Coaching Presence: A Grounded Theory from the Coach's Perspective

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ABSTRACT

Coaching Presence: A Grounded Theory from the Coach's Perspective

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This is the first qualitative study that examines coaching presence from the coaches' perspectives, conceptualizing presence as a multi-dimensional construct. The purpose of this research was to develop a grounded theory of coaching presence as experienced by coaches during a coaching session. The data were collected using semi-structured interviews with 16 International Coach Federation (ICF) certified coaches. Data analysis adhered to constructivist grounded theory methods of initial and focused coding using the integral-four quadrant (Wilber, 2000b, 2006) framework as a sensitizing concept. The major finding that emerged in this grounded theory study were six themes for understanding coaching presence during a coaching session: (a) Mindful Self-Awareness, (b) Authentic Connection, (c) Deep Attunement, (d) Embodied Engagement, (e) Holding Outcomes, and (f) Structural Alignment. This research presented a blossoming lotus metaphorical representation of coaching presence, as well as a four-quadrant perspective of coaching presence that supported a multi-dimensional view of coaching presence.

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TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER I: INTRODUCTION

The focus of my research is on coaching presence within the context of personal and professional coaching. According to the ICF (2017a), the largest and most influential coaching body (Griffiths & Campbell, 2008), coaching is defined as "partnering with clients in a thought-provoking and creative process that inspires them to maximize their personal and professional potential." While there are numerous additional definitions of coaching, some of the common themes Grant and Stober (2006) identify in coaching include: a collaborative relationship between the coach and client; a focus on goal-oriented processes; the notion that clients do not have clinically significant mental health issues; an emphasis on collaborative goal setting; and self-directed learning and the client's personal growth. Furthermore, coaching offers a process focused on asking the "right questions rather than telling people what to do," based on the guiding principles of effective adult learning (Grant & Stober, 2006, p. 3).

Coaching provides a broad compendium of tools and techniques grounded on any number of paradigms or approaches (e.g., humanistic coaching, cognitive coaching, eclectic coaching) that can be used to promote human growth and goal attainment (Grant, 2001, 2003). Indeed, eclecticism appears to be inherent in the coaching field and literature (Brock, 2012; Grant, 2011). Similarly, most coaches are eclectic in their coaching practice rather than relying on a particular theoretical framework (Clutterbuck, 2010; Turner & Goodrich, 2010). For instance, Cox (2013) advocates a pragmatic eclectic approach, whereby coaches "take the theories, tools and techniques that they deem useful, employ them in their practice, and then report on their effectiveness, mapping them back to their respective theoretical origins" (p. 1). In addition, coaches often center their coaching practice within particular coaching niches, such as executive, health, career, and life (Kauffman & Bachkirova, 2009). Yet, the majority of coaches work primarily with managerial and executive clients (ICF, 2016). My present research examines broadly the field of coaching, rather than a specific coaching paradigm or niche.

The 2016 ICF Global Coaching Study (ICF, 2016) is the largest coaching industry ICF research study to date, with 15,380 survey responses from coaching practitioners, managers and leaders across 137 countries. According to this study, coaching approaches are applied on a "coaching continuum" from managers and leaders utilizing coaching skills in the workplace to professional coach practitioners who work as internal and/or external coaches. Based on available data, the study estimates that there are approximately 53,000 professional coaching

practitioners worldwide. These figures do not include managers and leaders using coaching skills. Almost all coach practitioners (99%) have received some form of coach-specific training, and the majority of coach practitioners report holding a credential or certification from a professional coaching organization (the most common being an ICF credential; ICF, 2016). My research specifically explores coaching among professional coach practitioners.

In more concrete terms, coaches generally meet with clients in one-to-one coaching conversations (Flaherty, 2010; Ives, 2008; Ives & Cox, 2012). Coaching appears to have distinguished itself from the other helping professions in its adaptable communication structure that incorporates modern technology (Abravanel & Gavin, 2017; Gavin & Mcbrearty, 2013). Coaching is conducted in person, as well as through synchronous (e.g., Skype) or asynchronous (e.g., text, email) mediated communications (Drake, 2015). Regardless of the communication methods, coaching interventions often seek to develop insights as well as a goal-oriented outcome for clients (Ives, 2008; Ives & Cox, 2012; Jarosz, 2016).

According to Brock (2012), a coaching historian, coaching emerged as a way to meet people's needs in the midst of the rapidly changing business and social environments in the last half-century. Coaching filled a gap by embracing the evolution of modern lifestyles, as well as responding to client needs for moving forward (Gavin & Mcbrearty, 2013). Today, individuals choose to engage in a coaching relationship for a number of reasons; the most common are: to optimize individual/team performance, to improve communication skills, and to increase productivity (ICF, 2017e).

Coaching has rapidly spread across the globe, gaining acceptance in business and as a means of personal growth (Brock, 2012). While coaching was first established in the USA, Canada, the United Kingdom and Australia, the coaching industry has spread to continental Europe, and more recently, Latin America, the Middle East, Africa and Asia (ICF, 2017e). Today, the coaching industry is considered global, and awareness of the field of professional coaching is on the rise (ICF, 2017e). In addition, the total global estimated revenue from coaching in 2015 was 2.356 billion USD, an increase of 19% compared to the 2011 estimate (ICF, 2016). The future trend for coaching appears optimistic as coaching awareness continues to grow globally.

According to Flaherty (2010), "human beings enter into relationships with everything that we encounter" (p. 3). Relationships are fundamental to coaching; a coaching relationship needs

to be developed in order for coaching to occur (Gavin & Mcbrearty, 2013). In coaching models, client and coach work together to create a coaching relationship that meets the client's needs (Whitworth, K. Kimsey-House, H. Kimsey-House, & Sandahl, 2007).

The ICF highlights the importance of the coaching relationship under the theme "co-creating the relationship." This relationship contains two of 11 core coaching competencies: "establishing trust and intimacy with the client" and "coaching presence" (ICF, 2017b). These relational competencies are connected to the ways that the coach serves the clients' intentions (Gavin & Mcbrearty, 2013). My research focuses specifically on coaching presence.

Coaching presence has been referenced in coaching since the commencement of coaching and continues to be a part of coaching (Virgili, 2013). Coaching presence is often discussed by coaching organizations and practitioners as a multi-dimensional concept that is not tradition-specific. For instance, the ICF (2017b) defines coaching presence as the "ability to be fully conscious and create spontaneous relationship with the client, employing a style that is open, flexible and confident." Silsbee (2008) defines coaching presence in his practitioner guide to coaching presence as: "A state of awareness, in the moment, characterized by the felt experience of timelessness, connectedness, and a larger truth" (p. 21). In addition, coaching scholar-practitioners (e.g., Cox, 2013; Gavin & Mcbrearty, 2013) provide evidence-based discussions of coaching presence as an integration of sources from various traditions.

In coaching, there is a consensus that coaching presence is an important factor for successful coaching (Cox, 2013). For instance, Silsbee (2008) asserts the following about presence: "our quality of presence is central to our professional efficacy" and "presence engenders creativity, agility, resilience and authenticity" (p. 3). Flaherty (2010) identifies the benefits of "staying present and attentive to our conversational partner, which means, in practice, returning ourselves from self-conscious inner worries, or self-criticism, or wild speculations about what might happen next in the conversation" (p. 101). Similarly, a growing number of helping professionals from a variety of fields, such as therapy and consulting, recognize that the presence of the helper contributes to effective treatment (Geller & Greenberg, 2002, 2012; Welwood, 2000) or interventions (Scharmer, 2009; Senge, Scharmer, Jaworski, & Flowers, 2004).

The significance of presence has also been recognized by professional coaching organizations. For example, the ICF considers coaching presence to be one of its core coaching

competencies, crucial for effective coaching (ICF, 2017b). Coach U, a coach training organization, also identifies coaching presence as an essential competency to develop in order to be successful as a coach (CoachU, 2005). In the area of coach supervision, Patterson (2011) describes presence as being at the very core of a coach supervisor's ability to work with "what is" in novel and intriguing ways (p. 117). The importance of coaching presence seems to be well supported in both the coaching literature and, in practice, among coaching organizations.

Problem Statement

Coaching presence is believed to be an essential competency to foster the coaching relationship (Gavin & Mcbrearty, 2013; ICF, 2017b), which provides the relational foundation for the client to realize their personal and professional potential (Grant & Stober, 2006; ICF, 2017a). A belief shared by coaching practitioners (Iliffe-Wood, 2014; Silsbee, 2008), coaching scholars (Cox, 2013; Gavin & Mcbrearty) and coaching organizations (Coach U, 2005; ICF, 2017b) is that coaching presence represents a multi-dimensional concept. Coaching presence is typically defined generically, rather than being tradition or discipline specific. Yet, research on coaching presence is sparse. Topp (2006) conceptualizes presence as "one's quality of relating to the here and now, or present moment" (p. 3). Her research suggests that practicing presence can positively "influence both what one does and how one does it" (p. iii). Her presence-based coaching (PBC) model was developed based on literature ranging from mindfulness, meditation, flow, presence and Taoism. As a result, her conceptualization of presence as a multi-dimensional concept reflects the way that presence is expressed generally within the field of coaching. However, the PBC model was theoretically conceptualized, rather than based on empirical data. My study will examine whether presence is in fact multi-dimensional.

Yet, other researchers in coaching seem to employ the term presence more specifically or to have explored a particular dimension of presence. For instance, Drake (2015) defined presence in his research as "the feeling of 'being there'" in an interaction between coach and client from primarily a media communication perspective (p. 43). On the other hand, Thurlings, Vermeulen, Bastlaens and Stijnen (2014) described social presence in their study "as the feeling of being aware of the other person in such a way that the other person seems *real* in the online communication" (p. 329). Other studies have focused on mindfulness in coaching based on a Buddhist worldview (Braham, 2005; Collard & Walsh, 2008; Spence, Cavanagh, & Grant,

2008). Yet, presence has been conceptualized as a broader concept compared to mindfulness, with mindfulness being simply one component of presence (Cox, 2013; Patterson, 2011). My present research favours a multi-dimensional conceptualization of coaching presence in order to provide a more comprehensive and inclusive perspective.

While there has been an in-depth qualitative study on therapeutic presence (Geller & Greenberg, 2002, 2012; Geller, Greenberg, & Watson, 2010) using a multi-dimensional understanding of presence, it was based on the perspective of therapists, not coaches. Coaching appears to be distinct from therapy in a number of ways (Abravanel & Gavin, 2017; Brock, 2012). For example, coaching conversations often have a future oriented or goal-focused orientation (Ives, 2008; Ives & Cox, 2012), which is in contrast to therapy's problem-centered focus and rehabilitative approach (Bachkirova & Kauffman, 2009; Skibbins, 2007; Williams & Davis, 2007). Coaching is also considered well suited for clients that do not have clinically significant mental health problems (Grant & Stober, 2006). In addition, many coaches utilize flexible communication structures that include coaching sessions via mediated communication (Gavin & Mcbrearty, 2013; Drake, 2015) compared to therapists and counsellors who tend to favour in-person sessions (Biswas-Diener, 2009; Williams & Davis, 2007).

According to Brock (2012), coaching draws from both Eastern and Western philosophy. It appears that current notions of coaching presence have features rooted within the contemplative and philosophical traditions (see Chapter II: Literature Review for further elaboration). The Eastern contemplative traditions (Buddhism, Taoism, and Hinduism) have, from a philosophical and applied perspective, valued the cultivation of presence, awareness and mindfulness, as a means to awakening (Dumoulin, 2005a, 2005b; Robinet, 1997; Smith, 1991). The Western psychological and philosophical traditions, particularly phenomenology (e.g., Husserl, Heidegger, and Merleau-Ponty), have also taken interest in understanding the structures of consciousness and experience of the "I" in relation to the lived world (Depraz, 1999; Gallagher, 2005; Wilber, 2016). The contextual application and adaptation of presence from an abstract philosophical concept, or religious practice to coaching, has helped tailor presence to meet the particular needs of coaching. My research incorporates more contemporary sources on presence within the fields of psychotherapy and psychology, as well as organizational and communication studies.

Brock (2012) identifies psychotherapy and psychology as influencers and contributors to the development of coaching. The therapeutic view of presence emphasizes fully penetrating the moment (Welwood, 2000) with one's whole self in the therapeutic encounter with a client (Geller & Greenberg, 2012). Psychology contributes the notion of entering the optimal peak experience state of flow in order to engage fully with the present moment (Csikszentmihalyi, 1997; Nakamura & Csikszentmihalyi, 2002). An innovative perspective in organizational studies is the concept of presencing, which blends the ideas of presence and sensing, and is understood as connecting with the emerging future (Scharmer, 2009; Senge et al., 2004). The term self as instrument in coaching is understood as a way of being that consciously and unconsciously influences the coach's personal presence (Kennedy, 2012). Social presence theory in mediated communication offers a communication-studies understanding of presence (Biocca, Harms, Buroon, 2003; Sallnas, Rasmus-Grohn, & Sjostrom, 2000). These diverse perspectives on presence and their connection to coaching presence are explored in more depth in Chapter II: Literature Review.

Research on presence can be divided into three categories: presence of the coach (i.e., what is commonly referred to as coaching presence in the coaching literature), presence of the client, and presence between coach and client. The overarching trend in the presence research on coaching, including studies that utilize a specific view of presence, is that the majority of research focuses on the presence of the client. Topp's (2006) dissertation applies her PBC model to coaching clients: fifteen entrepreneurs who participate in a 6-week coaching program with the researcher playing the dual role of coach. Topp's research examines the presence of the entrepreneurs rather than the presence of the researcher/coach. Mindfulness-based coaching intervention studies (e.g., Spence et al., 2008; Collard & Walsh, 2008) all examine mindfulness from the perspective of clients. Similarly, research on social presence in coaching (Thurlings et al., 2014), as well as comparing presence in mediated coaching to face-to-face communication (Drake, 2015), are based on the perceptions of coaching clients rather than coaches.

Only a few studies examine presence or related concepts from the perspective of coaches. Braham's (2005) heuristic research investigates mindfulness in coaching from the perspective of executive coaches. McBride's (2013) dissertation explores how coaches experience the flow state. In addition, Kennedy's (2012) research focuses on the ways in which development impacts

Integral coaches' use of self as instrument. However, these studies focus on a specific dimension of presence, rather than attempting to identify the possible dimensions of presence.

In summary, research and theory in coaching apparently speaks to the multi-dimensionality of presence, for instance, in explorations of mindfulness, flow, social presence, and self as instrument. Moreover, Eastern and Western philosophy, as well as contemporary disciplines ranging from therapy to organizational studies, appear to inform a broad conceptualization of presence. However, in terms of scholarly studies, Topp's (2006) dissertation on presence stands out as being the only coaching study to explore presence as a multi-dimensional concept, though the work focuses solely on the client. One clear gap in the literature then concerns whether coaches' descriptions of presence might reflect a multi-dimensional perspective, as would be indicated from various theoretical and philosophical positions.

Definitions and Terms

This section provides a definition of essential terms used throughout this study.

Coaching: Typically, a one-to-one coaching conversation (Gavin & Mcbrearty, 2013; Ives & Cox, 2012) conducted in person, over the phone, or via synchronous mediated communication. Coaching is defined as "partnering with clients in a thought-provoking and creative process that inspires them to maximize their personal and professional potential" (ICF, 2017a).

Coach presence: The presence of the coach during a coaching conversation with a client. Defined as the "ability to be fully conscious and create spontaneous relationship with the [coaching] client, employing a style that is open, flexible and confident" (ICF, 207b).

Client presence: The presence of the client during a coaching conversation with a coach. The quality of the client "relating to the here and now, or present moment" (Topp, 2006, p. 3).

Presence: A multi-dimensional construct (drawing from Eastern, phenomenological, and contemporary literature from the helping professions) that incorporates moment-to-moment awareness, spontaneity, intuitive knowing, the whole self and skillful embodied activity.

Presence in Coaching: Includes: coaching presence, client presence and presence between coach
and client.

Statement of Purpose and Significance

This is the first qualitative coaching study that focuses specifically on presence in coaching. While coaching shares some similarities with other helping professions, coaching has emerged as a distinct field (Brock, 2012). For this reason, presence is examined specifically within the context of coaching. This research investigates presence from the coach's perspective, rather than the client's perspective, and thereby fills a gap in the literature. 16 coaches (certified by the ICF) are interviewed. The intention of this research is to develop an understanding of coaching presence, using a constructivist grounded theory approach (Charmaz, 2014). This investigation favours a multi-dimensional view of presence (e.g., Geller & Greenberg, 2002, 2012; Topp, 2006), as opposed to one that highlights a specific component of presence (e.g., mindfulness, flow). Accordingly, the literature review is broad and inclusive in its scope (see Chapter II: Literature Review) and the term presence is used generally throughout this research as an overarching concept.

This research examines coaching presence during the coaching session. Coaching presence is expressed during a coaching session in relationship to the client (Cox, 2013; Gavin & Mcbrearty, 2013). Similarly, the understanding of coaching presence developed in this research is grounded in the experiences of coaches while working with clients in recent coaching sessions. This study provides an evidence-based conceptualization of coaching presence.

A limitation of this study is that it does not take into consideration the perspective of clients, as only coaches were interviewed. Another constraint is that this research relied on interviewees recounting moments of presence rather than the researcher observing coaching sessions in order to view presence as an embodied phenomenon or to draw on these observations to deepen interviews with coaches.

Research Questions

In keeping with the purpose of this study, the following research questions guided this study:

1. How is coaching presence understood by experienced coaching practitioners? A contribution of this study is to provide an emergent understanding of coaching presence based on the perspectives of coaches.

2. What are the key features of coaching presence during a coaching session? This research seeks to explore the key qualities needed by the coach in order to be present during a one-to-one coaching session.

3. What do coaches describe as the experience of being present and not being present in a coaching session? Concrete stories experienced by the coaches in a one-to-one coaching session with a client will be investigated. Exemplars of high points of being present, as well as low points when there was a lack of presence, were elicited. Specifically, coaches' experiences of presence within the timeframe of the most recent two weeks will be highlighted.

Overview of Research Design

My qualitative study of coaching presence is based on grounded theory (Charmaz, 2014; Glaser & Strauss, 1967; Strauss & Corbin, 1990). Wilber's (2000a, 2000b, 2006) integral, four-quadrant approach is used as a sensitizing concept, viz., initial ideas that serve as points of departure without directing inquiry into the topic (Charmaz, 2014; Glaser, 1978; Padgett, 2004). This perspective will be presented separately in a separate chapter on theory (Chapter III: Theoretical Model). More explicitly, my research employs a constructivist grounded theory (Charmaz, 2014) based on a constructivist methodological paradigm (Mills, Bonner, & Francis, 2006; Ward, Hoare, & Gott, 2015). In a constructivist grounded theory approach, the researcher is engaged in an interactive process as co-constructor of the research process and the research outcome while studying a specific phenomenon (Charmaz, 2014).

Participants were chosen to participate in my study according to theoretical sampling, in which individuals are selected to participate based on their contribution to theory development in grounded theory research (Creswell, 2007; Strauss & Corbin, 1988). All coaches met the inclusion criteria (Palinkas et al., 2013) of fulfilling the ICF requirements for Professional Certified Coach (PCC). More specifically, coaches were recruited until the point of theoretical saturation, whereby no new information is found that adds to the understanding of the categories (Charmaz, 2014; Creswell, 2007); which resulted in 16 coaches being interviewed. Data were

collected using semi-structured interviews conducted in person, over the phone, or using Skype. Qualitative data analysis software, HyperRESEARCH, was used throughout the data analysis procedures of initial and focused coding (Charmaz, 2014). My research provides an emergent grounded theory of coaching presence from the coach's perspective.

Role of the Researcher

Within a qualitative research approach, the data are mediated through the instrument of the researcher (Denzin & Lincoln, 2003). More specifically, a constructivist grounded theory approach (Charmaz, 2014) identifies the researcher as an active co-constructor in the research process and theoretical outcomes. According to Greenback (2003) the researcher needs to describe pertinent aspects of self, including values, experiences, and assumptions that may impact the research.

Prior to my doctoral studies, I became interested in the philosophy and history of Eastern contemplative traditions while undertaking my B.A. Honours in religion at Concordia University. I have practiced various forms of meditation. During my M.A. in Human Systems Intervention, also at Concordia University, I took a course with Dr. James Gavin on theories and models of coaching. During the coursework, I developed a particular interest in integral theory and the work of Integral Coaching Canada. I attended the Integral Theory Conference in 2010. Pursuing a doctorate in personal and professional coaching allowed me to merge my interest in Eastern contemplative philosophy and practice with coaching.

While undertaking my doctoral studies, I completed a personal and professional coaching certificate program affiliated with Concordia University. In addition, I presently work at an addiction centre as a recovery coach, as well as in private practice as a personal and professional coach. My experience as a practitioner in the field of coaching allowed me to relate to some of the coaches from an emic viewpoint as a practicing coach, while also being in the role of researcher. I was transparent about being a scholar-practitioner in coaching. I was the only person who interacted with the participants after the initial recruitment phase. I conducted, transcribed, and analyzed all 16 interviews.

Summary Statement of Expected Findings and Contributions

This research provides a constructivist grounded theory (Charmaz, 2014) study of coaching presence. The intent of the emergent theory is to provide a comprehensive map of coaching presence as experienced during a coaching session. A grounded theory of this nature will fill a gap in scholarly knowledge concerning coaching presence *per se,* as well as pertaining to coaching presence as a multi-dimensional construct. Using the integral four-quadrant approach (Wilber, 2000a, 2000b, 2006) as a sensitizing concept (Glaser, 1978; Padgett, 2004) is intended to ensure that the findings on coaching presence are integrative and holistic.

This research also provides a synthesis of the existing literature on presence from various traditions and disciplines (see Chapter II: Literature Review), and offers an in-depth study of coaching presence from the coach's perspective. This will further complement the more comprehensive existing literature on presence-based interventions from the perspective of the clients (Collard & Walsh, 2008; Drake, 2015; Spence et al., 2008; Topp, 2006).

CHAPTER II: LITERATURE REVIEW

This literature review explores the construct of presence and more specifically presence in coaching. Terms other than presence (e.g., mindfulness, flow, and awareness) are included since they are sometimes used interchangeably or simultaneously in the literature to refer to being in the here and now (Topp, 2006). However, the constructs of presence, mindfulness, and awareness have nuanced distinctions depending on each contemplative or philosophical tradition, as well as within a specific tradition (Dumoulin, 2005a, 2005b; Robinet, 1997; Smith, 1991). Subtle differences of meaning and terminology notwithstanding, this research adheres to the precedence of scholars in the helping professions favouring the term presence as a broader concept (e.g., Cox, 2013; Geller & Greenberg, 2012; Patterson, 2011, Topp, 2006). Therefore, for the purposes of this research, presence in coaching is seen as a larger multi-dimensional concept, with related concepts being components of it. Yet, when discussing a particular contemplative or philosophical tradition, this review utilizes terminology appropriate to that tradition.

Review of Literature

As a multidisciplinary profession, coaching is inherently eclectic (Brock, 2008, 2012; Grant & Cavanagh, 2007; Williams, 2008). According to Brock (2012), the roots of coaching are found in, among others, the fields of Buddhism, Taoism, psychotherapy, psychology, organizational leadership and development, philosophy, and communication studies. Therefore, these disciplines are interrelated in that coaching, as an eclectic field, has sourced from each of these approaches. In order to examine the multi-dimensionality of the construct of presence, this literature review covers a vast range of publications on presence in coaching, and includes disciplines that coaching has drawn from where a discussion of presence is found. Given the limited nature of literature related to the concepts of presence in coaching, what follows is a review of pivotal sources from each of these fields, and a discussion of their connections to coaching. This chapter provides a theoretical review of the construct of presence, rather than examining the social-historical contexts from which this construct originated and developed. According to Cooper (1988), a theoretical review is suitable when the intention of research is to advance a new theory.

Presence in Coaching

This section examines presence in coaching. Coaching presence (which refers to the presence of the coach) is defined based on seminal literature from coaching scholars and practitioners. Next, scholarly research on presence in coaching includes coaching research on presence, as well as coaching studies pertaining to a specific dimension of presence, such as mindfulness, social presence, flow, and self as instrument. The reader should bear in mind that presence in coaching as used in this literature review includes presence from the perspective of either the coach or the client.

   Towards an understanding of coaching presence.

According to Cox (2013), the shift from presence as experienced within one's inner space to being present with the other in interaction is when the coach becomes useful to the client. Similarly, Gavin and Mcbrearty (2013) wrote that coaching presence "reflects the way a coach engages in relationships" (p. 103). As such, presence is situated in the context of the coaching relationship, in contrast to more individual practices outside the context of coaching such as mindfulness meditation. Essential ideas regarding coaching presence in the practitioner literature provide varied perspectives on coaching presence.

Coaching presence is defined by the ICF (2017b) as the "ability to be fully conscious and create spontaneous relationship with the client, employing a style that is open, flexible and confident." Cox (2013) discussed the importance of "being present" in coaching: "in order to then be useful to our coaching clients, our presence needs to be transformed into action, so that not only does it encompass our mindfulness, but it also involves interaction with the client, the coaching alliance and the setting of the coaching" (p. 134). Gavin and Mcbrearty (2013) highlighted that "coaching presence reflects the way a coach engages in relationships, including his physical presence, openness, spontaneity, flexibility, and creativity" (p. 103).

Silsbee (2008) wrote a practitioner guide dedicated entirely to the topic of coaching presence. He defined presence as a "state of awareness, in the moment, characterized by the felt experience of timeless, connectedness, and a larger truth" (p. 21). Furthermore, he described coaching as "that part of a relation in which one person is primarily dedicated to serving the long-term development of competence, self-generation, and aliveness in the other" (p. 25). Therefore, his approach to presence-based coaching is founded on being present while coaching.

Iliffe-Wood (2014), who outlined how to build coaching presence in coaching interventions, described coaching presence as an enabling space: "Enabling for the client, enabling for the coach and enabling for the learning" (p. 1). She identified four modes of coaching presence that are a progression from showing less of the coach to more of the coach in a coaching intervention. In invisible coach mode "there is minimum coaching input and maximum client input" (p. 11). In emergent coach mode, the coach starts to take a slightly larger role in the coaching in order to expand the client's exploration. In the next mode, evident coach mode, the coach adds something of himself or herself in the coaching. Finally, in visible coach mode the coach makes their presence felt and adds the highest degree of input. Each mode of presence is chosen deliberately depending on the needed intervention with the client (Iliffe-Wood, 2014). This perspective of presence highlights a multi-dimensional view of coaching presence, whereby the coach is encouraged to be present via different modes.

While offering some variation, the abovementioned definitions illustrate that presence needs to be contextualized within the coaching relationship in order for it to be considered coaching presence. Furthermore, coaching presence as used above focuses on the presence of the coach, rather than the client, or between the coach and the client.

Scholarly research on presence in coaching.

A pioneer in the interdisciplinary study of presence in coaching, Topp's (2006) dissertation utilized a PBC model—developed based on mindfulness, meditation, flow, presence, and Taoist literature—consisting of a four-step process: stop, observe, align, and allow. Topp's research consisted of applying her PBC model, in the role of research/coach, as part of a six-week coaching program, to help 15 entrepreneurs with their self-selected goals. The results of her action-research mixed-methods study indicated that the PBC model supports client goal attainment, as well as enhanced focus and calm. Topp's (2006) research contributed a process-oriented PBC model focused on enhancing the presence of the clients.

According to Kennedy (2012), the notion of self as instrument, understood as a way of being, is related to the ICF competency of coaching presence. She suggested that most of the competencies that "speak to the coach are in the coaching presence category" (p. 204). In her qualitative dissertation, she explored how development impacts the ways in which coaches use self as instrument. Four themes emerged from her interviews with fifteen graduates of Integral Coaching Canada's Integral Certification Program: empowered experience, embodied presence,

empathic connection, and employed instrument. Her findings illustrated that through coach training, coaches became more skilful in the four areas she identified. Since self as instrument appears to be one rendition of presence, it is likely that presence also includes similar themes.

In this present research, mindfulness is conceptualized as a component of presence. Mindfulness in coaching from the perspective of the coach is explored in Braham's (2005) heuristic research, which involved interviewing seven executive coaches with at least 10 years experience in mindfulness (*vipassana*) meditation. Her thematic results indicated that the coaches interviewed incorporated mindfulness while coaching through awareness of physical sensations and a non-anxious presence. In addition, insights from meditation informed the way coaches listened and intervened; Braham highlights insights such as impermanence and interconnectedness. This qualitative research contributes an understanding of presence through the experience of the coach.

Coaching studies have also examined mindfulness-based interventions in coaching. For instance, Collard and Walsh's (2008) study examined the impact of sensory awareness mindfulness training (SAMT), offered in a group-coaching format to employees from the University of East London, for a 1-hour period every week over an eight-week timeframe. Self-report results (using the Mindful Attention and Awareness Scale) were completed before the 1st training session and after the 8th session. The results indicated a significant increase in mindfulness and a significant decrease in stress over the eight-week period. In addition, Linger's (2014) qualitative study examined the impact of an eight-week mindfulness-based coaching intervention for executives around workplace stressors and quality of work-life. The findings suggested that the intervention helped with work stress management, heightened awareness, and acceptance.

In addition, Spence et al. (2008) integrated mindfulness training as part of health coaching. In this study, mindfulness training was included as a separate component from facilitated coaching, in order to test if goal attainment would be higher depending on the order of mindfulness training and coaching, as well as to examine if combining mindfulness training with coaching enhanced goal-directed self-regulation. Results indicated that there was no significant difference found between the delivery sequence of mindfulness training and coaching. Meanwhile, combining mindfulness training with coaching showed greater goal attainment than simply participating in an educative format that did not include coaching.

Research in coaching has also focused on comparing presence in face-to-face and technology-based communication methods (Drake, 2015). Drake's (2015) comparative quantitative analysis of face-to-face and technology-based mediated communication methods found that coaching clients reported greater levels of presence, commitment, and engagement using face-to-face coaching compared to mediated coaching. In addition, his research found a trend that clients who prefer mediated communication to face-to-face coaching tend to be younger.

Another study exploring social presence was done by Thurlings et al. (2014), who examined the role of feedback and social presence in an online peer coaching program for student teachers. Findings indicated that social presence impacted perceived and observed feedback. However, contrary to expectations, the social presence scale related negatively to feedback perceptions. The researchers argued that a more nuanced view would be needed to examine further the subscales of the social presence scale, yet due to a small sample (8 participants), a factor analysis could not be conducted. Given the limitations in sample size observed by the researchers, this study appears to be inconclusive.

In this current research, flow is viewed as a component of presence. McBride's (2014) research examined how coaches experience the flow state, resulting in five major themes: "Preconditions exist in order for coaches to experience flow; Identifiable triggers exist for coaches to move into the flow state; The flow state is a transcendent experience for coaches; The flow state produces an extended positive affect; Coaching competencies play a key role in coaches' experience of flow" (McBride, 2014, p. 46). Based on these themes, McBride developed a model of coach flow experience intended to help coaches who have experienced flow in a coaching session, reflect on their flow experiences, while also providing a roadmap for coaches who have not experienced flow.

In summary, research on presence in coaching has conceptualized presence as a multi-dimensional concept (Topp, 2006), as well as focused on more specific concepts, in particular: self as instrument (Kennedy, 2012), mindfulness (e.g., Braham, 2005), comparative level of presence (Drake, 2015), social presence (Thurlings et al., 2014), and flow (McBride, 2004). A few studies have investigated a dimension of presence in the coach (Braham, 2005; Kennedy, 2012; McBride, 2004), while more research has explored presence or a related aspect in the client (Collard & Walsh, 2008; Drake, 2015; Linger, 2014; Spence et al., 2008; Topp, 2006). The

examination of mindfulness in coaching in the quantitative studies (Collard & Walsh, 2008; Spence et al., 2008) and the qualitative study (Linger, 2014) provides a training-oriented approach to the inclusion of mindfulness skillsets, offered as part of a coaching program.

Eastern Contemplative Approaches to Presence

The importance of the philosophical contribution of Eastern approaches to the more recent conceptualization of coaching presence is evident in that all scholarly discussions of coaching presence include a discussion of some element of Eastern views on presence (e.g., Cox, 2013; Gavin & Mcbrearty, 2013; Topp, 2006). In particular, Buddhism and Taoism are the most commonly referred to Eastern philosophical sources of inspiration for presence in coaching.

Buddhist mindfulness/awareness.

The Buddhist mindfulness/awareness tradition is centered on being aware of one's internal experience as it arises from moment-to-moment (Wallis, 2004). While the practices and aims of the many forms of Buddhist meditation are extremely varied, they provide guidelines for practitioners to become more aware, present, and mindful (Kabat-Zinn, 1994; Wallis, 2004). In the Buddhist context, the ideal of awakening is associated with being mindful, where through meditation the practitioner is able to calm the mind and its cravings (Kornfield, 2009; Wallis, 2004, 2007).

Within the Buddhist mindfulness tradition there is a developmental approach whereby the practitioner moves from states of limited awareness to increasing present-moment awareness (Kabat-Zinn, 1994; Loy, 2009). For instance, in the *Dhammapada*—an approximately 2,500 Buddhist text with sayings attributed to the Buddha—the "fully awakened" state of mindfulness is contrasted with the lesser state of craving where one is ensnared to the senses in a state of constant distraction (Wallis, 2004, p. 40). Similarly, Kabat-Zinn (1994), a modern proponent of mindfulness, suggests that mindfulness is a solution to the usual state of diminished awareness. For Epstein (2003), "levels of Mindfulness extend from mindless imitation to embodied presence" (p. 7).

Connections to coaching.

Mindfulness approaches have been applied in the field of coaching from its beginning to the present day (Virgili, 2013). Mindfulness practice and interventions in coaching can help coaches and clients improve well-being and functioning (Robins, Kiken, Holt, & McCain, 2014;

Virgili, 2013), enhance conflict coaching ability (Keel, 2013), and strengthen executive coaches' capacity to be present (Braham, 2005). Silsbee (2008, 2010) developed a presence-based coaching approach that is strongly rooted in mindfulness. Similarly, the concept of mindfulness is also one of the foundations of Topp's (2006) PBC model.

Zen and Wu Wei: Spontaneous action.

Zen is considered the meditation school of Mahayana Buddhism (Dumoulin, 2005a). The word Zen is derived from the Sanskrit *Dhyana*, which means "meditation, contemplation, pondering" (Schloegl, 1976, p. 3). Zen practice highlights the importance of sitting meditation (Kapleau, 2000; Suzuki, 2009). Yet, the many stories of Zen masters illustrate the process of "awakening" in everyday circumstances (Schloegl, 1976). In the Zen traditions of China and Japan there has been a strong focus on cultivating awareness and mindfulness in everyday life activities (Rothberg, 2006). Zen masters were often celebrated for their ability to convey wisdom and spiritual truths through simple, often spontaneous acts, while occupied in seemingly mundane activities (Dumoulin, 2005a, 2005b).

Taoism is considered to be one of the "three teachings" of China (Robinet, 1997), alongside Buddhism and Confucianism. The Taoist tradition, though not a unified religion, has adopted various inspirations throughout its gradual development (Robinet, 1997). Central to philosophical Taoism, associated with the figures of Lao Tzu and Chuang Tzu, is the notion of *wu wei* (Smith, 1991). According to Smith (1991), *wu wei* is "a phrase that translates literally as inaction but in Taoism means pure effectiveness" (p. 200). *Wu wei* is a form of spontaneous action that conserves energy as well as aligning with the natural flow of experience (Topp, 2006). Action in the mode of *wu wei* is one of creative quietude combining both activity and relaxation (Smith, 1991). Smith elucidates that *wu wei* "is the supreme action, the precious suppleness, simplicity, and freedom that flows from us, or rather through us, when our private egos and conscious efforts yield to a power not their own" (p. 208).

Connections to coaching.

Topp's (2006) PBC program is informed by the Taoist philosophy of *wu wei*, whereby presence is viewed as the unfolding of momentary experience in an open and spontaneous way. While not explicitly influenced by Zen or Taoist thought, the ICF (2017b) definition of coaching presence highlights creating spontaneous relationship as well as being open and flexible. Similarly, drawing upon Eastern contemplative traditions, Varela (2002) wrote, "a wise (or

virtuous) person is one who knows what is good and spontaneously does it" (p. 4). Additionally, part of the competency of coaching presence according to the ICF (2017b) is for the coach to use "humor effectively to create lightness and energy." Zen masters would also use wisdom, wit, and humour to create "awakening" in their students (Dumoulin, 2005a, 2005b; Schleogl, 1976).

Sunyata: Buddhist view of interconnectedness.

Central to Madhyamika Buddhist philosophy is the notion of *sunyata*, which literally means "emptiness," more specifically understood that all things (*dharmas*) are empty of their "inherent or intrinsic existence" (Williams, 1989, p. 68). *Sunyata* is understood as the true form of existence, in which "nothing exists that has inherent existence" (Largen, 2009, p. 124). The Buddhist monk Nagarjuna—who is considered by most scholars to have been born around 150 CE—is unquestionably the central Buddhist thinker regarding the concept of *sunyata* in Mahayana Buddhist philosophy (Largen, 2009). The following words are attributed to Nagarjuna, "He who is united with emptiness is united with everything. He who is not united with emptiness is not united with anything" (cited in Largen, 2009, p. 122-123).

Emptiness is connected to the idea of codependent origination, which stipulates that things (*dharmas*), atoms, and the self are casually dependent, they arise in relation to each other (Williams, 1989). According to Huntington (1989), "To actualize emptiness is to affirm one's membership in the universal context of interpenetrating relations which give meaning and structure to human activity" (p. 117). In more concrete terms, Largen (2009) wrote: "the realization of emptiness actually helps us to be better human beings, to live more harmoniously with each other, and to recognize the ties that link us together" (p. 125).

Connections to coaching.

Coaching presence provides a direct experience of a larger truth, which allows the coach to see clearly into themselves and the client, as well as sense directly into how the coach and the client fit into a bigger picture (Silbsee, 2008). Iliffe-Wood (2014) highlights that being present to the coaching relationship also includes attending to the wider system that relates to the client's topic. Being present involves a way of being with the client that allows for a dynamic interaction between coach, client, and environment (Cox, 2013). As such, the sense of place is part of the larger field in which coaching presence is embodied (Cox, 2013).

Western Philosophical Approaches to Presence

Coaching is directly influenced by Western philosophy (Brock, 2012). A key contribution to presence in coaching is phenomenological philosophy (Cox, 2013), which is explored further in this section. In addition, the philosophy of Buber (2004) appears to be significant for understanding the relational dimensions of presence, as well as being applicable to building openness for the coaching relationship.

Philosophical approaches to embodiment.

An embodied view observes the self within the world, as opposed to separate from it. Gallagher (2005) wrote that the "human person is embodied in human form and matter" (p. 3). Depraz (1999) describes the phenomenological way of the lived world, elucidated by Husserl and Merleau-Ponty, as follows: "Coming to understand our lived-corporality as a *Urpraxis*, we are assured that the vital world which surrounds us and where we live with others is really there, totally present in each of our perceptual and kinaesthetic acts" (p. 106). In other words, we are embodied and present, in the words of Merleau-Ponty, as an "I in the world" (Depraz, 1999). Similarly, Heidegger (1962) emphasized "being-in-the world" wherein *Dasein* (often translated from German to mean presence or existence) is interdependent in the world (Dreyfus, 1991).

Connections to coaching.

Cox (2013) suggests that incorporating Heidegger's notion of *Dasein* provides for an ecological view of presence that suggests that existence is incorporated with physical interaction in the world. The somatic side of coaching presence highlights the necessity of identifying the embodied attributes of presence in a coaching session (Gavin & Mcbrearty, 2013). Being fully awake in a coaching session involves nonverbal expression that corresponds to an open mind, an open heart, and bodily movement that is relaxed and inviting (Gavin & Mcbrearty, 2013). Silsbee (2008) identified generative practices for presence: to cultivate presence of mind, he suggests developing the capacity for self-observation as well as noticing habitual patterns; for the heart he encourages coaches to develop gratitude and unconditional positive regard for their clients; and he discusses being present through the body in an available and centered way.

I and Thou: Present-centered relating.

Buber (2004) describes the intersubjective dimension of human experience. His work *I and Thou*—originally published as an essay in 1923—explored "the between" of relating (Kohanski, 1975). Buber (2004) utilized the combined words: *I-Thou* and *I-It*, as indicators of

relations. According to Buber, "There is no *I* taken in itself, but only the *I* of the primary word *I-Thou* and the *I* of the primary word *I-It*" (p. 12). In other words, the *I* of Individuals is twofold depending on its combination with *Thou* or *It* (Buber, 2004).

Buber (2004) also identified how relating shows up in the past and present. *I-Thou* relations show up in the present that is "continually present and enduring," since "the present arises only in virtue of the fact that the *Thou* becomes present" (Buber, 2004, p. 18). In his analytic interpretation of *I and Thou*, Kahanski (1975) argued that the present is not a point of time distinct from the future but rather the sense of relation whereby the full present arises. In contrast, a feature of *I-It* relations is that they are centered in the past since the life of objects indicates an "absence of relation and of present being" (Buber, 2004, p. 18). As a result, *I-It* relating is separated from the fullness of reality and the present (Kohanski, 1975). In *I-It* relations one breaks off from present experience (Buber, 2004). Therefore, only *I-Thou* relations are "lived in the present," while *I-It* relations are lived in the past (Buber, 2004, p. 18).

Connections to coaching.

Silsbee's (2008) view of presence shares a number of features with Buber's (2004) description of *I-Thou* relations. Firstly, presence is experienced in the moment, though the experience of time is altered to a point that past and future seem to disappear and give way to an experience of timelessness. Next, there is a sense of connection to others, an openness to also genuinely encounter another person.

One of the basic principles outlined by Flaherty (2010) is that human beings have the possibility to enter into relationships and relate to others. He distinguishes human beings from other phenomena (e.g., chairs, frogs, stars), which he argues provides an ontological view of human experience that allows for more possibilities in coaching. According to Flaherty (2010), a natural tendency as human beings is to enter into open relationships with those that we encounter; however, there are those who have a diminished capacity for relating due to traumatic experiences. *I-It* relations show an absence of relationship, whereby rather than encountering the other as a *Thou*, the other is treated as an object (Buber, 2004).

Presence in Psychotherapy and Psychology

Cox (2013) identifies psychology as a main source for understanding presence. This section outlines currents of thought around presence in psychotherapy, and discusses emotional

self-awareness (Goleman, 1997, 1998) and flow (Csikszentmihalyi, 1997; Nakamura & Csikszentmihalyi, 2002) from psychology. In addition, the ways in which the field of coaching, and coaching psychology in particular, are drawing upon presence-based ideas found within these fields is discussed.

Presence in psychotherapy.

In the psychotherapy literature, presence has been highlighted as foundational to effective therapy (Hycner, 1993; Rogers, 1986). Being fully present with another human being is viewed as intrinsically healing (Shepherd, Brown, & Greaves, 1972). Presence can also be a potential underlying component of a positive therapeutic relationship, whereby the presence of the therapist can support the client's healing (Geller & Greenberg, 2002). While the term presence appears in the therapeutic literature, there have only been a few published studies (e.g., Geller & Greenberg, 2002; Geller et al., 2010) focusing directly on an empirical based study of therapeutic presence (Geller & Greenberg, 2012). Geller and Greenberg (2012) wrote that prior to their previous publications, "there was little rigorous theory or research on the experience of therapeutic presence or the relationship between presence and the therapeutic alliance, the TOCs [therapist-offered conditions] and outcome" (p. 4).

Recently, mindfulness-based therapeutic techniques have become increasingly popular (e.g., Bien, 2006; Germer, 2005; Hick, 2008). Geller and Greenberg (2012) distinguish therapeutic presence from mindfulness, suggesting that therapeutic presence is not necessarily grounded in Buddhism, whereas mindfulness practices stem from within the Buddhist philosophical system. Also, mindfulness is often more focused on inner awareness, whereas therapeutic presence includes a stronger inter-subjective dimension, which incorporates self-awareness as well as being present to another human being (Geller & Greenberg, 2012).

Presence has been defined in a number of ways in the therapeutic literature. Geller and Greenberg (2012), based on their research, provided the following definition of therapeutic presence: "therapeutic presence is the state of having one's whole self in the encounter with a client by being completely in the moment on a multiplicity of levels—physically, emotionally, cognitively, and spiritually" (p. 7). In Geller and Greenberg's (2002) qualitative study of therapeutic presence, master therapists were interviewed on their experience of presence. Through this study Geller and Greenberg developed a model of therapeutic presence including the following three categories: Preparing the ground for therapeutic presence, which includes

two subcategories: In life and in session; The process of therapeutic presence, further delineated as: Receptivity, inwardly attending, and extending; The experience of therapeutic presence, including the following elements: Grounding, immersion, expansion, and being with and for the client.

The psychotherapeutic literature highlights the importance of being able to experience self-presence as an essential prerequisite in order to be present with a client (Geller & Greenberg, 2002, 2012; Sills, 2009; Welwood, 2000). According to Geller and Greenberg (2012), "the stronger the foundation therapists have in their own experience of presence, the more steady, open, and readily available they are to fully meet the client" (p. 91). Essentially, the capacity of the therapist to be present to his or her own being and experience, allows the therapist to encounter the client from this ground of presence (Sills, 2009).

According to Clarkson (1997), presence involves opening up to the client, while emptying oneself of one's own knowledge and experience. Similarly, Hycner (1993) emphasized the importance of appreciating the uniqueness of the client by suspending the therapists' biases, theoretical views, and preconceptions about people. Bugental (1978, 1983, 1987, 1989) defined presence by highlighting three components: "an availability and openness to all aspects of the client's experience, openness to one's own experience in being with the client, and the capacity to respond to the client from this experience" (cited in Greenberg & Geller, 2002, p. 72).

Presence within the psychotherapeutic literature is often understood on a spectrum from not being physically or psychological present, to fully penetrating the moment (Welwood, 2000). For example, Welwood suggests that presence evolves from "pre-reflective identification" to "pure presence" (p. 110-114). More specifically, in the early stages of presence one is imprisoned within the conditioned perceptions of the mind, while in the higher stages of "pure presence," one is "fully awake within thoughts, feelings, and perceptions when they arise" (Welwood, 2000, p. 114).

Connections to coaching.

The field of coaching psychology is concerned with the application of behavioural science for the well-functioning client (Grant, 2009). More specifically, person-centered coaching psychology approaches highlight the need for the client-centered coach to be authentically present with the client (Joseph & Bryant-Jeffries, 2009). Gestalt coaching draws upon Perls' (1969) notion of self-awareness in the here and now, whereby the coach helps foster

present moment awareness to offer greater responsibility and choice to the client (Allan & Whybrow, 2009). Cox (2013) argues that most therapeutic theories of presence highlight an individual feeling of presence.

Emotional self-awareness.

Goleman (1997) defined self-awareness as "knowing one's internal states, preferences, resources, and intuitions" (p. 26), which is based on the competencies of emotional awareness, accurate self-assessment, and self-confidence (Goleman, 1997). A self-aware leader often has heightened self-confidence and is a higher performer at work (Goleman, 1998; Goleman, Boyatzis, & Mckee, 2004; Tan, 2012). Furthermore, an emotionally intelligent leader has the power to influence the emotions of others, as well as be dependable for assurance and direction when a challenge is faced (Goleman et al., 2004).

Connections to coaching.

According to Cox (2013), mindfulness, reflexivity, reflecting, and focusing, are self-focused elements of presence. Additionally, coaching presence is linked with emotional intelligence, particularly the coach's capacity to skilfully encounter strong emotions without becoming overwhelmed or enmeshed by them (Gavin & Mcbrearty, 2013).

Flow: State of optimal peak experience.

A practical approach to effective action is also apparent in the positive psychology literature. The research of Csikszentmihalyi (1997) on flow as a state of optimal peak experience suggests that individuals enter the state of flow when they are fully engaged in overcoming a challenge that just about meets their skill level. Flow research, rooted in psychology and sociology, offers a viewpoint of how to engage fully in the present moment (Nakamura & Csikszentmihalyi, 2002). In the state of flow, "experience seamlessly unfolds from moment to moment" and one enters a state where there is "intense and focused concentration on what one is doing in the present moment" (Nakamura & Csikszentmihalyi, 2002, p. 90). Flow is also characterized by "the merging of action and awareness" (Nakamura & Csikszentmihalyi, 2002, p. 90).

In the state of flow "thoughts, feelings, wishes, and action are in concert" (Nakamura & Csikszentmihalyi, 2002, p. 92). According to Topp (2006), "Flow is the epitome of present-moment activity, for it is complete absorption in the moment to the point where only the presenting challenge exists in the individual's field of awareness" (p. 65). Flow is not a

permanent state. Entering and staying in flow is largely influenced by how attention is directed towards an activity, and how that attention is held by the "limited stimulus field" of the activity (Nakamura & Csikszentmihalyi, 2002, p. 92). Flow is also considered to be a more optimal state than apathy, boredom, and anxiety (Nakamura & Csikszentmihalyi, 2002). Additionally, flow in the more recent field of strength-based psychology, is perceived as a capacity that everyone can develop in everyday life and in specific activities (Kim, 2016).

Connections to coaching.

Flow theory is applicable to the goal-oriented practice of coaching psychology, and is useful to help coaches be focused and find fulfillment during a coaching session (Wesson & Bonjwell, 2007). Wesson (2010) developed a model to elucidate the conditions most conducive to flow in a coaching conversation. In addition, McBride (2014) developed, based on his qualitative research, a model of coach flow experience to assist coaches more readily to access flow in a coaching session. Topp (2006) identified the flow literature as one key theoretical construct for the development of her four-step PBC model, which consists of stop, observe, align, and allow. Particularly, flow emphasizes the importance of narrowing attention in order to become completely absorbed in the present moment (Topp, 2006).

Presence in Organizational and Communication Literature

Coaches working in business settings with both executive and non-executive clients have often drawn upon numerous management and organizational theories (Brock, 2012). This section describes presence dimensions found in the organizational literature, specifically self as instrument (Kennedy, 2012; Reupert, 2006) and presencing (Scharmer, 2009; Senge et al., 2004). The contribution to coaching of social presence (Biocca et al., 2003; Sallnas, et al., 2000) from the field of communication studies is also discussed.

Self as instrument: Being present.

The use of self as instrument is considered an essential intervention and aid to developing a therapeutic relationship (Luborsky, 1994; Reupert, 2006). The use of self as instrument and presence, sometimes used interchangeably in the literature, share the intention of influencing clients to take more effective action (Kennedy, 2012). The knowledge of the practitioner is ideally embodied, manifested, or implicit in his or her presence and behaviour (Kennedy, 2012; Nevis 2004).

A central component of presence in the field of leadership is the leader's self-assurance and his or her capacity to command attention (Cox, 2013). According to Cuddy (2015), presence "is the state of being attuned to and able to comfortably express our true thoughts, feelings, values, and potential" (p. 24). As such, presence is a powerful transient state of being whereby the various aspects of self are in authentic synchrony (Cuddy, 2015). Duignan (2012) identified the need for leaders to cultivate presence as individuals (presence and self) before influencing others through authentic leadership.

Connections to coaching.

According to Cox (2013), self-focused elements of presence are preparations for the most crucial task of "Being Present" or showing up with coaching clients. The degree of presence of the coach needs to be consciously adapted (ranging from invisible to visible) depending on the coach intervention or approach (Iliffe-Wood, 2014). Furthermore, Cox (2013) wrote: "to be useful to our coaching clients, our presence needs to be transformed into action" (p. 134).

Presencing: Blending of sensing and presence.

Fundamental to the inner path of leadership (Jaworski, 1998) and instrumental to creating significant change is the notion of presencing (Scharmer, 2009; Senge et al., 2004). Presencing is defined by Scharmer (2009) as the "blending of sensing and presence" and it means to "connect with the Source of the highest future possibility and to bring it into the now" (p. 163). The state of presencing is a movement whereby one approaches one's authentic self from the emerging future (Scharmer, 2009). Such a view is very different from the traditional notion of being present in the moment, since presencing also includes an element of bringing the future into the now, whereby a glimpse of the emerging future comes into present moment awareness (Scharmer, 2009).

Scharmer (2009) makes the link between presence and action explicit. The left-hand side of the U in his *Theory U* is dedicated to letting go (awareness) while the right hand is centered on letting come (action). Senge et al. (2004) wrote that what is achieved "depends on where you're coming from and who you are as a person" (p. 89). More specifically, the right-hand side of the U focuses on the gestures of letting come (crystallizing vision and intention), enacting ("being in dialogue with the universe"), and embodying (performing and implementing the new practices) (Scharmer, 2009, p. 39). The right-hand side of the U, with its focus on action and

implementation, is an important contribution since it discusses the relationship between awareness, presencing, and engagement in the world (Senge et al., 2004; Scharmer, 2009).

An inter-subjective approach to presencing moves beyond simply one person's subjective experience to the dynamics and interplay of two people, or even possibly group and collective change processes (Senge et al., 2004; Scharmer, 2009). Scharmer's (2009) notion of presencing includes a collective dimension, whereby presencing involves "co-creating something new" (p. 273). According to Gunnlaugson (2011b), presencing "offers a second-person framework to guide presence-based conversations and inquiry" (p. 7).

Scharmer (2009) describes four patterns of conversational interactions, which he calls "four fields of conversations," that differ in terms of the inner space that guides the conversation. These conversations include: speaking from "what they want to hear" (downloading; Field 1), speaking from "what I really think" (debate; Field 2), speaking from "seeing myself as part of the larger whole" (dialogue; Field 3), or speaking from "what is moving through" (presencing; Field 4; p. 271). Scharmer's fields of conversations move from relatively closed and inauthentic fields of conversation to the field of collective creativity of presencing (Gunnlaugson, 2011b).

Presencing, particularly collective presencing, involves understanding living systems in terms of connectedness (Senge et al., 2004). For Senge et al. (2004), "Connectedness is the defining feature of the new worldview—connectedness as an organizing principle of the universe . . . connectedness among people and between humans and the larger world" (p. 188). Scharmer (2009) also expressed that the "mind and world are not separate," and he cited Rosch as saying "mind and world are aspects of the same underlying field" (p. 168). Understanding the world and ourselves as an interconnected whole allows for appreciation of collective emergence (Senge et al., 2004). According to Gunnlaugson (2011a), presencing is "constituted by and generated from a collective process of creative emergence" (p. 3).

Scharmer (2009) describes four meta-processes to better understand systems as a whole. The first stage is an autistic system, whereby a system (or person) is resistant or reactive to new information from its environment or external world. A system operating at the second stage of adaptive systems is able to open its boundaries to new information in its environment and then either react or adapt to it. The third stage is self-reflective systems, where the system has the capacity to see itself, and can open its boundaries to be influenced by the collective field. Finally, at stage four, generative systems are able to connect "with deepest presence and source of the

best future possibility that is seeking to emerge" (Scharmer, 2009, p. 161). Through deep presencing, "strong emergence has the potential to bring forth and open into new structures, ideas, forms of relationship and interaction" (Gunnlaugson, 2011a, p. 3).

Connections to coaching.

Building on Scharmer's (2009) view of presencing, Gavin and Mcbrearty (2013) suggest that in a state of coaching presence, a coach can listen openly to a client's deep desire for change as well as his or her aspirations for the future. Rather than formulate a solution, the coach can listen deeply moment-to-moment to what is emerging for the client (Gavin & Mcbrearty). The collaborative nature of coaching relationships is highlighted in the co-active coaching model, whereby coach and client are viewed as co-creators and collaborators (Whitworth, et al., 2007). Coaching conversations occur in the moment, and as a result there is an emergent quality to each coaching interaction that is continuously evolving (CoachU, 2005). Coaching conversations that are mechanical or simply problem-solving oriented miss out on the opportunity for a dialogue between coach and client that allow for ideas to emerge that resonate with both sides (Gavin & Mcbrearty, 2013).

In coaching presence, Silsbee (2008) wrote, "we experience ourselves as connected to others, to ourselves, to our environment and circumstances" (p. 20). All of the attention of the coach is directed exclusively to what is happening moment-to-moment in the coaching relationship (Iliffe-Wood, 2014). Also, in the state of coaching presence, there is an experience of timelessness, whereby there is only this moment as past memories and future concerns drop away (Iliffe-Wood, 2014; Silsbee, 2008). Similarly, Cox (2013) suggest that the use of immediacy—"a reflexive response to events in the moment"—can be helpful for coaches to anchor their clients into the present moment (Cox, 2013, p. 135).

Social presence theory.

Social presence is defined by Short, Williams, and Christie (1976) as the degree of salience between individuals using a communication medium. In addition, they highlighted that different communication media vary in their degree of social presence offered: face-to-face communication is considered to have the highest social presence, while written communication has the least. Presence in mediated communication is often conceptualized as including physical or spatial presence (the phenomenal sense of "being there"), as well as social presence (the sense of "being together with another") (Biocca et al., 2003, p. 459). Social presence theory examines

the degree of interaction and awareness between individuals in communication (Sallnas, et al., 2000).

Connections to coaching.

Coaching conversations occurs within an adaptable communication structure that incorporates modern technology, as well as more conventional face-to-face meetings (Gavin & Mcbrearty, 2013). Cox (2013) argues that in order for a coach to be present it is necessary for coaches to have a sense of both the coaching space as well as the coaching place. Coaching can take place face-to-face in-person when both coach and client are physically present, or through interpersonal communication media (e.g., Skype, FaceTime, or videoconferencing; Drake, 2015). Additionally, coaches can use technology-based mediated communication whereby coach and client use phone, e-mail, texting, tablet, or instant messaging (IM; Drake, 2015).

Summary

This theoretical literature review provides an overview of interrelated though varying conceptualizations of presence, ranging from a multi-dimensional understanding of presence to specific dimensions of presence (e.g., mindfulness, flow). The coaching literature has drawn from notions of presence found in Eastern philosophy, Western philosophy, psychotherapy and psychology, organizational literature, as well as communication studies. Presence in the coaching literature has examined presence and related notions from the perspective of the coach and the client. However, as stated earlier, most studies have focused on the presence of the client.

CHAPTER III: THEORETICAL MODEL

Given the complexity of exploring coaching presence as a multi-dimensional construct—as highlighted in the previous chapter, coaching presence draws from wide-ranging root-disciplines (Brock, 2012) and coaching approaches (Stober & Grant, 2006)—it appears necessary to have an additional theoretical framework for understanding coaching presence. This chapter presents the integral four-quadrant model (Wilber, 2006, 2016) as a sensitizing concept (Glaser, 1978; Padgett, 2004) that will guide the current study of coaching presence. For clarity, the research paradigm of this study—which includes ontological assumptions about reality (Crotty, 1998) and epistemological assumptions concerning knowledge (Guba & Lincoln, 1994)—is specified separately in the following chapter (Chapter IV: Methodology).

Integral Four-Quadrant Model

Integral theory provides a framework or map that can be applied to more comprehensively understand a particular phenomenon or situation (Wilber, 2000a, 2000b, 2000c, 2006). According to Esbjörn-Hargens (2010), "one of the reasons that Integral Theory is so useful is that it embraces the complexity of reality in ways few other frameworks or models do" (p. 37). Central to integral theory is the four-quadrant model (presented in the upcoming section: Overview of the Integral Four-Quadrant Model; Wilber, 2000b). It is important to note that other elements of integral theory are not included since they are not deemed relevant to this research. The integral four-quadrant model has already been applied within the context of coaching. For example, Kennedy's (2012) study on coaches' use of self as instrument made use of a four-quadrant approach. She wrote: "The four research themes that emerged out of the data are best represented by Wilber's (2000b) four-quadrant AQAL matrix" (p. 173). Furthermore, Bachkirova, Cox and Clutterbuck (2010) identified four dimensions of coaching within the coaching context that incorporated Wilber's four-quadrant model.

The integral four-quadrant model is also helpful for understanding coaching presence wholistically as a multi-dimensional construct, which has drawn from and included contributions from Eastern and Western philosophy, therapeutic and psychological approaches, as well as organizational studies (Brock, 2012), in its notably eclectic approach (Clutterbuck, 2010; Grant, 2011). In contrast, Braham's (2005) qualitative research explored mindfulness (identified in this present research as a dimension of presence) among executive coaches, primarily through the

theoretical viewpoint of the Buddha's "Dharma" worldview. Given that presence is a broader concept than mindfulness (Cox, 2013), the meta-perspective of the integral four-quadrant model appears well-suited for exploring coaching presence. However, there are other theoretical models that could be used in future research to investigate coaching presence.

Integral Four-Quadrant Model as a Sensitizing Concept

The integral four-quadrant model is utilized in this research solely as a sensitizing concept (Blumer, 1954). Sensitizing concepts are often used in grounded theory qualitative research to guide analysis (Bowen, 2006). According to Blumer (1954), sensitizing concepts "gives the user a general sense of reference and guidance in approaching empirical instances" (p. 7). Sensitizing concepts offer an initial point of departure for investigating an empirical phenomenon while retaining openness for studying it (Charmaz, 2014). Sensitizing concepts can be helpful in "providing a framework to analyze empirical data and, ultimately, for developing a deep understanding of social phenomena" (Bowen, 2006, p. 8). In addition, sensitizing concepts enhance theoretical sensitivity at the conceptual level (Strauss & Corbin, 1990). However, Charmaz (2014) cautioned: "although sensitizing concepts may deepen perception, they provide starting points for building analysis, not ending points for evading it" (p. 259). In this light, the integral four-quadrant model offers simply a starting point to approach and analyze the emergent findings of this study.

Overview of the Integral Four-Quadrant Model

An overview of the four-quadrant model and its application to understanding coaching presence is provided in this section. Essentially, the quadrants are the four foundational perspectives through which any given phenomenon can be viewed; each perspective offers different, though critical, types of information (Wilber, 2016). The four-quadrants include: The "I" (the inside of the individual) quadrant, the "IT" (the outside of the individual) quadrant, the "WE" (the inside of the collective) quadrant, and the "ITS" (the outside of the collective) quadrant (see Figure 1). Therefore, rather than favouring a single quadrant or perspective approach to coaching presence, this study uses the four-quadrants to enhance theoretical sensitivity (Strauss & Corbin, 1990) to be able to consider coaching presence from multiple perspectives.

	INTERIOR	**EXTERIOR**
INDIVIDUAL	"I" Quadrant	"IT" Quadrant
COLLECTIVE	"WE" Quadrant	"ITS" Quadrant
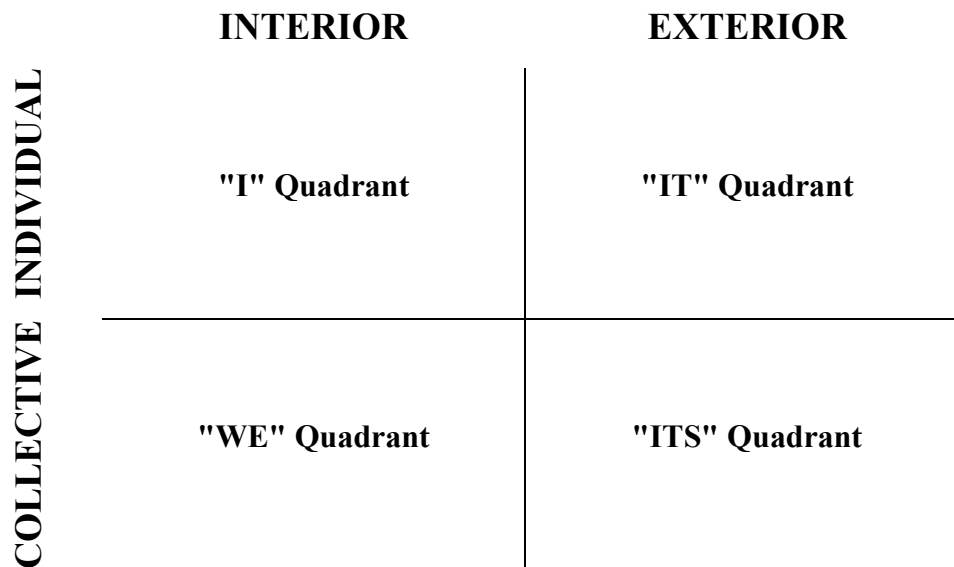
Figure 1. Four-quadrants of integral theory. Adapted from "An Overview of Integral Theory: An All-Inclusive Framework for the 21st Century," by S. Esbjorn-Hargens, 2012, *MetaIntegral Foundation*, *Resource Paper 1*, p. 3.

The "I" Quadrant.

Examining the internal processes of an individual (interior-individual) gives rise to what Wilber identifies as the "I" quadrant (Wilber, 2006), which relates to experiential phenomena as it pertains to an individual (Esbjorn-Hargens, 2012). This is similar to what Varela and Shear (1999) identify as a first-person subjective perspective. Further still, Wilber (2006) wrote, "I can experience my own 'I' from the inside, in this moment, as the felt experience of being a subject of my present experience, a 1st person having a 1st person experience" (p. 36). The focus of the "I" quadrant is internal experience and subjective interpretations of feelings, thoughts, and sensations (Divine, 2009). This quadrant provides a lens to consider the subjective experience of the individual in the role of coach during a coaching session.

The "IT" Quadrant.

Examining the external processes of an individual (exterior-individual) gives rise to what Wilber identifies as the "IT" quadrant (Wilber, 2006). Wilber defined the "IT" quadrant as "what any individual event looks like from the outside. This especially includes its physical behaviour; its material components; its matter and energy; and its concrete body" (p. 21). The "IT" quadrant

applied to the individual corresponds to behavioural phenomena (Esbjorn-Hargens, 2012). According to Divine (2009), this quadrant emphasizes observable parts of our bodies, behavioural actions, as well as concrete task accomplishments. The "IT" quadrant offers a focus on the body, behaviour, and observable actions of coaches (Divine, 2009).

The "WE" Quadrant.

According to Wilber (2006), the collective dimension of a phenomenon has a cultural (interior-collective) dimension. The cultural dimension highlights shared interpersonal and cultural meaning (Wilber, 2006), relating to the shared cultural phenomena of individuals (Esbjorn-Hargens, 2012). This quadrant highlights the relationship domain, mutual understanding, and shared meaning (Divine, 2009). The coach and client interact in a relational space during a coaching session; this is the "WE" perspective of coaching presence. Yet, more specifically this research highlights the coaches' experience of the relational space. Within the context of coaching, this is the coaching relationship between coach and client (Gavin & Mcbrearty, 2013; ICF, 2017b).

The "ITS" Quadrant.

For Wilber (2006), the collective dimension of a phenomenon has a social (exterior-collective) dimension: the "ITS" quadrant. The social dimension takes into consideration the exterior forms and behaviours of groups and systems (Wilber, 2006). According to Esbjorn-Hargens (2012), this quadrant outlines social and systemic phenomena among individuals. This includes the physical environment, how people get things done, as well as systemic and structural components (Divine, 2009). This is where the observable collective dimensions of human experience related to coaching are observed.

The coach and client also share an objective relational space during a coaching session. Of particular interest for this study is how the coach navigates this objective space with the client. As it applies to this research, the "ITS" quadrant relates to the relationship container and the structure of the session (Divine, 2009).

Summary

Wilber's Integral four-quadrant model (Wilber, 2006) offers a meta-perspective that is useful as a relevant guide to provide a more holistic understanding of coaching presence as a multi-dimensional concept. The four-quadrant model is oriented as a sensitizing concept

(Blumer, 1994) to guide this present grounded theory research on coaching presence. The four-quadrants include: the "I" quadrant, the "IT" quadrant, the "WE" quadrant, and the "ITS" quadrant.

CHAPTER IV: METHODOLOGY

This qualitative study exploring the coach's perspective of coaching presence is rooted within the grounded theory paradigm (Glaser & Strauss, 1967; Strauss & Corbin, 1990). More specifically, this methodological paradigm helped the researcher gain an in-depth understanding of how 16 coaches experienced and perceived coaching presence in order to develop a grounded theory based on Charmaz's (2014) constructivist approach. This chapter includes:

(a) study design;

(b) sampling method;

(c) data collection;

(d) data analysis; and

(e) issues of trustworthiness.

Study Design

Constructivist Grounded Theory

Grounded theory favours an inductive approach, whereby the theory emerges from an analysis of the data (Glaser & Strauss, 1967; Strauss & Corbin, 1990). Strauss and Corbin (1990) defined grounded theory as "one that is inductively derived from the study of the phenomenon it represents" (p. 23). Historically, grounded theory developed in the 1960s to provide qualitative research with a more substantial base that challenged a largely quantitative paradigm of research (West, 2001). Drawing largely from a sociological perspective, grounded theory utilizes observational and interview data-gathering methods to produce a theory, whereby the role of the researcher is minimized in favour of a quasi-scientific approach (West, 2001).

Over the years, there have been some refinements to grounded theory (West, 2001), notably Charmaz's (2003, 2006, 2014) constructivist grounded theory and the "methodological hermeneutics" approach adopted by Rennie (1998, 2000). In the classic approach, the goal of grounded theory is to discover theory as emerging from the data separate from the scientific researcher (Glaser & Strauss, 1967; Strauss & Corbin, 1990). In contrast, constructivist grounded theory is epistemologically subjectivist and ontologically relativist, highlighting the view of the researcher as co-constructing "meaning and experience" (Mills et al., 2006, p. 7). In other words, a constructivist approach acknowledges that the researcher is engaged in an interactive process

of meaning-making while developing a conceptual analysis of the participants' perspectives (Mills et al., 2006). This study approaches the research process from a social constructivism perspective. Social constructivism advances the viewpoint that knowledge is both constructed individually as well as contextually through social interaction (Ward et al., 2015; Vygotsky; 1978).

For Charmaz (2006) "a constructivist approach places priority on the studied phenomenon and sees both data and analysis as created from shared experiences and relationships with participants and other sources of data" (p. 239). In constructivist grounded theory the researcher is considered co-constructor of the research process and of the research outcome (Charmaz, 2014). According to Ward, et al. (2015), "Charmaz offered new ways to approach GT research that included contextually bound meaning, rejected the concept of tabula rasa, and required a repositioning of the researcher within the participant–researcher relationship" (p. 456). This research will use a constructionist approach to grounded theory (Charmaz, 2014), in order to highlight the interconnection between the research process and the researcher. In other words, the researcher is present in the research process.

Social Constructivism as a Methodological Paradigm

A social constructivist approach highlights that, rather than one objective reality, "the world consists of multiple individual realities influenced by context" (Mills et al., 2006, p. 2). Constructivism emphasizes that knowledge and meaning are historically and culturally situated, as well as contextually dependent (Kuhn, 2012). Constructivism underlines the epistemological paradigm that there is an interrelationship between the researcher and the participant, resulting in the subjective co-construction of meaning (Charmaz, 2014). In other words, the individual subjectivity of the researcher is acknowledged as an intricate part of the research process, rather than as an impartial observer. The constructivist methodological paradigm underscores that knowledge is contextually constructed between the researcher and participants throughout the research process.

Research Questions

The guiding questions for this research were exploratory in nature in order to meet the purpose of developing a grounded theory of coaching presence based on the coaches' perspectives. The following research questions guided the study:

1. How is coaching presence understood by experienced coaching practitioners?
2. What are the key features of coaching presence during a coaching session?
3. What is the experience of being present and not being present in a coaching session?

In addition, Integral theory (Divine, 2009; Wilber, 2006) sensitizers (Bowen, 2006; Charmaz, 2003; Glaser, 1978) were used during the interviews to encourage an integral theory four-quadrant perspective on coaching presence: interior space (individual experience and consciousness), relationship space (collective culture and relationships), behavioural space (individual body and behaviour), and impact and outcomes (collective structures and systems).

Sampling Method

Participants

This research used theoretical sampling (Strauss & Corbin, 1998) in order to identify and select participants that are knowledgeable and experienced with coaching presence. Data from participants were gathered until the point of theoretical saturation, whereby no new insights about the emerging grounded theory on coaching presence is developed (Charmaz, 2014). Theoretical saturation occurred after 16 participants were interviewed.

My research used a criterion of inclusion to select eligible participants (Palinkas et al., 2013). To be an eligible participant for this research, a coach needed to have at least met the ICF requirements for Professional Certified Coach (PCC): 750 hours of coaching experience and completion of the Coach Knowledge Assessment (ICF, 2015d). A coach at the PCC level is considered to have a certain level of proficiency of the core coaching competencies, including coaching presence (ICF, 2015d). Logically, coaches at a higher level of certification would have met the PCC level requirements. In this perspective, Master Certified Coaches (MCC) would also qualify for this study. MCC represents the highest level of coaching certification offered by ICF fulfilling the following requirements: completion of 200 hours of coach-specific training,

2500 hours of coaching experience, 10 hours of mentor coaching, a performance evaluation, and completion of the Coach Knowledge Assessment (ICF, 2015c).

Participants were recruited from the ICF research member list, graduates of Concordia University's Professional and Personal Coach Certification (PPCC) program, alumni from Integral Coaching Canada, as well as professionals with websites with content related to coaching presence. Recruitment procedures adhered rigorously to ethical standards for research involving human subjects outlined in the summary protocol form (see Appendix A: Summary Protocol Form), which was approved by the Concordia University Human Research Ethics Committee (see Appendix B: Certificate of Ethical Acceptability).

Eligible individuals were invited to participate in this research via email (see Appendix C: Sample Introductory Letter to Coaches). The email described the research project and inclusion criteria, and invited participants to call or email the researcher if they needed clarification. Involvement required that participants engage in an individual interview (see Appendix D: Interview Guide for Coaches) of approximately 60 minutes and sign a consent form (see Appendix E: Consent Form).

Participants were notified that they were free to withdraw their participation; this was explained in the email invitation (see Appendix C: Sample Introductory Letter to Coaches) and the consent form (see Appendix E: Consent Form). Participants were informed that they could contact the researcher to withdraw from the research project and have their interview data removed within two weeks from the date they received their interview transcript. This timeframe ensured that it would be possible to extract the participants' data from the data set before the transcripts were anonymized and coded. Participants were informed that they could withdraw their participation at any time during the interview, and that they could refuse to answer questions. Communication between the researcher and the participants would be kept confidential. This research did not ask information from the interviewees about specific coaching clients. Any information obtained regarding particular coaching clients was removed when anonymizing the data.

Sixteen participants agreed to participate in the research; no participants asked to withdraw from the study. All 16 participants were offered to choose a pseudonym (as a code name to protect their anonymity). Table 1 provides an overview of the 16 participants. All of them had PCC credential level or higher with the ICF (three were Master Certified Coaches).

They were recruited through the following sources: five from the ICF research member list, five from Integral Coaching Canada (ICC) members, four from Concordia University's PPCC program, and two from online individual professional coaches' websites. Out of the 16 participants, 13 were female, while 3 were male.

Table 1

Research Participants in Coaching Presence Study

Code name	Credential	Recruitment	Gender
Matrix	PCC	PPCC	Female
Myriam	PCC	PPCC	Female
Light	PCC	PPCC	Female
Cassie	PCC	Website	Female
Heycoach	PCC	ICF	Male
Rebecca	PCC	ICC	Female
David	MCC	Website	Male
Amira	PCC	PPCC	Female
Janice	PCC	ICC	Female
Anne	PCC	ICC	Female
Kate	PCC	ICC	Female
Mary	PCC	ICC	Female
Lois	PCC	ICF	Female
Georgina	PCC	ICF	Female
Cynthia	MCC	ICF	Female
Tony	MCC	ICF	Male

Data Collection

This research used individual, semi-structured interviews to gather data from 16 eligible participants. Interviews were conducted in person, over the phone, or via Skype. The researcher conducted all 16 interviews with the participants using an intensive interviewing strategy (Charmaz, 2014). According to Charmaz (2014) intensive interviewing is a "gently-guided, one-sided conversation that explores research participants' perspective on their personal experience with the research topic" (p. 56). The researcher encouraged the participants to share their perspective on coaching presence by using open-ended questions in order to obtain detailed responses from participants.

The researcher used an interview guide (see Appendix D: Interview Guide for Coaches) throughout the interview process. The interview guide is best viewed as a flexible tool that can

be revised (Charmaz, 2014). This is concordant with the grounded theory notion that interviews can provide theoretical direction to emerging ideas (Charmaz, 2014).

The researcher took notes and audio recorded the interviews, and sent the interviewee a copy of the interview transcript so that they could review, edit, and clarify it if needed. Whenever a participant requested some changes to be made to the transcripts, the researcher always did accordingly. After completing 14 interviews, the research was close to the point of theoretical saturation (Charmaz, 2014), yet the researcher determined to complete two more interviews to ensure indeed that no new insights on coaching presence could be developed.

Data Analysis

Data analysis adhered to Charmaz's (2014) methods of initial and focused coding, which draws upon many of the foundational grounded theory data analysis procedures (e.g., Glaser, 1978; Glaser & Strauss, 1967; Strauss & Corbin, 1990). The data was based on the 16 interview transcripts with participants. As mentioned earlier, all participants were given the opportunity to review and edit their respective interview transcript if desired. Only the final approved interview transcripts were used in data analysis; all 16 were approved, some with modifications, and included. A qualitative data analysis methodology software, HyperRESEARCH, was used throughout the data analysis process. The researcher was the only person who transcribed and coded the data. Codes were developed inductively to allow for meaningful categories to emerge from the data with the understanding that the codes would change throughout the coding process.

Initial Coding

This research adhered to the rigorous procedure of line-by-line coding, which involved naming every line of written data (Glaser, 1978). This strategy was used to build the "analysis step-by-step from the ground up without taking off on theoretical flights of fancy" (Charmaz, 2014, p. 125). In addition, precise line-by-line initial coding procedures helped ensure that the grounded study fit the empirical world when developing codes, as well as fulfilled the criteria of relevance when developing an analytical interpretive framework (Charmaz, 2014). The researcher identified 493 initial codes using line-by-line coding procedures.

Focused Coding and Theory Development

After the phases of initial coding, which are "provisional, comparative, and grounded in the data," focused coding was used to develop codes that are more "directed, selective, and conceptual" (Charmaz, 2006, p. 48). This allowed for the codes to be raised to categories and theory development. The researcher used a comparative process to help provide a direction for conceptual ideas and develop greater theoretical sensitivity (Charmaz, 2014) to define the phenomenon of coaching presence in abstract terms and relationships.

Wilber's four-quadrant integral approach (2000a, 2000b, 2006) was used as a sensitizing concept (Glaser, 1978; Padgett, 2004). The four-quadrant approach was used as a starting point to raise some codes to categories and theory development. However, other parts of the data were explained using emergent conceptual categories that did not rely on the four-quadrant approach. This is consistent with the use of sensitizing concepts as starting points for building analysis rather than ending points (Charmaz, 2014). Through the process of theory development, connection between codes emerged. In addition, the conceptual categories remained grounded in the data. As such, textual quotations related to categories were readily identifiable. Through the abovementioned grounded theory procedure, a grounded theory of coaching presence from the coaches' perspectives emerged.

Issues of Trustworthiness

In light of the constructivist grounded theory (Charmaz, 2014) approach of this research, this section underscores that this research is a representation of the researcher (Creswell, 2007). The researcher recorded all interviews and transcribed the interviews verbatim, which according to Creswell (2007) enhances reliability. This research also incorporated Creswell's (2007) suggestion to use "validation strategies" to document the "accuracy" of this study (p. 207). This research provided rich, thick descriptions to help readers make decisions about transferability (Merriam, 1988) in the form of numerous quotations directly from the interview data. According to Lincoln and Guba (1985), peer review and debriefing help keep the researcher honest. Correspondingly, the researcher discussed his research process and findings with a scholar-practitioner in the field of coaching, as well as with a separate peer with background studies in Eastern religion and integral theory. Raw transcripts of the data were provided to participants as a validation method and opportunity to comment on the "accuracy of the account" (Creswell,

2007). Using multiple sources helped provide corroborating evidence (Miles & Huberman, 1994). As such, coaches were recruited from four distinct sources as noted earlier.

This research is transparent about the role of the researcher and potential biases of the researcher (see Chapter I: Introduction: Role of the researcher; Greenback, 2003) as a scholar with a background in the academic study of religion and coaching, as well as familiarity with integral theory. In addition, the researcher is a practicing coach.

Summary

This chapter described the methodological approach underlying this constructivist grounded theory study of coaches' perspective of coaching presence. The underlying study design, as well as the role of the researcher was discussed. A theoretically selected sample of 16 ICF certified coaches were interviewed. Data analysis adhered to the initial and focused coded methods of grounded theory. Issues of trustworthiness were identified in terms of reliability and validity.

CHAPTER V: FINDINGS

A constructivist grounded theory (Charmaz, 2014) approach was used to study coaching presence from the coaches' perspectives. The researcher collected data from 16 ICF certified coaches using semi-structured personal interviews conducted in person, over the phone, or using Skype. Data analysis adhered to procedures of initial and focused coding (Charmaz, 2014) in order to develop a grounded theory of coaching presence. While coaching presence may occur in interactions of coaches with clients during, before, or after a coaching session, this chapter focuses exclusively on the coaching session itself. This chapter presents emergent themes based on the personal interview data.

Coaching Presence: Emergent Themes

Coaches were asked about coaching presence in general as follows: "Describe your understanding of coaching presence. What is coaching presence?" Furthermore, coaches responded more specifically concerning coaching presence during a coaching session: "What do you believe to be the key features of being present in a coaching session?" Coaches also provided concrete examples of coaching presence during a coaching session in response to the following questions: "In a recent coaching session (ideally experienced within the past two weeks), what was a shining moment when you felt a strong sense of presence? Tell me about your experience of being present."

This research additionally examined a lack of coaching presence during a coaching session. Coaches were invited to share broadly about low levels of coaching presence: "What would you describe as a lack of coaching presence? What are the key features of a lack of coaching presence?" Concrete experiences of low coaching presence during a coaching session were also explored through the following questions: "In a recent coaching session (ideally experienced within the past two weeks), what was a moment when you did not feel a strong sense of presence? Tell me about your experience of not being present."

Based on the personal interview data, six themes emerged that portray coaching presence during a coaching session:

1. Mindful Self-Awareness.
2. Authentic Connection.
3. Deep Attunement.

4. Embodied Engagement.

5. Holding Outcomes.

6. Structural Alignment.

Each of these themes is defined, and further elucidated, through key supportive findings. The themes are ordered based on quantity of data (i.e., mindfulness awareness was discussed by all coaches in detail and is therefore described first), as well as importance (i.e., authentic connection was often described as "essential" for coaching presence). Each theme provides an understanding of a dimension of coaching presence, contextualized within a coaching session. A lack of coaching presence within each theme is also briefly described based on the personal interview data.

Theme One: Mindful Self-Awareness

Mindful self-awareness is considered by nearly all coaches interviewed to be the inner foundation for coaching presence during a coaching session. This section elaborates on the supportive findings identified in this research (see Table 2: Mindful Self-Awareness: Definition and Supportive Findings).

Table 2

Mindful Self-Awareness: Definition and Supportive Findings

Theme 1	Definition	Supportive Findings
Mindful Self-Awareness	The coach being mindful and self-aware in the role of coach, while accessing inner spaciousness and knowing.	Mindful realignment to presence Present to coach role Inner spaciousness and knowing Holistic self-awareness

Mindful realignment to presence.

Numerous coaches acknowledged that during a coaching session, there are moments when their attention wanders or they become distracted by internal noise. This in and of itself was not considered problematic; one coached claimed that it is not "humanly achievable" to be present all the time (Anne, personal interview, October 11, 2016). Internal distractions for coaches occurred often because of internal issues or wandering thoughts, and/or being triggered by something the client said. Henry (personal interview, August 9, 2016) summarized these issues of distraction: "A lack of coaching presence is being distracted, getting lost in my own thoughts, perhaps being triggered by something the client said."

Heycoach (personal interview, September 18, 2016) shared an example of internal distraction: "There have been a couple of moments in my coaching career where I had something else going on in my brain, and I got distracted." Another coach mentioned that not being present has happened when "there is something that I haven't been able to clear within myself" (Janice, personal interview, October 13, 2016). Particular issues can be distracting for coaches. For instance, Kate (personal interview, October 4, 2016) expressed that she finds flattery from clients distracting. These intrapersonal distractions detract the coach from being fully present with the client (Henry, personal interview, August 9, 2016).

Coaches suggested that when distraction occurs, realignment back to presence is necessary; a form of "self-management," "self-correction," or "bringing back" is needed. Janice (personal interview, October 13, 2016) explained her views on the matter:

> It's all about bringing back; we're not superheroes, we're still human beings as coaches. We're going to have days that we're a bit off. One, being compassionate with ourselves, everyone has an off session, day, or a moment. Being able to bring it back."

Evident in this process is both an acceptance of the process of distraction, and concurrently a commitment to realign to presence.

Similar to mindfulness meditation, some coaches suggest that this muscle needs to be used regularly. For example, realignment to presence is described as a "self-management muscle" (Cynthia, personal interview, October 27, 2016). Another coach mentioned that she is open with her clients when she needs to realign to presence:

> If I feel that I'm not being present, I kind of will take a short time out. I say, "I just need to bring myself back to center." I will be open with that. "I just need to ground myself for a moment." (Lois, personal interview, October 6, 2016)

Realignment to presence occurs in the moment, when awareness of being distracted occurs, with coaches sometimes acknowledging this explicitly with the client.

Present to coach role.

Many coaches discussed the importance of consciously showing up in a coach role, particularly coaches who have also played other helping professional roles prior to coaching or alongside their coaching practice. Coaches often showed an awareness of the differences between coaching and other one-on-one helping professions, highlighting how coaching is distinct from therapy/counselling, mentoring, consulting, and other expert roles.

Clarity around these distinctions appeared helpful for coaches to operate primarily from a coach role. Conversely, lack of internal clarity of the role of coach, by the coach, is nearly unanimously considered by the coaches interviewed to create ambiguity in the coaching relationship. Coaching differs from other one-on-one helping relationships, such as counselling and mentoring (Heycoach, personal interview, September 18, 2016). Cassie (personal interview, September 16, 2016), who mentors ICF aspiring coaches, shared that many of her coach mentees move "out of that coaching model" and into other roles, such as "teaching, consulting, expert, maybe therapy." She added that many coaches are "unconscious of how that impacts and what it does to their coachee, because that behaviour is unconsciously saying, I know more than you." In other words, being unclear of the role of the coach, while playing other non-coaching helping roles impedes coaching presence.

A coach needs to be present to their coach role, particularly when a client tries to pull them into another role. For example, Cassie (personal interview, September 16, 2016) said, "It's easy to do, to slip into other models or framework. We can easily take on being a teacher, we can easily take on an expert role, especially if our clients ask us, 'what do you think about that?'" Also, the coach's previous experience might influence them, as Lois (personal interview, October 6, 2016) shared: "One of my own stories might show up. An inclination to want to consult. It takes me to a different part of my background. That's not what I'm there for." Another coach contrasted the role of consultant and coach:

> If I'm a consultant, if I'm coming in with a consulting presence, I'm listening for what the problem is and what is needed to fix it. If I'm a coach, I'm not listening to try and fix, or come up with my brilliant ideas; I'm listening in a way to bring greater curiosity to the situation, to help the person be more curious about their own thinking and their own way forward. (Cynthia, personal interview, October 27, 2016)

While some coaches maintained the importance of staying purely in a coach role, others argued that if a coach is going to shift roles momentarily, this may be desirable as long as they do so consciously. For instance, Cassie (personal interview, September 16, 2016) shared that it is important to be "conscious when you go into a teaching, training, expert mode or model . . . I want to be conscious of what I'm doing, and how I'm doing it, and how I'm being. I think that's the most important thing, being intentional and conscious."

Another important element of assuming a role other than coaching is to shift roles explicitly with the client. Georgina (personal interview, October 4, 2016) stated that she often plays many roles in her coaching practice: "Sometimes I will be more of an educator; sometimes I will be more of a consultant, a mentor, and an advisor." Yet, she added that her clients expect her to bring her experience, though she is explicit about the different roles she plays: "I talk about that [the different roles] with my clients before we engage in the relationship; they understand that's what they're getting."

It is also essential to know the boundary between coaching and therapy (Cassie, personal interview, September 16, 2016). On the matter, Georgina (personal interview, October 4, 2016) expressed that "When, as coaches, we go into the therapy realm, that's where it can be a little dangerous. I'm very clear where my role starts and where therapy starts. I've suggested to some individuals to see a therapist." Coaches having clarity about the role of coach can skilfully navigate the boundaries between coaching and therapy, staying present to their role as coach.

Holistic self-awareness.

Some coaches highlighted the importance of showing up to the coaching session with their "whole self," as a "whole person," or simply as a "human being." This included an awareness of oneself, as well as being "open and aware of what's arising in the moment . . . with myself" (Janice, personal interview, October 13, 2016). Doing so requires being present to oneself internally, particularly to one's thoughts and feelings in the moment (Light, personal interview, September 15, 2016). Similarly, Kate (personal interview, October 4, 2016) shared the importance of being present to one's "head, heart, and body. What am I seeing? What am I feeling? What am I intuiting?" According to Georgina (personal interview, October 4, 2016), emotional intelligence is essential: "I think the really good coaches have a lot of emotional intelligence that's not written specifically in the coaching presence definition. It underlies everything within those criteria. So, we need to be aware of ourselves."

On the other hand, awareness can be limited by some of the biases of the ego according to some coaches. Amira (personal interview, September 29, 2016) stated that "being in an ego story" is "not facing reality." Coaches identified a number of ways in which awareness can be constricted: "lack of self-awareness," "lack of emotional intelligence," "putting what the client says through my own filter," "my history," "my judgments," "my emotional reactivity," "my biases," and "my belief systems." David (personal interview, September 19, 2016) described a

coach in their biased awareness, as being at "the mercy of programming, training, conditioning, that we [coaches] have taken on." Kate (personal interview, October 4, 2016) shared the following professional challenge: "Perhaps I had gone in with a bit of ego sense that I needed to sort of establish myself as the coach, what I'm bringing, as opposed to what he [the client] needed." Therefore, a coach needs to be aware of their limitations and work on their lack of self-awareness. David (personal interview, September 19, 2016) described the importance of coaches engaging in subtracting and clearing in order to experience a higher level of awareness and openness. Through holistic-self-awareness, it appears that some coaches believed it is possible to let go of some of their personal biases and limitations and become aware of a form of transcendent awareness.

Inner spaciousness and knowing.

Inner presence, according to most coaches, is characterized by being "calm and patient," as well as offering a sense of "spaciousness," "stillness," and "allowing." For example Cassie (personal interview, September 16, 2016) said that "being in the present is indicated by spaciousness. . . . being silent, being quiet, really allowing." This is an inner experience of spaciousness, where there is a deep sense of calm and relaxation. According to David (personal interview, September 19, 2016), presence is accessed by letting go of interferences: "My assumption is that presence is already there; it is simply obscured, dormant, interfered with, obstructed. Not leveraged or accessed optimally." It appears that spaciousness gives way, according to some coaches, to an inner clarity.

Spaciousness was distinguished from being internally agitated. Coaches interviewed offered a number of terms to describe being internally agitated—a state that interferes with presence—including the following: "agitation," "nervousness," "lack of trust," "afraid," "fear," or "stress." Anne (personal interview, October 11, 2016) described this further: "A lack of coaching presence could be because you are afraid with lack of trust, when you're afraid of many things in the relationship with a client; afraid of being not enough, not being able, not really understanding the client." Evidently, being agitated and fearful diminishes coaching presence, an issue that inexperienced coaches may encounter. For instance, one coach shared:

> When you're new at coaching and just graduated from training, you're not as
> knowledgeable and attuned to that. I remember trying different things. Maybe this will
> work. Maybe perceptual positions, maybe embodiment will work, maybe visualization

will work. You go down this path, and back up and go down another path. (Georgina, personal interview, October 4, 2016)

Moving past agitation, to a place of spaciousness allows for "insight," "confidence," and connection to one's "essential nature." For instance, Georgina (personal interview, October 4, 2016) shared: "With experience you gain greater insight, that subconscious knowing." Inner knowing is a form of trusting oneself, gained through both experience and listening to one's inner knowing. From this place, David (personal interview, September 19, 2016) expressed that there is an "absence" of the need for external indicators: "Absence of the concern of being liked, or a need to be validated, or accepted, or to feel important or valued—absence of that kind of stuff. Just more in the essential nature of the human being." Therefore, inner spaciousness, from the perspective of some coaches, allows for an inner knowing to appear.

Theme Two: Authentic Connection

Authentic Connection in the coaching relationship is considered essential by coaches for a deep level of presence. This section explains the supportive findings that emerged in this research (see Table 3: Authentic Connection: Definition and Supportive Findings).

Table 3

Authentic Connection: Definition and Supportive Findings

Theme 2	Definition	Supportive Findings
Authentic Connection	The coach offering empathetic connection to the client, in an authentic, intuitive, and interconnected way.	Empathetic connection Intuitive responsiveness Interconnected presence

Empathetic Connection.

The quality of a connected relationship between coach and client is at the heart of coaching presence from the perspective of the majority of coaches interviewed. For example, Tony (personal interview, October 7, 2016) asserted that "presence for me is your ability to connect . . . and there is a deep level of connection." Numerous coaches echoed this sentiment. For instance, another coach shared:

If I had to put a definition to what is coaching presence, it's actually being with my client. So, it's not at a distance. I'm very, very, present and connected with them. . . . The experience is happening for both of us in this present time. (Lois, personal interview, October 6, 2016)

In order to experience heightened connectedness in the interpersonal coaching relationship, coaches emphasized the following characteristics and guiding values: "heartfelt connection," "energy of connection," "be with someone," "assume relationship," "empathy," "we're all connected," "authentic connection," "being human," "present to the interaction," and "trust and intimacy." These empathetic relationally-oriented characteristics seem to contribute to developing a connected relationship between coach and client, both in the moment and over time.

The disconnection between coach and client, revealed in the data, relates to inauthenticity in the coaching relationship characterized by a low quality of empathetic relating. Cassie (personal interview, September 16, 2016) reported that:

> I'm very aware if there's a disconnect between me and my client. . . . That authenticity, noticing what is happening in the moment, not just the words the client is saying, but what is actually the quality of the connection, is actually critical to presence.

However, the coach may lack the awareness or the authenticity to voice the sense of disconnection in the coaching relationship. According to Mary (personal interview, October 21, 2016), some coaches are: "Seeming to be intent, but being inauthentic."

The inauthenticity of the coach contributes to a sense of disconnection in the coaching relationship. David (personal interview, September 19, 2016), used the term "modified you" as an expression of inauthenticity:

> It all comes back to who are you being in the moment. Are you being this modified you? . . . If you're being a modified you, you cannot intuitively respond. You can't feel the energy of the moment, because you're trying to be someone else. Someone else is feeling the energy in the moment. A mismatch!

Relational disconnection appears to be rooted in inauthenticity and a lack of relational presence between coach and client in the coaching relationship. While empathetic connection not only enhances the quality of the relationship, it also provides the container for a transformational experience for the clients. According to David (personal interview, September 19, 2016), "there's a level of connection where they [coaching clients] just shift, even though nothing was said about the particular shift; they just shift." Relatedly, Kate (personal interview, October 4, 2016) discussed an experience she had with a specific client as a result of their connection: "He responded by being able to access something that he did not think about before. Something

internal shifted: moving from this image that he wanted to create, to his own sense of self." The term "breakthrough" also describes the transformation experienced by clients, through a connected relationship with a good coach (Tony, personal interview, October 7, 2016). The evidence from the personal interview data illustrates that empathetic connection both enhances the quality of the coaching relationship and helps foster transformation for the client.

Intuitive responsiveness.

During a coaching session, an intuitive sense or feeling may naturally arise within the coach while in relationship with the client. David (personal interview, September 19, 2016) compared the experience of accessing his intuition to the Oracle of Delphi, whereby: "A lot of intuition comes through. I just sit there." Other coaches, such as Lois (personal interview, October 6, 2016), described a sense of flow: "The questions flow when I'm present because it's just a natural outgrowth of how we're being with each other." There is a sense of naturalness and allowing experienced by the coach in response to the client during the session.

Accessing intuition is also connected with "trusting in the process" of the coaching session. According to Myriam (personal interview, August 12, 2016), "It is what it is, and it starts when it starts, and it ends when it ends." This sense of trusting in intuition was also expressed by David (personal interview, October 19, 2016): "The awareness shows itself. It comes through me and says what it says." In other words, the coach trusts that intuitive knowing, whatever form it may take, will arise as necessary during the coaching conversation.

On the contrary, some coaches shared that during a coaching session they may respond in a reactive way. A reactive response can, momentarily, close the relationship between the coach and the client (Janice, personal interview, October 13, 2016). For instance, according to David (personal interview, September 19, 2016) coaches in reactive mode:

> Feel like they have to do something in the now, and often in a very mechanical way; they will be jumping right on what the client just said. In the worst way they're jumping on what the client has just said, and then telling them, using their access to their expertise, or to their way of being, telling them what they should do or not do. That's reactive mode. (David, personal interview, September 19, 2016)

The state of intuitive knowing experienced by the coach is much more open and natural, yet offering a question, observation, or a challenge can be a vulnerable and risk-taking experience

for the coach. Myriam (personal interview, August 12, 2016) described a moment where she took a risk with her client:

> When I say presence is taking risks. That was really risky. . . . Because, it's like oh my God, am I really saying that! It's like oh shit. There's almost like an element of oh shit. . . . What if, and then I take the chance.

Georgina (personal interview, October 4, 2016) also discussed the value of being vulnerable and taking risks with a client:

> I did what I thought was best in that situation for my client. It worked out; maybe it might not have worked out, that is possible too. I have taken those kinds of risks before, and it has worked really well!

While certainly risky at times, the intuitive offerings of the coach in response to the client, can allow for new insights to emerge during the coaching session.

Interconnected presence.

The personal interview data about interconnected presence provided a glimpse into some of the numinous dimensions of presence, espoused by some of the coaches. Two areas of interconnection were highlighted as essential: interconnection between coach and client, and interconnection in the here and now.

The experience of interconnected "oneness" in the collective space of the coaching relationship illustrates what some coaches consider to be the deeper levels of coaching presence. Kate (personal interview, October 4, 2016), described this experience as "real presence;" a "sort of non-duality happens." Other coaches used terms such as: "connected to oneness," "presence is being one," "it's a spiritual connection," or an "energetic level connection."

In contrast, lack of awareness of the interconnection between coach and client, as a couple of coaches reported, can lead to a sense of separateness. According to David (personal interview, September 19, 2016), "when one lives from the illusion of separateness, one sees the coach and client as two objects interacting." Some coaches categorized coaching that ignores a sense of deeper connection, as "transactional coaching" whereby the coach focuses exclusively on the goals and resources of the client, while ignoring the systemic relational dynamics at play. Considering the client's topics in isolation ignores the benefits of a more holistic approach (Henry, personal interview, August 9, 2016). It also prevents the coach from perceiving additional signals during the coaching session, since there will be a low-level energetic

connection between coach and client (Tony, personal interview, October 7, 2016). A coach operating under the illusion and narrow frame of separateness appears to be less connected to the coaching relationship, as well as to the larger context of coaching.

Interconnection in the here and now is considered by some coaches to be a collective experience of the present shared during moments of the coaching relationship. David (personal interview, September 19, 2016) understands the present moment in metaphysical terms: "In a physics/metaphysics frame, time and space, it's [*sic*] already emerged; we're simply becoming proximate to it in this moment to recognize what has already occurred . . . since past, present, and future, physicists tell us, exist simultaneously." Regardless of the scope of the here and now (narrowly focused or broadly focused), the majority of coaches suggest that coaching presence involves, as much as possible, being fully in the present moment in the collective space with the client.

Theme Three: Deep Attunement

According to many coaches, by being deeply attuned to the client, the coach offers their undivided attention and a coaching experience that is consciously tailored to the client. This section presents the supportive findings grounded in the research interviews (see Table 4: Deep Attunement: Definition and Supportive Findings).

Table 4

Deep Attunement: Definition and Supportive Findings

Theme 3	Definition	Supportive Findings
Deep Attunement	The coach attentively attuning to the client and consciously communicating in a deep way.	Focused and open attentiveness Conscious and deep communication

Focused and open attentiveness.

A high level of coaching presence allows the coach to direct their attention to the client and to the interpersonal coaching relationship. Coaches referred to the interpersonal coaching relationship as: "the space between us," "the thing you [client] and I [coach] are doing right now," "this conversation," or "the dialogue." The coach also directs their attention specifically towards the client, which some coaches described in the following way: "put my attention on them," "keeping it focused on them," or being "with" the client.

Through depth of focus, the coach makes the client a priority. For example, Henry (personal interview, August 9, 2016) said, "dropping everything, literally dropping everything, and just being so focused. Dropping into a bubble, I'm not going to let anything distract me here. This person is the most important person in my life right now." According to Rebecca (personal interview, September 19, 2016), focus is an "attentional muscle" that allows the coach to stay fully present on the space between coach and client and keeps that focus there. Other coaches highlighted the importance of the client being the center of the coaches' awareness, as well as the importance of having a thoughtful and heart connection. In doing so, the full attentional presence of the coach is directed specifically to the client.

In contrast, the data revealed that the coach sometimes does not offer the client their full, undivided attention, resulting in diminished or surface level of attention. Coaches shared some of the signs of a weak attention span: "attentional muscle is weak or thin," "thin layer of attention," "scattered," "parroting back what the clients says," "distracted," "hanging by a thread," and "not fully listening to the client." In essence, the coach is only partially attentive to the client, in a surface manner. This interferes with the attunement depth of the coach with the client.

Another component considered essential by many coaches is an open or spacious presence. Coaches described open attentiveness in a variety of ways: "spaciousness in every aspect of me," "empty," "absence of everything," "momentarily *tabula rasa*," "open space," "opening to feel in receipt [of] whatever comes," or "working from an open mind, open heart, and open will."

A common element in these descriptions is that the coach provides an open and spacious container during the coaching session, while at the same time, listening to the "whole being" of the client (Light, personal interview, September 15, 2016). David (personal interview, September 19, 2016) described his experience of open attentiveness as follows: "I have the kind of feeling of everything and nothing at the same time. There's very little sense of me in the equation. So, the feeling in my own body is an open receptor." Anne (personal interview, October 11, 2016) shared her experience as being both empty and full: "Empty, means no agenda, no prejudice, no judgment. But there will be quite a lot of understanding of the client through a variety of lenses."

According to the interview data, those operating with surface level attention are not deeply listening to the client. Surface level listening corresponds to Level One listening according to the Coach Training Institute (CTI) approach to coaching:

At CTI we talk about levels of listening. I don't quite know how other schools train this part. Level 1 listening is your attention on yourself, on your own ideas, your thoughts, and your judgments. That's level 1. That's clearly not coaching presence. (Cynthia, personal interview, October 27, 2016)

Similarly, other coaches also shared that not listening attentively to the client limits the depth of the coaching relationship. However, with more focused and open attentiveness, it appears that coaches experience openness as a sense of spaciousness, while simultaneously listening to the experience of their clients.

Conscious and deep communication.

Many coaches shared the importance of communicating with their clients in a way that is "conscious," "aware," or "thoughtful." An essential component is an awareness of the relational space between coach and client. For example, Rebecca (personal interview, September 19, 2016) shared that with her clients she brings "conscious awareness of the space that we're in together." Conscious communication takes into consideration the particular interpersonal dynamic between coach and client.

The data revealed that communicating with a lack of coaching presence is mechanical, lacking spontaneity and deeper connection with the client. Tony (personal interview, October 7, 2016) shared that when a coach is communicating mechanically, the coaching "doesn't get anywhere." In mechanical communication, the coaching stays more at the surface level, and the coaching relationship becomes more transactional (David, personal interview, September 19, 2016). Coaches functioning at a mechanical level were reported to "operate in a linear fashion," use an "analytical kind of question," and do "more personal interviewing than coaching." Coaching appears to have evolved through a number of generations:

You would call it first generation coaching, which is about just achieving a goal and exploring strengths, opportunities, and resources to achieve that goal. . . . Second generation coaching is the understanding that the client has all the answers, and that you're just there to facilitate that. . . . Third generation coaching, according to Reinhard Stelter, is really about the relationship and everything that evolves courtesy of the coaching relationship. If it is honoured and supported it becomes richer, dynamic, and ultimately more productive. (Henry, personal interview, August 9, 2016)

Some coaches highlight the importance of tailoring communication to the particular client they are working with in a conscious way. For instance, Georgina (personal interview, October 4, 2016) said: "How I approach my client is done thoughtfully." Similarly, Cassie (personal interview, September, 2016) queried:

> Am I aware, conscious, of my impact on my client? Based on my background, my cultural history, my beliefs about how I am to coach, they all influence my presence, and how I can be purely present to whom[ever] that person is that I'm coaching.

A thoughtful approach seems to engage the client with awareness of the potential influence and impact of the coach.

In deeper level communication, the coach also has an awareness of the key elements of effective coaching communication, such as: style of communication, depth of communication, using open-ended questions, tonality, sincerity, as well as trust (Heycoach, personal interview, September 18, 2016). In comparison, at the more surface level, listening is rote and overly concrete. For example, a more junior coach will not delve deeper to understand what the words used by the client are connected to (Tony, personal interview, October 7, 2016), resulting in a more mechanical form of coaching. According to many coaches interviewed, conscious communication employs the fundamentals of interpersonal communication to create awareness and deep learning for the client.

Theme Four: Embodied Engagement

A number of coaches highlighted that presence needs to be embodied by the coach during the coaching section. In addition, some coaches described the value of fully engaging in the moment of coaching. This section details the supportive findings associated with this theme (see Table 5: Embodied Engagement: Definition and Supportive Findings).

Table 5

Embodied Way: Definition and Supportive Findings

Theme 4	Definition	Supportive Findings
Embodied Engagement	The coach fully engaged, while somatically grounded to the here and now.	Somatic presence Engaged to the here and now

Somatic presence.

Somatic presence is referred to by different names by the coaches interviewed, such as: "somatic presence," "non-verbal awareness," "in my body," "posture," "hold myself and my body," "physicality," or "well positioned." It appears from the data that somatic presence encompasses a sense of embodied presence experienced by the coach during the coaching session. Mary (personal interview, October 21, 2016) described her experience of somatic presence:

> I'm quite relaxed and yet I have a very contained and upright posture so that my chest is open. My breath is not collapsed in my posture. . . . My physical practices, my yoga practice in particular, allows me to sit very open. But, I'm not aggressively forward in a chair either. I coach people face to face for the most part, in a kind of informal setting. So, we're not across a table from one another, we're across a sitting room, comfortable chairs in front of a fire, but quiet. I'm not really pacing the room, or up and down, or using wide gestures. I tend to illustrate with my hands, but I watch that it doesn't get distracting. . . . It feels very ordinary, but there's a solid, not moving, heart wide open, eyes not boring through you, but filled with a sort of empathetic "tell me what you want to say," "speak to me" kind of look.

Another coach used the metaphor of a soft belly and a firm spine:

> What comes to my mind, is the need to have a soft belly and firm spine. So, when one of those goes, there's definitely a loss of coaching presence for me. Sure. The soft belly— you want to be soft when you're facing your client. You want to be able to receive. You want to be soft, and be flexible, be able to accept what they offer, and also be able to give with some form of softness. It might be a hard-hitting "truth," but it comes from a place of fluidity and caring. With strong spine, it's not rigid, but I know that I have in the back of my mind, that I'm the coach, I'm always the coach. So, when clients wander off, for example, to see if I want to have coffee after, or if they compliment me sometimes, I can feel it in my spine. I can see myself reminding myself of my spine. If they say something that could be hurtful, that spine keeps my head, heart, and gut in the right place, and in the right balance. (Kate, personal interview, October 4, 2016)

On the other hand, somatic non-verbal expressions of the coach may lack awareness and intentionality. Mary (personal interview, October 21, 2016) described some of the physical cues indicative of a lack of coaching presence:

At a low level, from a physical point of view, no eye contact or little eye contact.

Probably a lot of movement, whether it's a lot of fidgeting or with things on the table, or pushing back in the chair, or suddenly honing in, inclining across a desk, and saying, "tell me that again?"

The lack of eye contact was highlighted as a visible sign of lack of physical presence (Heycoach, personal interview, September 18, 2016). Cynthia (personal interview, October 27, 2016), who mentors coaches, mentioned that sometimes the face of coaches "is all tied up in a knot, and they look worried about their client."

Some coaches consider leaning forward, almost aggressively in the chair, as an indicator that the coach is not grounded. At the same time, Georgina (personal interview, October 4, 2016) pointed out the following:

Lack of coaching presence would be not being able to adapt and adjust to what the clients' needs are . . . sitting kind of stiff in your chair and not moving, that's not coaching presence at all, because where's the flexibility, being in tune with what's going on for the client, right? You might as well be talking to a wall, if someone is sitting there straight as a board.

Therefore, it appears inadvisable for coaches to either be too forward leaning, or too rigid during a coaching session, though this requires that coaches be aware of their somatic movements during a coaching session.

Some coaches also described accessing enhanced sensory awareness. For example, Kate (personal interview, October 4, 2016) shared that "all of the tentacles are open, and all the open receptors are firing, everything is going at once." Similarly, David (personal interview, September 19, 2016) discussed the need to be "responsive to the full sense of acuity that's available. A keenness of sense perception that allows you to go beyond what the senses tell you." This embodied sensory awareness allows you to pick up "signals that say this is right" (Tony, personal interview, October 7, 2016). It appears that for some coaches, somatic presence is an experience during coaching where the sensory functions allow for acuity of sense awareness

grounded in one's body. One coach described the energetic level of coaching presence. He shared the following:

> You can move the energy flow in your body. That's what Qi Gong practice is. . . . If then you could not only move energy into your body, in your body, but strongly enough to allow the energy to come out of it (Tony, personal interview, October 7, 2016).

This type of energetic level presence goes beyond the senses themselves and highlights the internal energy that the coach can move, bring in, and project outwards, during a coaching session.

Engaged to the here and now.

Being present is an action, according to many coaches, an essential "way of being" during a coaching session. Coaches used a number of descriptions referring to being present, including the following: "being in that present state," "being in a coaching presence," "being fully present," "being there," or "showing up." All of these highlighted the action of being present, an engagement to showing up fully during the coaching session.

The data revealed that disengaging during the coaching session inhibits coaching presence. One manner in which coaches disengage during a coaching session is by being overly "at a distance" or "withdrawing." This is an indicator of a lack of full presence with the coaching and the client (Henry, personal interview, August 9, 2016). Coaches attempting to multi-task during a coaching session cannot effectively listen, nor truly understand what the client is expressing (personal interview, September 18, 2016),

Being present is a commitment to be completely engaged to the here and now while coaching. Janice (personal interview, October 13, 2016) shared that "coaching presence is really being present in the moment to what is there, and what is arising." Similarly, Henry (personal interview, August 9, 2016) said: "Presence is about the here and now, and everything that goes with that." It seems that being present necessitates showing up to the here and now, and what is occurring at many levels during the coaching session.

During the coaching session, a coach can get disengaged from the important issues by being distracted by something rather trivial. For instance, Janice (personal interview, October 13, 2016) shared that when she started coaching she was more impulsive: "So shiny, new, wow! Let's go there, who's that, I need to know." While other coaches reported that an overly future-oriented approach disengages the coach from the here and now with their client (Henry, personal

interview, August 9, 2016). Rebecca (personal interview, October 13, 2016) shared that a sign that she is disengaged is when "it may suddenly occur to me, because I have missed something that my client has said, or I suddenly recognize that my mind has drifted to something else." One coach used the term the "fickleness of presence" to describe trying not to get distracted while working with the client (Henry, personal interview, August 9, 2016).

In other words, being present is an ongoing engaged activity from one moment to the next. David (personal interview, September 19, 2016) expressed the following: "I show up grounded in the sense that what there is to emerge in the session, is what will emerge." Being present opens up the coach to an allowing of what will arise or emerge, whereby the coach is in an ongoing way being present to "what is happening in the moment" (Lois, personal interview, October 6, 2016).

Theme Five: Holding Outcomes

The capacity to hold the outcomes of the coaching session is recognized by many coaches as a pivotal foundation for coaching. This section outlines the supportive findings related to this theme (see Table 6: Holding Outcomes: Definition and Supportive Findings).

Table 6

Holding Outcomes: Definition and Supportive Findings

Theme 5	Definition	Supportive Findings
Holding Outcomes	The coach holding a robust container during the coaching session, while intentionally allowing for emergent outcomes based on the coach's agenda.	Emergent outcomes Intentional and adaptable approach Holding container

Emergent Outcomes

Non-attachment to coaching outcomes was highlighted by a few coaches as an important part of coaching presence. For Light (personal interview, September 15, 2016), her being "less attached to the results of the coaching" is rooted in Buddhism. She stated: "Buddhism is also about taking action, but in a non-attached way. And you're more powerful that way, when you're not attached to the results. . . . But you have to take action." In other words, the coach takes action, yet it is the outcomes that are approached with non-attachment by the coach. For David (personal interview, September 19, 2016), there needs to be "absence of the egoic need that it feels like it has to control the outcome." Being non-attached is a form of letting go of control of the outcome.

Some coaches identified fixation on outcomes as lacking non-attachment. Coaches can feel overly responsible for trying to solve a client's problem. For instance, Cynthia (personal interview, October 27, 2016) shared that coaches feel they need "to come up with a solution; they feel like they need to prove something or get somewhere as the coach." David (personal interview, September 19, 2016) observed that coaches who approach coaching as a transaction, focus on "strategy and tactics: What is the action? How do I solve the problem?" The overemphasis on outcomes takes coaches away from being present to the client and the process of emergence in coaching. When fixated on outcomes, the coach tries too "hard to get somewhere," rather than paying attention to the client (Cynthia, personal interview, October 27, 2016). Fixating on outcomes can often result in an overly "anticipating," "advice" giving, and "problem-solving" coaching approach.

A coach that can let go of fixating on outcomes is more likely to allow for emergence to occur in the coaching session. Amira (personal interview, September 29, 2016) said: "I'm not as much focused on or attached to a particular outcome or a process. I'm really open and willing to welcome what emerges from the conversation." In other words, by remaining open, and therefore not closed to specific outcomes, the coach can allow for emergence during the coaching session.

Intentional and adaptable approach.

The coaching interviews highlighted that many coaches take into consideration being in service of the client and advancing the agenda (desired outcomes) of the client. Both of these intentions were discussed as part of the intentions that the coach acts upon during a coaching session, with adaptability in response to the needs of the client.

The intention to be in service of the client was expressed in varied ways by coaches. For instance, Henry (personal interview, August 9, 2016) shared the importance of being "purposeful in my intent to be fully in service, in awareness, and appreciation of the other person, and what they're saying in front of me." Similarly, Anne (personal interview, October 11, 2016) emphasized that a coach should have "just one focus in mind: the best for your client." More concretely, some coaches identified the need to also be intentional about advancing the agenda and outcomes of the coaching session, in the following ways: by finding "a promising path," "getting to the outcomes that you have both agreed upon," or "finding out what is their agenda . . . and holding that agenda."

In contrast, the data showed strong evidence that imposing the coach's agenda during a coaching session shows a lack of putting the client first. Coaches described an imposing approach in the following ways: "putting your own agenda into the client," "being directive," "push[ing] it," and "a wish to teach the client may take over." An overly directive coach, according to Light (personal interview, September 15, 2016), thinks and acts in the following ways:

> It's my own agenda; it's not respecting the client, it's judging them. It's imposing my rhythm. It's not taking their needs into account, not taking their learning styles into account, not taking their thinking styles into account, not sensing their potential resistance, or their paradigms. . . . It's like telling, directing. It's not a dance.

Coaches reported that a directive approach shows a lack of listening to and understanding of the client, rather than attempting to understand and listen to the client's agenda and understand their perspective. Some indicators of a directive approach are over-sharing by the coach, leading the client, and closed-ended questions (Cassie, personal interview, September 16, 2016). Cassie also emphasized that a directive approach illustrates an "unconscious presence" whereby the coach believes that "my expertise, my knowledge is what the client needs" rather than "understanding that client world."

Many coaches shared that each client is unique, with different needs, styles, topics, and ways of being. For instance, David (personal interview, September 19, 2016) mentioned that uniqueness is part of the focus of his coaching:

> The absolute uniqueness of each human being. Helping them see themselves in the essence of that. So, when I have clients, there have been lots over the years, I am always fascinated. Because, I am always studying who is this person. How do they work? How do they work in this situation? What aren't they using that they can benefit from using, that they are using over here when they clean their garage? It is the presence of curiosity and honouring. All of that!

As such, the "flexibility" and "adaptability" of the coach are essential in order to meet "the needs of the client" (Light, personal interview, September 15, 2016). For example, Mary (personal interview, October 21, 2016) said: "I operate on the basis that you make a plan, to then be able to set it aside with your eyes wide-open." An intentional approach to coaching presence would enable the coach, according to Georgina (personal interview, October 4, 2016), to be "able to

adapt and adjust to what the clients needs are." Therefore, while intentionality is considered important by coaches, it also needs to be supported by a flexible and individually tailored approach to the needs of the client.

Holding container.

Holding the container of the coaching session is considered by some coaches to be the responsibility of the coach in the collective space. For instance, Janice (personal interview, October 13, 2016) emphasized the importance of the container: "The structure that ICF has provided for us, has been a really important backbone for me to sit in, because I need the structure." Coaches identified a number of key elements that are part of the container of a coaching session: "seeing the relationship evolving through time," providing "structure" and "resources," offering a "process" and a "system," understanding coaching "methodology," as well as holding "spaciousness" during a coaching session.

Coaches hold the container of the session with varying processes, systems, and coaching methodologies. For instance, Light (personal interview, September 15, 2016), an integral coach, stated the importance of utilizing the integral coaching methodology as well as the context of the coach as part of her container for the coaching session: "It's holding all of the coaching objectives, all of the Current Way, the New Way, yet answering to what's going on Now." She elaborated further on the integral coaching process: "It's a cycle of development. It's the intake, the offer, and cycle of development. . . . I am giving movies on top of books, and all of that."

However, coaches reported that rigid adherence to a coaching container for a session, or a lack of structure, can inhibit coaching presence. For instance, Georgina discussed how coaches could be overly reliant on their coaching process:

> I would say a lack of coaching presence is a one-size-fits-all approach. So, I know of many coaches. This is more process related than presence. They use one style, they use one process. The first meeting you talk about values, the second meeting you talk about goals, and the third meeting you talk about something else. That's not my approach. I don't think one style fits [every]body.

A coach with a rigid coaching container may be unable to adapt to the shifts in the "energetic field" during the coaching session, and rather excessively rely on their coaching structure. In addition, while awareness of the coaching structure is considered part of any coaching

conversation, the coach may get lost in trying to understand the larger frame of the coaching (Henry, personal interview, August 9, 2016).

On the other hand, when the coaching lacks a solid container, there can be an absence of holding the container. For instance, Myriam (personal interview, August 12, 2016) discussed that she can get anxious when "the structure has gone awry" or when there is "40 minutes into the session and I have 60 minutes to fill." A lack of awareness of the coaching structure, or difficulty in holding the structure of the coaching session can lead to difficulty "trusting the process" of coaching.

Clearly, there are numerous components to holding the container of a coaching session. Holding the container skilfully appears to be intentional, yet not too rigid. While coaches shared varying approaches to doing so, a common element seems to be that the coach provides the collective container and structure for the coaching session, while considering the unique context and coaching objectives of the client.

Theme Six: Structural Alignment

Some coaches emphasized that the Structural Alignment (theme 6) provided by the coach during the coaching session provides the supportive environment for effective coaching. This section describes the supportive findings related to this theme (see Table 7: Structural Alignment: Definition and Supportive Findings).

Table 7

Structural Alignment: Definition and Supportive Findings

Theme 6	Definition	Supportive Findings
Structural Alignment	The coach providing alignment in the field of the coaching session, while skillfully employing communication tools.	Environmental alignment Skillful mediated communication

Environmental alignment

The majority of coaches considered the environment—which includes physical space and virtual space—essential for alignment in the field of the coaching relationship. An aligned environment in coaching can help foster the "energetic field" of coaching. Janice (personal interview, October 13, 2016) elaborated on the "energetic field" in coaching: "The client and I are in a field together. It's an energetic field. It shifts as things shift. Part of my work is to be able to hold the field as open as possible." In addition, an ideal coaching environment avoids "wrong

signals" in order for the coach to read accurately "the physical/energetic level signals" (Tony, personal interview, October 7, 2016).

Coaches often work in a number of different environments in their coaching practice. This section explores the environment for coaching, rather than describing the mediated communication technologies themselves (which is discussed in the next section: Skillful Mediated Communication). For example, Cassie (personal interview, September 16, 2016) shared: "Each environment is a little different. I do some of my coaching sessions in person. . . . I do Skype, Zoom, or video conferencing as well. . . . Each one offers different opportunities for listening."

Coaches who offer some of their coaching sessions in person often highlighted the importance of the physical space. Coaches discussed some of their priorities around creating a suitable coaching space, which included the following: "consistency," "quiet environment," "ambiance," "comfortable," "any closed space is good," "conducive to fully listening," or "work in partnership." These coaches shared how the physical space needs to be aligned in order to create a coaching environment that supports the coaching relationship. Amira (personal interview, September 16, 2016) reported some of what she considers important in the physical space:

> The space I rent in Montreal is a very typical office with a desk, a chair behind the desk, and two chairs. I never sit behind the desk. For me it's a big no-no. I would always sit beside my clients. At the beginning they find it kind of awkward; they're used to sitting and having this object in front of us. For me, it is very important to sit beside my clients, because I want to work in partnership with them, as their equal.

The data illustrated that environmental interferences in the physical environment can detract from presence while coaching in person or using synchronous mediated communication. For example, distracting environments that are open or public, such as a coffee shop, are not conducive for coaching (Janice, personal interview, October 13, 2016). Even if coaching occurs in a closed office space there can still be disturbances in the environment. For instance, Henry (personal interview, August 9, 2016) warned about "disturbances in the environment" such as "someone coming at the door, phones going off." As to coaching using mediated communication, it appears that interferences in the environment can also have a negative impact. Heycoach (personal interview, September 18, 2016) outlined the following scenario:

If we're in Skype, your phone is ringing, your children are running in and out of the

room, someone is coming to talk to you. You say, "Just a moment. Let me just get that."

That's a lack of focus on the individual. They're not going to feel like you're present. These environmental interferences, whether in person or via mediated communication, can detract from the coaching session.

Skillful mediated communication.

This section explores synchronous mediated communication tools (video communication and phone) used during a coaching session. Asynchronous communications tools (e.g., texting, email, or twitter) are not considered here. While some coaches use them in between coaching sessions, no coaches reported conducting a coaching session via asynchronous mediated communication. Nearly all coaches interviewed offer at least some coaching through some synchronous mediated communication, primarily through Skype, video conferencing, and/or phone.

Use of mediated communication, rather than in person one-on-one coaching sessions, is particularly useful when coaches offer coaching to clients from different geographic regions. For example, Cassie (personal interview, September 16, 2016) shared: "I've used Skype in particular for a couple of international clients." An advantage of visual mediated communication (e.g., Skype, video calls) is that it offers the coach the opportunity to notice body language and non-verbal expressions (Mary, personal interview, October 21, 2016). A coach who has researched communication technologies in coaching reported that when using video communication, such as Skype, it is essential to have straight lines in your camera, to be still, and have no distractions or noises in the background environment of the coach (Heycoach, personal interview, September 18, 2016). Another coach shared the following: "I definitely prefer coaching in person or via Skype because I find I'm more present, and it keeps me more accountable" (Kate, personal interview, October 4, 2016).

An issue with video communication (e.g., Skype) is that the video can provide wrong signals (Tony, personal interview, October 7, 2016). Cynthia (personal interview, October 27, 2016) also indicated some limitations she experiences with video communication:

I've used Skype in particular for a couple of international clients. It depends on the client. I am very visual. So, I can get overly reliant on the visual. I find it limiting to see

someone. I'm not as aware of my body, I'm not as aware of other information that I'm

getting.

In addition, video technology can be unreliable; as Mary (personal interview, October 21, 2016) shared: "I get a little frustrated with technology breaking when you get one of those bad lines, Or on a Skype call they break up; you don't want to break the flow of things." The limitation of video communication seems inherent with the technology itself rather than the coach.

A number of coaches prefer coaching over the phone rather than using visual mediated communication. Some of the reasons reported for preferring to use the phone included: "they [phone conversations] can be very intimate," "more attuned to subtle changes in voice," easier to "sense into the phone," preference for not having the "visual to stay in the moment," "hearing becomes acute in different ways," or more accurate "signals." Coaches using the phone often have developed the capacity to listen closely to vocal cues, as well as attune to the client over the phone.

Coaching over the phone is a different experience because of the lack of shared visual cues (Kate, personal interview, October 4, 2016). According to Tony (personal interview, September 16, 2016), even without the visual signals, coaching over the phone works: "In this part of the world, we're dealing with people from all over the world. The way it is because of physics, distance is no object. You don't have to be physically in the same room . . . It just works." Yet, he emphasized the importance of "listening on a wave length."

A challenge with coaching over the phone, some coaches shared, is that phone does not offer a visual connection or awareness of the body language of the client. For instance, Rebecca (personal interview, September 19, 2016) said that over the phone "the shared experience that we're having is only through our words, our voices, and our tone. But we're having a separate experience physically." Another coach, Kate (personal interview, October 4, 2016), mentioned that sometimes when coaching over the phone she might put her foot up, which is not helpful to remain present. Cynthia (personal interview, October 27, 2016) observed that while coaching over the phone there are fewer social norms operating, and she will likely "cut to the chase quicker," which might detract from developing a more personal connection.

Whatever forms of synchronous mediated technology used, Heycoach (personal interview, September 16, 2016) highlighted that it is important "that there is a significant sense of trust between the two . . . the individual feels like they can trust the person on the other end."

In addition, Cassie (personal interview, September 16, 2016) expressed that: "Each one [mediated communication tool] offers different opportunities for listening." Coaches may need to be skilful at using different forms of mediated communication, when coaching in person is not an option.

Summary

This chapter presented themes grounded in the research data for understanding coaching presence. More specifically, six themes emerged for understanding coaching presence during a coaching session, with additional findings to support each theme (see Table 8: Overview of Coaching Presence Themes). These themes present an emergent multi-dimensional portrayal of coaching presence.

Table 8

Overview of Coaching Presence Themes

Theme	Definition	Supportive Findings
1. Mindful Self-Awareness	The coach being mindful and self-aware in the role of coach, while accessing inner spaciousness and knowing.	Mindful realignment to presence Present to coach role Inner spaciousness and knowing Holistic self-awareness
2. Authentic Connection	The coach offering empathetic connection to the client, in an authentic, intuitive, and interconnected way.	Empathetic connection Intuitive responsiveness Interconnected presence
3. Deep Attunement	The coach attentively attuning to the client and consciously communicating in a deep way.	Focused and open attentiveness Conscious and deep communication
4. Embodied Engagement	The coach fully engaged, while somatically grounded to the here and now.	Somatic presence Engaged to the here and now
5. Holding Outcomes	The coach holding a robust container during the coaching session, while intentionally allowing for emergent outcomes based on the coach's agenda.	Emergent outcomes Intentional and adaptable approach Holding container
6. Structural Alignment	The coach providing alignment in the field of the coaching session, while skillfully employing communication tools.	Environmental alignment Skillful mediated communication

CHAPTER VI: DISCUSSION

The findings of this grounded theory study on coaching presence from the coach's perspective are summarized, analyzed, and synthesized in this chapter. In particular, the six themes on coaching presence that emerged in this study are represented using the metaphor of a blossoming lotus. The themes of this study are also discussed from the perspective of integral theory (Wilber, 2006). In addition, the findings from this research are analyzed in light of the literature on presence, and more specifically coaching presence. The implications of this research on coaching theory and practice are also presented, while the limitations to this research are acknowledged. Finally, recommendations for further research and practice are outlined.

Blossoming Lotus: A Metaphorical Representation of Coaching Presence

A purpose of this study is to contribute towards an emergent understanding of coaching presence based on the perspectives of coaches. This research explored the key qualities needed by the coach in order to be present during a one-on-one coaching session. It provides a multi-dimensional view of coaching presence (e.g., Cox, 2013; Gavin & Mcbrearty, 2013; ICF, 2017b; Topp, 2006) depicted through the six themes that emerged, grounded in the interview data with coaches: (a) Mindful Self-Awareness, (b) Authentic Connection, (c) Deep Attunement, (d) Embodied Engagement, (e) Holding Outcomes, and (c) Structural Alignment. The overarching goal of grounded theory is to construct a theory of the phenomenon under study based on the qualitative data. In the words of Charmaz (2014), "researchers construct a theory 'grounded' in their data" (p. 1).

This section examines the meaningful patterns that emerged in this research using the metaphor of a blossoming lotus as a grounded theoretical representation of coaching presence. Metaphors can be used skilfully in qualitative research to represent and simplify the results into clearly structured patterns (Schmitt, 2005). According to Lakoff and Johnson (1980), "The essence of metaphor is understanding and experiencing one kind of thing in terms of another" (p. 5). Similarly, a blossoming lotus is employed as a representation in order to enhance understanding of coaching presence. This section begins with a description of the lotus flower, followed by the relevance of the metaphor for this study. Next, three overarching patterns of coaching presence are discussed symbolically, while also grounded in the research data and compared to the coaching presence literature. These patterns include: (a) multi-petalled lotus:

Coaching presence interrelationships, (b) holistic blossoming of coaching presence, and (c) mysterious dynamics of blooming.

Blossoming Lotus as a Metaphor

The metaphor of a blossoming lotus as a representation of coaching presence builds upon some essential features of the lotus. The lotus is renowned for its prominent beautiful flowers (Deng et al., 2007). In addition, the lotus also has rich cultural and religious significance in Buddhism (Cheng, 2001; Endo, 2014) and Hinduism (Garzili, 2003). The Archive for Research in Archetypal Symbolism (2010, p. 158) provides the following artful description of the Indian lotus flower:

> The Indian sacred lotus, *nelumbo nucefera*, is a pink perennial water flower. Like other lotuses, its roots sink into the murky soil of a pond or river bottom. From there, stems rise above the water surface to present bright flowers to the sun. The cuplike seed pod is surrounded by a many-layered wreath of lotus petals, which at dawn open to full bloom in time to greet the sun as it rises. Throughout the day the flowers turn to face the sun as it moves across the southern sky and after sunset the lotus petals close into a tight bud around the seed pod in the center.

A blossoming lotus is used as a "poetic tool" (Lakoff & Johnson, 1980) to illuminate certain features of coaching presence that would be limited in a more literal approach. An advantage of a metaphor is that it provides a symbol that facilitates verbal expression (Koçak, 2013). In addition, a thoughtfully chosen metaphor can be used as "a research tool to describe, analyze or disseminate the uncommon experience at the heart of . . . research" (Manhas & Oberle, 2015, p. 45). The metaphor of a blossoming lotus was consciously chosen by the researcher for its explanatory clarity in describing elements of coaching presence. While this metaphor highlights certain features of coaching presence, an inherent characteristic of all metaphors is that they do not capture all qualities of a given phenomenon (Lakoff & Johson, 1980). Given the abovementioned inherent limitation of a metaphorical approach, integral theory (2000a, 2000b, 2006) is used in the next section as an additional perspective to understand coaching presence.

Multi-Petalled Lotus: Coaching Presence Interrelationships

As depicted in Figure 2 (Blossoming Lotus of Coaching Presence), the lotus flower of coaching presence is multi-petalled, in full bloom, with a stem for support. This representation is portrayed with the six coaching-presence themes or dimensions that emerged in this research. While some coaches highlighted what they believed to be the most significant theme of coaching presence, no coach reduced coaching presence to one dimension. As such, coaching presence is best understood in this research as a multi-petalled lotus, with interrelated parts.
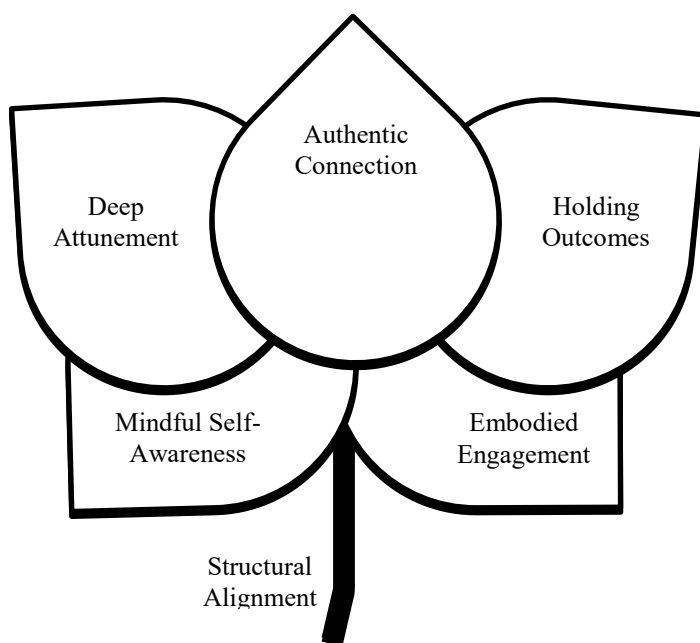
Figure 2. Blossoming lotus of coaching presence.

The theme Structural Alignment (including the supportive findings, environmental alignment and skilful mediated communication) is unique in this representation of coaching presence in that the stem of the lotus symbolizes it. The stem of the flower literally supports the structure of the flower; clearly, a vital function. Some coaches such as Heycoach—who wrote a doctoral dissertation on presence through mediated communication in coaching—highlighted how communication and environmental structures play an essential role in a coach's presence. Some literature on coaching presence also emphasizes the importance of Structural Alignment dimensions of coaching presence. For instance, Cox (2013) considers coaching space as well as

coaching place as essential for coaching presence. Also, media communication approaches to presence (e.g., Drake, 2015) point to technological alignment as essential. Yet, the ICF (2017b) viewpoint of coaching presence does not explicitly discuss structural and technological alignment as part of coaching presence. The data from this current study indicates that the theme Structural Alignment provides the support that helps coaching presence to blossom.

The themes Mindful Self-Awareness and Embodied Engagement are represented as the lower petals of the lotus flower. The rationale of this depiction is that both of these themes represent individual responses and behaviours undertaken by the coach. In other words, they are sometimes less visible to the client during the coaching session. Coaches unanimously identified aspects of Mindful Self-Awareness as foundational for coaching presence. Similarly, the coaching presence literature also accentuates the importance of Mindful Self-Awareness. For example, practitioner oriented publications (e.g., Cox, 2013; Gavin & Mcbrearty, 2013; Silsbee, 2008, 2010) that depict coaching presence as a multi-dimensional construct, invariably include a discussion of mindfulness (conceptualized as a dimension of coaching presence in this current study). Cox (2013) also argues that most theories of presence include an individual feeling of presence.

Coaches interviewed recognized Embodied Engagement as instrumental to participate in a coaching session in an embodied and fully engaged manner. Many coaches, particularly those recruited from Integral Coaching Canada, highlighted the somatic side of presence. This is possibly explained by the fact that Integral Coaching Canada includes an emphasis on embodied elements of coaching. At the same time, other approaches in coaching highlight the somatic side of coaching and presence (e.g., Gavin & Mcbrearty, 2013; Silsbee, 2010; Strozzi-Heckler, 2014). In her research, Kennedy (2012) identifies "Embodied Presence," which includes being "grounded and somatically present," as one of the four major themes related to developing the self as instrument (identified in this present research as a dimension of presence in the coaching literature) of the coach.

Clearly, in this symbolic representation of coaching presence, the fact that the themes Mindful Self-Awareness and Embodied Engagement are depicted as lower petals does not signify that they are of lesser importance. Rather, they are foundational, though at times less visible during the coaching session, since they are dimensions of coaching presence that pertain primarily to the coach.

The higher petals of the lotus are illustrated by the themes Deep Attunement and Holding Outcomes. Here, the attention of the coach is directed towards the client (Deep Attunement). Coaches interviewed shared the importance of deep communication and attention directed towards the client. This research revealed that coaching presence, specifically the theme Deep Attunement, may inform the way coaches approach other coaching competencies, such as "communicating effectively" (ICF, 2017b). Kennedy (2012) observes, "most of the competencies that speak to the coach are in the Coaching Presence category" (p. 204). As such, this theme may suggest a way of being in relation to the client, rather than concrete interpersonal communication competencies.

In addition, when the coach is concerned with the coaching task, outcomes, and container of the session (Holding Outcomes), at the higher levels of coaching presence the coach will engage the client in this process. More specifically, the supportive findings from this study found that the coach will approach outcomes in an emergent and adaptable way. According to Cox (2013), the "outcomes of the actions" cannot be accurately anticipated; therefore, the coach needs to be able to improvise (p. 136). Furthermore, Kennedy (2012) stated that it is important for coaches to partner with clients to co-create coaching programs and practices. As such, the petals of Deep Attunement and Holding Outcomes are often visible during the coaching session, since the coach is interacting with the client in a responsive and emergent way.

Finally, the theme Authentic Connection is depicted as the central and highest petal in the blossoming lotus. The majority of coaches described the connection between coach and client as the "essence" or "heart" of presence. This is the petal whereby coaching presence takes on a fully relational dimension. With supportive findings that highlighted empathic connection, intuitive responsiveness, and interconnected presence, Authentic Connection is where coaching presence becomes more relationally-oriented during the coaching session between coach and client, allowing for a true blossoming of coaching presence in the coaching relationship. This is consistent with the categorization of coaching presence as a core competency by the ICF (2017b) under the classification of "co-creating" the relationship. Coaching presence occurs within the context of relational awareness with a client (Iliffe-Wood, 2014; Silsbee, 2008). Also, coaching in general highlights the importance of the coaching relationship. For instance, Gavin and Mcbrearty (2013) wrote that coaching is essentially about relationships. In addition, the importance of the coaching relationship is found in coaching practitioner models (e.g., Coach U,

2005; Flaherty, 2010; Whitworth et al., 2007). The presence literature also includes interpersonal perspectives (e.g., Goleman et al. 2004; Scharmer, 2009; Senge et al, 2004) that coaching scholar-practitioners have used in their discussions of coaching presence (e.g., Gavin & Mcbrearty, 2013).

The symbolic interrelationships of the dimensions of coaching presence highlight that each petal of coaching presence has an important function to play. They also seem to work together. For instance, the stem (Structural Alignment) helps support the coaching, while the lower petals (Mindful Self-Awareness and Embodied Engagement) provide an inner foundation for the higher petals (Deep Attunement and Holding Outcomes) and the essential central petal (Authentic Connection) to flourish. The metaphor attempts to portray the interrelationship of the dimensions of coaching presence.

Holistic Blossoming of Coaching Presence

A noticeable feature of what coaches shared is that coaching presence emerges or blossoms all at once. No coach discussed coaching presence as a linear process; rather, a shared feature of the interviews is that coaching presence, while containing numerous dimensions, is best conceptualized in its entirety. This view of coaching presence as a holistic process contrasts with Cox's (2013) view that self-presence is a preparation for Being Present, which is presence "transformed into action" (p. 134). Coaches did not describe coaching presence as a linear process, but instead as containing many dimensions that appear, based on this study, to inform each other—the dimensions of coaching presence are not experienced as completely separate by the coach. In other words, the dimensions of coaching presence seem to strongly influence each other, yet coaching presence remains a non-linear blossoming.

As represented in Figure 2 (Blossoming Lotus of Coaching Presence), coaching presence includes the entire blossoming lotus. The six themes (described in detail in Chapter V: Findings) are parts of the flower, though coaching presence is something more than its constituent parts. While the ICF (2017b) description of coaching presence lists supportive dimensions of coaching presence (e.g., "is present and flexible during the coaching process, dancing in the moment"), it is unclear in the ICF description how these dimensions are expressed during the coaching session. The findings from this research indicate that coaching presence appears to be a holistic process.

Important for understanding a blossoming lotus as a metaphorical representation of coaching presence is that the flower is blossoming. Therefore, the flower is alive, it is not a dead flower that can be dissected and taken apart in a laboratory. Similarly, all the interview data on coaching presence were based on coaches' experience of heightened coaching presence during the session itself. This is the natural context wherein coaching presence is situated. Furthermore, examples of coaching presence at its peak—blossoming—were reported. Biologically, the lotus flower begins to blossom with the rising of the sun. As such, coaching presence relates to the moments when the lotus is in blossom during the coaching session. In these moments, all the petals of the flower open in full bloom, and a state of coaching presence appears. The experience of full bloom is not static: the lotus naturally blooms and closes.

Within the context of coaching, it is possible for the lotus flower not to bloom. Coaches reported moments when they were not present during the coaching. This is symbolic of times when the lotus flower does not bloom. However, these coaches mentioned that when they were beginner coaches, they, and also coaches that they mentor, often showed up with a general lack of coaching presence during their coaching sessions. In other words, the lotus of coaching presence was often closed. It appears that the lotus-like opening of coaching presence represents a unique holistic combination of parts that is more likely to be displayed by more experienced coaches. All the coaches interviewed were PPC level ICF certified. Each coach was able to share moments when coaching presence truly blossomed during the coaching session. It is possible that less seasoned coaches rarely experience heightened moments of coaching presence.

Mysterious Dynamics of Blooming

How full or open can the lotus of coaching presence blossom? Coaches presented different viewpoints on this question. For some, the full blossoming of coaching presence is simply impossible, an inspirational state that is unachievable as a coach. For others, the full blossoming of coaching presence is a state that is a natural evolution of coaching presence that can be accessed instantaneously. The contradictory nature of the data provides inconclusive evidence at this point. The literature on coaching presence does not appear to shed further light on the highest levels of blossoming of coaching presence. Since most discussions focus on what coaching presence is in general (e.g., ICF 2017b, Cox, 2013; Gavin & Mcbrearty, 2013; Silsbee,

2008, 2010), a nuanced exploration of the peaks of coaching presence appears to warrant further exploration.

One practitioner contribution to understanding different forms of coaching presence is Iliffe-Wood's (2014) four-stage model of coaching presence. In this model, the coach can access different modes of coaching adapted to the level of awareness of the client, including invisible coach mode, emergent coach mode, evident coach mode, and visible coach mode. This model illustrates different forms of presence at various stages of bloom, all of which are described as appropriate depending on the awareness of the client. While not empirically developed, this model indicates that perhaps there are numerous stages to blossoming, rather than simply open or closed. Yet, understanding the full spectrum of the blossoming of the lotus of coaching presence remains somewhat illusive, as this research primarily explored high and low points of coaching presence, rather than all the elements in between.

With the advance of video technology, modern researchers have been able to document in slow motion the blooming of a lotus flower, clearly illustrating the many stages of lotus flowering. This research simply revealed a view of a closed coaching presence lotus (a lack of coaching presence), as well as the lotus of coaching presence in blossom (high level of coaching presence). Understanding the complete stages of the dynamics of blooming, however, remains inconclusive.

Coaching Presence: An Integral Four-Quadrant Perspective

The four-quadrant model of integral theory (2000a, 2000b, 2006) is used in this section to provide additional perspective on coaching presence. The blossoming lotus representation of coaching presence offers an emergent and intuitive representation of coaching presence, while the four-quadrant model is used in this research as a sensitizing concept (Blumer, 1954; Bowen, 2006) to help ensure that this study is inclusive and holistic in its approach to understanding coaching presence. The six themes that emerged in this study are explored using the four-quadrant framework. This section also synthesizes the four-fold understanding of coaching presence in the presence literature. Commonalities are highlighted, with the consideration that divergences are also present in the literature.

Adapting the four-quadrant framework to coaching presence results in four perspectives on presence: The "I" of coaching presence (the inside of the coach), the "IT" of coaching

presence (the outside of the coach), the "WE" of coaching presence (the inside of the coaching), and the "ITS" of coaching presence (the outside of the coaching). The four-quadrant perspective of coaching presence conceptualizes coaching presence in the four quadrants, including the six themes that emerged in this research (see Figure 3: Four-Quadrant Perspective of Coaching Presence). Each meta-category is distinct, though not rigidly separate, from the other meta-categories, since they arise simultaneously during a coaching session. In other words, at any point in time during a coaching session each quadrant can potentially either be experienced or observed by the coach.

	INTERIOR	**EXTERIOR**
COACH	**"I" of Coaching Presence** Mindful Self-Awareness	**"IT" of Coaching Presence** Embodied Engagement
COACHING	**"WE" of Coaching Presence** Authentic Connection Deep Attunement	**"ITS" of Coaching Presence** Holding Outcomes Structural Alignment

Figure 3. Four-quadrant perspective of coaching presence.

The "I" of Coaching Presence

The "I" of coaching presence perspective that emerged in this research is characterized by Mindful Self-Awareness: The coach is mindful and self-aware in the role of coach, while accessing inner spaciousness and knowing. The "I" of coaching presence, with its emphasis on mindfulness and self-awareness, seems to share some similarities with the Buddhist mindfulness tradition. In Buddhist mindfulness, the goal is to be aware of the mind, as well as centered on one's internal experience (Kabat-Zinn, 1994; Thompson, & Rosch, 1993). Furthermore, Silsbee's (2008, 2010) view of presence-based coaching is strongly anchored within the mindfulness tradition. Mindfulness is also considered by Braham (2005) to enhance the coaches' capacity to be present. In addition, self-awareness in the "I" is related to concepts of emotional

self-awareness (Goleman, 1997), which has been highlighted by coaching scholar-practitioners (e.g., Cox, 2013; Gavin & Mcbrearty, 2013) as self-focused elements of coaching presence. Also, self-presence in psychotherapy (e.g., Geller & Greenberg, 2002; Geller et al., 2010; Welwood, 2000) is considered to be an important element of therapeutic presence. It appears that there is strong theoretical link between the "I" of coaching presence and the theme of Mindful Self-Awareness that emerged in this study

The "IT" of Coaching Presence

The theme Embodied Engagement developed in this study appears to be related to the "IT" of coaching presence. Embodied Engagement is defined as the coach being fully engaged, while somatically grounded to the here and now. The "IT" of coaching presence shares a number of similarities with the literature on presence. The intentionality and fluidity of the "IT" of coaching presence has some overlap with the Zen traditions' emphasis on spontaneous acts in everyday life expressed as a form of awareness in action (Dumoulin, 2005a, 2005b; Schloegl). In addition, there appears to be some parallel between the "IT" of coaching presence and the notion of Taoism's *wu wei*, a form of spontaneous action combined with deep relaxation (Robinet, 1997; Smith, 1991). Topp's (2006) theoretically driven presence-based coaching program drew from *wu wei's* open and spontaneous representations. Coaching presence is also discussed as being embodied and visible in action (Cox, 2013; Iliffe-Wood, 2014). The somatic embodied dimension of the "IT" of coaching presence also has some theoretical foundation in the coaching literature (e.g., Gavin & Mcbrearty, 2013; Kennedy, 2012; Strozzi-Heckler, 2014), where the somatic side of presence is discussed.

The "WE" of Coaching Presence

Authentic Connection and Deep Attunement appear to be relationally-oriented dimensions of presence that characterize the "WE" of coaching presence. In this study, Authentic Connection is defined as the coach offering empathetic connection to the client, in an authentic, intuitive, and interconnected way. The coaching presence literature also highlights the essential element of connection in the coaching relationship (e.g., Flaherty, 2010; Gavin & Mcbrearty, 2013; Silsbee, 2008). Deep Attunement is described as the coach attentively attuning to the client and consciously communicating in a deep way. The attunement of the "WE" of coaching

presence is expressed as receptivity and attending in the therapeutic presence literature (Geller & Greenberg, 2002, 2012). The philosophical notion of *I-Thou* as indicators of relations (Buber, 2004) seems to indicate deep connection similar to that identified in the "WE" of presence. The intuitive and attuned nature of the "WE" of presence seems to compare to the presencing notion of speaking from "what is moving through" in conversations (Scharmer, 2009).

The "ITS" of Coaching Presence

The "ITS" of coaching presence that emerged in this study appears to be related to Holding Outcomes and Structural Alignment. Holding Outcomes is characterized by the coach holding a robust container during the coaching session, while intentionally allowing for emergent outcomes based on the coach's agenda. In addition, Structural Alignment is defined as the coach providing alignment in the field of the coaching session, while skillfully employing communication tools.

These themes seem to be related to the presence and coaching presence literature. It appears that the coach holds all the interconnected parts of the coaching session. Similarly, collective presencing involves understanding living systems in terms of connectedness as an organizing principle (Senge et al., 2004). According to Silsbee (2008), an essential component of presence is for coaches to see themselves as "connected to others" as well as to their "environment and circumstances" (p. 20). The notion of structural alignment during the coaching session is also represented in the literature on coaching presence. For instance, Cox (2013) emphasises being present as a dynamic interaction between coach, client, and environment within the larger field. Social presence theory (Sallnas et al., 2000; Short et al., 1976) and mediated communication within coaching (Drake, 2015) provide guidelines for technological alignment during coaching.

Blossoming Lotus of Coaching Presence: An Integral View

Wilber's (2000a, 2000b, 2006) four-quadrant integral approach provides a meta-theoretical map. As discussed above, the six themes that emerged in this study can be considered to correspond primarily to one of the four quadrants. Therefore, the blossoming lotus representation of coaching presence, which incorporates the six themes, does provide an inclusive perspective of coaching presence. However, among the coaches interviewed, those that treated all four-

quadrants inclusively and in-depth, were a minority. This is not surprising, since it is common for one quadrant to be favoured over another by a discipline or individual (Divine, 2009; Wilber, 2016). For instance, Wilber (2016) wrote the following about the four-quadrants:

> The point about these 4 fundamental perspectives is that each of them gives us very important, but very different, types of information and data. And yet very few approaches include all 4 of them. Rather, major schools in different disciplines all tend to focus on just one of these perspectives, leaving out the others or even denying their reality. Every quadrant has its intense champions; few approaches, alas, champion them all. Yet if we do so, we get a much richer, truer, fuller, more effective view of everything (p. 135).

In addition, according to Divine (2009), co-founder of Integral Coaching Canada, individuals tend to have an orienting quadrant, privileging "particular quadrants in their actions and awareness" (p. 26).

Only a few coaches did offer perspectives that contributed to the majority of themes. This is an advantage of utilizing a theoretical sampling approach (Strauss & Corbin, 1998) and continuing to interview until the point of theoretical saturation (Charmaz, 2014). As such, the lotus blossoming representation of coaching presence does seem to meet the inclusive criteria of a four-quadrant perspective, even if some of the individual coaches interviewed do not. The most inclusive treatment of presence in the presence literature, from a four-quadrant perspective, seems to be the notion of presencing in Theory U (Scharmer, 2009). Theory U provides an interdisciplinary model for both individual and collective change (Scharmer 2009; Senge et al., 2004). Yet, Theory U understands presencing as connecting with the emerging future, which is in contrast to the more common view of presence as centered in the here and now (e.g., Buddhist Mindfulness/Awareness tradition, and Flow). In addition, Kennedy's (2012) exploration of self as instrument (viewed in this present study as a dimension of coaching presence), does also meet the criteria of an integral view of coaching presence, as her four themes incorporate dimensions of the four quadrants. However, some of the coaching presence literature appears to emphasize the theme Mindful Self-Awareness (or the "I" of coaching presence). For example, coaching research has often examined exclusively mindfulness approaches applied in coaching (e.g., Braham, 2005; Collard & Walsh; Linger, 2014; Spence et al., 2008). Furthermore, practitioner oriented publications (e.g., Silsbee, 2008, 2010) that uses the multi-dimensional construct of coaching presence invariably include a discussion of mindfulness, while sometimes omitting

other dimensions of coaching presence. Cox (2013) also argues that most theories of presence focus on an individual feeling of presence.

Implications for Theory and Practice

Coaching scholars and practitioners may benefit from this grounded theory exploration of coaching presence. The blossoming lotus representation of coaching presence provides an emergent multi-dimensional view of coaching presence based on the coaches' perspective. The use of the blossoming lotus metaphor also provides an interrelated discussion of the six themes, as well as a holistic conceptualization of coaching presence. Furthermore, dimensions of this research overlap in part with the ICF definition of coaching presence (ICF, 2017a): the "ability to be fully conscious and create spontaneous relationship with the client, employing a style that is open, flexible and confident" (ICF, 2017b). As such, this research provides a metaphor that may allow scholars and practitioners who are already familiar with the ICF definition of coaching presence to better understand coaching presence.

The application of the integral four-quadrant perspective to the six themes helped ensure that the findings were indeed inclusive of the four integral-theory-informed perspectives of coaching presence: the "I" of coaching presence, the "IT" of coaching presence, the "WE" of coaching presence, and the "ITS" of coaching presence. In addition, this research provides a conceptual tool to develop the self-awareness of the coach pertaining to the blossoming lotus representation of coaching presence, as well as a more literal four-fold view of coaching presence. Both of these models can be applied differentially to the context of the coaching session. For example, some aspects of coaching presence (e.g., environmental alignment) appear to be more important to focus on in face-to-face coaching sessions, while others (e.g., skillful mediated communication) may be more critical with the use of technology.

Coaching presence is recognized as essential for successful and effective coaching (Cox, 2013; Silsbee, 2008), co-creating the coaching relationship (CoachU, 2005; ICF, 2017b), as well as being authentic and creative in the moment (Patterson, 2011; Silsbee, 2008). This research supports the importance of coaching presence as evidenced by the commentaries of the coaches interviewed. Some coaches identified coaching presence as the most central competency for effective coaching. Coaching without the element of presence appears to be lacking a vital

element, according to some coaches. This research helps identify obstacles that interfere with coaching presence in practice in order for coaches to enhance their presence.

The literature reviewed in Chapter II (Literature Review) suggests that awareness of coaching presence in the academic and professional context is increasing (e.g., Cox, 2013; Gavin & Mcbrearty, 2013; Iliffe-Wood, 2014; Kennedy, 2012; Silsbee, 2008; Topp, 2006). Moreover, it allows for a comparison of theoretical foundations of presence with up-to-date literature on coaching presence. For example, the literature review presented in this study incorporates recent research on mindfulness in coaching (Linger, 2014), as well as social presence in mediated communication (Drake, 2015; Thurlings et al., 2014). The literature review from this current study offers comprehensive coverage of the coaching presence literature, particularly orienting coaching presence as a multi-dimensional concept.

A self-assessment based on this research can be developed to identify coaching presence competencies related to each of the themes that emerged. This can provide further awareness of the dimensions of coaching presence. In addition, a coaching presence self-assessment can contribute to coaching training. As a coach practitioner alongside my research, I have enhanced my self-awareness through conducting this study of my own coaching presence. In particular, I have identified the dimensions of presence that are more developed in myself as a coach, as well as the dimensions of presence that are less developed. Possibly, this research can also encourage individuals working with presence in other fields to consider presence from a multi-dimensional perspective.

Limitations of the Study

The researcher acknowledges a number of limitations in this exploratory study. This research focused only on the coaches' perspectives of coaching presence, leaving out the client's perspectives. In order to be included in this study a participant needed to be a PCC level ICF certified coach. Clients may have identified additional elements of coaching presence that were not expressed by the coaches interviewed.

In an effort to be wide-ranging in the treatment of presence as a multi-dimensional construct, this research has less depth than more specific examinations of a particular dimension of presence (i.e., mindfulness; flow; self as instrument). This research included varied literature, ranging from presence (and related concepts) to the following: coaching, Eastern contemplative

traditions, philosophical approaches, psychotherapy and psychology, as well as organizational and communication studies. The advantage gained in breadth of scope resulted in a loss of depth and thoroughness in the treatment of particular dimensions of presence.

Wilber's (2006) four-quadrant approach was used as a sensitizing concept (Blumer, 1954; Bowen, 2006; Glaser, 1978) to analyze coaching presence from the perspective of a meta-framework. The researcher did share his inclination towards integral theory (see Chapter I: Introduction; Chapter III: Theoretical Model), as well as the merits and biases of including his perspective as a co-constructor of the research process and outcome (Charmaz, 2014). The researcher acknowledges how his interest in integral theory influenced the study, and he acknowledges that other theoretical models could have been used.

Given the initial exploratory nature of this research, a qualitative design was well-suited for this study (Creswell, 2007). The qualitative approach of this study allowed for a grounded theory approach (Charmaz, 2014) to investigate coaching presence. Thus, an additional quantitative analysis was not included.

Another limitation is that this research utilized interview data rather than relying on observational data of actual coaching sessions. Since presence includes a strong relational and embodied component—represented by the themes that emerged in this study and the presence literature—observation data would have provided a more concrete exploration of coaching presence.

Recommendations for Research and Practice

Recommendations for Future Research

Of particular interest to the researcher would be to follow up this qualitative exploratory research with quantitative data methods and procedures to test and analyze initial qualitative findings in order to develop a measure of coaching presence. Similarly, Geller and Greenberg (2012) discussed that as a follow-up to their model of therapeutic presence they conducted quantitative studies to develop a measure of therapeutic presence (Geller, 2001; Geller et al., 2010).

Including both the perspectives of the coach and client on coaching presence would allow for a more comprehensive understanding of coaching presence. A qualitative study that includes

the viewpoints of coaching clients on coaching presence would offer a comparison between the coach and client perspectives of coaching presence.

In general, further research on coaching as a multi-dimensional construct is needed. This present research examining coaching presence from the coach's perspective, is the only empirically based study, to the researcher's knowledge, to investigate coaching presence as a multi-dimensional construct during a coaching session. In addition, research concentrating on specific dimensions of presence can also add a more focused examination of coach and client experiences and perspectives related to the particular concept explored. For instance, future research on the embodiment of presence is needed that includes videotaping of the coach (without seeing the client), incorporating analysis using a multi-modal (Jewitt & Kress, 2003) approach where many facets of embodied action are examined (e.g., gesture, voice, tone).

Research on coaching presence might use a meta-conceptual framework other than integral theory as a sensitizing concept. This would provide alternative viewpoints for conceptualizing and analyzing coaching presence. On the other hand, research that does not employ a conceptual framework can also contribute to an understanding of the phenomenon of coaching presence.

Recommendations for the Practice of Coaching

Since coaching presence is already identified by the ICF (2017b) as one of the core coaching competencies, coaching practitioners and organizations may benefit from understanding the results of this investigation. The blossoming lotus representation of coaching presence, which includes the six themes that emerged in this study, provides a metaphor that (possibly) allows for a more intuitive perception of coaching presence. In addition, the four-fold understanding of coaching presence presented in this research contributes a roadmap to skillfully navigate the many elements of coaching presence. In addition, further creating materials for coaching practitioners would be of interest.

The study may also be seen as benefiting the field of coaching by its illumination of the philosophical foundations of presence, as well as indicating clear linkages to particular concepts in the literature of coaching. This would help guide the training of future coaches.

The coaching presence themes from this study may be associated with practices to enhance competencies associated with specific dimensions of presence. For example, meditation

practices may assist with the cultivation of mindful realignment to presence, while varied forms of body-oriented practices could help with the development of somatic presence.

Summary

This concluding chapter summarized the major findings of the research, as well as discussed and synthesized the findings in the presence and coaching presence literature. Notably, a blossoming lotus representation of coaching presence was presented, including the six themes that emerged in this study. In addition, a four-quadrant perspective of coaching presence was included, incorporating the grounded themes of this study as well as the theoretical literature on presence. The implications for coaching theory and practice were highlighted, while also acknowledging the limitations of this study. Finally, recommendations for future research and practice were outlined.

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APPENDICES

Appendix A: Summary Protocol Form

SUMMARY PROTOCOL FORM (SPF)

Office of Research – Research Ethics Unit – GM 900 – 514-848-2424 ext. 7481 – mailto:oor.ethics@concordia.ca – www.concordia.ca/offices/oor.html

1. BASIC INFORMATION

Study Title:

A grounded theory exploration of coaching presence from the perspective of integral theory

Principal Investigator:

Michael Abravanel, PhD (candidate), Individualized Program (INDI), Concordia University

Principal Investigator's Status:

☐ Concordia faculty or staff

☐ Visiting scholar

☐ Affiliate researcher

☐ Postdoctoral fellow

X☐ PhD Student

☐ Master's student

☐ Undergraduate student

☐ Other (please specify):

Type of submission:

X☐ New study

☐ Modification or an update of an approved study.

Approved study number (e.g. 30001234):

Where will the research be conducted?

X☐ Canada

☐ Another jurisdiction:

2. STUDY TEAM AND CONTACT INFORMATION*

Role	Name	Institution[†]/ Department / Address[‡]	Phone #	e-mail address
Principal Investigator	Michael Abravanel	Concordia University/ INDI/ School of Graduate Studies, 1455 de Maisonneuve Boulevard West, GM 930.03, Montreal, Quebec, Canada, H3G 1M8	514 290-9977	michael_abravanel@hotmail.com
Faculty supervisor[§]	James Gavin	Concordia University/ Applied Human Sciences/ 7141 Sherbrooke W. VE 329.02	(514) 848-2424 ext. 2272	james.gavin@concordia.ca
Committee member[|]	Varda Mann-Feder	Concordia University/ Applied Human Sciences/ 7141 Sherbrooke W. VE 227.03	(514) 848-2424 ext. 2266	varda.mann-feder@concordia.ca
Committee member[|]	Warren Linds	Concordia University/ Applied Human Sciences/ 7141 Sherbrooke W. VE 331.03	(514) 848-2424 ext. 2203	warren.linds@concordia.ca

Additional Team Members°				
Committee member	Shannon Hebblethwaite	Concordia University/ Applied Human Sciences/ 7141 Sherbrooke W. VE 227.02	(514) 848-2424 ext. 2259	shannon.hebblethwaite@concordia.ca

Notes:
* If additional space is required, please submit a list of team members as a separate document.
†For team members who are external to Concordia only.
‡For individuals based at Concordia, please provide only the building and room number, e.g. GM-910.03.
§For student research only.
ᴵFor research conducted by PhD and Master's students only.
°Please include all co-investigators and research assistants.

3. PROJECT AND FUNDING SOURCES

Please list all sources of funds that will be used for the research. Please note that fellowships or scholarships are not considered research funding for the purposes of this section.

Funding Source	Project Title*	Grant Number†	Award Period	
			Start	End
N/A				

Notes:
* Please provide the project title as it appears on the Notice of Award or equivalent documentation.
† If you have applied for funding, and the decision is still pending, please enter "applied".

4. OTHER CERTIFICATION REQUIREMENTS

Does the research involve any of the following (check all that apply):

☐ Controlled goods or technology

☐ Hazardous materials or explosives

☐ Biohazardous materials

☐   Human biological specimens

☐   Radioisotopes, lasers, x-ray equipment or magnetic fields

☐   Protected acts (requiring professional certification)

☐   A medical intervention, healthcare intervention or invasive procedures

Please submit any certification or authorization documents that may be relevant to ethics review for research involving human participants.

5. LAY SUMMARY

Please provide a brief description of the research in everyday language. The summary should make sense to a person with no discipline-specific training, and it should not use overly technical terms. Please do not submit your thesis proposal or grant application.

This proposed research project will explore coaching presence among experienced personal and professional coaches. The International Coach Federation (2016) defined coaching presence as the "ability to be fully conscious and create spontaneous relationship with the [coaching] client, employing a style that is open, flexible and confident." Coaching scholars, practitioners, and organizations have identified coaching presence as an essential coaching competency. This research will contribute to coaching literature a first-ever qualitative constructivist grounded theory (Charmaz, 2014) study of coaching presence based on semi-structured interviews with coaches. It will also contribute a comprehensive understanding of coaching presence as experienced by coaches during a one-on-one coaching session, as well as identify how coaches cultivate coaching presence outside of coaching sessions. Using integral theory (Wilber, 2000, 2006, 2016) as a sensitizing concept will also help ensure that the findings on coaching presence are integrative and holistic. Educators and coach training programs may use findings from this research to help train coaches to be more present with their clients. Coaching practitioners seeking to further develop coaching presence may also benefit from this research.

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Wilber, K. (2016). *Integral meditation: Mindfulness as a path to grow up, wake up, and show up in your life.* Boulder, CO: Shambhala.

6. RISK LEVEL AND SCHOLARLY REVIEW

As part of the research, will participants be exposed to risk that is greater than minimal?

Minimal risk means that the probability and magnitude of the risks are no greater than those to which participants would be exposed in those aspects of their daily lives that are pertinent to the research.

☐   Yes

X☐   No

Has this research received favorable review for scholarly merit?

Scholarly review is not required for minimal risk research.

For faculty research, funding from a granting agency such as CIHR, FQRSC, or CINQ is considered evidence of such review. Please provide the name of the agency.

For student research, a successful defense of a thesis or dissertation proposal is considered evidence of such review. Please provide the date of your proposal defense.

This research is part of a doctoral dissertation.

☐   Yes   Funding agency or date of defense:

☐   No

X☐   Not required

If you answered no, please submit a Scholarly Review Form, available on the OOR website. For studies to be conducted at the PERFORM Centre, please submit the Scientific Review Evaluator Worksheet.

7. RESEARCH PARTICIPANTS

Will any of the participants be part of the following categories?

☐   Minors (individuals under 18 years old)

☐   Individuals with diminished mental capacity

☐   Individuals with diminished physical capacity

☐   Members of Canada's First Nations, Inuit, or Métis peoples

☐   Vulnerable individuals or groups (vulnerability may be caused by limited capacity, or limited access to social goods, such as rights, opportunities and power, and includes individuals or groups whose situation or circumstances make them vulnerable in the context of the research project, or those who live with relatively high levels of risk on a daily basis)

a)   Please describe potential participants, including any inclusion or exclusion criteria.

This research project involves gathering interview data from approximately 15 participants. Theoretical sampling (Charmaz, 2014) will be used in order to identify and select 15 experienced coaches that are knowledgeable, familiar, and experienced with coaching presence in order to develop theoretical categories that will advance an understanding of the concept. While it is estimated that approximately 15 participants will be interviewed, data

from participants will be gathered until the point of theoretical saturation, whereby no new insights about the emerging grounded theory on coaching presence is developed (Charmaz, 2014).

This research will use a criterion of inclusion to select eligible participants (Palinkas et al., 2013). In order to be an eligible participant for this research, a coach will need to meet the ICF requirements for Professional Certified Coach (PCC): completion of an ICF accredited coaching program, 750 hours of coaching experience, and completion of the Coach Knowledge Assessment (ICF, 2016). A coach at the PCC level has proven a certain level of proficiency of the core coaching competencies, including coaching presence (ICF, 2016).

Eligible participants will be recruited namely from the ICF member directory, Concordia University's Professional and Personal Coach Certification (PPCC) program graduates, Integral Coaching Canada alumni, as well as from experienced coaches specializing in coaching presence.

References

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Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K. (2013). Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. *Administration & Policy in Mental Health Services Research, 42*(5), 533-544. doi:10.1007/s10488-013-0528-y

b)   Please describe in detail how potential participants will be identified, and invited to participate. Please submit any recruitment materials to be used, for example, advertisements or letters to participants.

This research will use semi-structured interviews to gather data from approximately 15 eligible, interested, and experienced personal and professional coaches.

As mentioned earlier, eligible participants will be recruited namely from the ICF member directory, Concordia University's Professional and Personal Coach Certification (PPCC) program graduates, Integral Coaching Canada alumni, as well as from experienced coaches specializing in coaching presence. Eligible individuals will be invited to participate in this research via email. The email will describe the research project and inclusion criteria, as well as invite participants to call or email the researcher to discuss the project further. Approximately 15 participants will be recruited on a first-come first-served basis, however theoretical saturation (Charmaz, 2014) will guide the exact number of participants. See Appendix A: Sample Introductory Letter for Coaches.

Reference

Charmaz, K. (2014). *Constructing grounded theory: A practical guide through qualitative analysis* (2nd ed.). Thousand Oaks, CA: Sage.

c)   Please describe in detail what participants will be asked to do as part of the research, and any procedures they will be asked to undergo. Please submit any instruments to be used to gather data, for example questionnaires or interview guides.

Research overview
The researcher will provide interested participants with a more detailed description of the project and answer any potential questions via email, in person, or over the phone. Potential participants will have been presented with an introductory letter (See Appendix A: Sample Introductory Letter for Coaches) that outlines the purpose of the research, the interview, and the process of involvement. If the participant remains interested in participating, the researcher will schedule a meeting for an interview of approximately 60 minutes. Participants will be informed that the researcher will take notes and also audio record the interview in order to later create an interview transcript. No one other than the researcher will know the identity of any of the participants. The researcher will also review the consent form (see Appendix C: Consent Form) and invite participants to ask questions about the research.

Research interview

Participants will be invited to sign a consent form (see Appendix C: Consent Form) at the start of the interview process if meeting with the researcher in person. If meeting via phone or Skype, the participant will be asked to send a scanned copy of the consent form prior to the interview. The questions posed in the interview are non-intrusive and the participants will be able to decline to answer questions (see Appendix B: Interview Guide for Coaches). The researcher will take notes and audio record the interviews, which will be used by the researcher to develop interview transcripts.

Invitation to review interview transcript

The researcher will provide participants with a copy of the interview transcript within two weeks of the completion of the interview. Participants will be invited to confirm, modify, and/or clarify the researcher's understanding of the contents of the interview transcript within two weeks of receiving it; upon completion, participants are asked to send a revised copy, if applicable, to the researcher. Participants will be informed that their comments are anonymous, however, direct quotes from their interview may be used in the researcher's dissertation and/or scholarly articles (information details that could identify an interviewee will be removed). They will be notified that the revised transcript is the only copy that will be used in data analysis. The interview process will be confidential between the researcher and the participants.

d)   Do any of the research procedures require special training, such as medical procedures or conducting interviews on sensitive topics or with vulnerable populations? If so, please indicate who will conduct the procedures and what their qualifications are.

N/A

8. INFORMED CONSENT

a)   Please explain how you will solicit informed consent from potential participants. Please submit your written consent form. In certain circumstances, oral consent may be appropriate. If you intend to use an oral consent procedure, please submit a consent script containing the same elements as the template, and describe how consent will be documented.

Please note: written consent forms and oral consent scripts should follow the consent form template available on the OOR website. Please include all of the information shown in the sample, adapting it as necessary for your research.

As described above, potential interviewees will be invited to participate through an email sent out by the researcher. Those interested will then contact the researcher either by email, phone, or in person. The researcher will provide an overview of the research project and a copy of the consent form to potential participants (see Appendix C: Consent Form). The researcher will review the consent form with the interested participant and address any questions they may have. If the potential participant agrees to join, the researcher will coordinate a meeting in-person, on Skype, or over the phone.

Before an in-person interview begins, the participant will be invited to sign the consent form. The researcher will keep one signed copy of the consent form and will provide the participant with a copy as well. In cases where the participant chooses to be interviewed via Skype or by phone, the researcher will request that the participant send a scanned copy of the consent from via email to the researcher's private address. Only then will the interview process be carried out.

b)   Does your research involve individuals belonging to cultural traditions in which individualized consent may not be appropriate, or in which additional consent, such as group consent or consent from community leaders, may be required? If so, please describe the appropriate format of consent, and how you will solicit it.

N/A

9. DECEPTION

Does your research involve any form of deception of participants? If so, please describe the deception, explain why the deception is necessary, and explain how participants will be de-briefed at the end of their participation. If applicable, please submit a debriefing script.

Please note that deception includes giving participants false information, withholding relevant information, and providing information designed to mislead.

There is no deception involved in this project.

10. PARTICIPANT WITHDRAWAL

a)   Please explain how participants will be informed that they are free to discontinue at any time, and describe any limitations on this freedom that may result from the nature of the research.

Participants are free to withdraw their participation; which is explained in the email invitation (See Appendix A: Sample Introductory Letter for Coaches) and the consent form (see Appendix C: Consent Form). Participants will be informed that they can contact the researcher to withdraw from the research project and have their interview data removed within two weeks from the date they receive their interview transcript. This timeframe ensures that it will be possible to extract the participants' data from the data set before the transcripts are anonymized and coded. Participants will also be informed that they can withdraw their participation at any time during the interview, and that they can refuse to answer questions. Communication between the researcher and the participants will be kept confidential. This research will not be asking information from the interviewees about specific coaching clients. Any information obtained regarding particular coaching clients will be removed when anonymizing the data.

b)   Please explain what will happen to the information obtained from a participant if he or she withdraws. For example, will their information be destroyed or excluded from analysis if the participant requests it? Please describe any limits on withdrawing a participant's data, such as a deadline related to publishing data.

Information obtained from a participant who withdraws within two weeks from the time they have received their interview transcript will be removed, destroyed, and not included in any subsequent coding and data analyses. However, once the interview transcripts have been anonymized and coded, the researcher will be unable to withdraw data provided by an individual participant.

11. RISKS AND BENEFITS

a)   Please identify any foreseeable benefits to participants.

This research invites participants to reflect on their own experiences of coaching presence. A potential benefit for participants is that they may gain additional insight on how they have cultivated the necessary competencies to be present during a coaching session. It is also possible that participants may identify practices that help them to foster presence in future coaching sessions. Since participants are likely to continue in their role of coach, it is possible that the findings from this study can also help them to continue to refine their understanding of coaching presence and its application during a coaching session.

b)   Please identify any foreseeable risks to participants, including any physical or psychological discomfort, and risks to their relationships with others, or to their financial well-being.

This research project is minimal risk.   The interviews focus on coach participants' perceptions and their experiences of coaching presence. Since coaches use one-on-one communication on an ongoing basis, it is unlikely that this research interview will introduce psychological discomfort or potential risk.

The interview questions are not intended to create discomfort. However, it is possible that during the interview process, a coach may remember difficult coaching situations or clients, whereby they may experience discomfort during the interview.

c)   Please describe how the risks identified above will be minimized. For example, if individuals who are particularly susceptible to these risks will be excluded from participating, please describe how they will be identified. Furthermore, if there is a chance that researchers will discontinue participants' involvement for their own well-being, please state the criteria that will be used.

Participation is voluntary, and the project is described in detail in the invitation letter and in the consent form. This will help prepare potential participants to discuss coaching presence and mitigate potential risks. Furthermore, procedures for withdrawing from the research are outlined in the consent form.

The inclusion criteria for participants stipulate that an eligible participant for this research will need to meet the ICF requirements for Professional Certified Coach (PCC). A qualified coach is more likely to have experience discussing their coaching work and practice with greater ease.

A doctoral researcher who has been trained in effective interpersonal communication and coaching will conduct the interviews. The researcher will seek to ask relevant questions, listen to responses, and adapt to the needs of participants.

d)   Please describe how you will manage the situation if the risks described above are realized. For example, if referrals to appropriate resources are available, please provide a list. If there is a chance that participants will need first aid or medical attention, please describe what arrangements have been made.

The potential risks are outlined in the consent form and will be raised by the researcher before each interview. Participants will be encouraged to adjust the extent and the depth of their responses to their own comfort level. Additionally, participants can decline to answer questions in the interview, as well as withdraw their participation at any point in time. If the researcher observes signs of distress or discomfort during the interview process, or at any point during the research project, they will stop the process and ask about the wellbeing of the participant.

12. REPORTABLE SITUATIONS AND INCIDENTAL FINDINGS

a)   Is there a chance that the research might reveal a situation that would have to be reported to appropriate authorities, such as child abuse or an imminent threat of serious harm to specific individuals? If so, please describe the situation, and how it would be handled.

There is no chance that this research project might reveal such a situation.

Please note that legal requirements apply in such situations. It is the researcher's responsibility to be familiar with the laws in force in the jurisdiction where the research is being conducted.

b)   Is there a chance that the research might reveal a material incidental finding? If so, please describe how it would be handled.

There is no chance that this research project might reveal a material incidental finding.

Please note that a material incidental finding is an unanticipated discovery made in the course of research but that is outside the scope of the research, such as a previously undiagnosed medical or psychiatric condition that has significant welfare implications for the participant or others.

13. CONFIDENTIALITY, ACCESS, AND STORAGE

a)   Please describe the path of your data from collection to storage to its eventual archiving or disposal, including details on short and long-term storage (format, duration, and location), measures taken to prevent unauthorized access, who will have access, and final destination (including archiving, or destruction).

Consent forms will be put in a sealed envelope and stored in a locked cabinet in the researcher's private office. Audio recordings of the interviews will be kept on a recording device stored in a locked cabinet in the researcher's private office. Audio files will be destroyed once the interview transcript has been finalized, within four weeks of recording the interviews. Any paper notes that are used by the researcher will be destroyed once an interview transcript has been finalized. The researcher will store the finalized interview transcripts on a password protected USB key, which will only be used by the researcher to analyze the data. The analyzed and themed data will be kept on the same USB key; the data will be used solely for research purposes. The USB key will be stored in a locked cabinet in the researcher's private office after the completion of the project; it will be destroyed after 5 years.

b)   Please identify the access that the research team will have to participants' identity:

The researcher will know the identity of the participants, but will not disclose this information.

c)   Please describe what access research participants will have to study results, and any debriefing information that will be provided to participants post-participation.

☐	Anonymous	The information provided never had identifiers associated with it, and the risk of identification of individuals is low, or very low.
☐	Anonymous results, but identify who participated	The information provided never had identifiers associated with it. The research team knows participants' identity, but it would be impossible to link the information provided to link the participant's identity.
☐	Pseudonym	Information provided will be linked to an individual, but that individual will only provide a fictitious name. The research team will not know the real identity of the participant.

☐	Coded	Direct identifiers will be removed and replaced with a code on the information provided. Only specific individuals have access to the code, meaning that they can re-identify the participant if necessary.
☐	Indirectly identified	The information provided is not associated with direct indentifiers (such as the participant's name), but it is associated with information that can reasonably be expected to identify an individual through a combination of indirect identifiers (such as place of residence, or unique personal characteristics).
X☐	Confidential	The research team will know the participants' real identity, but it will not be disclosed.
☐	Disclosed	The research team will know the participants' real identity, and it will be revealed in accordance with their consent.
☐	Participant Choice	Participants will be able to choose which level of disclosure they wish for their real identity.
☐	Other (please describe)	

Participants will receive an executive summary of the research findings, as well as an invitation to read the final doctoral dissertation.

d)   Would the revelation of participants' identity be particularly sensitive, for example, because they belong to a stigmatized group? If so, please describe any special measures that you will take to respect the wishes of your participants regarding the disclosure of their identity.

N/A

e)   In some research traditions, such as action research, and research of a socio-political nature, there can be concerns about giving participant groups a "voice". This is especially the case with groups that have been oppressed or whose views have been suppressed in their cultural location. If these concerns are relevant for your participant group, please describe how you will address them in your project.

N/A

14. MULTI-JURISDICTIONAL RESEARCH

Does your research involve researchers affiliated with an institution other than Concordia? If so, please complete the following table, including the Concordia researcher's role and activities to be conducted at Concordia. If researchers have multiple institutional affiliations, please include a line for each institution.

This research does not involve researchers affiliated with an institution other than Concordia.

Researcher's Name	Institutional Affiliation	Role in the research (e.g. principal investigator, co-investigator, collaborator)	What research activities will be conducted at each institution?

15. ADDITIONAL ISSUES

Bearing in mind the ethical guidelines of your academic or professional association, please comment on any other ethical concerns which may arise in the conduct of this research. For example, are there responsibilities to participants beyond the purposes of this study?

N/A

16. DECLARATION AND SIGNATURE

Study Title:

A grounded theory exploration of coaching presence from the perspective of integral theory.

I hereby declare that this Summary Protocol Form accurately describes the research project or scholarly activity that I plan to conduct. I will submit a detailed modification request if I wish to make modifications to this research.

I agree to conduct all activities conducted in relation to the research described in this form in compliance with all applicable laws, regulations, and guidelines, including:

- o The *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans*
- o The policies and guidelines of the funding/award agency
- o The *Official Policies of Concordia University*, including the *Policy for the Ethical Review of Research Involving Human Participants, VPRGS-3*.

Principal Investigator Signature: _____

Date: _____

FACULTY SUPERVISOR STATEMENT (REQUIRED FOR STUDENT PRINCIPAL INVESTIGATORS):

I have read and approved this project. I affirm that it has received the appropriate academic approval, and that the student investigator is aware of the applicable policies and procedures governing the ethical conduct of human participant research at Concordia University. I agree to provide all necessary supervision to the student. I allow release of my nominative information as required by these policies and procedures in relation to this project.

Faculty Supervisor Signature: _____

Date: _____

Appendix B: Certificate of Ethical Acceptability

**CERTIFICATION OF ETHICAL ACCEPTABILITY
FOR RESEARCH INVOLVING HUMAN SUBJECTS**

Name of Applicant: Michael Abravanel

Department: Faculty of Arts and Science\Applied Human Sciences

Agency: N/A

Title of Project: A grounded theory exploration of coaching presence from the perspective of integral theory

Certification Number: 30006277

Valid From: May 27, 2016   to: May 26, 2017

The members of the University Human Research Ethics Committee have examined the application for a grant to support the above-named project, and consider the experimental procedures, as outlined by the applicant, to be acceptable on ethical grounds for research involving human subjects.

_____

Dr. James Pfaus, Chair, University Human Research Ethics Committee

Appendix C: Sample Introductory Letter to Coaches

Dear Coaches,

I am inviting you to participate in a research project exploring coaching presence among experienced personal and professional coaches. I am a doctoral candidate at Concordia University.

I am seeking the opinions of coaches about their experience and understanding of coaching presence. Coaching scholars, practitioners, and organizations have identified coaching presence as an essential coaching competency. This research will explore coaching presence as experienced by coaches during one-on-one coaching sessions, as well as identify how they cultivate coaching presence outside of a session. The intended outcome of this research is a doctoral dissertation and a scholarly report that could provide an integrative understanding of coaching presence, and which may be used to help coaches be more present with their clients.

In order to be an eligible participant for this research, a coach will need to meet the International Coach Federation requirements for Professional Certified Coach (PCC), which entails completion of an ICF accredited coaching program, 750 hours of coaching experience, and completion of the Coach Knowledge Assessment (ICF, 2016). All participants will receive an executive summary of the findings from this research.

If you are interested in participating, please contact me directly. Involvement will include signing a consent form and participating in an interview lasting approximately 60 minutes. A copy of the consent form is included here. Your involvement in this research project will be kept strictly confidential. Approximately 15 participants will be recruited on a first-come first-served basis.

At the convenience of participants, interviews can take place in person, via Skype or over the telephone. I will take notes during the interview as well as audio record in order to create a transcript. Participants will be invited to confirm, modify, and/or clarify their understanding of the contents of the interview transcript within two weeks of receiving it; upon completion they are asked to send the revised copy to the researcher.

Participants can withdraw their participation at any time during the interview, and they can refuse to answer any question. They are also free to withdraw their participation at any time prior to the theming and coding of the data.

If you have any questions or concerns at all, I invite you to please contact me at (514) 290-9977 or by email at michael.abravanel@gmail.com.

Thank you for your consideration and time,
Michael Abravanel
Doctoral Candidtate, Individualized Program, Concordia University
(514) 290-9977
E-mail: michael.abravanel@gmail.com

Appendix D: Interview Guide for Coaches

1. Describe your experience and training as a coach. Describe the type of coaching you offer and the typical clients that you work with.

2. Describe your understanding of coaching presence. What is coaching presence to you?

3. What do you believe to be the key elements involved in being truly present in a coaching session?

4.   How would you describe a lack of coaching presence? What are the key characteristics of a lack of coaching presence?

6. In a recent coaching session (ideally experienced within the past two weeks), describe a triumphant moment when you felt a strong sense of presence. Describe your experience of being present. Note: The following integral theory sensitizers may be used to prompt further exploration: interior space, relationship space, behavioural space, impact, and outcomes.

7. In a recent coaching session (ideally experienced within the past two weeks), describe a moment when you felt a lack of presence. Describe your experience of not being present. Note: The following integral theory sensitizers may be used to prompt further exploration: interior space, relationship space, behavioural space, impact, and outcomes.

8. How have you cultivated coaching presence outside of coaching sessions? Describe any practices that have helped develop your capacity to be present. What other life experiences or training have helped you to be more present?

9. Is there anything else you would like to add about your experience with regards to coaching presence?

Appendix E: Consent Form

INFORMATION AND CONSENT TO PARTICIPATE IN A RESEARCH STUDY

Study Title: A grounded theory exploration of coaching presence from the perspective of integral theory**.**

Principal Researcher: Michael Abravanel, PhD Candidate
Principal Researcher's Contact Information: Department of Applied Human Sciences, Concordia University, Phone: 514-290-9977, E-mail: michael.abravanel@gmail.com.
Source of funding for the study: N/A

You are being invited to participate in the research study mentioned above. This form provides information about what participating would mean. Please read it carefully before deciding if you want to participate or not. If there is anything you do not understand, or if you want more information, please ask the researcher.

A. PURPOSE

The purpose of this research is to seek the opinions of personal and professional coaches about their experience and understanding of coaching presence. This research will explore coaching presence as experienced by coaches during one-on-one coaching sessions, as well as identify how coaches cultivate coaching presence outside of a coaching session.

B. PROCEDURES

Participation in this research will involve an interview lasting approximately 60 minutes with the researcher (Michael Abravanel). During the interview you can choose a comfortable level of disclosure (how much depth you provide in your responses) and degree of participation (you can answer some questions and decline to answer other questions). Please do not identify specific coaching clients.

Michael will take notes and audio record the interviews, which will be used by the researcher to develop interview transcripts. He will also provide you with a copy of the interview transcript within two weeks of the completion of the interview. You will be invited to confirm, modify,

and/or clarify your understanding of the contents of the interview transcript within two weeks of receiving it; upon completion you are asked to send the revised copy to Michael.

Your comments will be anonymous. Any information obtained regarding particular coaching clients will be removed when anonymizing the data. However, direct quotes from your interview may be used in Michael's dissertation and/or a scholarly article. The revised transcript is the only copy that will be used in data analysis. The interview process will be confidential—between Michael and the participants.

The audio files will be destroyed within four weeks of recording the interview, once the interview transcript has been finalized. Any paper notes that are used by Michael will also be destroyed once the transcript has been finalized. The interview transcripts will be analyzed and coded and may be used in scholarly publications.

C. RISKS AND BENEFITS

This research initiative invites you to reflect on your own experience of coaching presence. One potential benefit of participation is that you may gain additional insight on how you have cultivated the necessary competencies to remain present during a coaching session. You may also identify practices that help you to foster presence in future coaching sessions. Since you are likely to continue in the role of a coach, it is possible that the findings from this study can also help you as you continue to refine your understanding of coaching presence, and of the application of presence during a coaching session.

There is minimal risk in your participation, as the identity of all participants will be kept confidential, with the exception of Michael who will conduct the interviews. The interview will focus on your perceptions and experiences of coaching presence. Since coaches use one-to-one communication on an ongoing basis, it is unlikely that this research interview will introduce psychological discomfort or potential risks. The interview questions are not intended to create discomfort; you are invited to partcipate at your own level of comfort.

D. CONFIDENTIALITY

The researcher will know your identity, but this information will be kept confidential.

E. BIOLOGICAL SAMPLES

N/A

F. CONDITIONS OF PARTICIPATION

Your involvement in this study is voluntary. You are free to withdraw your participation without negative consequences. You can have your interview data removed at any point in time prior to two weeks after you have received your interview transcript. This timeframe ensures that it will be possible to extract your data from the data set before the transcripts are anonymized and coded. You can choose to withdraw your participation at any time during the interview, and you can refuse to answer any questions. Communication with the researcher, interview notes, and audio recording will be kept confidential.

The data from this study will be published in a doctoral dissertation and possibly in a scholarly article. You will be sent an executive summary of the findings from this research.

G. PARTICIPANT'S DECLARATION

I have read and understood this form. I have had the chance to ask questions and receive answers. I agree to participate in this research under the conditions described.

NAME (please print)_____

SIGNATURE _____

DATE _____

You are free to contact the researcher with any questions or concerns that you might have. Michael's contact information is as follows: Individualized Program, Concordia University, (514) 290-9977 or michael.abravanel@gmail.com.

If you have concerns about ethical issues within this research initiative, please contact the Manager, Research Ethics, Concordia University, 514.848.2424 ext. 7481 or oor.ethics@concordia.ca.