection is a route that will provide the coach with the insight required to be effective. How coaches translate self-reflection into becoming more self-aware and then into their coaching practice was not evident from the literature, however our findings suggest that this translation relies on the experiential element of coaching, supported by further coaching supervision.

This theoretical model is partially supported by the literature, however as a proportion of the literature on developing self-awareness focusses on counsellor/therapist and leadership development, our model provides a framework to support the development of self-awareness within the coach development process. In addition, it provides a model which could be measured and tested as outlined below.

Implications for Research

Our research contributes to the evidence base for the role of self-awareness in the development of the coach. Research exploring the attributes of effective coaching psychologists (Lai & McDowall, 2014) identified the necessity of establishing and maintaining a trusting relationship as a core element; this research has provided evidence as to the route to achieve this in terms of self-awareness, providing the coach with acceptance and self-connection, which is the antecedent to client connection. This is a potential area for further research, specifically, we suggest that the relationships outlined between the various

stages of self-awareness development in figure six could be tested. For example, our theory could be explored utilising quantitative methods, where a baseline level of self-awareness (for example using the self-awareness outcomes questionnaire (Sutton, 2016)), an assessment of understanding of the components of self-awareness (via tailored cognitive assessment) (stage two), self-connection (via a measure for self-acceptance e.g. the Berger Scale of Expressed Acceptance of Self (Shepard, 1979)) (stage three), and client connection (through coded observations of coaching sessions and client feedback) (stage four). Next, measures of a coach's readiness for development (stage 1) could be measured using the scale of readiness for self-improvement (Zawadzka, 2014). Following coach training (with a focus on raising coach self-awareness), follow-up assessments would be completed immediately after coach training and at key time points (for example at three- and six-months post training). Data collected in this way would enable the theoretical model to be tested in relation to its predictive validity (i.e. do the various elements of the model predict an increase in coach self-awareness as proposed) and explanatory power (i.e. does the development of self-awareness follow the sequence proposed in the model).

We suggest that coach training programmes could be evaluated in terms of how they propose to teach and develop self-awareness. Laske (1999, 2006) described the development levels of coach development, however he did not translate this into how coaches might be trained. Therefore, we recommend that this would be appropriately assessed with an experimental research design with a series of experimental conditions, utilising different methods of coach training (for example coach training with no explicit exploration of self-awareness, coach training with a detailed exploration of self-awareness including the various components and how they contribute to coaching effectiveness, and coach training which briefly touches on self-awareness). The coach's self-awareness would be assessed before commencing coach training, at the end of coach training, and then at a series of time points over a number of years. The quantitative data might be further triangulated by the collection

of qualitative data to explore the coach's perspective of greatest influence on their development as a coach. Recent research highlighted the correlation of coach training to coaching quality (Diller et al, 2020), undertaking the research suggested above would add to this.

Implications for Practice

A novel finding of our research was the emphasis on the importance for coaches to firstly build a self-connection before a client connection can be built. The implication of this is that it is necessary for coach training to spend a much longer period of time on the development of coach self-awareness. Therefore, it is recommended that self-awareness is incorporated as a learning outcome in all coach training programmes. It is important that self-awareness is taught explicitly including the provision of a clear definition, exploration of the various components of self-awareness and how self-awareness can impact their coaching practice. We suggest that coach training initiates the development of self-awareness through self-questioning, with coaching supervisors maintaining an ongoing focus on the continued development of self-awareness through reflective practice. As part of coach training and development programmes, we recommend that coaches receive coaching and be coached for a period of time, with the aim of developing their own self-awareness and self-connection in particular. Coaches must also understand the ongoing nature of development, and that further coach training is recommended throughout one's ongoing practice. The theoretical framework in figure two could be utilised in coaching supervision as a means for exploring developmental areas and used for self-reflection, by encouraging the coach to reflect on where they were operating, and what evidence they have for this. The findings from our study emphasise the importance of paying attention to coach self-awareness in the supervisory process.

We also recommend that as self-awareness is pivotal to coach development and ultimately enables client connection and the coaching relationship to develop, then a greater

emphasis on the importance of coach self-awareness should be reflected in the accreditation process of the professional coaching bodies.

Limitations

Our research is based solely on the views of the coach and did not interview clients to gain their perspective on what they believe is the value of the coach having high self-awareness, and how they know the coach is self-aware. However, it may be the case that the degree of coach self-awareness is invisible to the client, and possibly something the client does not consider. As the sample was drawn from self-selected volunteers who were willing to participate in the interviews, it is highly likely that they considered the topic of importance and value (Symon & Cassell, 2012) and this potentially introduced some sample and response bias into the findings (Brink, 1993; Saunders et al, 2016). It is likely that the participants considered coach development, reflective practice and self-awareness as positive and this may explain why the negative aspects of self-awareness were not so obvious or identified as a major theme. Therefore, there is potential for further research to be conducted to explore negative aspects of self-awareness on the coach and coaching interventions. We sought to minimise the impact of this sampling bias by only introducing the construct of self-awareness if it was mentioned by the participant and by having an outline discussion guide, as opposed to a rigid question framework, that allowed the discussion to follow the concepts introduced by the participant (Glaser & Strauss, 1967). Due to the nature of the methodology utilised, there was not one consistent interpretation of self-awareness, and possibly by providing participants with one definition (Kempster, 2006) the results generated may have been different. While it was not the purpose of the research, this study does not provide conclusive evidence if self-awareness develops or can be developed in coach training; and this is an area for further research.

Conclusion

Earlier research work (Bluckert, 2005; Leggett & James, 2016) suggested that there is a requirement for coaches to develop high levels of self-awareness and the findings from this research provide evidence that it is an essential competency, and that it has benefits for both the coach and the client. Based on our findings, we also propose that the development of self-awareness enhances coach effectiveness because it enables them to work at a deeper level with clients. In view of our findings, we recommend that coach training includes learning objectives based on developing self-awareness, initiates the development of self-awareness and establishes a framework whereby coaches see the requirement for ongoing development in this area. Our research has also questioned adult development theories by suggesting that there is no finite stage of development, and that it is not a linear process. Instead, the development of self-awareness is a more organic process with no finite end point. Overall, our research is offered as a theoretical contribution to the research supporting coach development. We have provided a theoretical model of the role of self-awareness in the development of the coach, suggested how coaches can develop this competency, and emphasised the importance of self-awareness, at a practical level, as a key building block for coach development.

Chapter 4

An Exploration of the Role of Coach Training in Developing Self-Awareness: A Mixed Methods Study

(Carden, J., Jones, R.J., & Passmore, J. (2021). 'An exploration of coach training in developing self-awareness: A mixed methods study' *Current Psychology.* https://doi.org/10.1007/s12144-021-01929-8)

Abstract

It is proposed that it is critical that coaches are highly self-aware to be effective at facilitating the development of self-awareness in their clients. Accordingly, self-awareness is included in the competency frameworks of the coaching professional bodies, yet there is a lack of evidence supporting how coaches develop self-awareness. This is problematic as it brings into question the design and development of coach training programmes, which is likely to hinder the professionalization of coaching. Therefore, we set out to provide evidence as to whether coach training develops self-awareness, and if so, what aspects of the training facilitate this development. A mixed methods design was utilized with two separate studies. Firstly, a pre-post-test quantitative study to test whether coach education increases participant self-awareness. This was followed by a qualitative study to provide an in-depth understanding of how the coach training supported the participants in developing self-awareness. The research found that coach training partially develops self-awareness and that key enablers to this development include experiential learning supported by reflection in a psychologically safe environment. The contribution of this research and paper is to contribute to the theory of coach development by illuminating how coach training can develop self-awareness. In addition, it is our hope that our findings will contribute to practice by informing the future design of coach training programmes and providing a means to evaluate coach development as a result of coach training.

Introduction

Coach training is a rapidly growing industry (Forbes, 2017; Passmore & McGoldrick, 2009), and yet very few coach training programmes are underpinned by scientific evidence (Jordan et al, 2017; Passmore & Fillery-Travis, 2011). To date the majority of research on coach training has focussed on the acquisition of hard coaching skills (e.g., goal focussed coaching), rather than how the coach develops themselves (Jordan et al, 2017). Leggett and James (2016) claim that there is now a need to explore how coach training benefits the coach. Recent research by Atad and Grant (2020) that has responded to these calls, explores how coach training develops coaches and compares novice coaches to those coming to coaching from a therapeutic or counselling background. Despite this recent development, there is an absence of in-depth research exploring how coaches develop during coach training.

One of the core competencies perceived to be important for coaches is self-awareness (Bluckert, 2005), and as such it is included in the professional bodies' (i.e., the International Coaching Federation (ICF) and European Mentoring and Coaching Council (EMCC)) core competency frameworks. This focus on self-awareness is underpinned by the work of Laske (1999) and Bachkirova (2016) who suggest that it is essential that coaches develop the 'self', as they argue that the coach (i.e., the individual) is the main tool used in coaching. Supporting this perspective is the proposition that a core purpose of coaching is to elicit behavioural change through raising the self-awareness of the client (Bozer et al, 2014), and therefore it could be argued that in order for the coach to develop self-awareness within their clients, they first need to develop their own self-awareness. Rayner (2019) identified that one of the most effective means of developing self-awareness was training to be a coach, however, there is a lack of conclusive evidence on the role of coach training. In particular, it is not yet known which aspects of coach training might facilitate the development of coach self-awareness.

Currently anyone can set up a coach training school or programme (Seligmann, 2007) and while some coach training programmes are accredited with the professional coaching

bodies, many are not. Therefore, as the coach training market is an area of growth (Passmore & McGoldrick, 2009) combined with the fact that coaching is an unregulated profession (Smither, 2011) and there is a move towards the professionalisation of coaching (Gray, 2011; Moore & Koning, 2016), it is proposed that there is an increasing need to develop evidence to understand how best to educate coaches. A lack of evidence supporting how coaches develop (Jordan et al, 2017) and whether coach training facilitates the development of self-awareness is problematic as it brings into question the robustness of the design and development of training programmes (Grant & Cavanagh, 2004; Passmore & Fillery-Travis, 2011). Consequently, there is a lack of evidence on which we can base future studies to evaluate the effectiveness of coach training. In sum, we propose that it is essential that we better understand how to educate coaches effectively, and as self-awareness is perceived to be of significant importance to coaches (Bachkirova, 2016; Laske, 1999), it is important that we gain an understanding of the role coach training plays in developing this aspect of the coach. Previous research (Sutton et al, 2015) identified that self-awareness can be developed in the workplace when it is taught as a training programme, however, there has been no research identifying if self-awareness is developed as a result of coach training. Consequently, this research aims to provide evidence as to whether coach training can develop self-awareness, and if so, what aspects of the coach training facilitate this development. The contribution of this research and paper is to contribute to the theory of coach development by illuminating how coach training can develop self-awareness. In addition, it is our hope that our findings will contribute to practice by informing the future design of coach training programmes and providing a means to evaluate coach development as a result of coach training.

There are multiple definitions of coaching and a myriad of types of coaching, resulting in a lack of consensus on how coaching should be defined (Bono et al, 2009; Bozer & Jones, 2018; Gray & Goregaokar, 2010). This study will focus on what is often labelled as 'workplace' coaching, as this can be described as a rapidly growing industry (Forbes, 2017)

and one that is increasingly used to develop leaders and managers in businesses (Baron & Morin, 2009; Joo et al, 2012). Therefore, we adopt the following definition of coaching: 'coaching is a one-to-one intervention between a professional coach and a client (the client). The purpose of this intervention is to enhance the client's behavioural change through self-awareness and learning, and ultimately contribute to individual and organizational success' (Bozer et al, 2014: p.883). This definition importantly highlights the coach's role in raising the client's self-awareness which aligns with other conceptualizations of the purpose of coaching (Laske, 1999).

Coach Training Programmes

While there has been some research exploring the effectiveness of coach education programmes for sports' coaches (Maclean & Lorimer, 2016) and an examination of the characteristics of the Australian coach training industry (Grant & O'Hara, 2008), there appears to be no research exploring the content and effectiveness of workplace coach education training. Where coach training is accredited with a professional coaching body (for example the ICF, EMCC and AC) there will be requirements (set by the professional body) on the content of the training in order to meet the accreditation standards set. This content tends to be focussed on the development of the coaching competencies which have been set by the particular body (e.g., 'cultivating trust and intimacy' (ICF)). However, a review of a sample of accredited courses by the same professional body (via an internet search) demonstrated that there appears to be little consistency on content, with variations in coaching tools and models taught. From a review of the courses aimed at educating coaches in the UK (using the published curriculums online), it appears that course content typically centres on teaching different tools (e.g., GROW model or transformational coaching techniques, such as questioning and listening (Jones, 2020)), rather than exploring aspects of the coach themselves, in terms of their own motivations, values and behaviours. While self-reflection was mentioned by a couple of providers, it was not evident that this was common across

coach training providers. This is interesting given that a large number of coach education programmes in the UK are focussed on training coaches to achieve accreditation with one of the professional coaching bodies, and the new ICF competency framework (ICF, 2019) includes a new competency, 'coaching mindset', which incorporates the requirement that coaches 'use the awareness of self' and 'remain aware of and open to the influence of context and culture on self and others'. Furthermore, the EMCC has a core competence 'understanding self' (EMCC, 2010), yet the coach education training programmes are still largely focussed on coaching tools, techniques and skills (Jones, 2020).

Therefore, as self-awareness is deemed to be important to coaches and the work they do (Gatling et al, 2013; Shaw & Glowacki-Dudka, 2019), we propose that research is needed to explore if self-awareness is developed during coach training.

Defining Self-Awareness

Self-awareness is a construct for which there seems to be a multiplicity of perspectives (Sutton, 2016; Williams, 2008), and it is a term which is frequently confused with other similar constructs (e.g., self-consciousness and self-knowledge (Morin, 2017; Sutton, 2016)). Alongside this, it appears that self-awareness is largely defined depending on the focus of the research and the context within which it is referred (Sutton, 2016). Early, seminal work on self-awareness (Duval & Wicklund, 1972) took the stance that the construct was an aversive state as it leads to rumination and reflection on the negative aspects of one's self. However, more recent work by Trapnell and Campbell (1999) indicates that in fact self-awareness is far more positive as it leads to reflection, which is often positioned as a route to learning (Kolb, 1984; Silvia & Duval, 2001). This stance, that self-awareness is a route to learning, is one which we have adopted for this research, as we are exploring self-awareness within the context of coach training. There is a plethora of definitions, however, these can be summarised as defining self-awareness from either an intrapersonal, or an interpersonal perspective or a combination of both intra- and interpersonal perspectives (Fenigstein et al,

1975; Taylor, 2010; Trapnell & Campbell, 1999). As this research is examining coaches and their work involves working with others in a confidential relationship (Bozer, et al, 2014) we propose that it is necessary that conceptualizations of self-awareness include both the inter and intra-personal perspectives. With this in mind, the present study adopts the following definition: "Self-awareness consists of a range of components, which can be developed through focus, evaluation and feedback, and provides an individual with an awareness of their internal state (emotions, cognitions, physiological responses), that drives their behaviours (beliefs, values and motivations) and an awareness of how this impacts and influences others." (Carden, Jones & Passmore, 2021).

Why is self-awareness important for coaches?

One of the key aims of coaching is to enhance the client's behavioural change through raising their self-awareness (Bozer et al, 2014). In addition, the nature of coaching has developed over the years, with coaching now increasingly working in the area of personal values, identity and self-esteem (Stelter, 2014), and with many clients coming to coaching to change an aspect of 'self' (Bluckert, 2005). Consequently, a key role for the coach is to facilitate an increase in the self-awareness of their clients and to work with clients at this deeper level of identity (Bozer et al, 2014).

If coaches are required to facilitate an increase in the self-awareness in others, it is proposed that they themselves must be highly self-aware. Laske (1999) proposes that coaches can only facilitate the development of others to the level they have developed themselves, and therefore this suggests that a coach's level of self-awareness will dictate the amount of self-awareness they can facilitate in their clients. Taking this a step further and bearing in mind the definition of coaching outlined above, we suggest that a coach's personal level of self-awareness could therefore hinder or promote the behavioural change in the client (Lee, 2003).

Self-awareness is considered important for coaches, as it is suggested that all of a coach's client interventions are expressions of the 'self', and also are likely to reflect his or

her own personal learning journey (Bachkirova, 2016). This viewpoint is supported by Pinkavova (2010), who highlights that how coaches think about the world, how they construct meaning, and how they feel about themselves is important in their coaching practice so that coaches can understand how and why they develop their thinking, and then know how and why they make the interventions they do with their clients. This, therefore, suggests that without self-awareness coaches will be making interventions without fully appreciating why they are doing so. Alongside this, Fogel (2009) highlights the need for coaches to develop an awareness of physical sensations and reactions to give them access to other parts of their perceptual abilities when working with clients, so that coaches can understand why they are reacting and behaving in a certain way with a client, and to understand themselves as the instrument for coaching (Bachkirova, 2016). Often a coach's reactions and responses are unconscious, and part of building self-awareness is about understanding these automatic, unconscious reactions (Turner, 2010). Without this awareness coaches are likely to be 'triggered' (Aquilina, 2016), which could potentially disrupt the session as the coach will become distracted by their 'own stuff' rather than being focussed on the coachee and the topic for the coaching session. This indicates that self-awareness is necessary for the coach to manage their responses, reactions, and interventions in the coaching. Therefore, it is proposed that self-awareness enables the coach to focus on the coachee, which supports Gatling et al's, (2013) argument that self-awareness underpins the ability of the coach to establish a relationship of unconditional trust with the client, which is seen as a core component of effective coaching (De Haan, Culpin & Curd, 2011; De Haan et al, 2013). In sum, based on the literature to date, it is proposed that self-awareness is indeed an essential competency for coaches to develop.

How is Self-Awareness Developed?

The underlying assumption to this study is that self-awareness can be developed. This assumption is based on the theories of adult development (Kegan, 1982)' which adopt the

philosophical stance that adults continue to develop over the course of their lifetime, and this includes the development of self (Laske, 1999). Therefore, if self can be developed, then one might argue that so too can self-awareness.

Exploring the literature, it is suggested that self-awareness can be developed through self-evaluation (Showry & Manasa, 2014; Taylor, 2010), introspection and reflection (Eckroth-Bucher, 2010). A reoccurring theme in the literature is the use of self-reflection as a route to developing self-awareness (Hullinger et al, 2019; Shaw & Glowacki-Dudka, 2019). This is also the position adopted by Bachkirova (2016) who highlights the requirement to look inwards (introspection) and also outwards to develop the self. This combination of internal and external reflection is endorsed by Wilson and Dunn (2004) who outlined three routes to awareness by structured introspection, seeing oneself through other's eyes and self-observation. Sutton et al (2015) provide greater granularity as to the nature of self-reflection required to develop self-awareness and propose four distinct levels. Level one is self-reflection, level two relates to insight and being able to name thoughts, feelings and understanding motives and actions. Level three is rumination, where there is some reflection on past negative events and reflecting on what can be learnt from those experiences. Finally, level four involves mindfulness and paying attention to what is happening moment to moment. Sutton et al.'s (2015) perspective is aligned with research exploring how counsellors develop self-awareness (Pompeo & Levitt, 2014) which concludes that at the heart of the development is self-reflection, consisting of observation, interpretation and evaluation. Therefore, we suggest that a major route to developing self-awareness is via self-reflection.

However, self-reflection alone may not be sufficient to develop self-awareness as individuals also need to have the willingness to learn and develop (Chen et al, 2011). Ardelt and Grunwald (2018) echo this and argue that self-reflection is not enough, and that deeper awareness will also need self-insight and self-compassion. However, Laske (2006) highlights

that we cannot develop without initiating a state of emotionally based self-questioning. This suggests that individuals must be motivated to develop self-awareness.

Wilson and Dunn (2004) highlight the limitations of introspection and self-reflection, in particular that there is often no easy access to the unconscious aspects of self. Therefore, Wilson and Dunn (2004) feel that another route to self-awareness is to access how others view us. Incorporating data from others may help coaches gain access to unconscious traits and motives, that is of course if they are prepared to reflect on these. The challenge with using data from others is that individuals may disagree with those providing feedback about one's personality traits (Wilson & Dunn, 2004). Recent research (Rayner, 2019) concluded that the most effective means of developing self-awareness are training to be a coach, receiving coaching, feedback from peers and completing personality questionnaires. What was not clear from Rayner's (2019) study was what elements of coach training led to a development of self-awareness. The literature also highlights that the development of self-awareness is not a one-off event but is instead dynamic and ongoing in nature (Hullinger, et al, 2019; Rasheed, Younas & Sundas, 2019).

Therefore, it is proposed that it is essential for coaches to develop high levels of self-awareness (Bluckert, 2005; Leggett & James, 2016), to be effective as coaches and to facilitate an increase in self-awareness and behaviour change for their clients. Informed by the literature, we propose that the self develops over the course of one's lifetime (Kegan, 1982; Laske, 1999) and that self-awareness can be trained and developed (Hullinger et al, 2019; Pompeo & Levitt, 2014; Shaw & Glowacki-Dudka, 2019; Sutton et al, 2015). As many coach education training programmes focus on coaching tools (Jones, 2020) we are interested to see if coach education does develop coach self-awareness and in doing so address the lack of evidence underpinning coach training programmes. We propose that developing a body of evidence on how coach training develops the coach, will provide the means for evaluating the effectiveness and impact of coach training programmes (Atad & Grant, 2020; Passmore &

Fillery-Travis, 2011) on the student coaches, and underpin coach training accredited by the professional bodies, who incorporate self-awareness as a core competency. Therefore, the aims of this study are to explore: Does coach training develop self-awareness? And if so, what aspects of the training supported this development? With this in mind, a mixed method design (Hansen et al, 2005; Onwuegbuzie & Leech, 2005; Tschannen-Moran & Carter, 2016; Van Nieuwerbergh & Tong, 2013) was chosen, which includes two studies. Firstly, a quantitative study is presented to explore the hypothesis:

H1: Coach education will significantly increase participant self-awareness, self-reflection and self-insight.

This is followed by a qualitative study which will provide an in-depth understanding (Bryman, 2012; Jick, 1979) of how coach training supported the participants in developing self-awareness.

Study One

Method

Study design

To examine whether coach training resulted in an increase in self-awareness, a pre-post-test research design (Tschannen-Moran & Carter, 2016) was utilized where self-awareness was measured prior to the start of coach training and three to four months after training was completed. Data was collected between October 2018 and December 2019.

The coach training intervention. The coach training programme used in the study was a UK Business School professional qualification in coaching, with three classroom-based modules made up of seven days, spread over three months, supported by inter-module coaching practice, reading and self-reflection. Throughout the programme, the participants were encouraged to reflect and keep a learning journal of their developmental journey. The programme is accredited with the three main coaching professional coaching bodies in the UK (ICF, EMCC and AC).

Participants. The participants all started the coaching qualification between October 2018 and October 2019. Of the 264 potential sample, across 11 cohorts, 111 completed the questionnaire at both time points (i.e., at commencement of the programme and on completion of module three), providing a 42 per cent response rate. While this is a little lower than the average response rate from individuals in organizational research (Baruch & Holton, 2008), where 52 per cent is the average, it is higher than the response rate from data collected in organizations, and as the data was collected over two timepoints with a three-month gap, a lower response rate is not unusual (Freedman, Thornton & Camburn, 1980). Among the 111 participants, 48 per cent were male. In relation to prior coaching experience, 47 per cent had no prior experience as a coach or no coach training, 29 per cent had between one and five years' experience, 13 per cent had between five to ten years' experience, and 11 per cent had 15 or more years' experience.

Measures.

Self-Awareness Outcomes Questionnaire (SAOQ). Sutton's (2016) SAOQ measures the effects of self-awareness interventions (Sutton, 2016) and as the coach training intervention being studied includes a module focussed on self-awareness, this measure was deemed appropriate for using in this study. The SAOQ consists of 38 items measuring four sub-scales of reflective self-development (RSD), acceptance (ACC), proactive at work (ProWork) and emotional costs (Em Costs). The reflective self-development subscale (11 items, $\alpha = .83$) represents the development of focus on self in terms of conscious reflection. The acceptance sub-scale (11 items, $\alpha = .80$) represents personal confidence and also an understanding of others. The proactive at work sub-scale (9 items, $\alpha = .66$) focusses on having a proactive approach and contentment in the workplace. The fourth subscale, emotional costs (7 items, $\alpha = .71$) refers to the potential negative aspects of being more aware of oneself in terms of vulnerability and fear. Responses are measured on a five-point Likert scale with responses ranging from 1 (never) to 5 (almost always), with a not-applicable

option. Example items from the scale are: 'I learn about myself and how I see the world' (reflective self-development); 'I have fun' (acceptance); 'I see my work life as something I have power to affect' (proactive at work); 'I feel vulnerable' (emotional costs).

Self-Reflection and Insight Scale (SRIS) (Grant, Franklin & Langford, 2002). As self-reflection and self-evaluation are perceived to be routes to developing self-awareness (Showry & Manasa, 2014; Taylor, 2010) we also included the SRIS scale in our study. The SRIS consists of 20 items, of which nine are reverse scored, measuring the two sub-scales of self-reflection and insight. The self-reflection sub-scale (12 items, $\alpha = .91$) measures an individual's engagement with and desire for self-reflection. The insight scale (8 items, $\alpha = .82$) is related to internal self-awareness. Responses are measured on a six-point Likert scale with responses ranging from 1 (disagree strongly) to 6 (agree strongly). Example items from the scale are: 'I frequently examine my feelings' (engagement in self-reflection); 'I am very interested in examining what I think' (need for self-reflection); 'I am usually aware of my thoughts' (insight).

The Practitioner Self-Awareness and Support Questionnaire (PSAS) (Van Wagoner et al, 1991; Winstone & Gervis, 2006). The PSAS has been used to explore the level of importance sports psychologists attach to self-awareness (Winstone & Gervis, 2006) and as it measures self-insight, which is seen as a route to developing self-awareness (Showry & Manasa, 2014; Taylor, 2010), it was felt it was an appropriate measure for this study. The PSAS consists of 14 items, and measures two sub-scales of self-insight and self-integration. The self-insight scale (7 items, $\alpha = .86$) looked at how the participant is aware of his/her own feelings and understands where these feelings are arising from (Van Wagoner et al, 1991). The self-integration scale (7 items, $\alpha = .64$) focusses on the participant's sense of self and confidence in self. Responses are measured on a five-point Likert scale with responses ranging from 1 (not important) to 5 (very important). Example items are: 'have the capability to reflect on your feelings' (self-insight); 'have awareness of your personal areas of

unresolved conflict' (self-insight); 'distinguish between client's needs and your needs' (self-integration); 'manage your need for approval' (self-integration).

An additional question was added at time point two to ask if participants felt their self-awareness had developed over the course of the training, this was included as it was felt that it might inform study two.[3] All 111 responded 'yes' believing that their self-awareness had increased as a result of the training.

Results

Full descriptive statistics for all variables are presented in Table four.

[3] The questionnaire used is at Appendix B.

	Mean	SD	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1. SAOQ RSD T1	3.86	4.82	1															
2. SAOQ RSD T2	3.89	3.71	.742**	1														
3. SAOQ ACC T1	3.86	4.40	.569**	.504**	1													
4. SAOQ ACC T2	4.10	3.86	.527**	.682**	.551**	1												
5. SAOQ ProWork T1	3.91	3.32	.681**	.543**	.729**	.451**	1											
6. SAOQ ProWork T2	3.99	3.27	.458**	.532**	.685**	.680**	.579**	1										
7. SAOQ Em Costs T1	3.08	3.39	.019	.052	-.346**	-.086	-.216*	-.184	1									
8. SAOQ Em Costs T2	3.19	2.72	-.023	.024	-.319**	-.037	-.260**	-.155	.775**	1								
9. SRIS Self Reflection T1	4.71	8.99	.636**	.517**	.108	.331**	.274**	.092	.297**	.173	1							
10. SRIS Self Reflection T2	4.99	7.35	.452**	.504**	.081	.447**	.133	.105	.209*	.190*	.727**	1						
11. SRIS Self-Insight T1	4.33	5.19	.424**	.359**	.632**	.361**	.378**	.364**	-.274**	-.223*	.158	.157	1.					
12. SRIS Self-Insight T2	4.45	5.11	.426**	.472**	.494**	.608**	.308**	.398**	-.128	-.131	.131	.241*	.504**	1				
13. PSAS Self-Insight T1	3.97	4.44	.429**	.355**	.099	.141	.188*	-.001	.141	.074	.468**	.304**	.085	.038	1			
14. PSAS Self-Insight T2	4.30	3.70	.360**	.432**	.115	.401**	.123	.174	.170	.189*	.472**	.500**	.120	.182	.574**	1		
15. PSAS Self-Integration T1	4.07	3.10	.325**	.230*	.105	.184	.174	.058	-.001	-.041	.341**	.240*	.029	.146	.567**	.384**	1	
16. PSAS Self-Integration T2	4.38	3.06	.201*	.349**	.107	.419**	.167	.207*	.002	.009	.333**	.388**	.031	.159	.328**	.602**	.442**	1

SAOQ RSD = Self-Awareness Outcomes Questionnaire Reflective Self-Development; SAOQ ACC = Self-Awareness Outcomes Questionnaire Acceptance; SAOQ ProWork = Self-Awareness Outcomes Questionnaire Proactive at Work; SAOQ Em Costs = Self-Awareness Outcomes Questionnaire Emotional Costs; SRIS Self-Reflection = Self Reflection and Insight Scale Self-Reflection; SRIS Self-Insight = Self-Reflection and Insight Self Insight; PSAS Self-Insight = Practitioner Self-Awareness and Support Self-Insight; PSAS Self-Integration = Practitioner Self-Awareness and Support Self-Integration

Table 4: Descriptive statistics for dependent, independent and control variables

To explore hypothesis one, the mean score for all measures at time point one was compared with the mean score for all measures at time point two. To evaluate if the difference was statistically significant, paired t-tests were carried out (Atad & Grant, 2020). A summary of these results is provided in Table five.

	n	**Time one mean**	**Time one SD**	**Time two mean**	**Time two SD**	***t***	**Sig**
Self-Awareness Outcomes							
Reflective Self-Development	111	3.86	4.82	3.89	3.71	-.973	.333
Acceptance	111	3.86	4.40	4.10	3.86	-6.96	.000*
Proactive at Work	111	3.91	3.32	3.99	3.27	-2.79	.006*
Emotional Costs	111	3.08	3.39	3.19	2.72	-4.11	.000*
Self-Reflection and Insight Scale							
Self-Reflection	111	4.71	8.98	4.99	7.35	-5.57	.000*
Self-Insight	111	4.33	5.19	4.45	5.11	-1.91	.059
Practitioner Self-Awareness and Support							
Self-Insight	111	3.97	4.44	4.30	3.70	-6.34	.000*
Self-Integration	111	4.07	3.10	4.38	3.06	-7.09	.000*

*statistically significant changes <0.05.

Table 5: Comparison of sub-scales at time one and time two.

The paired t-tests revealed that there was a statistically significant change for six of the eight sub-scales, therefore hypothesis one is partially supported. Although there was not a statistically significant change across all the measures, there were increases for all the sub-scales apart from the emotional costs sub scale, which decreased. This is potentially due to the fact that the training had increased the positive aspects of self-awareness (e.g., self-acceptance), while reducing the negative aspects (i.e., self-absorption and rumination). The

results reveal an increase in self-reflection (Grant et al, 2002), but not an increase in reflective self-development (Sutton, 2016) which looks at the ongoing nature of reflective learning. Self-insight, in terms of its relevance to coaching (Van Wagoner et al, 1991) did increase, however self-insight in relation to self (Grant et al, 2002) did not. In sum, the significant results seem to relate to the proximal measures of self-awareness in terms of the outcomes from developing it i.e., acceptance, self-insight, and proactive at work.

Study Two

Building on the results of study one, study two was undertaken to provide an in-depth understanding (Bryman, 2012; Jick, 1979) of the aspects of coach training that initiate the development of self-awareness.

Method

Research Design and Participants

Semi-structured interviews were utilized with participants for this study randomly selected from those who had completed the questionnaire at both time-points for study one and who had provided their contact details to volunteer for this interview study. There is much debate in terms of how many interviews should be conducted when following a mixed-mode research design, with suggestions ranging from nine participants (Tschannen-Moran & Carter, 2016) through to 15 (Van Nieuwerburg & Tong, 2012). Therefore, it was decided that interviews were conducted until theoretical saturation was reached (Stern & Porr, 2011) (i.e., when no new data was emerging (Corbin & Strauss, 2008)), and that enough breadth and depth of data had been gathered (Saunders & Townsend, 2016). This was achieved after 12 interviews. The participants comprised of seven males and five females, with nine operating or planning on operating as external coaches and three operating as internal coaches.

Procedure

The interviews followed a semi-structured format (Saunders et al, 2016; Tschannen-Moran & Carter, 2016) to provide consistency in the top-level questions asked, while

allowing the opportunity to explore responses further (Hullinger & DiGirolamo, 2020). As all participants completing the questionnaire in study one answered 'yes' to the question "do you perceive your self-awareness has increased as a result of the training", the interview questions were based on the assumption that the participant believed their self-awareness had developed. The interview questions were open-ended and included: "How would you describe self-awareness?"; "How do you perceive your self-awareness has changed over the course of the training?"; "What initiated those changes?"; "How has that impacted your coaching work?" The interviews took place on completion of the final coach training workshop and were conducted online using Zoom[4]. The interviews were recorded for later data analysis.

Analysis

The analysis was undertaken using NVIVO. In order to stay as close to the data as possible, initial analysis was completed using an open coding approach (Glaser & Strauss, 1967; Larsson et al, 2005; Oldridge, 2019), whereby the transcripts were studied line-by-line and codes were derived which resembled the words of the participants (Jones & Noble, 2007). As the analysis progressed, themes and categories were identified (Glaser & Strauss, 1967; Passmore & McGoldrick, 2009), and these were refined throughout the analysis phase (Oldridge, 2019) through constant comparison (Stern & Porr, 2011). This iterative process was ongoing throughout the analysis phase (Passmore & McGoldrick, 2009). The process of coding is driven by the interpretations of the researcher and other researchers could potentially interpret the data in alternative ways, however, interpretative thoughts are another source of data (Stern & Porr, 2011) and these thoughts were captured throughout the coding process. Mindful that there can be multiple interpretations of the data during the coding process, the lead researcher engaged in re-analysing the data throughout the analysis and continued this throughout the writing-up phase (Oldridge, 2019). As all the coding and the resulting interpretation is supported by and grounded in the raw data, the analysis can be

[4] The Participant Information Sheet and Consent Form is at Appendix C.

viewed as trustworthy (Jones et al, 2016; Kirrane et al, 2018; Miles & Huberman, 1994; Walsh & Downe, 2006).

Results

Study two was used to explore in greater depth, what led to the participants developing their self-awareness. Table six provides a summary of the themes and the open codes that related to each of the themes. The themes derived from the data centred on the development journey, how self-awareness was perceived to be defined, the enablers to development (with sub-themes of environment, experiential learning and reflection) and the impact the development had on practice. In presenting the findings, each of the themes will be taken in turn and discussed, the words of the participants are included in italics, as the evidence from the interviews that has been used to develop these themes (Stern & Porr, 2011).

Themes	Open Codes
The Journey	A jigsaw; a loop; made me think; a journey; not expecting; whole person
Definition	Definition; ability; reflect; behaviours; impact on others; response to others; values; strengths & weaknesses; emotions/feelings; thoughts; triggers; drivers
Enablers	Environment: Learning community; learning group Experiential learning: Being a coach; being coached; enabled development; group working; observing others; parallel process; theory & practice collide; time to think Reflection: Action & reflection; group sessions; initiated; reading; reflection; journaling
Impact	How know; changed; identifying drivers; impact; level; more than tools; self-enquiry; what's developed; importance

Table 6: Summary of themes and open codes from qualitative data

The Journey

An enlightening finding was that participants were 'surprised' and not expecting that developing self-awareness would be an aspect of coach training: *"If you'd said to me before I started, what am I expecting – beginning to understand my self-awareness and how this impacts how I behave generally, let alone in the coaching context, would not have been in my top ten answers."* It was also highlighted that while the first module covered self-awareness, the development of self-awareness happened throughout the programme and therefore it is *"a journey"*, with many aspects of the programme contributing towards the development of self-awareness: *"it's like putting a jigsaw together, pieces on their own are generally not that interesting or significant*." Many participants pointed out that as a result of the training they now realise that there is a requirement for ongoing development and that the training was only the starting point: *"the self-awareness piece is still quite embryonic for me and I'd like to see it develop further".* Overall, the data revealed that developing self-awareness through a training programme is a 'jigsaw' with many pieces making up the overall picture; this is represented in Figure seven. Each of the larger 'jigsaw' (shaded in light grey) pieces link to themes summarised in Table six.

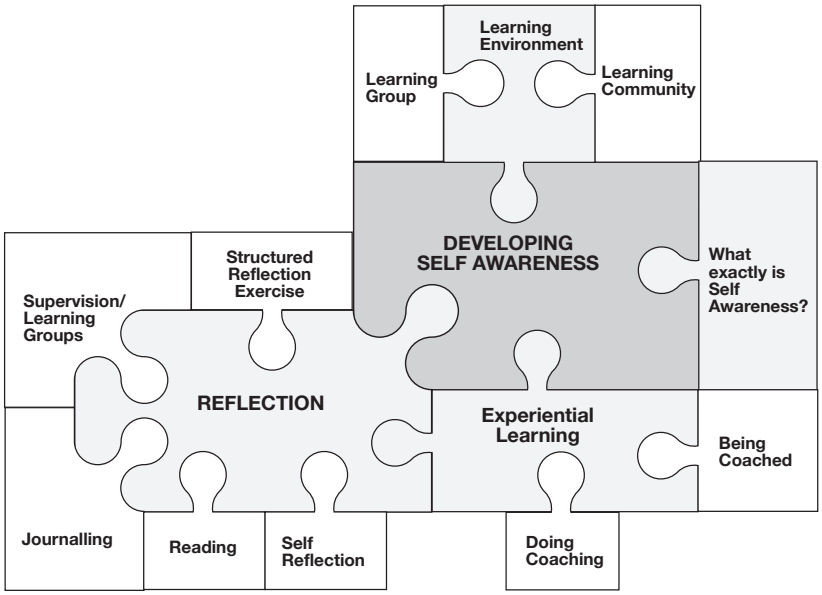

Figure 7: The jigsaw of developing self-awareness

What exactly is self-awareness? (Definition)

The initial question in the interviews centred on exploring how the participants describe and define self-awareness. There was not a consistent definition of the construct across participants, with definitions ranging from very short statements such as: *"clear understanding of your personal values"*, to others that incorporated multiple elements, for example: *"being aware of how I project myself onto other people and also thinking of when I'm trying to achieve things, being aware of strengths and internal obstacles and also capabilities."* In some cases, responses included 'elements' or 'components' of what might be included in self-awareness, such as values, thoughts, feelings, emotions and drivers. There was also evidence that self-awareness can be considered in relation to behaviours with other people. For example: *"how other people also might perceive you."* Interestingly, while module one of the training centres on 'self' and 'self-awareness' there was no consistent appreciation, amongst the participants, of what self-awareness actually is and therefore what they were actually developing.

Enablers to Developing Self-Awareness

Environment. The data revealed that the learning environment acted as an enabler to developing self-awareness, particularly in terms of the learning group and community: *"a real sense of trust and safety amongst us that allowed us permission to go really quite deep."* There was a sense that the smaller learning groups (groups of eight or nine students) also provided a vehicle whereby self-awareness might be developed, with some of the participants identifying the learning groups, (when asked "what aspect of the course enabled you to develop self-awareness?") as the route to developing self-awareness.

Experiential Learning. The importance of having the opportunity to put learning and reflection into practice was highlighted, along with the opportunity to increase self-awareness through practice: *"the theory and the practice collided and that confirmed the importance of being aware in the moment"*. This element was linked to the theme of reflection and other participants suggested that *"doing the coaching, then reflecting back on what you've felt, what reaction it provoked in yourself"* was key. Therefore, this theme emerged as being inter-connected to 'reflection', as, for the experiential practice to enable the development of self-awareness, reflection was also required: *"the experience of working with people and seeing how people behave is the trigger, and then reflecting on it and then coming back and actually doing something different, so I suppose there are a few steps to it."*

Reflection. Reflection came through the data as a major influencer to developing self-awareness, when asked what "had the biggest impact on developing your self-awareness?" For example, *"I would go to the reflection; the self-reflection."* There were a number of methods to the reflection. Journaling and reflective writing were thought to be a particularly successful and effective method to developing self-awareness as it "*uncovered thoughts and gave different insights"*, and it enabled the participants to perhaps develop *"insights that are a lot more personal and for me"*. There was also a sense that the reflective writing was a means to *"be self-reflective because I am not sure that I really understood that before writing*

it down." This was seen as a tool that would be continued after the course to develop further new insights: *"I now journal all my interactions with individuals and reflect on 'what that tells me about myself'".* This discipline of journaling and reflective writing was seen as a means of self-reflection: *"I think the precedence was the key that pushed me into how to reflect upon myself more".* Participants highlighted an exercise from workshop one, where students were asked to observe a piece of coaching and record what was coming up for them in terms of thoughts, feelings, physiological reaction and then reflect on what that might be telling them about themselves: *"it was the exercise where we observed coaching and noted down what was happening for us"*. One participant felt that this exercise added another dimension because it was *"where you felt you got glimpses into the unconscious"*. One participant talked about how the reading of the core texts *"had left quite an impression*" and that using the reading as a prompt to take notes, journal and thereby self-reflect. In sum these elements of reflection were seen as pivotal in developing self-awareness during the training: *"I would go to the reflection, the self-reflection which is a key pillar in the way that the course is taught, and important in how we will move forward as coaches."*

Impact

Participants were asked what they believed the impact of developing self-awareness was in terms of their coaching and for themselves, individually. They believed that it had given them *"more confidence"* and had supported the development of *"more active listening, truly listening as opposed to hearing."* It had also helped develop new aspects of awareness: *"understanding what my body is telling me and how I am thinking about things in relation to that. I was definitely not as aware of my own body's reactions to things as I am now";* and *"having greater visibility of what had previously been subconscious".* It was felt that this development supported their effectiveness as a coach: *"I learnt that I can add value through not sharing myself and actually I think I learnt a discipline",* and *"when I started it became painfully clear that my questions were driven by my judgements ….. and I am absolutely a*

better coach now for the improved self-awareness." It was also considered that the development of self-awareness had supported the students both as an individual and as a coach, as it *"increased my ability to be aware of my own actions across the piece and to think about the consequences of those actions on myself and other people."* Although, there was initial surprise that development of self-awareness was part of the course structure, at the end it was viewed as *"critical"* because *"otherwise you can steer and put your perspective over the top of the client without even realising it."*

General Discussion

The findings from study two and earlier qualitative work (i.e., Atad & Grant, 2020; Rayner, 2019) suggest that coach training enhances personal development and self-awareness, however the results from the quantitative study only partially substantiate this. This may be partially explained by the findings from study two which indicated that the students were not expecting the development of self-awareness or personal development as an aspect of the programme. Therefore, because they had not identified the development of self-awareness as a learning outcome from the training perhaps, they were not focussed on developing it. This was perhaps exacerbated by the fact that there was no clarity of understanding of what self-awareness actually is.

It is interesting that the 'emotional costs' sub-scale of the SAOQ decreased between time points one and two. This aspect of the scale represents the negative aspects of self-awareness in terms of self-absorption (Sutton, 2016) and the ruminative elements (Trapnell & Campbell, 1999). Therefore, it is likely that participants, as a result of the coach training, have improved in self-confidence and feel less vulnerable over time. Thereby, it is suggested that coach training developed participants' positive self-awareness outcomes while also reducing the emotional costs (self-absorption) associated with self-awareness, as measured by the SAOQ. While it is encouraging that the participants developed the positive aspects of self-awareness, it must be highlighted that there is no evidence if the ruminative aspects

(emotional costs) of self-awareness were perceived as beneficial to the development of self-awareness by the participants. This is relevant as the literature suggests that reflecting on past negative events and then learning from these is an important aspect of developing self-awareness (Sutton, et al 2015).

Study two indicated that learning about self-reflection and doing it was one of the most impactful means of developing self-awareness, and this supports earlier qualitative work which indicates that coach training courses tend to develop self-reflection (Legget & James, 2016). However, when looking at the sub-scales used in study one, while the self-reflection sub-scale did increase significantly, the reflective self-development sub-scale did not. This perhaps suggests that the training did lead to the development of self-reflection however the ongoing nature of self-reflective learning was not embedded, which this sub-scale represents (Sutton, 2016). This is perhaps because some self-reflection requires conscious, purposeful effort and application (Grant et al, 2002) and this implies that one might need to develop a new habit to fully embed reflective self-development.

In terms of whether the coach training led to an increase in self-insight, it might be argued that for the purpose of coaching it did increase, as the self-insight sub-scale from the PSAS questionnaire (Winstone & Gervis, 2006) is based on the work of Van Wagoner et al (1991) who defined self-insight as "to the extent to which a therapist is aware of one's own feelings and understands their basis " (p.412). However, what did not increase significantly was personal self-insight as defined by Grant et al (2002). Insight in this scale has been defined as "an awareness of one's own performance, awareness of the performance of others, and a capacity to reflect on both of these in order to make appropriate judgements" (Roberts & Stark, 2008, p.1055), and perhaps what the programme revealed to the participants was that there was more work to do on self-insight.

It is possible that for many of the students the training was the first time they were being asked to regularly track and reflect on their thoughts, feelings, behaviours and

responses to others, which is what leads to higher levels of self-reflection and self-insight (Roberts & Stark, 2008). Therefore, it is perhaps not surprising that there were not significant increases across all the measures, and this might have been compounded by the short amount of time between time point one and time point two (three to four months).

The findings from study two also highlight the importance of other enablers to raising self-awareness. The learning environment was deemed to be important, in terms of creating a "*safe"* space and somewhere to practise where "*people would not offer judgements"*. This possibly suggests that to develop self-awareness it is important to create the space and environment where the participants could "*go deep"* and explore their own filters and reactions. This of course is unsurprising when the literature on psychological safety is considered, as psychological safety will help the learners overcome their anxiety and defensiveness when they are faced with challenging information or reflections about themselves (Edmonson & Lei, 2014). A psychological safe environment will also create a space where learners can take greater interpersonal risks, test out thinking and seek feedback (Carmeli, Brueller & Dutton, 2009; Edmonson & Lei, 2014). Our findings also imply that smaller groups can be a vehicle for developing self-awareness, and while the overall class size was a maximum of 24, there were several smaller group activities with learning groups of eight and work in triads. The data indicated that it was this smaller group work that had the greatest influence on developing self-awareness. Therefore, it is proposed that creating a learning environment with strong psychological safety and including small group work are key enablers to developing self-awareness in a training environment.

Experiential learning and reflection were highlighted as core components of the programme which led to the increase in self-awareness. This aligns with Kolb's (1984) theory of learning, where he highlights that experiential learning needs to be supported by reflection for new behaviours and actions to be developed, and that this is a continuous process (Hedberg, 2009). Several of the participants highlighted how impactful the reflection and

reflective activities were on them in developing self-awareness, and for many of them this was a new experience. Therefore, if developing self-awareness is a key learning outcome, our data suggests that it is advisable to design course programmes to take into account Kolb's learning cycle and ensure this is reinforced in the training approach.

While the data indicated that the learning environment and experiential learning contributed to raising self-awareness, it was also clear that there was not one 'stand-out' element of the coach training which led to an individual developing self-awareness. Instead, several aspects appeared to contribute, which participants described as *"a jigsaw of many pieces"*. The participants also referred to the development of self-awareness as being *"a journey"* and this is line with the proposition that its development is dynamic and ongoing in nature (Hullinger et al, 2019; Rasheed, et al, 2019).

In summary, it is proposed that coach training goes some way to developing self-awareness, self-reflection and self-insight. However, for coach training to be more impactful in raising self-awareness, self-reflection and self-insight it is proposed that there needs to be a greater amount of time dedicated to self-awareness, self-reflection and self-development in coach training sessions. This learning must be supported by the creation of a psychologically safe learning environment, where participants are required to participate in experiential learning in small groups. While earlier qualitative research indicated that developing self-awareness and self-development was an outcome from coach training (Atad & Grant, 2020; Rayner, 2019) our quantitative findings suggest that perhaps much more focus on self-awareness, self-reflection and self-insight is required for this to actually occur. The findings have provided preliminary evidence into the enablers that are required to initiate and support this development.

Implications for Practice

Our findings highlight that for self-awareness to be developed through a coach training programme, students should be made aware that it is a core learning outcome, in

order to kick-start the process of self-questioning and self-reflection required for its development. This involves teaching about self-awareness, including modules on self-reflection and then experiential activities to initiate its development. It is also important that courses are delivered in a psychological safe environment, so that delegates do not feel vulnerable. The required psychological safety can be achieved by setting clear ground rules, which needs to include contracting around confidentiality and clear guidance on how to provide feedback in a non-judgemental, yet constructive, way. The data highlighted that feedback needs to be developmental, based on observation and evidence, rather than evaluative. In addition, there needs to be plenty of small group work (the participants in this study had small groups of eight people and work in triads), where participants are encouraged to experiment without the fear of judgement. This small group and triad work should ideally involve coaching, which will enable the delegates to get to know one another and therefore increase and deepen the psychological safety being experienced. Once psychological safety is established, it is recommended that the design of coach training programmes should be based on Kolb's (1984) learning cycle including experiential learning and reflection. Experiential learning should incorporate exercises where students engage in coaching practice, being coached and observing practice in action in small groups and triads. This practice and observation must be supported by reflection, although we recommend that first, students are introduced to self-reflection as a means of development. Our study highlighted that exercises where one is observing and recording one's responses to the observations is a good starting point, before then being encouraged to 'journal' what this might mean for their own learning. This process could then be supported by reflective writing exercises and reflective action-learning groups, where students are encouraged to share their own responses and insights. Our research also highlights the importance of including specific course modules on self and self-awareness, alongside the training of coaching tools and techniques which are the typical content (Jones, 2020), in order for student coaches to develop all the core competencies

required by the professional coaching bodies. Finally, by identifying the components of coach training which led to the development of self-awareness, our research can provide a basis to develop evaluation criteria for coach training, and thereby assess the effectiveness of coach training programmes in developing self-awareness.

Implications for Research

Our research goes some way to filling the gaps identified in earlier research (Jordan et al, 2017) as it has explored the development of the 'softer' aspects of coach development as well as how coach training develops the individual coach (Leggett & James, 2016). It has also provided much needed quantitative data which highlights that the perceptions gained from qualitative research are not completely endorsed. We recommend that future research should now seek to evaluate the themes derived from study two to ascertain whether these enablers to self-awareness each make a significant difference to self-awareness. This research might utilize a controlled experiment (Grant, 2008) where students are specifically taught about self-awareness and self-reflection and the measures used in this study could be utilized to assess impact. In addition, a research design incorporating a control group could be utilized to evaluate the impact of the enablers, where the control group is taught using the existing programme content and compared against a group which is taught with the enablers in focus and as part of the content. We recommend that research utilising the same measures is carried out to examine to what extent self-awareness is raised on coach training programmes provided by other organisations, and then a comparison in course content could be completed to identify which modules had most impact on developing self-awareness. There is also the opportunity to conduct a longitudinal study examining how the measures used in this study change over a longer period of time (e.g., over a year or three years). In addition, further research could be carried out to explore how the ruminative (emotional costs) aspects of self-awareness benefit development, whereby coaches are encouraged to reflect and engage with

past negative experiences to identify how these shape their coaching practice and what they can learn about themselves to inform their self-awareness.

Limitations

As this was a pre-post-test study, we were not able to utilize a control group, which means that we cannot be sure that everyone in the sample would not have developed their self-awareness over a four-month period without coach training. However, as Rayner (2019) highlights, coach training is perceived to be a route to developing self-awareness, so without this training it is questionable if self-awareness would be developed in the same way. Our research only examined one coach development programme in the UK, therefore, in order to gain conclusive evidence, it is recommended that a study incorporating samples from other coach training providers in the UK and elsewhere be undertaken in order to see whether our findings are replicated. It would also be interesting to understand the cultural implications of developing self-awareness, if indeed there are any. In addition, this research only focussed on the coach's perspective and the next step would be to understand how self-awareness supports the success of the coaching process overall, incorporating the coachee's perspective on the impact of the coaching they received.

Conclusion

While earlier work indicated that coach training was a route to developing self-awareness (Rayner, 2019), there was scarce empirical data to confirm this. Our research has partially reinforced the assumption that self-awareness can be developed and trained (Kegan, 1982; Laske, 1999). However, our research also identified that to develop self-awareness, self-reflection is the key route, and therefore an essential element of any coach training programme. With an increasing focus on self-awareness for coaches (Bachkirova, 2016; ICF, 2019; EMCC, 2010), our research provides evidence to underpin the design and evaluation of coach training programmes. Our paper provides a contribution to the body of evidence supporting and underpinning coach training and development, demonstrating that self-

awareness can be an outcome from coach training. In addition, it highlights the aspects of coach training which facilitates an increase in self-awareness.

Chapter 5

Discussion and Conclusion

The overall aim of this research was to explore the role of self-awareness in the development of the coach, and how coaches can best develop self-awareness. This chapter will focus on drawing together and integrating the findings from the three papers and the extant literature and summarise by identifying the implications for research and practice. With that in mind this discussion will include:

a. What is the construct of self-awareness within the context of coaching and coach development?
b. What is the role of self-awareness in the development of the coach?
c. What is the impact of coach training on developing self-awareness?
d. How can coaches develop self-awareness?

What is the construct of self-awareness within the context of coaching and coach development?

Even though self-awareness is a term that is frequently linked to being more effective as a leader (Axelrod, 2012; Collins, 2001), to enhancing authenticity (Eriksen, 2009), and is considered to be important for executive coaches (Bluckert, 2005; Lee, 2003) it is characterized by a multiplicity of definitions (Sutton, 2016). As highlighted by the systematic literature review reported in Chapter two, rarely is the complexity of the construct fully explored. Whilst the literature argues that self-awareness is important for coaches (Bluckert, 2005) and suggests that it underpins how coaches effectively develop coaching relationships (Gatling et al, 2013), the research findings from all three studies reported in this thesis, highlight that coaches and coach educators do not really understand what the construct is. This is highlighted by the research participants who, when asked how they would define the construct, said *"I've not actually thought about*

how I would define it [5] *"*. Frequently, participants struggled to find the words to describe self-awareness, and rarely did their descriptions take account of the components identified by Figure three, in Chapter two. This was even the case from those coaches under training (mixed methods study, Chapter four) who had completed a course module on self and self-awareness. This is unsurprising when the systematic literature review (Chapter two) is taken into consideration, as this highlighted that there is a lack of robust discussion on what the construct is, leading to confusion and a lack of consistency in defining the construct. The systematic literature review focussed on the general field of adult development, so it is not unexpected that it has not been fully conceptualized in the coaching profession. The difficulty in aligning thinking and perspectives on how self-awareness is conceptualized in the adult development space and coaching is further exacerbated when the construct is considered through a critical realist lens. This is because the definition and descriptions of self-awareness will be mediated through one's own filters of language, meaning- making and social contexts (Oliver, 2011). This possibly explains why self-awareness was not developed to a greater extent during the coach training (Chapter four). Increasing self-awareness was one of the course learning outcomes, however it is argued that this was not achieved effectively because the coaches in training did not have clarity on what the construct is. It is clear from the findings that self-awareness is a term that is commonly used, however rarely is it properly understood, even when it is recognized as an outcome of coaching (i.e., raising a coachee's self-awareness) (Bozer et al, 2014; Jones, 2020; Lai, 2014; Passmore & Fillery-Travis, 2011; Passmore & Lai, 2019). Therefore, if coaches are not significantly developing self-awareness in coach training because of a lack of understanding as to what it is, how can they possibly develop it in their clients?

[5] Words of research participants are shown in italics

Building on the findings from all three studies and the literature, Figure eight provides a framework for conceptualizing self-awareness for the purpose of coach development and coaching, with the intent of providing clarity and consistency of definition for the coaching profession. This is discussed further below.

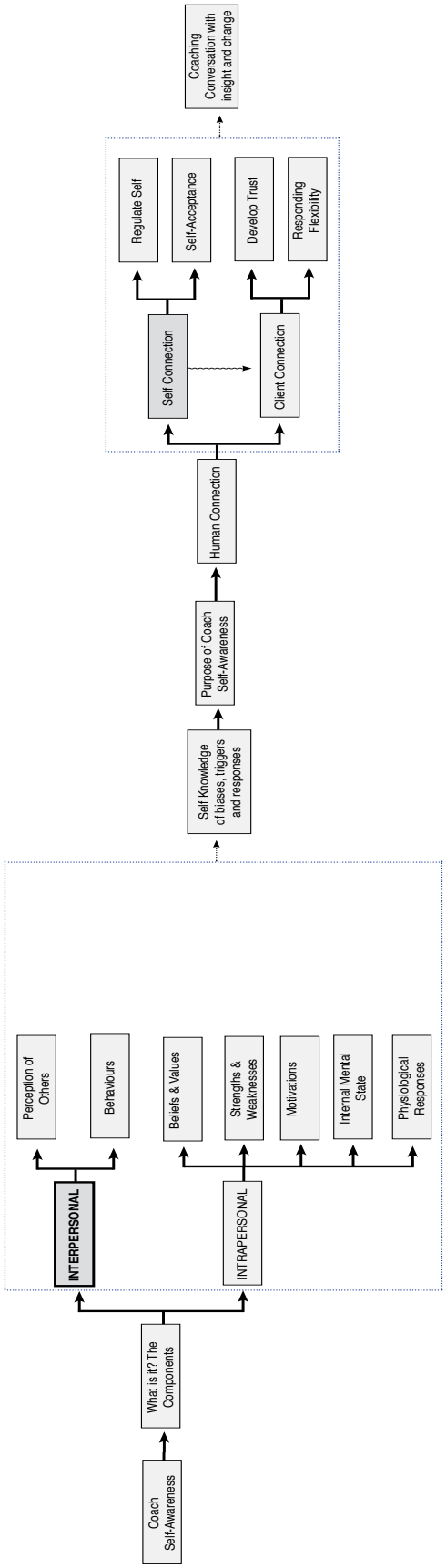

Figure 8: Conceptualizing Self-Awareness for Coach Development

The literature (Fenigstein et al, 1975; Trapnell & Campbell, 1999) indicated that self-awareness can be defined from an intrapersonal, interpersonal or a combination of both perspectives. This was reinforced by the systematic literature review. The findings from the research highlighted that self-awareness in the context of coaching is characterized by both intrapersonal and interpersonal perspectives. When individual components were included by participants[6] they were mentioned as a possible ingredient, and no participant offered greater explanation as to what the component meant to them, or how they defined that individual component. This is very much in line with the findings from the systematic literature review which highlighted that the individual components are mentioned as a 'check-list' of what individuals need to be aware of to be self-aware. Whilst the components identified in Figure eight could be seen as a checklist, it is felt that they provide clarity on the many layers of self-awareness which ,when combined with the description of these components in Chapter two, provide the full picture of what an individual needs to be aware of in order to develop self-awareness. It is this level of detail that coach educators need to ensure they pay attention to when teaching self-awareness.

The early work on self-awareness (Duval & Wicklund, 1972) characterized the construct from an intrapersonal perspective, with the interpersonal perspective added later (Fenigstein et al, 1975). This might lead to the tendency to focus on the intrapersonal components first as per Figure three in Chapter two. However, there was a far greater emphasis on the interpersonal components of self-awareness from the research participants. This is not a surprise as coaching is all about working with others in a one-to-one relationship (De Haan et al, 2013). Taking this into consideration, Figure eight has been re-configured to place the interpersonal components at the top and is illustrated by a bold box to symbolise the importance of these components for coaching. It was also

[6] Where "participants", without signposting which study they are from, refers to the participants in both the grounded theory study (chapter three) and the mixed methods study (chapter four).

believed by the participants in the grounded theory study (Chapter three), that this element of self-awareness was essential to coaches in order to avoid self-delusion (Bachkirova, 2015), because the coach would be taking into consideration their impact on the coachee and others' perceptions in developing their own self-awareness. In addition, it was highlighted that it is important to ensure that the development of self-awareness was for the benefit of the coaching and coachee, rather than a coach's individual ego, as highlighted by one participant who talked about how self-awareness for one's own gain was rather *"narcissistic"* in nature. In terms of the interpersonal components, participants from the mixed methods study (Chapter four), talked about an *"awareness of how my behaviours impact my coachees"* and *"how I am perceived by my clients",* and accordingly the two components identified by the systematic literature review have been included in Figure eight.

Turning to the intrapersonal components; the most frequently mentioned were beliefs and values, and strengths and weaknesses. Both the literature (Rasheed, 2015) and the participants included personality traits as a "catch all" summarising term which encompassed all the intrapersonal components, and participants had to be pushed to provide greater granularity as to what these traits are. It was when pushed for this granularity that participants then mentioned strengths and weaknesses, and values and beliefs. It was these two components of the intrapersonal dimension which were generated without much contemplation. As personality traits were viewed as a summary term rather than an individual component, it has been removed from the components identified by the systematic literature review and replaced with strengths and weaknesses. The intrapersonal components have been re-ordered to reflect the frequency they were mentioned by research participants, and the ease with which participants generated them. The other components of motivations, internal mental state and physiological responses were not mentioned as frequently and took further contemplation to generate. Whilst the

frequency has driven the ordering of the components in Figure eight, there is no indication from any of the studies that any one individual component is more important than another. However, for the purpose of coaching the interpersonal components are deemed as being of higher importance.

When asked to define self-awareness participants often referred to it as having an awareness and knowledge of one's biases, triggers, and responses. This has led to the self-knowledge box being added in Figure eight, and this is positioned after the components of the construct to symbolise that it is the result of understanding all the components. It is believed that the awareness of the intrapersonal components provides the coach with self-knowledge of their triggers, biases, and responses. This provides clarity on how the constructs of self-awareness and self-knowledge can be differentiated within the context of coaching, as they are terms that are used interchangeably (Morin, 2017; Sutton, 2016). It is proposed that self-awareness is having an awareness and understanding of each of the individual components to provide the coach with the self-knowledge of how their own biases, triggers and responses impact their coaching practice, as shown in Figure eight. This is supported by the literature which suggests that increased self-knowledge is an aim and output of self-awareness (Ashley & Reiter-Palmon, 2012.

The purpose of coach self-awareness and why it is important will be discussed in the next section.

What is the role of self-awareness in the development of the coach?

There is a body of literature that states it is important that coaches develop their own self-awareness if they are to be working with coachees (Bluckert, 2005; Derry, 2006; Laske, 1999; Lee, 2003), however, the literature is unclear on the role of coach self-awareness in coachee behaviour change. The perception that it is important is also

challenged by recent research (Pandolfi, 2020) that did not identify self-awareness as a critical competency in coaching.

In terms of what the role of self-awareness is for coaches, a helpful starting point are the findings from the systematic literature review which found that the purpose of self-awareness centred around taking care of oneself and enabling others to best serve others (Pompeo & Levitt, 2014), and this could mean that the role of coach self-awareness is to enable the coach to best serve the coachee. However, when the findings from the other studies are considered, this is an over-simplification. The findings from the grounded theory study (Chapter three) found that self-awareness had a fundamental role in coach development and in coaching practice. Importantly self-awareness is perceived to be an enabler to coaches developing deeper human connection in terms of the relationship with the client. This is shown as the main component of the purpose of coach self-awareness in Figure eight. It is recognized that this is not new and is in line with earlier research (Gatling et al, 2013), and that it could be linked to what many have termed as 'coaching presence' (ICF, 2019; Noon, 2018; Silsbee, 2008), whereby the coach is operating with awareness of self and the coachee, and is fully *"tuned into"* the coachee *"and what is going on for them and what's going on for me*" (the coach), which enables the creation of a relationship with the client. However, it was identified that whilst human connection incorporates, and can be recognized as 'coaching presence', it has more layers than simply being about a quality relationship where the coach is fully present with the coachee. Instead, it has two distinct components, which whilst connected are separate. These components, as indicated by Figure eight, are self-connection and client-connection, and both are critical to create human connection.

The standout from the findings was that client connection cannot happen without self-connection first. Accordingly, the self-connection box is placed above the client connection box and is also represented by the vertical arrow between the two components

in Figure eight to symbolise that self-connection comes before client connection. This is in harmony with work exploring engagement in the workplace, which highlights that there must be first an unconditional acceptance of self before one can unconditionally accept another (Hofmann, 2020), and that connection to self is a prelude for connection to others (Gergen, 2009). However, this research provides an evidence base as to why self-connection is also of importance to coaching. It is important at this juncture to consider what is meant by self-connection. The findings point to self-knowledge (via self-awareness) followed by self-acceptance, which is likely to mean bringing some compassion to the space (Hofmann, 2020). Self-connection has been defined as including both the components of self-awareness, and acceptance of oneself based on this awareness (Klussman et al, 2020). This further endorses the link between self-awareness and development. When considering the literature on self-connection it supports the proposition that self-connection is the initial stage before client-connection, because another dimension of self-connection is that it recognises the public expressions of self (Klussman et al, 2020) by an individual aligning their behaviours because of their self-awareness and acceptance.

The research findings indicate that there are two components to self-connection; that of 'regulate self' and 'self-acceptance', as indicated in Figure eight. Turning to the 'regulate self' element first, participants in the grounded theory study (Chapter three), described this as managing themselves when triggered before or during a coaching session or managing their responses to a coachee so "*that their stuff did not get in the way of the coaching process".* The participants in this study, felt that they were unable to do this without the self-knowledge described above. This was viewed as key to having an effective, trusting coaching relationship. This links to what Dagley (2010) refers to as the concept of 'professional self', which is about 'remaining unfazed' and 'ego free'. The second element of self-connection is that of self-acceptance, which is pivotal in keeping

the work of the coach focussed on the coachee rather than becoming egocentric or being overly concerned about *"having to prove oneself",* and to enable the coach to bring *"all of themselves",* without performance anxiety to their work. This provides greater granularity of thinking in terms of what might the components of self-connection be.

The systematic literature review highlighted that self-awareness was originally professed to be an aversive, negative state of mind (Silvia & Duval, 2001) that might cause rumination and a focus on negative thoughts (Winterman, 2013). With that in mind it might be argued that self-awareness could hinder self-connection rather than facilitate it. This suggests that the challenge in developing self-connection via self-awareness is how to use introspection and reflection with compassion (Hofmann, 2020), rather than with a ruminative frame of mind. Maybe this is why the trainee coaches (in study three) had not significantly developed self-awareness because they had not learnt to reflect in a supportive, compassionate way instead of a ruminative, critical way and had not therefore developed self-connection.

For self-connection to positively impact the coachee in the coaching, it must be fostered with the client in mind and should not be a self-absorbing process (Ehrlich, 2001). This underpins the re-positioning of the interpersonal components as the top box in Figure eight. In addition, there is a danger that a coach might have invested so much effort in their own self-awareness they might elevate themself to a position of 'expert' in terms of self-awareness, which might damage the human connection. However, it is argued that as the above conceptualization of self-awareness incorporates a large focus on the interpersonal components including awareness of impact on others, a self-aware coach would avoid this happening. It would be a lack of self-awareness that would elevate the coach to expert in this area.

Of course, there is a fine line between self-awareness and self-delusion (Bachkirova, 2015), which can be exacerbated by storytelling (Hansen, 2009). This raises the question

of how a coach evaluates their own self-awareness? In fact, how do they know they are self-aware and not self-delusional? These questions can be balanced by paying attention to the emphasis on the interpersonal components of the construct. Without considering the impact on others, it is proposed that one cannot be self-aware. It is envisaged that the conceptualization of self-awareness offered in Figure eight can help manage self-delusion by reminding coaches to focus on their impact on others. This further highlights the importance of coaches having a clear understanding of all the layers of the construct if they are to avoid self-delusion.

Following self-connection, client connection can be developed. Existing literature highlights the importance of the relationship to successful coaching (Dagley, 2010; De Haan et al, 2013; O'Broin & Palmer, 2006), and is endorsed by the professional bodies' core competencies. The findings suggest that client connection consists of two components: that of trust and responding flexibly. The participants in the grounded theory study (Chapter three), talked about trust being developed by the coach being able to sit with *"difficulty and tension"* in the session, which is very likely to be present in a coaching session when working at a level of coachee identity, values and beliefs (Lee, 2003; Stelter, 2014), as this is likely to evoke emotions in sessions (Lee, 2003). This builds on earlier research which identified that there is a link between self-awareness and establishing a relationship of trust (Gatling et al, 2013). However, the findings from this research provides the granularity as to how self-awareness links to building a relationship of trust, in terms of developing the human connection components of self-connection first, and then client connection. The other element of client connection is responding flexibly, the research participants, in the grounded theory study (Chapter three), described this as being able to adapt to the client and the client situation. The nature of responding flexibly was described as having the ability to *"work with a greater range of people"*

who may be very different to the coach. It is believed that this is the case because the self-aware coach can manage their own biases and triggers and adapt to the client.

Having developed human connection through self-connection and client connection, this enables coaches to work at a deeper level, by ensuring that their *"own stuff is out of the way"* and creating an environment of safety and connection. This is conceptualized as the ultimate role of coach self-awareness, which is one of enabling the coaching conversation to be one of insight and change, where the coach is working with the whole human being in front of them; this is represented by the final box in Figure eight, and is described as a "coaching conversation with insight and change". It is concluded that the role of self-awareness in coach development is to enable the coach to work with the whole human being in front of them, at a high level of insight and change.

Taking into consideration the discussions above as to what self-awareness is and the purpose of coach self-awareness, and building on Figure eight, the definition of self-awareness offered in the systematic literature review is now refined for the coaching profession as follows:

"Coach self-awareness consists of a range of interpersonal (the perception of others and individual behaviours) and intrapersonal components (beliefs, values, strengths, weaknesses, motivations, internal mental state and physiological responses) in order to develop self and client connection, to enable coaching conversations with insight and change."

This definition integrates the conceptualization of self-awareness with the purpose of coaching (Bozer er at, 2014), as highlighted by Figure eight. In sum, when the findings from all three studies are combined, they highlight that self-awareness is a critical competency for coaching, and as such should be at the forefront of the critical elements identified by recent research (Pandolfi, 2020).

What is the impact of coach training on developing self-awareness?

The literature highlights that the development of self-awareness needs an initiating event (Pompeo & Levitt, 2014), and a motivation and focus (Chen et al, 2011) to develop it. Coach training has a role to play in being the initiating event in developing self-awareness, and the findings from both the grounded theory and mixed methods studies indicate that coaches believe coach training to be a *"kick start"* to them developing self-awareness, and that it has a clear role *"in initiating the process"* of development. This is contradictory to recent work exploring the development of self-awareness generally (Rayner, 2019) which indicated that undertaking coach training was one of the most effective and impactful ways of developing it. Rayner's (2019) findings correlate to the qualitative data gathered in the mixed methods study, where all the coaches answered 'yes' to the question on the Stage 2 questionnaire asking: "Do you believe your self-awareness has developed over the course of the Coaching Certificate?" However, whilst there is a belief amongst coaches that coach training is developing their self-awareness, this is only partially substantiated when the quantitative data is considered. The perspective that coach training only initiates the development of self-awareness is reinforced by the grounded theory study where participants (Chapter three), who were long-practising coaches, highlighted that coach training tended to only be the initiator, if at all, and that it was subsequent reflection or learning which led to its development. In fact, some participants argued that it was after coach training or outside of coach training that they started the work in terms of developing self-awareness.

This discord between what the measures of self-awareness identify and what participants, in the mixed methods study (Chapter four), reported in interviews is highly likely to have been caused because the participants in this study were not fully aware or understood what self-awareness is. The lack of a consistent definition of the construct and clarity on how it can be conceptualized for coaching likely underpinned this

confusion. This was undoubtedly compounded by the fact that those starting the coach training programme were *"surprised"* and *"not expecting"* to develop their own self-awareness. This is potentially because, according to the literature, developing self-awareness takes conscious effort (Duval & Wicklund, 1972) and motivation to develop it (Chen et al, 2011), and if participants were not expecting to develop it, perhaps they were not as motivated or focussed. In addition, the literature highlights the importance of bringing self-awareness into an individual's attention (Williams, 2008) and self-focus (Duval & Wicklund, 1972), and the lack of explicit focus on self-awareness might also have hampered its development. Therefore, it is possible that if coaches had clarity and understanding on what self-awareness is, they were aware that developing it was a learning outcome of the programme and they were required to focus on developing it, they may have developed it to a greater extent during coach training.

Whilst the coach training may have only had a limited impact on developing self-awareness, it did introduce those in training to self-reflection, which is perceived to be essential for developing self-awareness (Sutton et al, 2015). Many of the research participants, in the mixed methods study (Chapter four), felt that it was this introduction to self-reflection that had the biggest impact on them developing their own self-awareness. This explains why they felt that their self-awareness had developed, because they believed that doing the self-reflection would automatically lead to developing self-awareness, hence answering 'yes' to the question asking if they believed their self-awareness had developed because of the programme. However, whilst the training likely led to the development of self-reflection it potentially did not fully embed it as a habit, and it takes ongoing reflection after training to develop self-awareness. Perhaps it is not surprising that coach training only initiated a process of self-reflection and the development of self-awareness, as it was considered by the more experienced coaches as

a gradual, ongoing process. However, coach training clearly has a role in starting that process.

The literature highlighted that the process of developing self-awareness is a dynamic process (Rasheed et al, 2019), and therefore it might be argued that it is reasonable that coach training only initiates its development, rather than significantly develops it. The development of self-awareness was very much perceived by the research participants as a journey. This endorses the findings from the systematic literature review that self-awareness can be developed and that its development is not a one-off event, but rather it is an evolving one.

The impact of experiential learning, whereby the participants in the mixed methods study (Chapter four) were required to practise coaching in trios acting as a coach, a coachee and an observer, was also highlighted as an important route to develop self-awareness, as it enabled individuals to put learning and reflection into practice. This is to be expected when Kolb's (1984) theory of learning is considered, with the ongoing thread (Hedberg, 2009) of concrete experience (the practice), reflection (reflective observation and abstract conceptualisation) and putting into practice (active experimentation). This also provided the delegates with the opportunity for self-evaluation through feedback from the coachee and observer, which is important because the literature highlights that there is a requirement for self-evaluation (Showry & Manasa, 2014; Taylor, 2010) to develop self-awareness. However, whilst this may have been occurring in the experiential exercises it was not mentioned as something that was influencing development. This suggests that potentially some of the activities and learning taking place during coach training was having an unconscious effect on an individual's self-awareness, which may not be fully realised until after the training had finished. This also provides an explanation as to why there was not a greater significant difference in the quantitative data. Although experiential learning was mentioned, there was little mention

of the impact of being the coachee and receiving coaching. However, the grounded theory study (Chapter three) identified that being coached was a major route into developing self-awareness, and there were strong views from that sample population that those training to be a coach should be expected to participate in being coached themselves. This is in line with the literature which highlights that coaches tend not to partake in personal in-depth development (Atad & Grant, 2020; Bluckert, 2005), however there is evidence from counsellor and therapist development that undertaking therapy to develop oneself significantly supports therapist self-awareness (Axelrod, 2012; Pompeo & Levitt, 2014). This brings into question why coach training does not mandate that all coaches in training take part in a programme of personal coaching to develop their own self-awareness?

In sum, whilst coach training did not have a quantified significant impact on developing self-awareness, it did initiate the process of development, and it introduced those in training to self-reflection as an important route to developing self-awareness. As the development of self-awareness is such an ongoing, dynamic process it is reasonable that the impact of coach training is limited to a "kick-start" of the process. Of course, the lack of impact on developing self-awareness could be because the course was not an effective means for developing self-awareness since not all the components defined within the construct (Figure eight) were covered. Therefore, it is argued that coach training could have a far greater impact in terms of developing coach self-awareness if more time was dedicated to teaching students what self-awareness is, making the development of it an explicit learning outcome, ensuring self-reflection is reinforced as a key method for developing self-awareness and mandating that coaches in training undertake a programme of being coached themselves, with a focus on self-awareness.

How can coaches develop self-awareness?

Figure six in Chapter three presents a theoretical framework for how coaches can develop self-awareness. This has been further developed to integrate the findings from all three studies in Figure nine below.

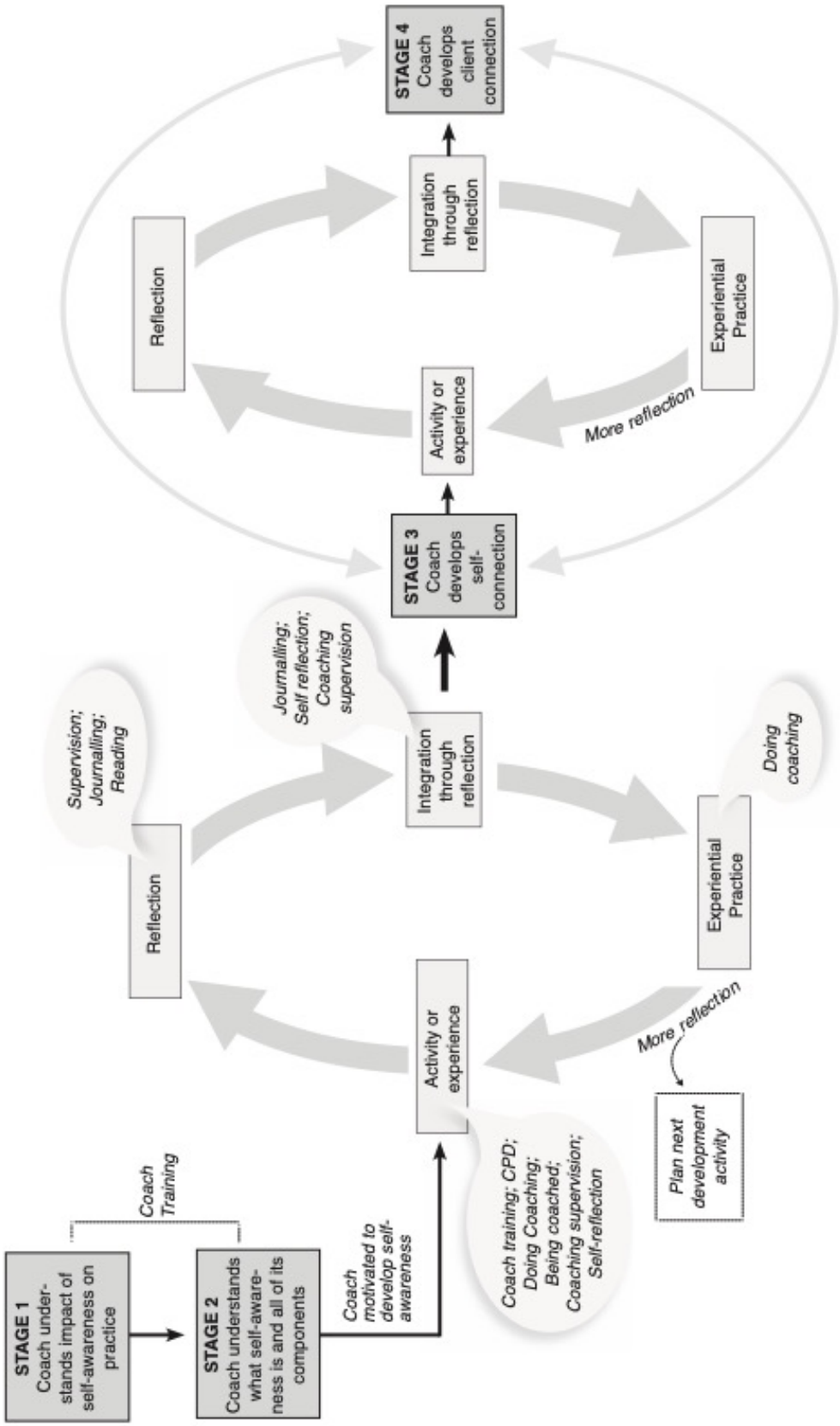

Figure 9: A Conceptual Model for Coaches to Develop Self-Awareness

As highlighted by all three studies there is a lack of understanding about the construct of self-awareness. With this in mind, Stages one and two of the development process have been revised. It is perceived as a process in line with the findings from the systematic literature review, which described self-awareness as a process (Ashley & Reiter-Palmon, 2012; Fenigstein et al, 1975; Rasheed, 2015; Rasheed et al, 2019). Stage one now focusses on teaching coaches about why self-awareness is important and the impact it has on coaching practice (i.e., coaching conversations with insight and change). It is envisaged that once coaches are aware of the importance of self-awareness this will provide motivation to develop it, which is important to generate the focus, self-evaluation, and self-questioning necessary (Chen et al, 2011; Duval & Wicklund, 1972; Laske, 1999; Showry & Manasa, 2014). Stage two focusses on coaches gaining an appreciation of the multiple components of self-awareness before any development activity can commence. It is felt that this is a key early stage, because as highlighted above, the lack of knowledge about the construct is possibly what hinders its development, and if coaches have not clearly conceptualized what self-awareness is, they cannot be expected to develop it. These stages have been positioned as stand-alone stages because it is felt that these are the first steps before the development of self-awareness occurs, and if this has been done comprehensively it should not have to be repeated. It is believed that coach training has a critical role to play at Stages one and two to start this process. What is then needed before the ongoing, cyclical nature of self-awareness development kicks-in is that the coach must be motivated to develop it. Currently coaches are rarely evaluated on their self-awareness during coach training and a greater emphasis on this at the early stages of a coach's career, backed up by the competency frameworks and requirements of the professional bodies would underpin motivation.

In order then to develop Stages three and four it is suggested that the experiential learning cycle of Kolb (1984) be adapted as a route into self-connection, and then client connection to achieve the human connection required to have coaching conversations with insight and change. In Figure nine, the concrete experience stage of Kolb's learning cycle is represented by an 'activity or experience', the reflective observation - reflection, the abstract conceptualization - integration through reflection and the active experimentation stage - experiential practice. It is believed that this cycle underpins development as it draws heavily on reflection to embed and integrate learning and experience. Whilst 'reflection' only appears in one stage on Kolb's cycle it is positioned here as happening at the integration stage and experiential practice stages. This suggests that reflection underpins the whole cyclical development of self-awareness, however as developing self-awareness draws on a 'jigsaw' (see Figure seven, Chapter four) and is based on a myriad of activities as identified in the grounded theory study (e.g., yoga, mindfulness, reading, therapy), the reflection in this model has not been limited to self-reflection, as indicated by the speech bubbles, which are positioned just off the stages boxes in Figure nine. The actions or activities suggested at each stage (in the speech bubbles) have not been limited to one defined activity as there was not one method of development identified. Instead, a combination of formal (e.g., coach training, CPD, coaching supervision) and informal activities (e.g., reading, yoga, peer discussions) are identified, and these depended on individual preferences and learning styles, as different approaches suited different people. This indicates that a coach needs some self-awareness regarding preferences before they engage in developmental activities, or try out a variety of approaches and then through reflection identify what is most effective. In addition to providing the input for stages one and two, coach training also has a role at the initial activity/experience stage in starting the ongoing development, and in teaching new coaches about reflection. It is also important to note that reflection through

journaling, coaching supervision or another reflective activity could happen at any of the activity, reflection, or integration stages. Coaching supervision was seen as an important reflective activity by the experienced coaches in the grounded theory study but was not mentioned by those in training (mixed method study, Chapter four). This was possibly due to the fact that they had limited experience of practising as a coach and did not appreciate the value of coaching supervision in developing self-awareness.

Although Figure nine only shows one learning cycle before Stage three, the development of self-connection, it is important to note that it might need several cycles to attain self-connection because as highlighted by the participants in the grounded theory study (Chapter three) it is *"a continual effort"* and one needs to do *"one's housekeeping"* to maintain it. Once self-connection has been developed Stage four can take place. The arrows circling around the developmental cycle between Stages three and four are representative of an ongoing dynamic process that does not stop when one is practising as a coach, and also highlights that the coach's development is likely to be oscillating between Stages three and four constantly. Within this is the ongoing learning cycle, based on Kolb, discussed above.

This theoretical framework highlights that the development of self-awareness is not a linear process, which contradicts the models of adult development which present the development of self as a linear process (Kegan, 1982). Instead, it is much more of an ongoing process where the coach is constantly developing at both Stages three and four and is also moving between these stages. In addition, this framework does not have an ultimate and final stage like the adult developmental models (Kegan, 1982; Levinson, 1986), instead it suggests that coaches need to be continually focussed on developing self-awareness, as indicated by the light grey arrows circling between Stages three and four.

Implications for Research

The implications for research for all three individual studies have already been discussed in each of the individual chapters, therefore this section will focus on the implications for research from this integrated discussion. This research provides a conceptualization and theory of what self-awareness is and research evidence as to its role in the development of the coach. Figure eight provides a model which can be tested, starting with the development of a measure of self-awareness that incorporates all the layers of the construct. As highlighted in Chapter two there is no accurate measure of the construct, and rather than measuring similar yet different constructs e.g., self-consciousness (Howard & Crayne, 2019) developing a measure will ensure the construct is accurately measured. This would involve deductively developing items that assess each of the components highlighted in figure eight, then conducting a series of reliability and validity studies to test the scale.

A reliable and valid measure of self-awareness would enable the model of self-awareness in Figure eight to be fully tested. This could be done using a mixed methods study, utilising the new measure of self-awareness, then measuring client connection and self-connection as suggested in the Grounded Theory study (Chapter 3), and testing whether the variables significantly facilitate the level of client insight and change achieved through the coaching. The level of change achieved in the coaching could be assessed by conducting client 360-degree assessment before and after coaching, combined with using the Self-Awareness Outcomes Questionnaire (Sutton, 2016) or the Self-Reflection and Insight Scale (Grant, et al, 2002) before and after coaching. This could be triangulated with further evidence captured through semi-structured interviews with the client's organisation and key stakeholders. The output from this research would provide additional justification and evidence to include greater focus on self-awareness in coach training, development, and assessment.

It is suggested above that if those attending coach training had a clearer understanding about what self-awareness is, were aware that developing self-awareness was a learning outcome from the training and were taught about reflection, then they would develop self-awareness to a greater degree. This could be assessed through further research using the same methodology as outlined in Chapter four whereby self-awareness was measured before training started and then on completion, with the training incorporating a greater element and focus on what self-awareness is and why it is important. This could then be compared to a control group who participate in coach training where self-awareness was not explicitly taught. This will enable the effectiveness of coach training programmes to develop self-awareness to be directly assessed.

This research did not explore in detail the barriers to developing self-awareness. The findings identified that there were some potential disadvantages and risk of developing self-awareness in terms of self-absorption and becoming an expert. However, it did not identify how self-delusion (Bachkirova, 2015) and storytelling (Hansen, 2009) impacts the development of self-awareness, and to gain a full picture of how best coaches can develop self-awareness, this is an area for further research. This might be achieved with a mixed methods study where a questionnaire which measures coach self-awareness is designed and completed by a coach and their coaching supervisor. This could then be supported by a qualitative study where both coaches and coaching supervisors are interviewed.

What has not been debated in this study is how do we really know we are self-aware, and how accurate is our own assessment. This is important if coaches and the coaching profession are to avoid self-deception (Bachkirova, 2015) and hubris (Owen, 2018). Initially, this could be explorative, qualitative research engaging with coaches, coachees, organisational sponsors and coaching supervisors. Then following up with a quantitative

study where coaches, coaching supervisors and clients are asked to complete a developed measure of self-awareness, and the results compared and correlated.

It would be interesting to explore to what extent the utilization of Kolb's learning cycle underpins and supports adult development. The Subject Orientation Interview (Lahey et al, 1988) has been used as a measure of the stage of development an adult has reached. This could be used before and after a developmental activity underpinned by Kolb's learning cycle was undertaken to see if the developmental level changed at all.

As highlighted in the systematic literature review, self-awareness was originally seen to be an aversive state (Duval & Wicklund, 1972) because of the ruminative and critical introspection it can create. It would be interesting to know to what extent the ruminative, critical introspection versus the positive, reflective state of reflection impacts the development of self-awareness. Whilst Sutton's (2016) Self-Awareness Outcomes Questionnaire measures the emotional costs of self-awareness, it looks at the potential negative emotional costs of being more self-aware by having more feelings of guilt, vulnerability, and fear, what this does not look at is how rumination supports or hinders the development of self-awareness. This could potentially be done using a mixed methods study, where self-awareness is measured at the start and end of a period of development, combined using the Self Reflection and Insight Scale (Grant et al, 2002), and Sutton's (2016) questionnaire which includes a reflective self-development sub-scale which looks at reflective and balanced learning about self. This could be supported by a qualitative phase where participants in the mixed methods study (chapter four), kept a diary of their reflections, thoughts, and feelings.

Implications for Practice

This research reinforces earlier work by Bachkirova (2016) and provides evidence to underpin coach training (Hullinger et al, 2019; Passmore & Fillery-Travis, 2011). Earlier discussions in Chapters three and four pinpoint the importance of increasing the emphasis

on coach self-awareness in training and development, and provide implications for practice. The following section adds to this earlier discussion.

The data highlights that self-awareness is a poorly understood construct in the coaching profession and for coaches to develop self-awareness they need to understand the construct. The definition offered by this research can provide a consistent starting point for conceptualizing self-awareness for coaching.

Self-awareness can be perceived to be a critical success factor for coaching at a level of change and insight. It is advised that coach training courses and professional bodies give as much attention to coach self-awareness as they do to coaching skills, tools, and hours. It is recommended that this is reflected in the coaching bodies' competency frameworks, with a specific competency focussed on self-awareness and guidance on developing self-awareness. To underpin the ongoing effort required for developing self-awareness, the coaching bodies should include an expectation that elements of a coach's CPD focusses on their own self-awareness.

Figure nine could be used in the design of coach training, and this also provides a concept against which training might be designed and evaluated.

The importance of coach self-connection through self-acceptance is highlighted above and this needs a greater level of focus in coach development. Currently the coaching profession does not expect, or require, coaches to undergo a programme of coaching and/or therapy during their development to support self-connection, and this is an area to be considered by those involved in training and accrediting coaches.

Coaching supervisors and ongoing reflective practice have a crucial role in supporting the ongoing development of self-awareness, and the framework at Figure five, Chapter three might be used as a lens for reflecting on practice and how a coach is working with a client.

It is proposed that the definition of self-awareness offered by this research and the developmental framework provided (Figure nine) adds to the research evidence underpinning coaching and thereby supports the ongoing quest for professionalisation of the profession (Gray, 2011).

Implications for Me

I firstly wish to discuss the implications of doing a PhD on myself before focussing on what this research means for me as a coaching practitioner, coach supervisor and a tutor on a coaching programme. When I was at school my teachers described me as "not being academic" and perhaps not being capable of doing A levels or a degree. This has led to me lacking confidence on some occasions when more 'intellectual' (in my view) personalities have been present, to comparing myself with others and on a journey to prove those people wrong! Achieving a PhD has enabled me to 'put to bed' this past narrative; I have realised through my model of self-awareness (figure 8) that the process of doing the PhD has supported the development of my own self-connection. I feel this chapter in my life of in-depth study, presenting and talking about my research has been a significant milestone in personal self-connection. I have noticed I am now more accepting of myself, the inner-critic has quietened and I am more compassionate towards myself. The work is not completely done and as always there is more to be done and I have signed up to further coaching to work on my own childhood story. Alongside this I have also developed my research skills and confidence as an academic and I am now supporting others with research including being an academic supervisor for a MSc student.

I am now talking and thinking about self-awareness with so much more understanding. It has struck me that probably I have not been developing self-awareness as effectively as I might because I was not fully aware of all the components and complexity of the construct. The understanding and defining of the construct has

prompted me to spend much longer focussing on physiological responses, I have always been aware that I spend a lot of time 'in my head' and that more time focussed on my body and physiological responses may be of benefit. As a result of defining the construct I decided to change my coaching supervisor to work with a somatic expert and really develop greater awareness of my physiological responses. I have decided that I will now review my own personal development regularly against my framework of self-awareness and 'check-in' that I am developing and aware of all the individual components.

I have made self-awareness a focus of my coaching practice and supervision practice, and have recently amended my coaching biography and literature I send out to prospective clients. I now describe my work as assisting *"clients gain increased self-awareness"*, and focusing on self-awareness, this has led to one coaching supervisee stating in a testimonial that supervising with me means that you *"will have to be willing to work on your own self-awareness."*

In my tutoring work I talk about self-awareness with more detail and depth, and I am in consultation with the programme lead to include greater focus on self-awareness on the programme. Alongside this I have been asked to lead a day on a MSc course to talk about coach self-awareness. I have presented my research to two regional groups from the professional bodies, and my aim is to promote this across a wider audience within the coaching community.

This has been a very personal journey and the biggest impact on myself has been the development of my own self-acceptance and therefore self-connection, I believe this has significantly enhanced my client connection and I feel I am now coaching at a greater level of insight and change.

I plan to write a further paper and practitioner literature to share figures eight and nine. I am then contemplating how I may influence coach training and the professional bodies

on the importance of self-awareness. My own personal journey to develop self-awareness will continue with greater understanding and focus.

Limitations

As the over-arching research design followed a critical realist and grounded theory approach overall, the conceptualization of self-awareness generated by the systematic literature review was not tested out with participants in the other two studies. However, the chosen approach did enable the bracketing of the knowledge when conducting the interviews, and prevented previous knowledge influencing the direction of the interviews. In addition, it has not inhibited the development of this initial concept, as seen in Figure eight.

Due to the limited time available to conduct the research and collect enough quantitative data for analysis, only two time points were used to collect data during coach training. It would have been beneficial to have collected data when the coaches in training submitted their final assignments about eight to nine months after they commenced training. This might have led to greater significant differences in the measures.

Turner (2010) suggests that there is a need to understand the unconscious processes that go on in human interaction and coaching, and whilst this research looked at this partially through using the Practitioner Self-Awareness and Support (PSAS) measure (Winstone & Gervis, 2006) it did not explicitly explore it in the grounded theory study. However, whilst the model of Self-Awareness presented at Figure eight does not explicitly include unconscious processes, it does include an understanding of beliefs and values and motivations, and this will require the coach to look 'below the surface' and seek to understand what is driving these things and therefore by developing the individual components of self-awareness they will be developing the unconscious/'below the surface' aspects of themselves. In fact, participants in the mixed methods study (Chapter

four), said the reflective exercises to develop self-awareness provided them with *'glimpses of their unconscious'.* However, one might argue that this 'unconscious' element is unavailable to individuals (Luft & Ingham, 1955) and that one can only strive for 'glimpses.'

The problem in defining self-awareness is that it is difficult to align thinking, perspectives and meaning, and this is exacerbated when taking a critical realist stance that presupposes there is a reality independent of our thoughts (Dalton, 2014; Edwards et al, 2014). However, that description of reality (i.e., how we perceive and define self-awareness) is mediated through individual filters of language, meaning-making and social context (Bhaskar, 1978), and this research through its layered approach sought to identify how self-awareness was being mediated through individual filters, language and context. This also presents an argument that if the description of reality is mediated through individual filters, is it appropriate to have a defined framework of self-awareness, which is a valid one. However, it is hoped that the framework and definition offered by this research will give individuals a basis for conceptualizing what self-awareness is so that they can develop it, with some consistency, for the coaching profession.

As this research is about self-awareness, it would be remiss not to reflect on the limitations of the research in terms of the researcher's experience and competence as a researcher, which undoubtedly brought limitations. Although considerable time was spent reading and studying research methodology at the start it was soon realised that not enough reading had been done around research methodology before embarking on the data gathering. An alternative approach using critical realism and grounded theory in leadership learning was identified (Kempster, 2006) after data gathering had commenced, and on reflection this could have been a more effective approach to the grounded theory study. Also, a personality trait of the researcher is one of being 'quick to act' and there was a desire to get going with data collection, when more reading and greater reflection

at the front end would have undoubtedly been beneficial. However, “when one engages in a research effort, one engages in an intensive learning process where new knowledge and information is achieved” (Krauss, 2005: p.763); and the researcher believes that new knowledge has been gained, and indeed has undergone an intensive learning process!

Conclusion

The overall aim of this research was to make a theoretical contribution in terms of clarifying the construct of self-awareness and identify how it underpins coach development. Alongside this, it aimed to explore linkages between self-awareness and coach development to develop a framework for coach development.

This research has provided a contribution to theory in terms of conceptualizing self-awareness for adult development and coaching in particular. It gives clarity of understanding as to what the construct is and offers a definition to provide consistency when talking about it. It offers new thinking on how the term self-awareness can be differentiated from self-knowledge and self-consciousness. This provides construct clarity for future research, and in addition can be used by educators and practitioners.

It has provided evidence that self-awareness can be developed, whilst it has contradicted the linear models of adult development provided by adult development theories (Kegan, 1982) and suggests that instead the development of self-awareness is a dynamic, ongoing process without a finite end. It was also found that an experiential reflective learning cycle is a potential development route to moving through the stages of development. The research provides a framework for coach development which could be used as a theoretical framework to research and test coach training and design, and by education practitioners to design and underpin coach training programmes.

Earlier research explored ‘self’ in coaching (Bachkirova, 2016), and this research adds to this by exploring how coach training and coach development supports the development of self and has identified how to build awareness of self. In addition, it has provided

fresh understanding and has identified new relationships between coach development and coach self-awareness. It has done this through identifying that coach self-awareness has a crucial role in building the coaching relationship, and that coach self-connection is a pre-requisite step in establishing this. Having developed human connection, it enables the coach to have coaching conversations with insight and change. However, whilst there has been earlier research looking at the coaching relationship (De Haan et al, 2013), this research has added to this picture by showing that client connection (relationship) cannot be established without self-connection. Therefore, to support this it is important that coach training puts as much emphasis on coach self-awareness as it does to coaching tools and hours.

In sum, this research provides a contribution to the theory of self-awareness and provides a contribution to the body of evidence underpinning coach training and coach development to support the ongoing desire for the professionalization of coaching. It has provided a framework for coach development, which can be used as a basis for future research and at a practical level to underpin the continuing professional development of coaches.

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Appendix A

Participant Information and Consent

Exploring the role of Self-Awareness in the Development of the Coach.

This PhD research is investigating coach development. Part of the research involves interviewing experienced coaches about their development as a coach, and for that reason I would like to invite you to take part. I am working with Professor Jonathan Passmore and Dr Rebecca Jones in carrying out this research.

If you agree, you will be asked to participate in an interview of about 45 minutes.
During the interview I will ask you questions about how you have developed yourself as a coach, what development has had the biggest impact on your practice for you and for your clients.

You can choose not to answer any particular questions and you are free to withdraw from the study at any time. With your permission, I would like to record the interview and take notes for later analysis. The data will be kept securely and destroyed after the completion of the project. At every stage your identity will remain confidential. Your name and identifying information will not be included in the final report. The identity of your organisation will not be included in the final report.

A copy of the completed executive summary and findings will be available on request.

This research has ethical approval from Henley Business School. Our aim will be to publish the findings in a paper during 2020-2021.

If you have any further questions about the project, please feel free to contact me by email.

If you agree to take part, I would be grateful for an email to confirm that you are aged 18 years or over and willing to participate on the basis of the arrangements described in this email as they relate to the nature of the project and your participation.

Best regards

Julia Carden

Appendix B

Self-Awareness Questionnaire

INTRODUCTION AND CONSENT

I am undertaking doctoral research exploring the role of self-awareness in the development of the coach, working with Dr Jonathan Passmore and Dr Rebecca Jones.

As part of my research I would like to invite you to complete a short questionnaire at the start and the end of your post-graduate certificate in coaching. The questionnaire takes between 10-12 minutes on average to complete. I will be inviting you to complete it again at the end of your programme to explore how your responses may change over time.

This research has ethical approval from Henley Business School. Your data will be anonymized so that no individual name can be attributed to any individual data. I have asked for your name so that I can track your responses, and I would like to interview a sample of participants at the end of your course. Participation is voluntary. You have the right to withdraw at any time. Our aim will be to publish the combined data in a paper during 2019-2020.

There are no right or wrong answers, only your personal perspectives.

If you have any questions or concerns about this work please contact Julia Carden,

Thank you for your time.

Please read the following questions and choose the response that indicates the degree to which you agree or disagree with the each of the statements as follows:

Strongly Disagree	Disagree	Disagree Slightly	Agree Slightly	Agree	Strongly Agree
1	2	3	4	5	6

Try to be accurate but work quite quickly. Do not spend too much time on any question.

THERE ARE NO "WRONG" OR "RIGHT" ANSWERS – ONLY YOUR OWN PERSONAL PERSPECTIVE.

BE SURE TO ANSWER EVERY QUESTION; ONLY CHOOSE ONE ANSWER FOR EACH QUESTION.

1. I do not often think about my thoughts.
2. I am not really interested in analysing my behaviour.
3. I am usually aware of my thoughts.
4. I'm often confused about the way that I really feel about things.

5. It is important for me to evaluate the things that I do.
6. I usually have a very clear idea about why I've behaved in a certain way.
7. I am very interested in examining what I think.
8. I rarely spend time in self-reflection.
9. I'm often aware that I'm having a feeling, but I do not quite know what it is
10. I frequently examine my feelings.
11. My behaviour often puzzles me.
12. It is important to me to try to understand what my feelings mean.
13. I do not really think about why I behave in the way I do.
14. Thinking about my thoughts makes me more confused.
15. I have a definite need to understand the way that my mind works.
16. I frequently take time to reflect on my thoughts.
17. Often I find it difficult to make sense of the way I feel about things.
18. It is important to me to be able to understand how my thoughts arise.
19. I often think about the way I feel about things.
20. I usually know why I feel the way I do.

Items 1 – 20 from Self-Reflection and Insight Scale (SRIS) *(Grant, Franklin & Langford, 2002)*

Below is a list of statements about your general experiences. Using the scale, please indicate how **frequently you experience or engage in each of them.**

Never	Rarely	Occasionally	Frequently	Almost Always
1	2	3	4	5

21. I learn about myself and how I see the world
22. I understand my emotions
23. I am content with my work situation
24. I find it scary to try something new or step out of what I know.
25. I focus on ways of amending my behaviour that would be useful
26. I have fun
27. I recognise the stress and worry in my current work
28. I feel vulnerable
29. I reassess my own and others' responsibilities
30. I have compassion and acceptance for others
31. I see my work life as something I have power to affect
32. I feel my emotions deeply
33. I'm aware of my abilities and limitations
34. I am objective
35. I understand how I work within a team
36. I have had to revisit difficult past experiences
37. I "observe" myself
38. I understand myself well
39. I can "take a step back" from situations to understand them better
40. I feel exposed
41. I feel generally positive about self-awareness
42. I am consistent in different situations or with different people
43. I think about how my personality fits with my work role
44. I find making changes is difficult and scary
45. I have insight into myself
46. I stop and think before judging

47. I have changed the way I work
48. I feel guilty for criticising others
49. I look at why people act the way they do
50. I am confident
51. I take control of my work
52. I am continuing to work on and develop myself
53. I interact well with colleagues or peers
54. I think about how as colleagues or peers we interact with each other
55. I am realistic about myself
56. I feel on the whole very comfortable with the way I am
57. I am reflective
58. I have a good self-image

Items 21 – 58 taken from Self-Awareness Outcomes Questionnaire (SAOQ) *(Sutton, 2016)*

Below are a number of statements that relate to how you manage yourself in your practice. Please reflect on the importance of each of these to your own practice, and highlight one option from the five alternatives presented (How important is it that you ……)

Not Important	Slightly Important	Somewhat Important	Important	Very Important
1	2	3	4	5

59. Have awareness of your own feelings elicited by clients.
60. Have the capability to reflect on your feelings.
61. Have awareness of your personal areas of unresolved conflict.
62. Have awareness of fantasies triggered by client.
63. Recognize own negative feelings.
64. Understand how your feelings influence and motivate you in your client work.
65. Are willing to consider yourself as a possible impediment to the client.
66. Sort out how your feelings relate to client's feelings.
67. Distinguish between client needs and your needs.
68. Restrain from excessively identifying with client's conflicts.
69. Recognize boundaries between yourself and others.
70. Possess a firm observing ego.
71. Possess a stable sense of identity.
72. Manage your need for approval.

Items 59 – 72 taken from Practitioner Self-Awareness and Support Questionnaire (PSAS) *(Winstone & Gervis, 2006)*

Questions to insert at end – Stage 1 Questionnaire:

73. What does self-awareness mean to you? How would you describe it? (open ended question)

74. How would you describe your own levels of self-awareness?

75. How important do you feel self-awareness is to coach development?

1 = Not important

2 = Slightly important

3 = Important

4 = Very Important

5 = Essential

76. How long have you been coaching for? (Approximate number of years)

Questions to insert at end – Stage 2 Questionniare:

73. Do you believe your self-awareness has developed over the course of the Coaching certificate? YES/NO

If yes, how has it developed?

74. How do you know it has developed?

75. What aspects of the Coaching Certificate programme initiated the development of your self-awareness?

76. Have there been any events external to the training that has led to you developing your self-awareness during the programme?

Appendix C

Exploring the role of Self-Awareness in the Development of the Coach.

This PhD research is investigating the importance of self-awareness in the development of the coach, and how coaches can best develop this capability. Part of the research involves interviewing coaches who have recently completed the Professional Certificate in Coaching at Henley Business School and for this reason, I would like to invite you to take part. I am working with Dr Jonathan Passmore and Dr Rebecca Jones in carrying out this research.

If you agree, you will be asked to participate in an interview of about 45 minutes.

During the interview I will ask you questions about how the training has influenced the development of your self-awareness, the role of reflection in the development of self-awareness, and how self-awareness has shaped your effectiveness.

You can choose not to answer any particular questions and you are free to withdraw from the study at any time. With your permission, I would like to record the interview and take notes for later analysis. The data will be kept securely and destroyed after the completion of the project. At every stage your identity will remain confidential. Your name and identifying information will not be included in the final report. The identity of your organisation will not be included in the final report.

A copy of the completed executive summary and findings will be available on request.

This research has ethical approval from Henley Business School. Our aim will be to publish the findings in a paper during 2019-2020.

If you have any further questions about the project, please feel free to contact me by email.

If you agree to take part, I would be grateful for an email to confirm that you are aged 18 years or over and willing to participate on the basis of the arrangements described in this email as they relate to the nature of the project and your participation.

Best regards

Julia Carden