

Copyright © and Moral Rights for this thesis are retained by the author and/or other copyright owners. A copy can be downloaded for personal non-commercial research or study, without prior permission or charge. This thesis cannot be reproduced or quoted extensively from without first obtaining permission in writing from the copyright holder(s). The content must not be changed in any way or sold commercially in any format or medium without the formal permission of the copyright holders.

Note if anything has been removed from thesis.

When referring to this work, the full bibliographic details must be given as follows:

Worth, S. (2012) *An exploration of coaching women towards authenticity in the workplace: A heuristic study with women in academia*. DCM Thesis. Oxford Brookes University.

An exploration of coaching
women towards authenticity
in the workplace: A heuristic
study with women in
academia

Sally-Ann Worth

Thesis submitted as partial
fulfilment of the requirements
for the award of Doctor of
Coaching and Mentoring
(DCM)

Oxford Brookes University

(October 2012)

Abstract

This study examines three previously unconnected areas: authenticity, coaching and women. Despite the growing interest in coaching, it is still in its infancy in its academic credentials with a paucity of empirical research undertaken to date. In contrast to the extensive research that has been undertaken on the issues that women experience in the workplace, there is little research available that looks specifically at coaching this group. Using heuristic inquiry, nine women collaborated as co-researchers to explore the phenomenon of coaching women towards authenticity within the workplace; specifically within the context of higher education. Data was collected in three cycles during a period of thirteen months and took various forms. Informal conversational interviews lasting between 1.5 and 2 hours were held in each cycle with each co-researcher. Supplementary data such as e-mails and notes from meetings was also provided on a voluntary basis. Using morning pages as a means of journal data was an unusual approach but one that intrigued and absorbed many of the co-researchers. For the more creative, the option was given to consider music, film, art, poetry, metaphor or image that conjured up the essence of their experience. Thematic analysis was undertaken identifying patterns, clusters and categories. In establishing both the group depiction and the creative synthesis (that is essential to heuristic inquiry) a departure was made from the established recommendation where it is suggested that a few co-researchers are selected who typify the group. For this study, all the co-researchers were included in both the group depiction and creative synthesis which comprise two woven tapestries.

The main findings from the study are that coaching can provide support and contribute to women's development of authenticity and that there are three overall areas that can affect and influence women's authenticity: working in a safe environment, raising one's profile and having insight. These findings add to the theoretical knowledge of coaching and will inform future academic and practitioner studies into the exploration of coaching women towards authenticity.

Key Words: Coaching, Authenticity, Women,

Acknowledgements

There are many people to acknowledge in this gratifying experience. My thanks to the team at Oxford Brookes: Dr Elaine Cox, Dr David Bowen, Dr Judie Gannon, Dr Kate Gilbert, Dr Tatiana Bachkirova and Howard Brown for their support.

Thank you to my colleagues: Colleen, Janice, Joan, Lesley, Linda and Richard for their friendship and the sharing of anxiety and joy together. Between us we had tough times and many laughs.

I am indebted to my co-researchers for their unstinting generosity in throwing themselves into my research so readily. Their candour was remarkable and I treasure the memories of our times together; moments of extreme poignancy and stomach-aching laughter.

My thanks and love to Nick for his endless patience and to whom this thesis is dedicated.

Contents

Abstract	ii
Acknowledgements	iii
Prologue	1
Chapter 1 Introduction	3
1.1 Research Context.....	5
1.2 Personal and Professional Context.....	6
1.3 Definitions and Literature.....	8
1.4 Research Design and Methodology.....	12
1.5 Overview of the Thesis.....	14
1.6 Chapter Summary.....	15
Chapter 2 Literature Review	16
2.1 Authenticity.....	19
2.2 Authenticity and Women.....	23
2.3 Summary.....	25
2.4 Authentic Behaviour.....	26
2.5 Summary.....	31
2.6 Coaching and Authenticity.....	32
2.7 Coaching Women.....	33
2.8 Summary.....	36
Chapter 3 Methodology	38
3.1 Considerations of Research Design.....	40
3.2 Heuristic Inquiry.....	44
3.3 Reflection and Reflexivity.....	47
3.4 Pilot Interviews.....	52
3.5 Selection of Co-Researchers.....	53
3.6 Data Collection.....	56
3.7 Interviews.....	58
3.8 Data Analysis.....	59
3.9 Individual Depiction.....	63
3.10 Group Depiction.....	65
3.11 Ethical Considerations and Access.....	68
3.12 Validity and Verification.....	69
3.13 Limitations of the Research.....	70
3.14 Summary.....	71
Chapter 4 ‘Authenticity thrives in the appropriate environment’	74
4.1 Morning Pages.....	75
4.2 Environment.....	76
4.3 Authenticity.....	79
4.4 Fear.....	83
4.5 Masks.....	86
4.6 Coaching as a way of negotiating the environment.....	93
4.7 Summary.....	99
Chapter 5 ‘Being authentic helps to raise profile’	102
5.1 Authenticity.....	102
5.2 Impostor Phenomenon.....	104
5.3 Visibility.....	106
5.4 Voice.....	108
5.5 Coaching.....	110
5.6 Summary.....	112
Chapter 6 ‘Authenticity is having clarity within’	114
6.1 Self-awareness.....	114
6.2 Self-knowledge.....	117
6.3 Self-understanding.....	118
6.4 Self-esteem.....	118
6.5 Authenticity.....	120
6.6 Coaching.....	122
6.7 Summary.....	125
6.8 Summary of Findings.....	127
Chapter 7 Conclusion	128
7.1 Methodological Contribution.....	134
References	139
Appendices	158
Appendix A – Sample and guide to writing ‘Morning Pages’	158
Appendix B – Participant Information Sheet	161
Appendix C – Consent Form	163
Appendix D – Example of transcript demonstrating the coding of themes	164

Appendix E – ‘15 point checklist’	166
Appendix F - Interview Questions	170
Appendix G – Creative Synthesis.....	171
Appendix H - Individual – Composite Depiction.....	172

Table of Tables

Table 3-1 Phenomenological approaches illustrating the differences in application	43
Table 3-2 Seven core processes of heuristic inquiry (based on Moustakas, 1990 pp.15-27)	46
Table 3-3 Profile of each co-researcher with samples of their images, metaphors, film, music and poems.....	55
Table 3-4 Four sections of research diaries and their purpose.....	57

Table of Figures

Figure 2-1 Literature Review Sections	19
Figure 2-2 Connections between authenticity, levels and behaviours	31
Figure 3-1 “I-It” and “I-Thou” (based on Buber, 1923)	48
Figure 3-2 Reflexive Questions for Inquiry (based on Patton, 2002, p.66).	49
Figure 3-3 Phases and Processes of Heuristic Inquiry	51
Figure 3-4 Example of a co-researcher’s “Board”.....	64
Figure 3-5 Horizontal (weft) and vertical (warp) thematic strands.....	65
Figure 3-6 Data Analysis Framework.....	66
Figure 4-1 Chapter sections and connections	74
Figure 5-1 Chapter sections and connections	102
Figure 6-1 Chapter sections and connections	114
Figure 6-2 Connections between aspects of self, authenticity and coaching.....	120

Prologue

A prologue is perhaps an unusual way of beginning a thesis however, my personal story is complex and in undertaking heuristic inquiry, reflexivity is an essential aspect. Unless my experiences are recounted, the foundation for the research could appear shallow and peripheral and as I consider the beginning of this study, my *'internal search'* (Moustakas, 1990, p. 9) of many years is not only the *raison d'être* for the research but also the authentic and appropriate place to start.

Aspects of my childhood were difficult. My parents were divorced when I was an infant and I was the youngest within a close-knit extended family by some age. I did not have an easy relationship with some members of the family as I found the behaviour and unspoken rules of engagement difficult to manage. Less gregarious than them and not a particularly confident child when with some of the family, I was often the butt of jokes and became reserved and unsure as to when to assume behaviours and appearances. Consequently, it became easier to manage being thought of as insipid or retiring than to deal with the maelstrom of the family dynamics. The sustained undermining was difficult to understand and cope with. Aged ten I lost both my grandmother and uncle who were the mainstay of support and guidance. At school, freed of certain domestic constraints I was happy and confident to be myself, highly competitive and successful in both sport and study. Although awarded a place at Cambridge, a car accident ended my academic and sporting aspirations and whilst my injuries were not permanent, they were extensive. Looking back my memory is that I had failed my potential and that that was a form of disgrace as I had not proved myself.

These early experiences had the effect of pitching me in many directions at once and I found it difficult to hold my own position and assert my own reality. My inability to attend university seemed to confirm the conjecture that I was without spirit and I came to believe that perhaps my ambitions had been both fanciful and misguided.

Whilst I recovered from my injuries, a friend's father offered me a temporary position in the local high street branch of the bank where he was the manager. I reluctantly agreed and somewhat to my surprise soon became

absorbed in aspects of this new world. NatWest was an excellent employer and although I was not a graduate I was admitted onto the fast-track development programme where I took the professional exams (equivalent to a bachelor's degree). Some members of the family considered my working in a bank to be risible and although I was promoted quite frequently, I ceased to discuss my career, keeping aspects to myself.

In positioning the study, my personal history was reflected on whilst I determined the research question, data collection and analysis. This concurs with Willig (2008) who posits that reflexivity requires a close examination of '*personal and professional reasons for asking our research question*' (p.20). In so doing I recognised the empathy that I had with the women whom I coached who found it difficult to be themselves under certain constraints and within particular environments. Thus the background fabric of the study was created upon which the accounts of eight other women were added.

Chapter 1 Introduction

In 1929, Virginia Woolf said *'It is obvious that the values of women differ very often from the values which have been made by the other sex; naturally, this is so. Yet it is the masculine values that prevail'* (p.74). Citing this, Gilligan (1993) adds that *'as a result, women come to question the normality of their feelings and to alter their judgements in deference to the opinion of others'* (p.16). Similarly, Moir and Jessel (1989) comment on the feminist view that women should want to emulate men saying:

...the overwhelming complaint of successful women is that feminism identifies male goals and male methods as the ideal for women; that is it denies the sexual differences, denies the very essence and thus the very value of the feminine (p.178).

Thus, for almost a century it has been acknowledged that women's capacity to be themselves appears to be curtailed. Inevitably this can result in behaviour that is not authentic. Trilling (1972) asserts that authenticity is when *'within'* and *'without'* are in harmony (p.93). However, it is difficult to consider that such a condition of congruence is achievable for women if they perceive themselves unable to assert their values, beliefs and opinions. White's qualitative study (1995) suggests that the work characteristics of successful women conform to the male model of achievement. This resonates with the work of Eagly (1995) who considers that women can be unwilling to display their differences from men in their anxiety that their divergence might be construed as a deficiency. Being different does not mean being less and such an assumption equates sameness with equality, an often misunderstood and contested concept (Sapiro and Johnston Conover, 2001).

Amidst increasing legislation to support women's claims to better and more equal opportunities at work during the last three decades, there is still an apparent imbalance between aspirational and actual achievement of women attaining senior positions in certain areas and sectors (Schein, 2007; Singh, Vinnicombe and James, 2006; Vinnicombe and Singh, 2003; Schein and Davidson, 1993). The *'Sex and Power'* report (Equality and Human Rights Commission, 2011) highlights the armed forces, police, judiciary and higher education as areas where women's senior representation is still extremely low. For example, the increase of three

women into the senior ranks of the armed forces brought the percentage to one per cent (p.2).

In 2011, Lord Davies created the '*Women on Boards*' review (Davies, 2011). The review panel's purpose is to identify barriers that are preventing women reaching the boardroom and to make proposals as to how to increase the proportion of women on boards. Whilst the review focuses on the corporate world, point number nine of its recommendations states that the recognition and development of women from outside commerce should also be considered:

Women from outside the corporate mainstream including entrepreneurs, academics, civil servants and senior women with professional service backgrounds, for whom there are many fewer opportunities to take up corporate board positions (p.5).

Research into higher education suggests that barriers are evident for women advancing to senior levels of academia (Deem, 2007; 2003; Bagilhole, 2002; 2000; Saunderson, 2002; Clark, Chandler and Barry, 2000) and in his report Leitch (2006) asked questions as to the low percentage of women in senior roles. Earlier, the Hansard Society Commission Report (1990) described British universities as bastions of male power and privilege (p.68). In their qualitative research, Doherty and Manfredi (2010; 2006) posit that women experience career progression to the grade of senior/principal lecturer but then their advancement appears to stall. This concurs with McTavish, Miller and Pyper (2006) who assert that if the attainment of female representation at senior levels within higher education is the key to critical mass then it is important to address the issues of promotional grades for women.

In an attempt at redressing this disproportion of staff in one Russell Group university, coaching for a group of female academics was introduced as part of an equal opportunities policy. Whilst not applicable for all, it became apparent that the perceived atmosphere of disaffection and distrust within their domain was causing difficulty for a few of the women to feel able to be themselves and appropriately assertive resulting in reduced confidence and self-esteem. Consequently their ability to behave authentically was being eroded resulting in an overall deleterious effect on their self-perception of worth, power and influence and yet to an observer these were engaging,

intelligent and ambitious people capable of providing significant benefit to their students, school, college, institution and ultimately society. These women's experiences caused me to reflect on other occurrences I have observed in my career whereby some dedicated and assiduous women are disregarded for chances whereas others, who are not as capable or attentive, get the opportunities. As my knowledge and experience of higher education developed so I became more intrigued by the apparent issues experienced by some women trying to establish themselves within an overtly masculine environment and in so doing appeared to lose their sense of self and authentic being. This gave rise to the research question for this study, which seeks to bring the three aspects of authenticity, coaching and women together into an exploration of how coaching can help women towards authenticity in the workplace.

1.1 Research Context

The consideration of female academics has relevance to this study inasmuch that they are representative of the issues that face women at senior levels in many organisations. The issues found in the Davies review (2011) continue to have resonance with this inquiry with one section discussing the issues of supply. There are fewer women than men coming through to the top level of organisations but in addition, it is acknowledged that *'part of the challenge is around demand. There are women in the UK more than capable of serving on boards who are currently not getting those roles'* (p.3). Thus it appears that women do not suffer from apathy in their desire for achieving seniority but do struggle with the attainment although the reasons seem to be unclear.

The responsibilities and activities commonly recognised as aspects of the academic role are changing, together with relationships to other roles, both within and outside institutions. Archer (2008) argues that these factors are *'disrupting notions of professionalism, what constitutes academic work and what it means (or **should** mean) to be an academic'* (p.386). In challenging the nature, content and balance of the academic role, so the boundaries of the authentic self are confronted where authenticity is concerned with a genuine presentation of self and congruence between values and actions (Cranton, 2001; Brookfield, 1995). Authentic relationships are mutually beneficial and extend to influence further associations between people at

individual and organisational levels. The power of authenticity within an organisation is extensive where parties treat each other with respect and without the need for personal gain (Kets de Vries, 2010; 2009; 2007; Avolio and Gardner, 2005; Luthans and Avolio, 2003; Peltier, 2001). It could be argued that these issues affect men as much as women. However, academia within the Russell Group of universities is predominated by middle class, middle aged, white males whose exclusivity becomes even more noticeable in the most senior roles (Hearn, 1999). The counter argument therefore could be that the current balance is so disproportionate as to mean that women are more affected. Despite the various forms of legislation to encourage equal opportunities there is a dearth of female academics securing senior positions (Doherty and Manfredi, 2010; 2006, Probert, 2005) and an even greater scarcity of women achieving the highest ranks with their male colleagues experiencing more success in the promotions process (Currie and Thiele, 2001). Research is essential for career advancement and is another area where there is evidence of an imbalance and struggle for recognition by women (Deem, 2007; McTavish, Miller and Pyper, 2006; Knights and Richards, 2003; Currie, Thiele and Harris, 2002).

The purpose of this study is to explore the issues surrounding coaching women towards authenticity in the workplace. The aim of the study is to make an original contribution to knowledge in this area through empirical research that uses a heuristic approach. The findings generated from the study will also inform future coaching research and practice.

The specific research objectives are to:

1. Undertake qualitative research with eight female participants to explore their perceptions of authenticity and their experience of coaching.
2. Explore how authenticity and any other issues experienced have been helped or hindered, influenced and enabled, or not, through coaching.
3. Contribute to research by extending the heuristic perspective.

1.2 Personal and Professional Context

Aspects of my personal context were introduced in the prologue where I described my formative years. Consequently I have lived with some aspects of my research for a long time, other facets for a shorter period. In 2006/2007 the various strands merged creating the idea of this exploratory

study comprising three elements: coaching, authenticity and women in the workplace. A subconscious period followed as my mind sifted experiences and observations into coherence. In 2008 clarity started to emerge with the realisation that not only was I fostering a study of personal importance but that it had significance for others too. Unwittingly, I had experienced the first two stages of heuristic inquiry, an adaptation of phenomenology but one that *'explicitly acknowledges the involvement of the researcher, to the extent that the lived experience of the researcher becomes the main focus of the research'* (Hiles, 2001, p.3). Devereux (1967) suggests that the choice of research topic can often have personal significance for the researcher, whether conscious or not. As evidenced in the prologue, my lived experience had a chronology stemming from childhood incorporating the concepts of coaching, authenticity and women crystallising into a research study from the perspective of a researching professional coach. My *'internal search'* (Moustakas, 1990. p.9) was of consequence and became the foundation for the research.

As already mentioned, although I was not an under-graduate I was invited to join the National Westminster Bank's graduate programme and took the professional exams (equivalent to a bachelor's degree). During my last couple of years there I also took an MSc in People and Organisational Development, which was a time of great personal satisfaction. After The Royal Bank of Scotland acquired NatWest I decided that I no longer wished to be part of the new structure and moved to a leading conservation charity where I spent an interesting if frustrating four years trying to reconcile the espoused values of the organisation with my perception of the reality. My experiences in both organisations were invaluable in realising that I cannot work in environments where there is a schism between alleged and actual values and certainly if those clash with my own. Since then I have worked in higher education within the field of organisational development with part of my role being to coach senior staff for personal and/or professional developmental purposes. Although none of the universities that I have worked at or the staff are included, my experiences in those universities have been instrumental in the formative aspects of the study.

A chance conversation with a woman at a conference served to crystallise the focus of the study. After outlining the plan to her she responded:

I think you've hit the nail on its head and that you're onto something really interesting here. I've been in this theatre for a long time and have played so many parts in my struggle to be accepted, that I find it hard to know who the "real me" is. I've never had any formal coaching though I suppose I did have a mentor without acknowledging it as such. Come back and we can discuss your exploration. It will be interesting to consider the "what ifs" in relation to my career (Prospective co-researcher, 2008).

Our discussion keyed into a requirement of heuristic inquiry that the subject under investigation is one of importance to the primary researcher and has occupied him/her for many years. Like J.B. Priestley's play "*Dangerous Corner*" (1932) or the modern film adaptation, "*Sliding Doors*" (1998) until the moment that these words were uttered, my study could have taken a number of directions as I had not categorically decided what my research question might be. Disappointingly this professor could not become one of my co-researchers as she had not received any coaching and was shortly to retire but she has become a trusted friend and source of endless support.

I have included this experience in my account because it echoed so many conversations with groups of women where the consistent theme has been that they can find it hard to be listened to properly or heard correctly. Try as they might, they find it difficult to be themselves and are aware that they are often feeling out of kilter, unsure and nervous, lacking in confidence and disregarded. Consequently, their capacity to be themselves, i.e. authentic, is consistently being diminished and undermined and their power, influence and purpose is impaired.

1.3 Definitions and Literature

There are three principal threads of literature germane to this study: coaching, authenticity and women in the workplace. The literature review draws on aspects of education, organisational development, philosophy and psychology as being important underpinning areas for the study.

1.3.1 Coaching

Within the last twenty years the coaching literature has grown and developed in line with the practice of coaching from being associated exclusively with sport to an aspect of organisational development that is gaining credibility and popularity (Grant and Cavanagh, 2007). Until about

ten years ago, most of the literature was practitioner-based though coaching is now emerging as an academic discipline with an evolving research base. For this study, the coaching literature stemming from organisational development and psychology are key strands and rooted in the importance of relationship. The literature suggests that relationship is an essential component for both productive coaching (Sieler, 2010; de Haan, 2008; Gyllensten and Palmer, 2007; Bluckert, 2006; 2005) and authenticity (Roberts *et al*, 2009; Eagly, 2005; Gardner *et al*, 2005). The literature also suggests that relationship is fundamental to the way that women manage their working lives (Cabrera, 2007; Gilligan, 1993).

The following working definition, recognising that caveat, illustrates the complex expanse of the variety and breadth combined with the detail and depth that coaching can often find itself presented with.

Coaching could be seen as a human development process that involves structured, focused interaction and the use of appropriate strategies, tools and techniques to promote desirable and sustainable change for the benefit of the coachee and potentially for other stakeholders.
(Bachkirova, Cox and Clutterbuck, 2010, p.1).

1.3.2 Authenticity

The literature on authenticity is as copious as it is diverse. It is a complex subject and there are differing assumptions made as to its composition. There appear to be many ways in which authenticity is addressed and it is possible that some of the complication lies in the different nuances that are applied resulting in difficulty in disentangling each from the other. In trying to simplify the difficulty, some definitions are explored within this chapter with further definitions discussed in Chapter Two.

Goffee and Jones (2000) regard authenticity as an ideal that should be aspired to; others take the view that authenticity is a moral virtue (Peterson and Seligman, 2004; George, 2003). Another debate is whether authenticity is a personal or relational construct with Erikson (1995) espousing that authenticity is established by an individual asserting personal moral standards that are owned and lived thereby being true to him/herself. The counter view is that authenticity is relational being established by the way in which involved parties are committed to clarity in their appreciative engagement of each other's strengths and deficiencies

(Roberts *et al*, 2009; Lopez and Rice, 2006; Eagly, 2005). This view complements coaching where the relationship between parties is important. In their qualitative study, Gyllensten and Palmer (2007) found that the relationship between the coach and coachee was important, dependent on trust and strengthened by transparency, two traits associated with authentic behaviour.

Western culture has welcomed the concept of authenticity (Trilling, 1972) and although it is still in its infancy, empirical work on authenticity in organisations has grown in the last decade (Avolio and Luthans, 2006; Avolio and Gardner, 2005; Avolio *et al*, 2004). Much of the literature in relation to authenticity within organisations focuses on either authentic leadership or the lack of authenticity, a dichotomy, but one which in consideration of some of the unethical conduct witnessed within the last decade, across sectors and countries, is perhaps not surprising. Although leadership is outside the scope of this study, there are connecting threads where, for example, the behaviour of the leader (whether authentic or not) acts as a catalyst to staff. Furthermore, some of the literature that focuses on authentic leadership has relevance to the core of authentic behaviour. For example, the seminal authors Avolio *et al* (2004) suggest that the essence of authenticity is to know, accept and remain true to one's self.

There is a small amount of literature on the combined subjects of coaching and authenticity where the importance of being authentic to personal values is emphasised (Spence, Oades and Caputi, 2004; Seligman, 2002). Most of the literature that considers coaching and authenticity does so from the perspective of the authenticity of the coach not the coaching of authenticity. Being fully present and being able to make connections with the innermost self are attributes of authenticity that are requisites of the coach (Bluckert, 2006; Block, 2000) however there is little discussion as to how coaches might help their clients and coachees with this concept. Zeus and Skiffington (2007) provide a simple overview of authenticity in relation to coaching in which they associate authentic behaviour with high self-esteem. Here again the focus for the development is on the coach not the coachee. Kilburg (1997) suggests that successful coaching relationships are characterised by the coach engaging in an authentic manner. Peltier (2001) is noticeable by his apparent lone assertion that both coaches and coachees benefit in authentic work relationships where parties treat each

other with respect and without duress (p.166). There is little said however, as to how coaching might assist in developing authenticity in relationships.

1.3.3 Women in the workplace

The literature written both by popular authors and academics extolling the progress that women are making in the workplace is extensive and yet invariably a *caveat* is present too; that although women are making headway, too often their advancement wavers.

This is no longer because of a lack of education or opportunity in their early career where progression seems assured. The attainment of the most senior positions for many however, is not forthcoming and the lack of formal support such as coaching provision may be a contributory factor. Peltier and Irueste-Montes (2001) suggest that women should be considered as a special case for coaching as, despite women's advancement in the workplace, the prevailing culture in many organisations is still palpably, male. Kanter (1993) identified that a shortage of women could lead to various behaviours such as competitiveness, commitment and conformity deriving from issues of opportunity, power and proportion from both the predominant and minority groups.

Although the literature on women's progress in the workplace is extensive, the literature on coaching women specifically is still in its infancy, with no studies found focusing on women's experiences in England. As a result I broadened the search to include studies from other countries. I also included studies that from the title appeared to focus on mentoring as the terms mentoring and coaching can be intertwined (Ives, 2008). The practitioner literature has many definitions that try to distinguish coaching and mentoring and it is acknowledged that '*creating a unique identity of coaching is still an unresolved problem*' (Bachkirova, Cox and Clutterbuck, 2010, p.3).

There is a gap in knowledge and research on the concept and practice of coaching to encourage women's authenticity and this study examines whether coaching can act as a conduit and the enabler for such action. In so doing, the aspiration is that this study will not only assist practitioner coaches and their coachees and clients but also contribute towards the body of evidence-based work in the pursuit of coaching becoming a recognised profession.

1.4 Research Design and Methodology

The subjective nature of perceptions and experiences of authenticity suggests a phenomenological approach and for this study I have chosen heuristic inquiry. There are two primary aspects that distinguish heuristic inquiry from other phenomenological approaches which are that the principal researcher must have personal knowledge of the phenomenon and intense interest in studying it and select co-researchers who can engage in collaborative inquiry (Patton, 2002). In this study, the knowledge created comes from the combined experiences of me as the primary researcher with eight other women sharing the exploration as co-researchers. All the women either worked for (as a member of academic staff) or with (as a professional coach) a Russell Group university.

One of the primary processes of heuristic inquiry is self-dialogue and questioning with the phenomenon leading to self-discovery and awareness (Moustakas, 1990). In achieving deep insight it becomes possible subsequently to develop the understanding of others (Gray, 2009). Thus, heuristic inquiry is appropriate as the principal research method in this study which could contribute to developing coaching theory that may be used by both academics and practitioners.

Heuristic inquiry draws upon a humanistic, person-centred approach to knowledge (Rogers, 1985; 1965) and on concepts of “*tacit knowledge*” and “*indwelling*” (Polanyi, 1966; 1964 and 1962). Moustakas (1994; 1990) posits that the tacit dimension creates a bridge between the implicit knowledge acquired through the principal researcher’s intuitive understandings of the phenomenon and the explicit knowledge that is obtained through the co-researchers’ descriptions. Crucial to heuristic inquiry are six phases: initial engagement, immersion, incubation, illumination, explication and creative synthesis which are illustrated by first-person accounts from co-researchers who have also ‘*directly encountered the phenomenon in experience*’ (Moustakas, 1990, p. 38). In collecting the data I conducted ‘*informal conversational interviews*’, (Patton, 2002, pp.342-343) as these are recommended by Moustakas (1990, p.47) as being the most compatible with the cadence of heuristic inquiry. Each co-researcher was interviewed three times with an interval of approximately three months between each and was also invited to engage in a form of diarising called morning pages (Cameron 1995) or a more formal journal

depending on personal preference. During the study I wrote my own morning pages as a daily log and I have found these to be invaluable in articulating questions or problems I have experienced. Issues that I tussled with were pondered over from every perspective until I reached a conclusion. An example is my ontological and epistemological position. I found the quest for enlightenment to be interesting, if perplexing, initially full of *“questions without answers”* moving to questions being answered *“to some degree”* to *“one question being answered, giving rise to another”*. Initially confused by the seemingly interchangeable expressions of social constructivism and constructionism, I take a position of social constructionism in that through interaction with others meanings and realities are created and maintained (Cunliffe, 2008). This is concordant with some of the fundamental principles of coaching with meaning and knowledge created through social interaction and dialogue. By discussing the coachee’s experiences, coaching can present different views and assist the coachee in realising that new interpretations can be made (Zeus and Skiffington, 2007; Hardingham *et al*, 2004).

Throughout this study, I refer to the weaving of cloth, of strands of thread forming patterns which creates the physical construction of a *“bricolage”* (Etherington, 2004a; Patton, 2002; Denzin and Lincoln, 2000; Levi-Strauss, 1966). West (2001) posits that the role of the qualitative researcher involves *‘becoming a bricoleur, resourcefully weaving together whatever tools and methods might be necessary in order to achieve an insightful and comprehensive understanding of the topic* (p.128). The allusion to the composition of material, texture and fabric is not purely a metaphor to illustrate the relationship to the overall creative synthesis, as it is an integral part of the creative synthesis (Moustakas, 1994; 1990) with two tapestries created during the study (appendices G and H).

All of the co-researchers produced pieces of poetry, music and film that had specific connotations for them for their individual depictions and also donated an image that I wove into a tapestry. This complemented and enhanced the overall creative synthesis, an evolving and abstract piece of embroidery that has accompanied my morning pages as part of the study and interplays between the writing of the thesis and the analysis of the data. The initiation of these tapestries was part of the incubation phase, an

important aspect of heuristic inquiry which Moustakas (1990) describes as the time when growth takes place enabling *'the inner tacit dimension to reach its full possibilities'* (p.28). I found that in closing my mind to the exertions of work, another part of my mind opened and that as I sewed, using different coloured threads, so new thoughts and considerations occurred which were captured and collected in a note book for subsequent reflection. The use of colour and texture is intrinsic to the way in which I construct knowledge as I think in colour, a phenomenon known as synaesthesia. I personally transcribed the interviews and undertook thematic analysis, searching for patterns and clusters (Boyatzis, 1998). The heuristic approach acknowledges that codes will evolve and that it is necessary to group and re-group the data in order to experience complete immersion.

1.5 Overview of the Thesis

Chapter Two discusses the literature that is pertinent to this study, acknowledging the seminal writers and notable research. The philosophical and psychological perspectives of authenticity are considered with an overview of the history and origins of the concept. It is, however, the more commonplace and every day usage of the term that is the focus in understanding authenticity in relation to coaching; that of the inner being having congruence with the persona that is created at work *'...owning and owning up to what you are at the deepest level'* (Guignon, 2004, p.163). The wider perspectives of authenticity and women, and authentic behaviour are discussed before examining the themes of coaching and authenticity, and coaching women.

Chapter Three examines the methodology and methods of data collection and analysis. In observation of the approach within heuristic inquiry, it is written as a personal account and details the reasoning behind the decisions made, the philosophical foundations underpinning the study and the specific methods used. It also examines the use of morning pages as a form of research diary. Germane to heuristic inquiry is the production of a *'creative synthesis'* which takes the form of *'individual and comprehensive depictions'* (Moustakas, 1990, p.54).

The findings that emerge from the empirical research are presented in Chapters Four, Five and Six and provide the analysis and discussion, re-

connecting with the Literature Review before considering how the study has extended knowledge in the field of coaching. Entitled '*authenticity thrives in the appropriate environment*', Chapter Four is the largest analysis and discussion chapter and acts as the base for the group of three chapters. Chapter Five narrows the focus to discuss '*being authentic helps to raise profile*'. This chapter picks up the threads of authenticity and coaching from Chapter Four whilst also having its own areas of discussion. Chapter Six is named '*authenticity is having clarity within*' and extends the discussion on authenticity and coaching further whilst focusing onto aspects of self.

Chapter Seven summarises the aims and purpose of the study and provides the conclusion. The contribution of knowledge to the field of coaching is established with limitations of the study discussed, whilst considering further research that could be undertaken.

1.6 Chapter Summary

This chapter has established the background of the study with both the professional and theoretical context and introduced the research design. It has provided an explanation of the problem that senior women experience with behaving authentically within the workplace generally and specifically within the Russell Group of Universities in England. The reasons for undertaking the research have been asserted and are explicitly to add to the theoretical knowledge of coaching and contribute to academic research by extending the heuristic perspective.

This study has brought together three hitherto unconnected areas of research and the following chapter will identify the gaps in the literature and clarify why research in this area is required.

Chapter 2 Literature Review

This chapter reviews the literature which informed the study and includes research from the areas of coaching, mentoring, organisational development, philosophy and psychology. The review involved searching books and also journals such as the International Journal of Evidence-Based Coaching and Mentoring, the International Coaching Psychology Review, Gender, Work and Organization and the Leadership Quarterly. Online databases searched include Business Source Complete, Education Research Complete, Emerald, PsycInfo and Web of Science. Attendance at Oxford Brookes conferences such as the Annual Coaching and Mentoring Research Conference and the inaugural Women and Leadership Conference were beneficial in highlighting studies across sectors and professions. Key search terms used were: authenticity, coaching and women and denote the section headings within this chapter.

In reviewing the three core themes it became apparent that there is an imbalance in the volume of subject matter in the existing literature and it was necessary to ensure that the review did not overreach itself in one area at the cost of another. This would have been easy to do as there is copious literature on the subject of authenticity although there is little relating to the specifics of women's authenticity. The literature in relation to coaching is still sparse with an evident gap in the literature relating to the coaching of authenticity for women. Consequently, some aspects of literature within the span of authenticity have been condensed with the areas pertaining to women and coaching entering into related areas such as mentoring in order to retain as much balance as possible, whilst also ensuring focus on the overall subject. For example, there is extensive literature on the history of authenticity and its religious connotations where, as an illustration, Protestantism asserts that authenticity relates to salvation which comes from an inner state and a devotion to God (Guignon, 2004). There is also a substantial body of literature in consideration of authentic society and the collapse of the feudal system which changed irrevocably both the physical and social environments in which people lived (Lindholm, 2008; Guignon, 2004; Taylor, 1989). The previously unquestioned might and social order of church and state with their defined hierarchies of position became disputed and broken (Taylor, 2007). Although these areas were absorbing

and important for me to read in order to gain an understanding of the depth and breadth of authenticity as a subject, the review of the literature in relation to the framework of the study became the demarcation point. Consequently, the literature pertaining to authenticity was honed and reduced to aspects that focused on the contemporary social context.

Although I did examine mentoring as part of the literature review I decided not to devote a section to the specifics of mentoring women in higher education as the research was specifically an exploratory study of coaching women, not mentoring.

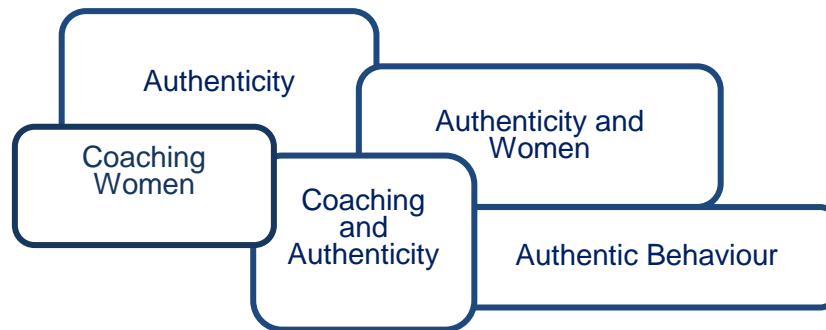
When reviewing the literature relating to women, care was needed not to devote too much attention on the history of equal opportunities legislation as this is a much researched area and whilst being interesting to read, was not appropriate to write about in too much depth within the context of the study. In deciding what to include within the literature review and what to exclude, I constantly challenged myself as to whether the subject matter was relevant to the study and to what degree, in order to retain the focus of the research.

A review of the literature suggests that the research to date in combining coaching and authenticity is still in its infancy with correspondingly few seminal writers. Although the focus of the research is coaching, a review of mentoring was included as I found that some studies which had mentoring in the title discussed aspects of coaching with the two interventions used indeterminately. Not including mentoring would have reduced the search considerably and made the review poorer as a number of papers ostensibly research mentoring but include aspects of coaching. For example, Høigaard and Mathison's quantitative study entitled '*Benefits of formal mentoring for female leaders*' (2009) includes many references to coaching.

The initial section considers the concept of authenticity. Owing to its plethora of guises, the focus is on the contemporary social context and everyday understanding of the term. However, in detailing current attitudes an overview of the history of authenticity is traced too. The section broadens to consider authenticity, women and aspects of attitude and belief that may affect authentic behaviour in the workplace. The subsequent sections focus on coaching in relation to authenticity and women. The

literature reviewed is founded from both research and practice as having relevance to academia and practitioners alike. Accordingly, this chapter establishes where there are gaps in the literature within the field of authenticity and coaching women. Figure 2-1 illustrates the sections and connections within this chapter.

Figure 2-1 Literature Review Sections



2.1 Authenticity

Authenticity is a concept that is used loosely (Lindholm, 2008). It is complex (Kreber, 2010) and covers a broad expanse of subjects, experiences and products that range from self-help literature, food and clothes to music, art and antiquities. Banal marketing campaigns advertise the “*authenticity*” of products (Peterson, 2005) and in so doing risk diminishing both the concept and the commodity (Jones and Smith, 2005; Graham, 2001; Fromm, 1993). One of the most influential writers on the subject, Trilling (1972) maintains that authenticity is not only a word of ‘*ominous import*’ but that it is also ‘*implicitly a polemical concept*’ (pp.93-94). Harter (2002) irons out some of the difficulty with a more practical if more prosaic application to the meaning of authenticity as:

Owning one’s personal experiences, be they thoughts, emotions, needs, wants, preferences or beliefs, processes captured by the injunction to “know thyself” and further implies that one acts in accord with the true self, expressing oneself in ways that are consistent with inner thoughts and feelings (p.382).

The history of this ostensibly straightforward term is not only complex but also steeped in contradictory terminology with different interpretations applied as to its meaning. For example, Lindholm (2008) asserts that Trilling (1972) posits that authenticity owes its origins to the concept of sincerity, while Erickson (1995) and Avolio and Gardner (2005) consider that authenticity should not be mistaken for sincerity. Trilling (1972) himself states that authenticity can be so easily used as a term that it resists definition but states that it ‘*suggests a more strenuous experience than “sincerity” does*’ (p.11).

Rousseau, generally regarded as the founder of modern authenticity (Lindholm, 2008; Guignon, 2004; Taylor, 1991), asserts that it is essential to demand complete honesty from individuals and within society, however uncomfortable and isolating. Lindholm (2008) considers Rousseau to be the earliest influencer of contemporary thinking in advocating that *'the cultural/social surface represses the expression of the authentic natural self'* (p.8). This concept of natural authenticity was counter to the popular belief of the time which contended that political and monarchical power was absolute. Cranston's translation of Rousseau's seminal work *'The Social Contract'* (1968) presents Rousseau's argument that by entering into such a contract everyone would be free because everyone within society would have equal measure of freedom and imposition on each other.

Guignon (2004) suggests that *"being authentic"* comprises two elements. Firstly there is the characteristic of introspection *'a substantial self lying deep within each of us'* (p.146). This quality is distinctive and of supreme importance for establishing how we live. The second aspect requires exposing the inner self to be reflected in the way we live. These two assertions are based upon the premise that society is essentially dishonest and shallow and that it is important to know and be the person that you are. Referring to Heidegger's work ([1927]1962), Cox (2012) reiterates that *'human beings, in their every-day relationships with one another, are thrown into an inauthentic mode of being that is formed through our language and other socially and culturally constructed artefacts'* (p.55). Guignon (2004) posits that autonomy and dignity are the qualities to strive for, enabling interaction *'with a degree of clarity, courage and integrity normally lacking in inauthentic individuals'* (p.150).

Tisdell (2003) regards authenticity as *'having a sense that one is operating from a sense of self that is defined by oneself as opposed to being defined by other people's expectations'* (p.32). Likewise, Cranton (2001) deems authenticity to be the assertion of the genuine self in society. Taking a similar position, albeit from a different perspective, Chickering, Dalton and Stamm (2006) relate authenticity to religion and spirituality, accentuating the quality that authenticity holds of consistency of what we believe, say and do. They recognise that holding that coherence is a challenge, as in engaging with new experiences, people and information and maturing *'to new levels of cognitive and affective complexity; deconstruction and*

reconstruction must occur' (p.8). They raise a further and important point by discussing the assumption that authenticity is always positive and that people who are authentic are honest, good and trustworthy. They assert that authenticity can be nefarious and refer to evil individuals who nonetheless hold that consistency in their actions, undertaken as they are for manipulative and malevolent reasons. Previously, Williams (2004) raised the following query when discussing the link made by Rousseau between sincerity, authenticity and virtue *'if there is such a thing as a real self of an individual, what reason is there to think that it must coincide with an underlying character of honour, considerateness and compassion?'* (p. 182).

The dark side of authenticity is not widely discussed in contemporary literature as authenticity is more often associated with the positive aspects of morality and integrity (Kets de Vries, 2009; Luthans and Avolio, 2003, May *et al*, 2003; Bass and Steidlmeier, 1999). In their quantitative research Ménard and Brunet (2010) show the positive relationship between authenticity and well-being in the workplace. Reece's earlier case study (2003) reported happiness, passion and meaning in life as being directly related to living authentically.

As a result of their grounded theory research, Cranton and Carusetta (2004a; 2004b) suggest that being authentic demands self-awareness, sensitivity to "other", relationships and situations. In considering authenticity and its demands on relationships and context, authentic leadership embraces elements that are essential to the discourse because of the capacity, courage and fortitude that authentic leaders have and the moral authority that they convey in organisations (May *et al*, 2003).

The discourse on authentic leadership is emergent with a small group of seminal writers researching this area (Avolio and Luthans, 2006; Avolio and Gardner, 2005; Luthans and Avolio, 2003) who highlight the difficulty of leadership, particularly in difficult times (Avolio and Gardner, 2005) when hard decisions are required to be made with integrity and probity (Luthans and Avolio, 2003). The research suggests that there is increasing realisation that it is these times when authentic leadership is needed and desired by people who want to witness and experience leaders demonstrating qualities of honesty and truthfulness and stating how things

are without rhetoric or guile (Kets de Vries, 2009; Avolio and Gardner, 2005; Luthans and Avolio, 2003; Seligman, 2002). According to Lee (2007) and Avolio and Luthans (2006) authentic leaders are secure in their own sense of self, values and beliefs which are congruent with actions as opposed to flamboyant gestures with only surface measure.

Closely related to authentic leadership is the notion of authentic "followership" with Avolio and Gardner (2005) asserting that *'through increased self-awareness, self-regulation and positive modelling, authentic leaders foster the development of authenticity in followers'* (p.317). In addition, the followers' authenticity is conducive to overall well-being and achievement of sustainable performance (Avolio and Gardner, 2005). Ilies, Morgeson and Nahrgang (2005) take a similar view and assert that authentic leadership provides for the eudaemonic well-being of both leaders and followers. Previously, Kernis (2003) identified four key aspects of authenticity: self-awareness, unbiased processing, relational authenticity, authentic behaviour and action.

Chen (2004) asserts that authenticity *'requires constant creativity, not just creativity. An authentic person is constantly more than what the person is now and here'* (p.49). Freeman and Auster (2011) are in accord with Chen (2004) proposing that authenticity is not a static declaration but a creative process that demands continuous inquiry. Creativity could be construed as fabrication and hence the antithesis of authenticity however the references are made to features that underpin authenticity. Such characteristics resonate with the Delphic maxim of *"know thyself"* such as questioning and inquiry (Chen, 2004) awareness of one's limits (Guignon, 2004) and action and reflection (Corley and Harrison, 2009) that interact and help people to *'use deeply held values and personal narratives as resources that enable new enactments of self. Action...challenges the individual to adopt new frames of seeing and thereby promotes reflection'* (p.372). Action and reflection are not only components of authentic behaviour but also of coaching (Drake, 2011; King, 2009) in creating opportunities for reflection in addition to enabling comprehension of experiences. Schön (1983) describes this as reflection-on-action where coaching enables the looking back on actions after the event.

Michie and Gooty (2005) suggest that self-transcendent values such as social justice, equality, honesty, loyalty and responsibility together with overt behaviours such as gratitude, appreciation and concern for others are essential aspects of authentic behaviour. Freeman and Auster (2011) contend that present-day living creates difficulty in both knowing and realising one's values. They assert that introspection is required but that it is also necessary to have the '*will, character or integrity to act on those values*' (p.16). In her exploration of relational authenticity, Eagly (2005) refers to leaders who, whilst explicitly acting in accordance with their core values, nonetheless did not achieve the desired outcome. Values not shared with the leader or the leader's authority not being recognised may result in such failure. Eagly (2005) considers that "*outsiders*" such as women or people who have not traditionally had access to positions of power and/or privilege may encounter difficulty in receiving relational authenticity owing to this lack of perceived legitimacy.

2.2 Authenticity and Women

In her quantitative study, Settles (2004) suggests that becoming more authentic is of particular importance for women as they can perceive that the diversity they bring to the workplace is not valued. Consequently women can feel unable to be authentic to the extent that they conceal aspects of their lives if they discern a discrepancy between their behaviour and the accepted "*norms*" within their organisation (Roberts, 2005; Hewlin, 2003). Research suggests that in these situations becoming more authentic means integrating gendered and cultural experiences into the values and practices of the work environment (Roberts, 2007; Bell and Nkomo, 2001). Conversely, Thomson, Graham and Lloyd (2008) describe women who attempt to hide their diversity when working in predominantly masculine environments and in so doing, detach themselves from their inner self and present a false appearance. In her qualitative study, Mavin (2006) developed individual case studies of women to explore the "*queen bee syndrome*" originally defined by Staines, Travis and Jayarante (1973). The label is used variously from being associated with any woman who is appointed to a senior role, to one who is a misogynist herself and is unsupportive of her female colleagues (Gini, 2001). Pernicious attitudes by women towards women can exist within male dominated organisations where some women cloak themselves with the mantle of some male

behaviour (Mavin, 2006; Rindfleisch, 2000). This adoption of behaviour may be comfortable for some but for others, forcing an adaptation 'constitutes a continuous struggle' (Priola, 2007, p. 31) and is contrary to authentic behaviour. Eagly and Carli (2007) suggest that witnessing perceived male behaviour in senior women reinforces what is valued and required. Previous work on social acceptance (Bell and Nkomo, 2001; Kanter, 1993) suggest that women's career success can be partially governed by how well they conform to the organisational culture by adopting white male behaviour.

Although explicit career coaching is outside the scope of this study, studies of women's career development reveal relevant insights into considerations of their authenticity. Studies that examine women's career needs over time suggest a change in focus from challenge, to balance, to authenticity (Cabrera, 2007; Mainiero and Sullivan, 2006; 2005). August's (2011) longitudinal, qualitative study suggests that this evolution of requirements is evident in the number of women who leave their senior role. In leaving for an ostensibly less demanding position, often in a self-employed capacity, their desire is for a happier, healthier and more rewarding personal life (August, 2011). This accentuates the value of relationships deemed so important for women (Gilligan, 1993) with Peltier (2001) suggesting that:

Women tend to pay more attention to relationships than to specific measurable outcomes. It's not that they don't care about measurable outcomes; it's just that relationships often seem more real and lasting. Plus women are inclined to understand the impact that relationships have on the bottom line (p.199).

There is a gap in the literature in considering specifically women's authenticity within the context of higher education. The literature evidences the struggle that women still have in attaining senior roles and as the literature search widened, so the gap became more apparent in trying to establish what the reasons might be for the difficulty. Women are rising to senior/principal lecturer grade however, this does not secure entry to higher levels (Doherty and Manfredi, 2010; 2006; Probert, 2005). Although men and women demonstrate similar ambition (Probert 2005) men tend to have more success in the promotions process suggesting either direct discrimination or systemic indirect discrimination (Currie and Thiele, 2001). Knights and Richards (2003) contend that male-dominated

promotions panels are inclined towards male-dominated disciplines and “hard” sciences rather than female-dominated “soft” disciplines. The role of research is essential for career advancement and this area also highlights issues of gender imbalance. The Research Assessment Exercise (RAE) in 2001 entered twice as many men as women (Knights and Richards, 2003; Currie, Thiele and Harris, 2002) with a low percentage of women acting as panel members or chairs in some subjects. The Roberts Review of the 2001 RAE advised that *‘the funding councils should monitor and report upon the gender balance of sub-panel members, sub-panel chairs, panel chairs, moderators and senior moderators’* (Roberts, 2003, recommendation 13f).

In her combined qualitative/quantitative study, Saunderson (2002) highlights women’s under-representation in academia as slowly, if unevenly, improving. Halvorsen’s conceptual paper (2002) queries the poor rate of appointment of sufficient women to professorial status, stating that *‘unless there is a radical change in existing practice it is unlikely that male and female representation at that level will be equal for many years’* (p.350).

2.3 Summary

It is clear that there is extensive literature on authenticity although the subject is still a contested area resisting tight definition. In relation to women, the gap in the literature is apparent with few studies researching the specifics of women’s authenticity. Where authenticity in relation to women is mentioned, the studies appear to fall into one of two areas. Either the study is concerned with another subject and authenticity is a minor finding or the focus is on how women adopt behaviour in order to integrate themselves into the workplace, the implication being that they are not behaving authentically.

In moving away from the focus of the study there are pockets of research appearing that review connections to authenticity in different guises. For example, in respect of career coaching there is a small amount of literature considering women’s search for authenticity. It is evident that the literature relating to authentic leadership, whilst small, is growing. However there is a noticeable gap as to how coaching might be able to support such leadership. The research specifically studying women’s authenticity is rare.

The next section considers aspects of authentic behaviour, moving into the personal aspects of self, attitude and belief.

2.4 Authentic Behaviour

In understanding approaches to examining self, authenticity plays an important part (Ibarra, 2004; 1999). Several authors discuss how authenticity highlights entwined features such as, being truthful to oneself, having congruence between feelings and communication whilst also being intelligible and acting on one's own authority (Svejenova, 2005; Peterson, 2005; Ibarra, 1999; Tedeschi, 1986). Added to the notion of power (Trilling, 1972) the accent on authority and self, allies authenticity with responsibility and agency (Svejenova, 2005; Tedeschi, 1986). From this perspective, in her case study research, Svejenova (2005) asserts that authenticity is about making choices. This accords with Bovens earlier work (1999) who maintains that it is important that there is accommodation between the future, present and past as *'the authentic person does not turn her back on the past, but searches for a way to integrate her present with her earlier self'* (p.228). Ibarra (1999) considers that it is important to anticipate and visualise the future as to who people would like to become. This ability to adapt and sequence is important for learning (Weick, 1996). As well as combination and connection, Peterson (1997) suggests that authenticity is also about being truthful to oneself with Tedeschi (1986) defining an authentic person as one who *'takes responsibility for freely chosen actions that represent some internal standards – of self, potentialities or principles'* (p.7).

The literature suggests that identity is one of the most explored elements of social psychology (Svejenova, 2005; Howard, 2000; Gecas, 1982) with elements such as self-image, self-esteem and self-presentation abutting and overlapping into the arena of authenticity. The connection is evident in consideration of Baumeister's (1986a) assertion that individual identity comprises two elements; a private self (that which the person really is) and a public self (that which is externally presented). Cranton (2001), contends that obtaining a sense of identity leads to becoming more authentic however, Tisdell (2003; 1998) posits that it is possible to hold an identity that is *"inauthentic"* (false) or *"unauthentic"* (not one's own) but that the

desire should be to move toward an authentic identity. Inauthentic behaviour, such as suppressing ideas, values or preferences in order to conform can lead to dissonance and distress (Settles, 2004; Hewlin, 2003).

The formative work of James ([1890] 1981) suggests that individuals have multiple selves and that those different selves are displayed depending on the situational demands. The seminal work of Goffman (1959) develops James's work as a sociological concept believing that impression management comprises an understanding of social interaction in order that expectations between parties might be better understood (Kumra and Vinnicombe, 2010).

Goffman's (1959) discussion of authenticity is directed at the individual and group level, though as Peterson (2005) asserts it can be applied to organisational and societal levels too. Goffman (1959) uses the metaphor of a play when considering human behaviour and refers to people taking roles and enacting performances in an attempt at managing the impressions that others have of them. The notion of impression management is of particular interest and was an early influencer in determining the subject of this study and its harmony or dissonance with authentic behaviour. Whilst impression management is regarded as an enabler to social interaction by sociologists, social psychologists take a different view, believing that impression management can be directly related to achieving specific and targeted purposes such as influencing others to gain power (Rosenfeld, Giacalone and Riordan, 1995). Thus, the main reason to heed behaviour and strive to manage the impression created is that through the formation of beneficial social identities, the public self becomes closer to the ideal self and that in influencing the perceptions made *about* us so we influence the behaviour *towards* us. Previously, Leary and Kowalski (1990) asserted that impression management might be used to construct desired identities in order to receive promotion, salary increases and more prestigious working conditions and further contended that self-esteem might be improved as a result of the material gain. Earlier still, Gardner and Martinko (1988) had unequivocally promoted impression management as a strategy for success suggesting that this behaviour can be controlled at will and become part of *'a behavioural repertoire that may be manipulated to influence both organisational and personal success'* (p.321). Contrary as some of these

ideas might be to the consideration of authenticity; in their mixed methods study, the UK authorities on women's development, Singh, Kumra and Vinnicombe (2002) propose that the role of impression management can support sincere and substantial ability and dedication for individuals seeking recognition and development opportunities. They suggest that people perform with differing levels of awareness of the impressions they make on others and refer to self-monitoring as being a complementary behaviour to impression management to establish a favourable profile.

Rosenfeld, Giacalone and Riordan (1995) suggest that self-monitoring relates to the capacity and capability to interpret verbal and non-verbal messages and adapt behaviour accordingly. "High self-monitors" tend to use impression management observing themselves closely and responding to situational context and cues. People who are not as concerned with situation and social context are "low self-monitors" and whilst they may be as expressive as "high self-monitors", their demonstrativeness is not founded on tactics to manage how they are perceived (Leary, 1996). They are not only less likely to adapt and project an image to a situation but are likely to consider that to do so would be false (Gangestad and Snyder, 2000) and therefore inauthentic according to Tisdell (2003;1998).

In addition to his seminal work on multiple selves and situational demands, James ([1890] 1981) is accredited with the original concept of self-esteem suggesting it to be dependent on the relationship between perceived successes and failures in important areas of individual's lives (Rosenfeld, Giacalone and Riordan, 1995). Humanistic psychologists perceive self-esteem as a fundamental need, with Maslow (1968) believing that self-actualisation is dependent upon self-esteem. Self-esteem as a core need is a view shared by many (Mruk, 2006; Baumeister, 1999; 1993; Brown, Collins and Schmidt, 1988) believing it to be a determinant in conserving a sense of self with two motives discussed; self-consistency and self-enhancement. Searching for information that confirms what individuals already believe about themselves, whether good or bad, is self-consistency. Self-enhancement differs in that the quest is focused upon collecting information that displays the individual in the most beneficial way with any adverse counsel being discounted. Baumeister (1999) suggests that people with high self-esteem use self-enhancement and people with low self-esteem adopt the self-consistency motive believing negative and

refuting positive messages about themselves. Self-esteem therefore can be self-delusionary (Dunning, 2006) with high self-esteem being associated with narcissistic tendencies and therefore not necessarily the positive attribute that it is widely recognised as being (Crocker *et al*, 2006; Crocker, 2002; Baumeister, 1999). Ryan and Warren Brown (2003) consider that there are distinct forms of self-esteem (not all of which rely on it being a basic human need) and give a different view:

Non-contingent self-esteem in contrast characterises persons for whom the issue of self-esteem is not salient, largely because they experience themselves on a fundamental level as worthy of esteem and love. Success and failures do not implicate their self-worth, even when they lead to a re-evaluation of actions and efforts (p.72).

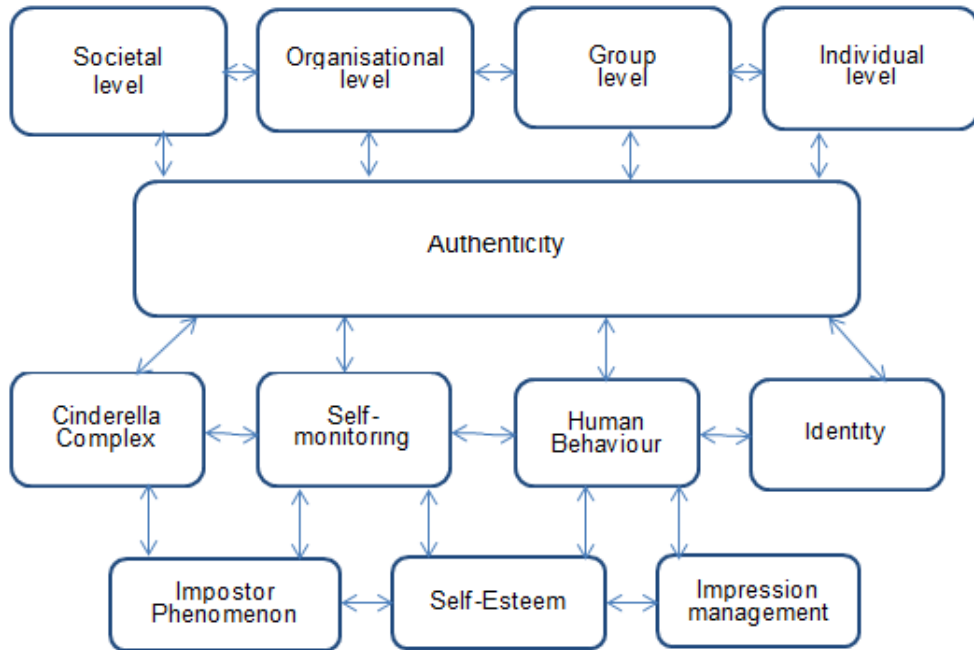
Maxwell and Bachkirova (2010) assert that “*authentic*” self-esteem transcends the need for self-evaluation and is realistic, secure and enduring’ (p.18) suggesting that genuine self-regard does not need constant self-affirmation. Their conceptual paper refers to specific theories that have relevance to coaching (e.g. Mruk, 2006; Baumeister, 1999) however they caveat that to use these theories a coach would need to be proficient in both diagnosis and have sufficient awareness about issues of self-esteem in order to ensure that the coaching/counselling boundary was not crossed.

The seminal work of Clance and Imes (1978) based on their clinical observations, created the concept of the Impostor Phenomenon relating it to high achieving women. A distinction is made between “*true*” impostors, whose identity is established on imitation as opposed to execution and “*neurotic*” impostors, who feel fraudulent whilst being genuinely successful (Gediman, 1985). The literature suggests that the impostor phenomenon is widespread amongst academia and medicine and that this phenomenon is more often seen in men than women (Topping and Kimmel, 1985). However, Cozzarelli and Major (1990) report that the impostor phenomenon exists with similar frequency in men and women, a view that is supported in Fried-Buchalter’s (1997) quantitative research. In their quantitative study, Leary *et al* (2000) do not dispute the impostor phenomenon however relate the issues to those of impression management concluding that the ‘*behaviours attributed to impostors have a notable self-presentational element*’ (Leary *et al*, 2000, p. 751). Kets de

Vries (2003) suggests that people who believe they are impostors (whether “*true*” or “*neurotic*”) may adopt inauthentic survival strategies to gain the acclaim of others by using flattery and charm in order to avoid a deep-held fear; that of social exclusion. The effort of presenting a false image however is likely to take its toll and eventually destruct. Some “*impostors*” engage in self-defeating deeds thereby reinforcing their own belief in their imposture. The Cinderella Complex (Dowling, 1981) exemplifies self-defeat where some women hold entrenched and often unconscious desires to be looked after or be rescued from the exigencies of looking after themselves. Although the literature is extensive in studying the impostor phenomenon, there is scarce corresponding coaching literature detailing how such a syndrome is supported.

In Figure 2-2 I illustrate the multiple connections between these levels and behaviours.

Figure 2-2 Connections between authenticity, levels and behaviours



2.5 Summary

The literature pertaining to authentic behaviour is broad showing the connections between authenticity and the concept of self where authenticity is important for past, present and future integration. Many of the key studies demonstrate the connections between identity and authenticity, illustrating aspects of behaviour that may or may not be construed as authentic. It is evident that the congruence demonstrated between internal standards and external communication is important for determining authentic behaviour. However, there is a gap in both practitioner literature and academic studies in demonstrating how that congruence may be supported. It is apparent that the focus of the literature is different from the purpose of this study and it is conspicuous that more empirical research is required in the field of coaching.

The next part of the review starts to narrow the focus by reviewing specifically the subjects of coaching and authenticity, and coaching women.

2.6 Coaching and Authenticity

In concentrating on the literature relating to coaching and authenticity and coaching women, the scope becomes noticeably smaller. The next two sections review the literature that discusses coaching, the attributes of authentic behaviour and areas in organisational life that relate specifically to women such as the glass ceiling.

The practitioner literature suggests that it is important for coaches to be authentic (de Haan, 2008; Zeus and Skiffington, 2007; Bluckert, 2006; Rogers, 2004) however, there is a lack of detail as to what is meant by authenticity. For example de Haan (2008) asserts that the attitude of the coach is characterised by *'empathy, respect, warmth and authenticity in relation to the coachee'* (p.161). There is no mention however as to how coaches might help their coachees with their authentic behaviour. Kets de Vries, Korotov and Florent-Treacy (2007) raise the issue of challenge that faces coaches in how to help clients *'deal with the question of authenticity'* (p.350) although it is not clear whether the term "*client*" is used to describe the organisational commissioner of the coaching or the coachee. Furthermore, the focus is on authentic leadership and the *'authentizotic organisation'* (p.352) not how coaching might assist with authenticity in the workplace generally and without mention to either gender specifically. The omission in discussing the extent of authenticity and how it manifests in different areas of an organisation is replicated across the coaching literature and heralds the significant gap that is apparent.

There are associated aspects to coaching and authenticity that both warrant and receive attention. The issues of transference and counter-transference need to be considered by coaches as part of their authentic behaviour and reflective practice in the management of their relationships with coachees or clients (Kets de Vries, 2010; Luborsky and Crits-Cristoph, 1998). Operating at two levels simultaneously, the effective coach needs high levels of reflection and self-awareness and both attributes are required for authentic behaviour (Kets de Vries *et al*, 2010; Kets de Vries, 2009; Lee, 2007).

Self-awareness receives considerable attention as an attribute that is required by coaches and also an area in which to develop coachees in

order to assist with authentic behaviour. All definitions refer to the need for consciousness of self, behaviour, emotions and an appreciation of the congruity between self-perception and impact on others (Kets de Vries *et al*, 2010; Stokes and Jolly, 2010; Bluckert, 2006). Being able to recognise oneself through the perception of others is deemed to be a particularly important aspect of development (Hardingham *et al*, 2004; Wilber, 2001; 2000; Kegan, 1982).

The notion of relationship within coaching is an area of growing interest and associated research (e.g. Bluckert, 2010; Allan and Whybrow, 2008; Gyllensten and Palmer, 2007; Yontef, 2002). Although aspects of authenticity are mentioned here again the focus is directed on the coach. For example, although the Gestalt perspective requires the coaching relationship to be the responsibility of both coach and coachee, it is the presence of the coach that requires '*authenticity, transparency and humility*' (Yontef, 2002, p.18).

2.7 Coaching Women

The Davies report (2011) referred to the discomfort of many at the possibility of introducing quotas of female appointments to Board positions (p.18) and the literature pertaining specifically to higher education supports the antipathy for positive action (Deem, 2007; Young, 1990). However, Peltier and Irueste-Montes (2001) suggest that there are good reasons to consider coaching women as a special case owing to the still low numbers of women attaining their true potential and reaching senior positions. They suggest that inroads are being made through the glass ceiling and into the boardroom although they acknowledge that organisational design and customs are dominated by men and that women have specific issues to consider, for example, whether to act, talk and work more like a man in order to blend into the culture. It is apparent from the literature that women receive conflicting criticism. On the one hand there is stricture for being apparently too soft in approach (Wajcman, 1998; Kanter, 1993) not being sufficiently committed (Kreber *et al*, 2007) being too emotional (Stead and Elliott, 2009; Gilligan, 1993) and not having appropriate leadership qualities (Eagly, 2005; Wajcman, 1998). On the other hand there is censure for women not being regarded as team players and being difficult and

demanding if they are assertive (Eagly and Carli, 2007; Peltier and Irueste-Montes 2001; Reardon, 1995; Cockburn, 1991).

Although generalising and stereotyping are traps to be wary of, there are nonetheless some aspects of gender tendency that apply and coaching can be an important thread in assisting women combat these trends (Peltier and Irueste-Montes, 2001). Women face stereotypical attitudes (Kumra and Vinnicombe, 2010; Stead and Elliott, 2009; Singh, Kumra and Vinnicombe, 2002; Reardon, 1995; Maddock and Parkin, 1993) and the gender imbalance witnessed in relation to senior positions in organisations is considerable. Male dominance is evident and women can be posed with difficult decisions that challenge their authenticity as to the appropriate behaviours to adapt or adopt in order to blend in (Stead and Elliott, 2009; Peltier and Irueste-Montes, 2001; Belenky *et al*, 1997; Gilligan 1993). Masculine practices and discourse prevail within academia (Priola, 2007; Deem, 2003; Thomas and Davies, 2002; Barry, Chandler and Clark, 2001) with concerns conveyed that women are marginalised in a public service that has been accused of '*elitism, social engineering, exclusion and male dominance*' (Whitehead, 2001, p.85).

Some of the literature suggests that the need to be liked for many women may create internal conflict if they cannot make exacting decisions. This may affect their authentic beliefs which involve '*confronting the truth, opening oneself up to one's own limited possibilities, not being defined by social norms and not clinging to comfortable routines*' (Kreber *et al*, 2007). Conversely, as some authors identify, there can be a tendency to expect nurturing behaviour from women so that delivering business-focused decisions can result in censure (Stead and Elliott, 2009; Belenky, *et al*, 1997; Gilligan, 1993). Another aspect is that of high levels of visibility which are considered to be essential for success (Peltier and Irueste-Montes, 2001). However, for women struggling to assume male behaviour, the contrary may occur and they "*disappear*" by not asserting themselves appropriately and downplaying their appearance and profile (Goffee and Jones, 2000). The literature also suggests that a further gender challenge is that unlike their male colleagues, there can be less tolerance for women making mistakes or experimenting whilst learning (Peltier and Irueste-Montes, 2001).

Although there is extensive literature on the issues facing women in the workplace, the gap is significant in establishing the role of coaching to act as a support. In her qualitative research, Sheppard (2009) explored the most frequent issues that senior professional women bring to coaching. Although authenticity was identified as being an issue of difficulty that they brought to their coaching sessions the discussion on the subject is peripheral.

The analogy of the “*glass ceiling*” originated by Hymowitz and Schellhardt (1986) and discussed extensively (e.g. Carli and Eagly, 2001; Ridgeway, 2001; Oakley, 2000; Townsend, 1997) was accurate in highlighting the issues of the time. The barrier is no longer completely non-permeable as there are currently highly successful women leading organisations and institutions (Bendl and Schmidt, 2010; Vanderbroeck, 2010). The analogy is palpably still in evidence however ‘*where public rhetoric is explicitly supportive of equal opportunities, such as academia*’ (Baxter, 2010, p.6). The analogy is stretched with references now made to other glass structures such as the “*glass escalator*”, where men in traditionally female roles such as nursing or social work, still attain senior positions faster than women (Yoder, 2002; Williams, 1992). The “*glass cliff*” has insidious connotations where women are offered positions of high risk with corresponding possibilities of failure that are either not offered to, or have already been declined by, male colleagues (Ryan and Haslam, 2007; 2005). The “*glass labyrinth*” (Eagly and Carli, 2007) is the current and most accurate metaphor in use as it refers to the complex path that needs careful negotiation but one that nonetheless does have a defined destination. Whichever metaphor is considered the most apposite for the situation, the issues are still evident in that the number of female academics obtaining senior positions within the Russell Group is low and whilst the barriers might appear transparent, the reasons for those barriers seem opaque. Across sectors generally, the reasons appear to be similar. Lack of opportunity (Eagly and Carli, 2007), having restricted access to information (Valerio, 2009; Morley, 2005) credibility issues (Kumra and Vinnicombe, 2010) or self-limiting beliefs as to capability (Kets de Vries, 2010; Belenky *et al*, 1997) are all possible factors that may be hidden obstacles. The metaphor of the labyrinth does conjure up relevant images of unexpected twists and turns, false trails and dead ends.

There is an evident gap in the literature as despite the extensive research undertaken on identifying the issues, there have been no corresponding studies in coaching, focusing on how to assist.

In reviewing coaching internationally and across UK sectors some studies have focused on how coaching may help with development as opposed to performance (Hannah, 2004). Cerni, Curtis and Colmar's (2010) mixed-methods study, set in Australian secondary education found that a focused ten-week coaching programme engaged the school principals in thinking, reflecting, analysis and practice. Within UK secondary education Allan (2007) found that coaching had a positive influence assisting with *'enhanced personal effectiveness'* (p. 19). Styhre and Josephson's (2007) research was situated in the private sector construction industry. They found that the programme for site managers *'developed skills for reflecting on their work life situation, improved their communication and became better equipped for seeing a broader range of perspectives in their work'* (p. 1295). Although none of these studies are specific to women, they can be regarded as pertinent to this study as they show areas where coaching is beginning to become established for the middle to upper echelons in organisations.

2.8 Summary

It is apparent from this body of literature that there is still a low number of women obtaining senior positions and that they face considerable issues in the pursuit of fulfilling development. Neither the approach nor the acumen of women is necessarily acknowledged favourably with their attitude being criticised for being variously too passive or too aggressive. This carries the attendant risks of women sacrificing their personal beliefs and values in order to overcome organisational demands and prejudices. The literature is extensive on considering the problems that women encounter. However, there is a gap in both practitioner literature and empirical research that considers specifically how to overcome some of these challenges and whether coaching can assist. Furthermore, there is a conspicuous gap in the literature relating to authenticity and coaching. Thus research is required in order to extend the coaching profession's knowledge of how coaching may assist women towards authenticity in the workplace generally

whilst also raising the awareness of how an important sector in society may benefit. This study will assist in filling the gap in the literature and add to the empirical research in the professional field.

The next chapter explains my ontological and epistemological positioning for the study and presents the research design, phases and process of heuristic inquiry.

Chapter 3 Methodology

This chapter reports the methodology adopted to explore how coaching supports women towards authenticity in the workplace. Starting with an examination of the research philosophy, I discuss how my ontological and epistemological perspectives are aligned with the research methods.

This study was undertaken using heuristic inquiry as its primary approach. Derived from the Greek "*heuriskein*" meaning to find or discover heuristic inquiry is multi-dimensional in its application. It enables the researcher to have a progression of internal exploration of the subject matter whilst also facilitating a growth of self-awareness and self-knowledge (Moustakas, 1994; 1990). Thus the discovery and evolution of my position as a researcher holds an interest equal to that of the research itself. In planning the research Creswell (2009) advises that the researcher's worldview assumptions should decide the design used to study a subject. My worldview assumptions are that meaning is constructed by people as they engage with the world they are interpreting and this means that in this study not only are multiple realities embraced and reported but the study *intends* to comment on the multiple aspects (Creswell, 2009; 2007). I concur with the tenets that reality is socially constructed and that research cannot be independent of the values of researchers (Mertens, 1998) although I deliberated over my stance between social constructionism and social constructivism. My distinction is that constructivism relates to individual construction of knowledge with constructionism requiring collective composition. My premise is in accord with Cunliffe (2008) who asserts that the predication of social constructionism is that meanings are created by dialogue and interaction.

My epistemology is established further by an artistic way of understanding and knowing that complements intuition and enables insight (McNiff, 1998). As mentioned previously I think in colour and find this synaesthesia fundamental to comprehension. Artistic knowing is given little credence in research and although I am not an art therapist I agree with McNiff (1998) that there are ways of understanding that can be informed by, or added to, through creative processes. One outcome of this study is the creative representation of the thoughts, experiences, beliefs and views of the co-

researchers synthesized in embroidered fabric. The texture, warp and weft of this depiction are woven throughout, both within the written text and also in the physical production of two tapestries (appendices G and H). The production of these tapestries was intrinsic to the data analysis with one representing the overall creative synthesis and the other being the composite depiction of the core meanings of the phenomenon as experienced by the co-researchers (Moustakas, 1994; 1990). Creative Synthesis is a fundamental phase of heuristic inquiry with personal documentation and poetry commonly associated as ways of drawing together meaning. The use of poetry as a means of reflection is not unique to heuristic inquiry and in their interpretive study, Grisoni and Kirk (2006) use poetry as a *'reflective and analytic tool'* (p.512). I believe that other forms of artistic interpretation such as using colour and texture to introduce and interpret different perspectives are as valid and can make a contribution to the research community. The aesthetic portrayal of the themes and meanings through tapestries was not contrived but grew from being a personal way of collecting and collating my thoughts whilst relaxing. Although it was not a conscious intention, I found that this aspect was part of the incubation phase where by thinking about something else, so thoughts evolved about the study. Once initiated, the intention became that the tapestries should lend themselves to different ways of perceiving the characterisation of the phenomenon (Moustakas, 1994; 1990). Willig (2008) asserts that one difficulty with phenomenological approaches that aim to capture the essence of experience is that owing to the constraints of language it is not possible to access the experience itself, only an individual's approximation of that experience. By exploring other ways of knowing, the study was not restricted to discovery purely through language which may create greater impact and allow extra insight. The study is however mainly reliant upon language to present the findings with verbatim excerpts included, either from the conversational interviews or from co-researchers' morning pages or research diaries (where shared). In so doing, colour and texture of a different variety are included to provide a rich infusion of thoughts and experience.

The research question is exploratory, inductive and emergent and conducted through interaction. Crucial to the study was the collaborative element that extended throughout the data collection, analysis and

interpretation (Creswell, 2007). The rapport created by working intimately with co-researchers' illustrates my epistemological assumption that their values, beliefs, experiences, interpretations and meaning-making are fundamental to the success, integrity and authenticity of the study. This research is therefore not value or bias free, being informed by all the co-researchers' constructions and beliefs.

Quantitative research was regarded as inappropriate for this study as scientific observation dealing with facts was not the purpose of the research and whilst a mixed methods approach could have been used, I considered that depth of inquiry would provide the insight necessary to shed most light on the problem of women's authenticity in the workplace. This study focused on understanding human perceptions, actions, behaviours and beliefs in order to inform coaching practice and an interpretivist approach enabled this focus on individual experience and meaning. In undertaking qualitative research however, I experienced some qualms of confidence as, in my experience, within the Russell Group positivist research is regarded as being superior in its academic prowess and I had misgivings as to whether my study would be regarded as acceptably rigorous by my colleagues at work. Denscombe (2010) provided help with his assertion that the principle for research is not how well it honours a "*positivist*" or "*interpretivist*" epistemology but how well it addresses the subject under investigation. I was confident that interpretivism was the paradigm underpinning this study in '*understanding and explaining human and social reality*' (Crotty, 2009, p.67). However, the academic hierarchy within higher education was the subject of extensive internal debate as I tussled with the apparent friction between being a staff member within a Russell Group institution and a research student in a post-1992 institution.

In the next section I discuss the research design strategies that were considered before detailing the heuristic approach.

3.1 Considerations of Research Design

Willig (2008) asserts that it is important to ensure that the research question, data collection and analysis are not considered separately nor chosen independently from each other and in heeding this counsel various designs were examined prior to deciding on the heuristic.

Grounded theory was considered because of its aim to produce a theory that is rooted in the experiences and accounts of the research participants. A criticism of this approach however, is that in its method of data analysis valuable insight can be lost for the researcher because of the systematic coding (West, 2001). This judgement was regarded as valid as I felt that the richness of the data could become obscured and the voices of my co-researchers lost.

I also discarded narrative research owing to the complex issues that can arise in both the data collection and analysis of the stories (Creswell, 2007). It is the understanding of the essence, not the need to tell and re-tell the story of the individual experiences that absorbs me.

I considered case study because the co-researchers all came from one particular sector. I was interested in adding to the understanding of and extending experience about the Russell Group of Universities within higher education thereby exploring the relationship between a phenomenon [coaching women toward authenticity] and the context [the Russell Group] in which it was occurring (Yin, 2003). A disadvantage however, was the potential dilution of analysis that occurs with multiple case studies (Creswell, 2007). I was not proposing any reliance upon triangulation or generalizability as the purpose of my study was not to suggest a representative sample of either the context or the phenomenon but to explore the experiences of the co-researchers. Case study research has similar hallmarks to heuristic inquiry as they are both concerned with rich descriptions of relevant events and focus on individuals or groups in understanding their perception of events with the researcher integrally involved (Cohen, Manion and Morrison, 2006, p. 182). Whilst I debated joining case study with heuristic inquiry as an interesting combination of methodologies, I decided that for this study heuristic inquiry was the most appropriate methodology. Furthermore, I felt that I could make an original contribution to knowledge by providing added depth to the approach and make further suggestions to the way that heuristic inquiry could be conducted.

Patton (2002) highlights phenomenology as becoming confused and diluted in its meaning as it can be referred to variously as a philosophy (Husserl, 1931), inquiry paradigm (Lincoln, 1990), interpretive theory (Denzin and

Lincoln, 2000), qualitative tradition (Creswell, 2007) or a research methods framework (Moustakas, 1994). Furthermore, varying types of phenomenology offer different perspectives such as transcendental or psychological and hermeneutic. Transcendental phenomenology contends that social reality must be based within people's experiences of that reality calling for reflexive acknowledgement of assumptions by "*epoché*" or "*bracketing*" (Husserl, 1931). In so doing, new, deeper or renewed meaning is explored using an inductive approach. Hermeneutic phenomenology asserts that it is not possible to undertake such bracketing and that social reality must sit within a historical and/or cultural context with language interpreted, not described (Heidegger [1927]1962).

Table 3-1 compares the differing approaches of phenomenology and contrasts those with heuristic inquiry.

Table 3-1 Phenomenological approaches illustrating the differences in application

Phenomenology (the study of human experience and perception focusing on experience)		
Transcendental Phenomenology (main proponent: Husserl)	Hermeneutic Phenomenology (main proponents: Heidegger, Sartre, Merleau-Ponty, Gadamer, Ricoeur)	Heuristic Inquiry (main proponents: Moustakas, Douglass)
Believes in the possibility of <i>epoché</i> and transcending personal experience in order to attain detachment and see differently, from another's perspective by bracketing off personal assumptions.	Refutes the possibility of bracketing off assumptions with the focus on investigating experience as it is lived rather than as it is conceptualised.	Focus is exclusively on understanding human experience and emanates from the autobiographical. Co-researchers must all have experience of the phenomenon.
	Reflection on the essential themes which characterise the phenomenon	Emphasises connection and relationship
Emphasis is on intentionality in that when conscious, humans are always conscious of something and that the focus of experience should be on the " <i>what</i> " and the " <i>way</i> " of that experience	Description of the phenomenon through the art of writing and re-writing with interpretation not purely description	Portrayal of the personal significance that inspires the inquiry. Depiction is a complete entity.
Single experiences can identify universal essence underpinning experience	Presents the distilled experience	Reintegration of collected knowledge that is creative in its discovery. A synthesis that includes intuition and tacit understanding
	The co-researchers become lost in the process of descriptive analysis	Co-researchers remain visible in the examination of the data and are portrayed as whole people
Essence emerges through rigorous examination and reflection on experience not intuition	Ends with the essence of experience	Retains the essence of the person in experience
Data collection is by semi-structured or unstructured interviews	Data collection is by semi-structured or unstructured interviews	Data collection is by semi-structured or unstructured interviews
Data analysis is conducted thematically by repeated reviews of the raw data and synthesizing to a structural description	Data analysis is conducted thematically but guided by the relationship between the researcher and text	Data analysis is conducted thematically by repeated reviews of the raw data to construct individual depictions leading to a composite depiction

The key distinction is that within heuristic inquiry the focus is on the lived experience of the co-researchers and enables whole depictions to be assembled through various media such as personal documents, diaries, stories, poems or artwork and places the principal researcher as a “*bricoleur*” (Levi-Strauss, 1966). Denzin and Lincoln (2000) describe heuristic study as resembling a *bricolage* being complex, reflexive and collage-like and representing images, understandings and interpretations of the phenomena being analysed. It was this concept of *bricolage* that initiated my vision of a woven tapestry with its ability to host the repertoire of colour, texture and images discussed during the study.

3.2 Heuristic Inquiry

The reasons for choosing a heuristic approach were multi-stranded. Firstly, there was a compatibility with the research question that focused on personal experience and that had ‘*a social - and perhaps universal - significance*’ (Moustakas, 1990, p.15) but one too that would ‘*discover revealing connections with others*’ (p.11). It was important to explore the affinities and distinctions of the personal and lived experience of the co-researchers, as women in the Russell Group, encountering coaching for their development or providing that development. Secondly, the autobiographical component provided an opportunity to discover whether ‘*an unshakable connection exists between what is out there, in its appearance and reality, and what is within me*’ (Moustakas, 1990, p.12). Thirdly, in comparison with other phenomenological approaches which encourage a detachment from the incident, heuristic inquiry stresses the importance of relationship and connection. This is consistent with Hiles’ assertion that heuristic inquiry is an adaptation of phenomenological inquiry but one that ‘*explicitly acknowledges the involvement of the researcher*’ (Hiles, 2001, p.3). These are important components of the research aim, which is to explore coaching women towards authenticity in the workplace. In addition, with regards to the data collection, a fluidity and flexibility are apparent, which enables a degree of autonomy. Douglass and Moustakas (1985) consider that this freedom is an important requisite:

Without the restraining leash of formal hypothesis and free from external methodological structures that limit awareness or channel it, the one who searches heuristically may draw upon the perceptual powers afforded by maturation, intuition and direct experience (p.44).

The overall framework of heuristic inquiry might at first sight suggest a linear path from conception to conclusion, with six phases (initial engagement, immersion, incubation, illumination, explication and creative synthesis) guiding the research design (Moustakas, 1990, pp. 27-32). However, the apparent simplicity of this straightforward approach is misleading as will be discussed later in the chapter.

As mentioned in the Introduction, the threads of my research question have been disparate for many years, with periods of interest occurring as and when I have experienced a new facet of difficulty or issue, either for myself or for somebody I have been coaching. In embarking on this study the various threads distilled into a research question when I realised that I had been unknowingly living through many of the stages of heuristic inquiry. The skeins of engagement, immersion, incubation and illumination (Moustakas, 1990) were recognised and started the formation of the cloth of my study.

In addition to the six phases, there are seven core processes advocated by Moustakas (1990, pp.15-27) which Hiles (2001) draws attention to. Whilst these processes of heuristic inquiry provide a different focus they complement the six phases. Table 3-2 summarises these processes and notes how they applied within the study.

Table 3-2 Seven core processes of heuristic inquiry (based on Moustakas, 1990 pp.15-27).

Core Processes	Explanation
Identifying with the inquiry focus	The heuristic process starts with the researcher getting inside the question and becoming 'at one' with it by open-ended inquiry. My research question had been within me, albeit dormant, before the study started. Once I started to own the question it became intoxicating in its power to absorb me with questions seeming to occur at strange times initially (e.g. when doing mundane things). I then realised that this was part of the process and my mind was receptive <i>all</i> the time.
Self-dialogue	Self-dialogue is a critical beginning in which the phenomenon speaks to personal experiences with self-discovery, awareness and understanding being primary steps. As the inquiry develops, this self-knowledge facilitates growth in understanding the problem more deeply which serves to extend the understanding through the voices of others (co-researchers) within the explication phase. A deep exploratory process in reflecting on and re-living some aspects with fresh comprehension and others with familiar understanding.
Tacit knowing	Some knowledge is explicit with other forms of knowledge being implicit. The tacit dimension underpins heuristic research and precedes intuition. As the interviews developed so the tacit dimension became more evident in that the conversations needed little conscious direction and yet the focus remained complete.
Intuition	Intuition connects explicit and tacit knowledge and makes immediate knowledge possible without logic or reasoning. Patterns are recognised and observed until the whole shape is established. I found that colours formed in my mind before I had consciously grasped the pattern or theme and that in " <i>watching</i> " the colour, so the pattern appeared.
Indwelling	Indwelling is the intentional process of introspection in order to understand the phenomenon more deeply. It is an essential aspect of the heuristic approach and supports the explication phase when other experiences in addition to one's own are gathered. This process was experienced repeatedly as I immersed myself in the data whilst continually returning to read the transcripts and listen to the recordings. I experienced near submersion during this process whilst collating themes and patterns as new thoughts emerged and I found that by allowing my mind to revert back to former stages, so I could move on – as shown in Figure 3-3 on page 40.
Focusing	Focusing is relevant for personal growth and insight as well as a process. It demands the ability to clear extraneous thoughts away in order to concentrate on the thoughts and feelings related to the question. The component parts and themes are defined and enable the analysis of data. The act of weaving the " <i>creative synthesis</i> " tapestry enabled the crystallisation of the core themes and I found that by clearing my mind by engaging it in another act, so the focus of the themes became sharper.
Internal frame of reference	The heuristic process must relate to the internal frame of reference and not an external frame. In order to understand another person's experience, engagement and empathy are important as only the owner of the experience can validly provide a portrayal. The rapport and connection that I experienced with the co-researchers was a rich encounter such as I had not considered possible and resulted in the " <i>individual - group depiction</i> " tapestry.

Heuristic inquiry has particular affinity with the concept of reflexivity with Moustakas (1990) initiating the use of self as an important medium in the psychological research process (Etherington, 2004a).

3.3 Reflection and Reflexivity

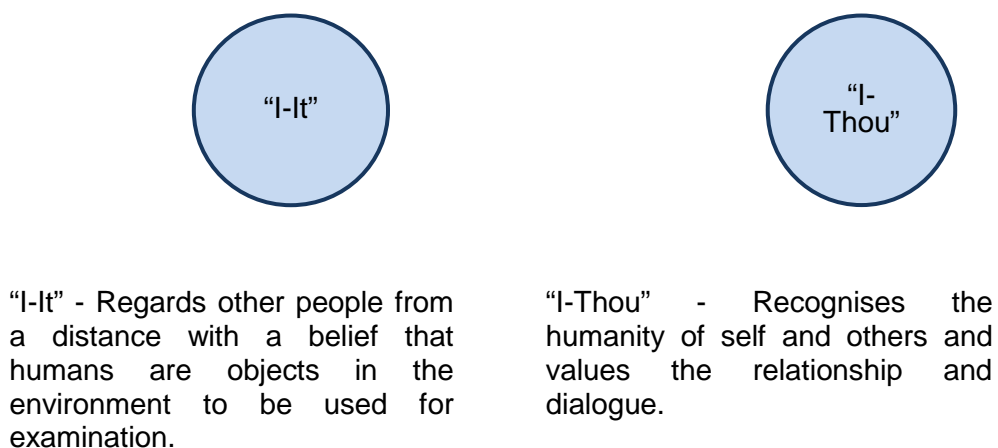
Reflexive methodologies have resonance with practitioners who *'value using themselves in all areas of their practices (including research) and who also value transparency in relationships'* (Etherington, 2004a, p. 16). Whilst the skill of reflexivity is historically more commonly associated with counsellors and therapists, it is apparent that this is as appropriate for coaches where the use of self is important and its use is becoming more recognised in research (Etherington, 2004a; 2004b; Hiles, 2001; Moustakas, 1994; 1990; Douglass and Moustakas, 1985). Reflective practice is also important and whilst often confused with reflexivity as being one and the same thing, they have a material difference in their purpose. Reflection is a predominantly cognitive process (Etherington, 2004a; 2004b) although not necessarily exclusive to thinking as aspects such as feelings and image capture may be part of the process too. Reflexivity is more complex in that it demands an ability *'to reflect on ourselves, which in turn requires an awareness of ourselves as active agents in the process'* (Woskett, 1999). In my experience, it is this active part that distinguishes reflexivity and as interactions between the coach and coachee unfold, a thread runs between the layers of awareness that determine what is noticed and commented upon and what is left unsaid. Reflection and reflexivity complement each other as an internal and an internal/external process respectively and, used with heuristic inquiry, wend a path in between the phases and processes, as illustrated in Figure 3-3 (page 51). Clarity and lucidity are as essential components of the relationship between researcher and co-researcher as they are between coach and coachee and in writing this thesis I desire this same transparency to be evident between me and the reader.

My own voice is of significance in this inquiry and though this approach receives criticisms of self-indulgence (Etherington, 2004a; 2004b; Letherby, 2003; Denzin and Lincoln, 2000; Clandinin and Connelly, 1994) the reason for the study is because of its personal importance. In writing about authenticity, I have to be writing authentically and cannot do so by simply

writing about the issues, I have to live *with* and *in* the issues. I believe that the richness and depth of the co-researchers' voices in this study balance the considerations of vanity and that I have the blend of perspective and voice (Patton, 2002).

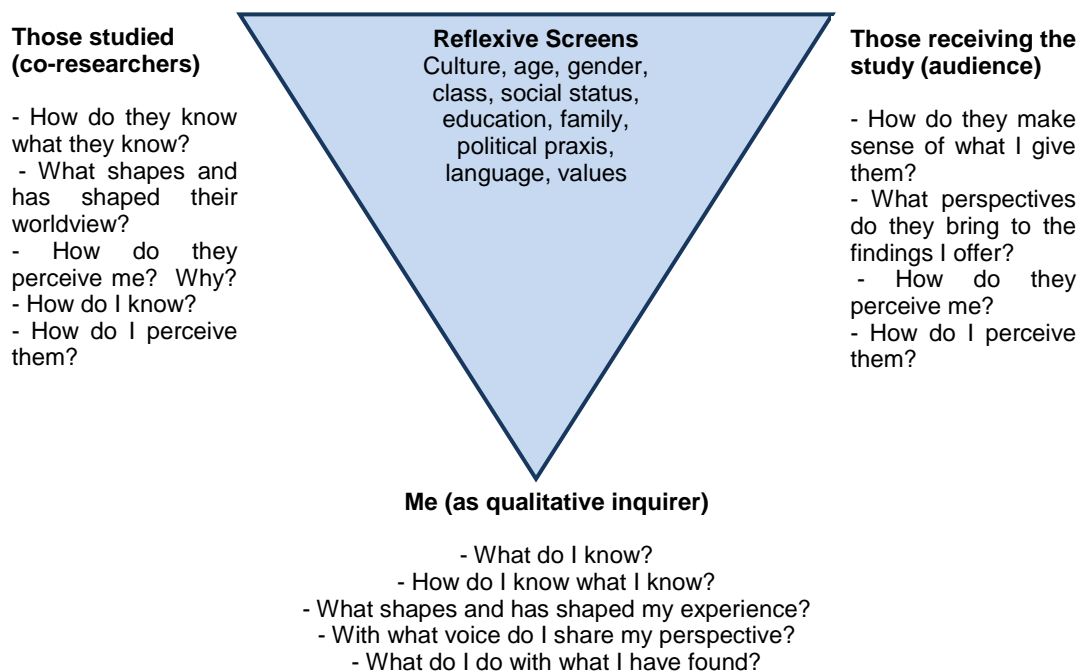
In using the personal voice of qualitative analysis as opposed to the more traditional academic, passive voice (Patton, 2002) the intention is to bring to life the people who took part and recognises the *"I-It"* and *"I-Thou"* distinction (Buber, 1923) as illustrated in Figure 3-1. The dimension of self-disclosure as a way of facilitating disclosure from others is an important aspect within heuristic inquiry (as it is in coaching) with the value that is placed upon the depth and delicacy of dialogue (Douglass and Moustakas, 1985).

Figure 3-1 "I-It" and "I-Thou" (based on Buber, 1923)



Reflexivity, as with heuristic inquiry, demands: questioning, search, awareness and understanding of the self (Etherington, 2004a; 2004b; Patton, 2002; Hertz, 1997; Moustakas, 1994; 1990). Of equal importance to this study are self-reflexive inquiry, reflexivity about those studied and reflexivity about the audience. Figure 3-2 shows an adaptation of the inquiry that Patton (2002) proposes and that enriches the approach and questioning within the study.

Figure 3-2 Reflexive Questions for Inquiry (based on Patton, 2002, p.66).

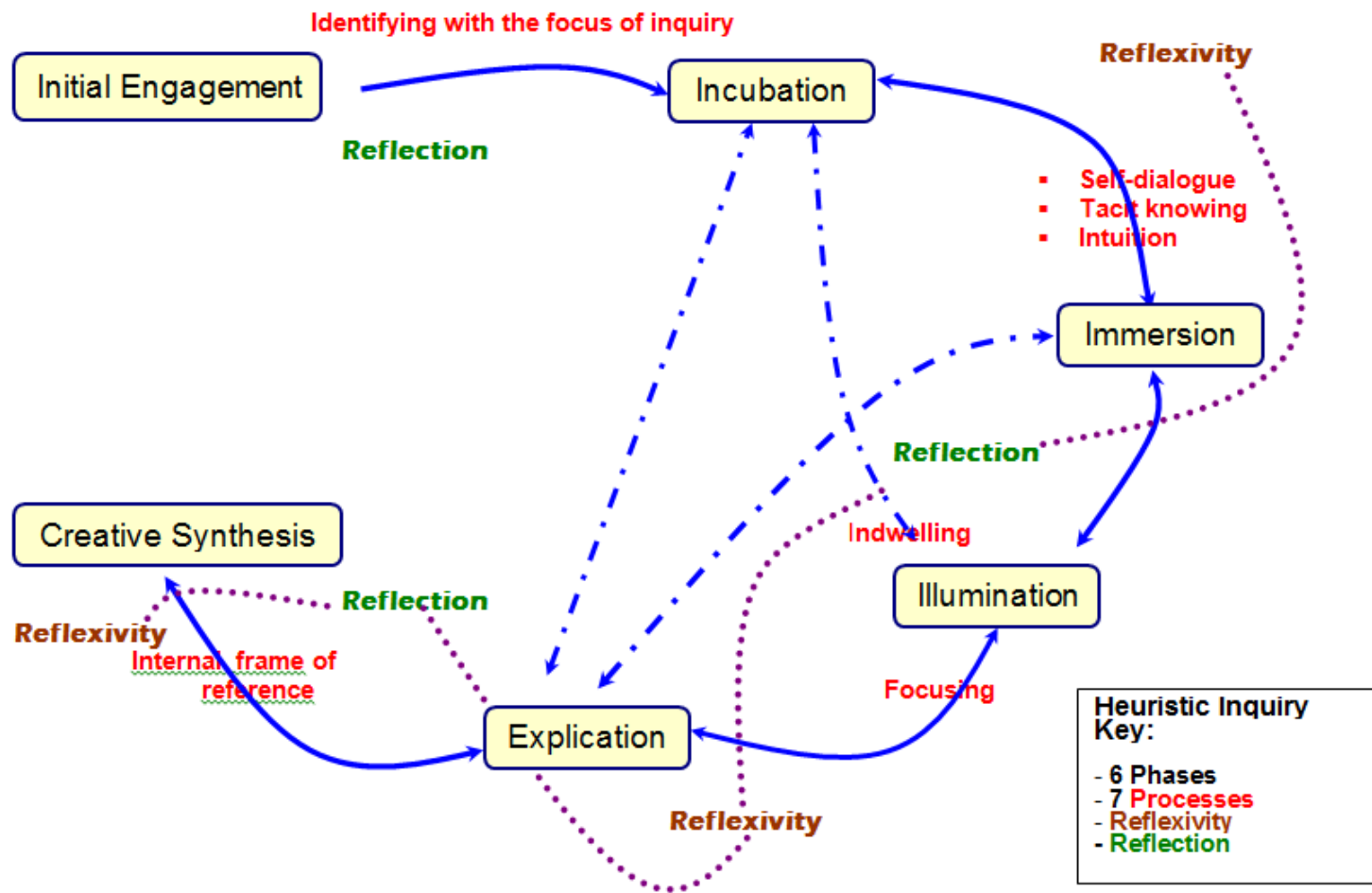


Another way of ensuring that reflexivity prevailed throughout the fabric of the study was the use of morning pages as a version of both a reflexive and research diary. Being aware of my assumptions and perspectives and allowing them to be challenged created a greater depth of self-search and questioning (Mason, 2002) as well as dialogue with the co-researchers. These exchanges of opinion and perception were openly shared which deepened the relationship, a requisite of reflexive inquiry. Reflexivity demands that the researcher not only recounts their own experiences of being in the field but also of their relationship with their co-researchers (Etherington, 2004a; 2004b). In the account of his heuristic study, Nuttall (2006) tells of how the writing process helped him ‘*formulate clearly...integrative links*’ which created further writing and reading, which led to ‘*more exploration and forging of integrative links*’ (p.436). The incremental and iterative process of drafting one section that then led to one chapter that then became part of the whole, assisted in the compilation of the thesis. Peer review with my study colleagues, “*writing weeks*” away together and a “*study-buddy*” have been other helpful and at times challenging reflexive methods that have been used. Etherington (2004a) discusses reflexivity requiring self-awareness but that it takes a further dimension of interaction ‘*within and between ourselves and our participants*

and the data that inform decisions, actions and interpretations at all stages of research' (p.36).

Figure 3-3 illustrates that interaction and the inter-connection of the phases and processes of heuristic inquiry, inter-laced with reflection and reflexivity.

Figure 3-3 Phases and Processes of Heuristic Inquiry



3.4 Pilot Interviews

Prior to the data collection proper, pilot interviews were undertaken which allowed for the process to be trialled and refined in order to hone the main research. Two interviews took place with women who were introduced to me by mutual colleagues. Their comments were not incorporated into the findings of the research for two reasons. Firstly, I considered there were ethical reasons for not including them as one was a fellow staff member at the same university and one was about to start a coaching relationship with one of the co-researchers. Secondly, I wanted to keep the pilot sessions separate as part of my personal development as a researcher. The approach was to use *'informal conversational interviews'* (Patton, 2002, p.342) with questions emerging as the interview developed. The initial questions asked (Appendix F) were open and allowed the participants a free rein as to their answers. These questions were prompts in case of need as within this type of interviewing the questions emerge from the immediate context and are asked in the natural course of events. There is no pre-determination of question topics or wording. The strengths associated with this approach are that the relevance of the questions is increased by building upon emergent themes as the conversation flows. The interview therefore blends in with the participant's circumstances. This approach is compatible with the heuristic exploration and search for meaning that is fundamental to this study. Whilst general questions can be outlined the definitive questions and dialogue cannot be guaranteed as:

...in heuristic interviewing, the data generated is dependent upon accurate, empathic listening. Being open to oneself and to the co-researcher; being flexible and free to vary procedures to respond to what is required in the flow of dialogue and being skilful in creating a climate that encourages the co-researcher to respond comfortably, accurately, comprehensively and honestly in elucidating the phenomenon (Moustakas, 1990, p.48).

The literature suggests that there are pros and cons to undertaking pilot interviews within qualitative studies (Van Teijlingen and Hundley, 2001). One argument is that owing to the often incremental nature of qualitative data collection where interviews build on each other, any insights gained may assist in improving the overall approach making separate pilot studies unnecessary (Holloway, 1997, p.121). On the other hand, Holloway (1997) also suggests that pilots are useful for novices. I found that the experience

developed the process usefully in considering the various elements of the interviews. For example, on transcribing the interviews, I realised that over-talking could occur, resulting in data that was difficult to decipher. I noticed that I needed to be aware of the pauses in speech, manage the recording equipment and take notes. In managing these aspects I became more confident as a researcher, in my subject and the implementation of the data collection and analysis.

3.5 Selection of Co-Researchers

Recruiting the co-researchers took some time for a number of reasons. Firstly, heuristic research uses intensity sampling drawing on the experiences of both the principal researcher and their co-researchers (Patton, 2002). Coaching is not a well-established approach within higher education and so finding sufficient women who could be part of the research was limited (although this scarcity was one of the reasons for placing my research in this context). Secondly, I wanted a cross-section of women in terms of seniority, experience and background and thirdly, owing to the particular subject matter, I needed to have discussions with women who not only had first-hand experience of the issues but who were also able and willing to talk of their encounters in an open and forthright manner. Through the auspices of the Leadership Foundation for Higher Education I made contact with a selection of potential candidates and started my search by an e-mail to each, followed by a phone call to ascertain suitability and interest and finally a visit to discuss the research. In addition to the criteria mentioned above, geography determined the selection to some extent as travel to and from each interview venue had to be manageable in terms of time and cost.

Eight co-researchers participated in the study, all of whom were female. Four were professional coaches each with experience of more than ten years. All had existing coaching relationships with academics none of whom were part of the study. The coaches' experiences and backgrounds were considered important as they were not only seasoned professionals with a wealth of knowledge to draw upon but also had significant understanding of the context and background of the research. The other four participants were female academics, who ranged from Senior Lecturer to Professor, Dean or Pro Vice-Chancellor. All had an existing coaching

relationship with a professional coach, none of whom were part of the study. In selecting the co-researchers '*purposeful sampling*' was used (Creswell, 2009, p.178) as each had in-depth understanding of the phenomenon and could contribute to the richness and depth of inquiry that I was seeking. An essential aspect to this type of inquiry is the shared element of experience (Willig, 2008; Patton, 2002).

Table 3-3 shows an anonymous profile of each co-researcher accompanied by the analysis code, with the appropriate suffix of coach or coachee. Ages of the co-researchers ranged from being in their late thirties to mid-sixties. All but one had English as their first language and all came from different educational, class and social environments.

Table 3-3 Profile of each co-researcher with samples of their images, metaphors, film, music and poems.

Analysis Code	Background	Length of career	Main Subject Area	Age	Ethnicity	Image for Creative synthesis	Use of image, metaphor and colour	Film, poems, music
CRA Coachee	Senior Lecturer, married, no children	11-15 years	English	30s	Black British	Log cabin quilt	Red, blue and yellow	Kipling (<i>If</i>)
CRB Coachee	PV-C, married, children at University	21 years+	Marketing	50s	White British	Orange, blue and black abstract	Levi jeans Green	Maya Angelou (<i>And Still I Rise</i>)
CRC Coach	Portfolio career: Coach, lives with partner, no children	16-20 years	Coaching & Psychology	40s	White British	The Four Elements		Robert Frost (<i>The Road Not Taken</i>) Thomas Hardy, Gounod, Verdi
CRD Coachee	Professor, married, independent children, elderly parents	21 years+	Sociology	50s	White British	Candles	A shield Lightness & darkness, Trees	Jean Vanier (<i>Becoming Human & Made for Happiness</i>)
CRE Coach	Portfolio career: Coach, single parent	21 years+	Coaching, Counselling & OD	50s	Black British	African woman with calabash	A mirror, masks, an antique bowl & furniture Purple, black, red	Bob Marley, Labi Siffre, Khalil Gibran, Maya Angelou, (<i>Phenomenal Woman</i>) <i>The Sound of Music</i> , <i>12 Angry Men</i> , <i>As Good as it Gets</i> .
CRF Coach	Portfolio career: Coach, married, independent children	21 years+	Coaching & OD	60s	White Caucasian	Water	An Artichoke Blue, turquoise & green. Sun, light & laughter	Mozart, Ronsard (<i>Les deux cygnes</i>)
CRG Coach	Portfolio career: Coach, divorced, independent children	21 years+	Coaching & OD	60s	White British	Flower in bloom	John Lennon and Yoko Ono's piano. White, purple, Opalescence	Night train to Lisbon The Black Book
CRH Coachee	Professor + Dean (ex PV-C) single, elderly parents	21 years+	Medicine	50s	White British	Shooting stars	Yellows & greys	Gerard Manley Hopkins (<i>God's Grandeur</i>)
CRI Coach	Coach, lives with partner, no children, elderly parent.	16-20 years	Coaching & OD	40s	White British	Colours of the spectrum	All colours, the Moon	Satie, Max Ehrmann (<i>Desiderata</i>)

As the primary researcher my thoughts are included within the codes CRA-CRI. This is not to hide my thoughts but an endeavour to ensure that my considerations are neither counted as more or less important as part of the discussions. Moustakas (1990) contends that it is possible to conduct heuristic research purely with one participant however, to have a number of co-researchers is regarded as more beneficial as this provides deeper, more profound material with more varied meanings, particularly when long and extensive interviews are made.

3.6 Data Collection

Data collection began in December 2009 following receipt of formal agreement and acceptance of the research proposal and ethical approval. Informal conversational interviews were held and these are distinguished by their spontaneity and natural unfolding nature of questions, answers and dialogue (Patton, 2002). The potential weakness of this approach is the dependency on the conversational skills of the interviewer. Whilst initially wary of this as a novice researcher, I settled into the interaction easily. My skills, knowledge and experience as a seasoned recruitment and selection specialist together with my coaching experience, places me well for this type of interviewing. In addition was the consideration that this approach is considered particularly apt for heuristic exploration with its search for meaning (Moustakas, 1994; 1990).

The use of morning pages (Cameron, 1995) was also discussed with the co-researchers as a means of noting thoughts and experiences between interviews. These could be in the form of freehand narrative or a more formal journal, depending on the individual's preference. Morning pages were considered particularly apt in consideration of the study as the process requires participants to be honest in their reflections. The purpose is to delve into the inner being and bring to the fore of the mind preoccupations, desires and aspirations in order to learn more about what drives and motivates each individual. Fundamentally morning pages give permission for people to be who they are and are a profound form of self-acceptance without judgement so that the truth of who one is can be explored (Cameron, 1995). Whilst it can be challenging to write each day about issues that are creating, or have created, obstruction in working life, in my experience writing a personal diary in this format enables recognition

as to what are the positive or negative aspects. The data generated by using morning pages as a form of log is different from that which is collected by the more commonly used and accepted research diary. Blaxter, Hughes and Tight (2001) advocate keeping a research diary and suggest that separating the diary into four sections is useful in order that clear delineations are made on the different facets of the research, and the researcher's role, in the construction of knowledge. Table 3.4 illustrates the four sections.

Table 3-4 Four sections of research diaries and their purpose

Section	Purpose
Observational	Description of the event (interview, meeting, focus group) containing as little interpretation as possible.
Methodological	Reflection on the methodological aspects and the actions undertaken in undertaking the interview, meeting, focus group. How did they work? What worked well/not so well?
Theoretical	What are the initial thoughts/explanations about the data? What is the data telling?
Analytical	Bringing the inferences together in order to identify what the patterns are or recurring themes.

Whilst I consider research diaries to be useful for noting exactly the sort of specifics of research that are noted in the table above, I consider that morning pages can be used as an effective partner and a tandem approach can be used. Where morning pages are helpful is where there is an underlying issue or thought that cannot be captured in a sustained or measurable manner and that is in some way elusive. By writing using an unchecked approach, unconscious and previously unconnected aspects stream to the conscious mind and get written down without any form of censorship or editing. It is these unhesitating short but regular periods of writing that can free the mind of unconscious aspects of worry or capturing previously ill-defined thoughts. I consider that research diaries are useful for focusing and realising tangible aspects of research whereas morning pages are useful for bringing into focus the intangible aspects though they are probably at their most effective for an interpretivist, subjective study. A sample of one of my morning pages with a guide as to how to write in this fashion can be found in Appendix A.

Irrespective of which type of diary was used, they remained the co-researchers' property and used in conjunction with the interviews as a prompt for discussion. I was conscious of the caution with regards to the authentic use of diaries (Eraut, 1994) and felt that by using these purely as prompts I was mitigating the possibility of inaccurate accounting. For the more creative, the option was also given to portray their experiences by way of other forms: poetry, art, film or music as examples.

3.7 Interviews

Each co-researcher was interviewed three times during the period from December 2009 to January 2011 with an interlude of approximately three months between each in order to allow for reflection and self-observation of experiences whilst also allowing time for the transcription and data analysis before starting the next data collection cycle. The importance of the unfolding and developmental nature of the questions and answers was born in mind for the interviews. The experience of the pilot was valuable and I kept the same questions (Appendix F) in case of need. In fact, in every case, the introduction of the study was sufficient to start the conversation without any prompt and I found the content rich in both the, *how* and *what* was said. The use of metaphor, image and colour was deemed important to the overall cloth being woven in order to add a depth and breadth both to the individual and collective depictions and is discussed further in Chapter Four. Each interview lasted between 90 minutes and 2 hours. With approximately 48 hours of transcribed material in addition to diaries, personal documentation and any appropriate supplementary data that my co-researchers wished to provide (such as e-mails and notes from department meetings) rich data was collected. The same flexibility was used with one of the pilot participants interviewing me, once all the interviews had been undertaken. I did not want my experiences, thoughts and impressions to influence anyone's account. However, I did want my data to be encompassed into the body of information, together with my morning pages and my personal diary which has been written over the years and is the *raison d'être* for this study.

Polanyi (1983; 1966; 1964; 1962) talks of the power of tacit knowing with Moustakas (1994; 1990) advising that tacit knowledge is an important aspect of understanding a phenomenon and that it lies at the heart of

heuristic inquiry. By definition, tacit knowledge is implied and unspoken and dreamlike, a presence believed to be fixed can fade and disappear quickly without careful articulation and definition. Clarkson (2004) advocates description as being more important than interpretation. Moustakas (1994, p.19) asserts that interpretation plays no part within heuristic inquiry and that it is important to ensure that the visions seen by co-researchers are captured accurately. Whilst I used images, metaphors and colour, as well as words throughout each interview to ensure as accurate portrayals of the meaning, essence and lived experiences as I could, I cannot categorically state that I have not interpreted aspects and consider this declaration laudable in desire but not always practically possible. All the co-researchers identified either an image and/or a metaphor that epitomised their experience of coaching in developing women's authenticity. This added detail to the tacit knowledge that is such an important aspect of understanding the essence of a phenomenon (Moustakas, 1990) and provided support to the constraint of interviews that Silverman (2005) considers. Whilst interviews are considered to be *'the gold standard'* they are *'fundamentally concerned with the environment around the phenomenon rather than the phenomenon itself'* (p.240). By having images and metaphors as well as the supplementary data the phenomenon was kept present throughout the interviews which assisted during the data analysis.

3.8 Data Analysis

Seidel (1998) asserts that analysing qualitative data comprises three elements, *'noticing, collecting and thinking about interesting things'* (p.1) a simple but not simplistic statement. The process adopted and included in Figure 3-6 (page 66) complements the non-linearity of heuristic inquiry as it is iterative and progressive. I found the description of this process to be accurate as during the interviews some co-researchers shared with me notes and documents that they wished to be part of their story. Immediately noticing, collecting and thinking (Seidel, 1998) came alive as in thinking about one aspect of one co-researcher's data, so I noticed connections with other data collected from other sources so that the process was recursive (Seidel, 1998). Willig (2008) suggests that data can consist of personal or official documents and analysed in different ways.

Official documents were provided in the form of e-mails, departmental meeting notes and letters. Personal data comprised pictures, poems and excerpts of text together with references to pieces of music, songs, films and metaphors. The generosity shown during these encounters was a privilege and extremely moving.

All the data was stored in personal files together with the transcription of the interviews as they were completed and returned to often, keeping the stories alive in my mind. This is regarded as essential to the performance with a process of timeless immersion (Moustakas, 1994; 1990) maintained. For two main reasons I transcribed the data myself, time consuming though it was. Firstly, the contents of the interviews were confidential and issues of extreme personal significance had been shared. Secondly, I considered that undertaking the transcription would help keep the resonance and authenticity of what had been said in tone and timbre clear in my mind. I felt it intrinsic to this approach to satiate myself in the content and I was both aware and desirous that in studying authenticity, my study had to be authentic and true to both me and my co-researchers. Our partnership and relationship could not be marred in any way.

Notes were made throughout the interviews. These were not verbatim but more in the guise of a mind map with particular observations made of gestures, facial and body movements. These notes assisted the overall process for whilst I had the printed copy of the transcriptions, I also listened to the recordings on numerous occasions and the combination of these approaches took me back into the event. I could recall the room, where we were sitting, what was worn and hear the intonation and emotion of the content as well as visualising the body language. I could also play back the laughter, which was an aspect that I had not considered initially but one that was of great importance. With every co-researcher, whilst there were times of extreme sadness and poignancy, there were also occasions of sheer unalloyed joy and mirth as we explored aspects of the study.

Immediately after each interview I undertook a *prima facie* analysis on the data, spending time making notes and reflecting on what had been discussed. This was in order to check that I had sufficient information about specific issues that we had discussed and whether there were any areas that I wanted to explore more fully the next time we met. There was

also the point that a subsequent interview with a different co-researcher might raise an issue that I wanted to go back and discuss with the others. The data collection was therefore iterative and recursive (Seidel, 1998). I did not start in-depth analysis until all the interviews in each cycle had been completed as I did not want particular themes or aspects that had been raised in the early stages possibly to manifest themselves as seeming especially important and so perhaps distort the inquiry in my later interviews.

Langdrige (2007) asserts that transcription is important in phenomenological studies and I was keen to capture the appropriate level for the study. As discourse analysis was not undertaken, that level of particularity was not required however I found it helpful to include some detail on occasions with the lengthier pauses timed and notes made on the intonation which I could then play back from the recordings. Some of the detail is included within the excerpts in Chapters Four, Five and Six, for example where there is emphasis in speech, the word or phrase is marked in bold. I transcribed the data quickly after each interview and sent a copy to the co-researcher for verification of the content. I also contacted each co-researcher to ensure that they had not experienced discomfort from our conversations nor that they thought anything had been left unsaid or that they wished to retract. I am an experienced interviewer (albeit not in this context) and believe that as Patton (2002) states the immediate time after an interview is critical for reflection and elaboration and furthermore *'is a time of quality control to guarantee that the data obtained will be useful, reliable and authentic'* (p.384).

I find the way that Moustakas (1994, 1990) describes the data organisation and analysis to be vague and I was interested in the ambivalence that this created within me. On the one hand, Moustakas presents rich reproductions of transcribed interviews which demonstrate the *"what to do"* in terms of description and meaning of the experience but the *"how to do"* is given cursory explanation. Intuitively, I felt that I knew how to analyse the data and felt sufficiently confident as a researcher to plunge in and explore. Conversely, as a doctoral student needing to account for the *"what, how and why"*, I felt inhibited and sought other literature to assist my articulation of the procedure. My personality type does not have a large capacity for routine and I was wary of finding the data analysis tedious. Therefore, I

wanted to be certain that the way I conducted the analysis would be absorbing. As a balance I hold a high tolerance for ambiguity which is a desired characteristic for thematic analysis (Boyatzis, 1998) and which reinforced the procedure outlined by Moustakas (1994; 1990). Pattern recognition comes naturally and works in harmony with my innate intuition and synaesthesia and hence I adopted an inductive approach in searching for patterns and creating category clusters (Boyatzis, 1998). This approach worked efficiently for both the individual and group depictions although I found the '*15 point checklist of criteria for good thematic analysis*' (Braun and Clarke, 2006, p.96) to be a useful guide and challenge with their criticism as to the seeming passivity in articulating themes as '*being emergent*' (p.80). (The completed checklist can be found in Appendix E). Miles and Huberman (1994) however, assert that '*...the phenomenological concept of indwelling precludes coding of data surmising that the immersion into the data will induce discovery of the essence of experience or "lebenswelt" of the co-researchers*' (p.8). They contend that an interpretivist approach is concerned with an understanding of meanings and action. This is congruent with heuristic inquiry, with a further attraction of using thematic analysis being its compatibility with a constructionist paradigm (Braun and Clarke, 2006). Wary of using language that could suggest inertia in my data approach, I favour Rubin and Rubin's (1995) account of discovering themes that are '*embedded throughout interviews*' (p. 226) as this suggests a greater exertion of search and discovery within the, at times, cryptic data. Unlike objectivist codes where ambiguity is not a feature, a heuristic approach acknowledges that codes will change and evolve as the analysis develops (Seidel, 1998) but does not mean that it is a less taxing approach as coding the data is equally important and is part of the iterative immersion into the data.

In his discussion of thematic analysis van Manen (1997) establishes the constitution of a theme and I found the following assertion helpful '*In determining the universal or essential quality of a theme our concern is to discover aspects or qualities that make a phenomenon what it is and without which the phenomenon could not be what it is*' (p.107).

I heeded this advice in identifying the themes and continuously challenged myself as to whether the phenomenon could be present without that particular aspect. Not only did this keep me focused but it also assisted in

the act of reduction as I constantly honed and refined the groupings. I identified three essential themes without which the phenomenon of coaching women towards authenticity could not be what it is. Containing sub-sections, these themes are:

1. Operating within a safe environment
2. Raising one's profile
3. Having self-insight

Moustakas (1994, p.118) refers to the '*horizontalizing*' of the data whereby equal value is given to each relevant statement relating to the phenomenon and from which the meaning is noted and clustered into themes in order to develop textural and structural descriptions. An essential aspect of the data analysis was the production of the tapestries of the individual/group depiction and the creative synthesis. I found that the creation of these crystallised the stories that the co-researchers provided. The physical act of sewing with different stitches and coloured threads provided a further form of analysis in my mind as the evocation brought about by the fabric creation provided a completeness of the experience with each co-researcher. Photographs of the work-in-progress tapestries can be found in Appendices G and H.

3.9 Individual Depiction

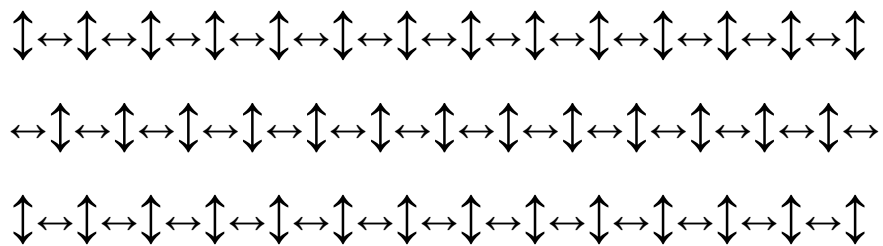
I worked consistently with one co-researcher's material at a time, taking notes and identifying the qualities and themes (Moustakas, 1990) which were each colour coded (Appendix D). I wrote a summary of the experiences and drew together an individual depiction. This preserved the language and included verbatim sections from the interview in order to elicit '*the individual co-researcher's experience of the phenomenon*' (Moustakas, 1990, p.51). I shared this with each co-researcher to ensure that it was an accurate depiction from their perspective and whilst it is an acknowledged part of the process to make alterations should the co-researchers wish it (Moustakas, 1990) there were no requests for any additions or deletions to be made.

Each co-researcher's chosen image or metaphor was used as the central item in creating a mind map which organised the colour coded themes. A

3.10 Group Depiction

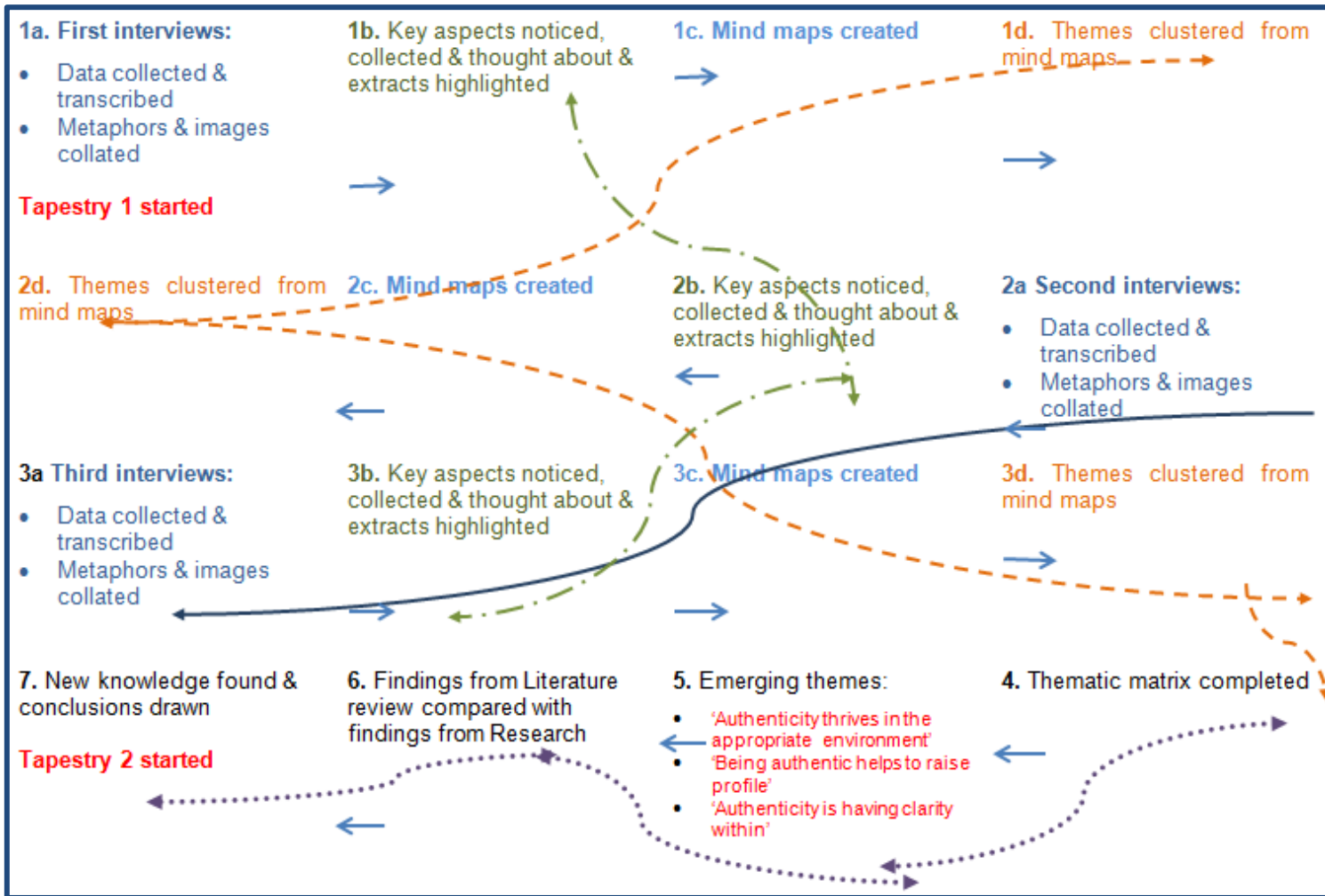
Once each individual depiction had been constructed, they were gathered together to create a group and the same process of notes, qualities and themes made. A spread sheet was created which formed a *'thematic matrix'* (Moustakas, 1990, p.50) in order to identify over-arching themes. This produced the warp and weft that I had planned (as by immersing myself into the individual and the group data I had cross-checked the emerging strands in a horizontal and vertical composition).

Figure 3-5 Horizontal (weft) and vertical (warp) thematic strands.



The thematic clusters that emerged from the data were considered in relation to the literature review to ascertain new knowledge. The whole framework for conducting the data analysis appears in Figure 3-6.

Figure 3-6 Data Analysis Framework



I now had the composite depiction that encompassed the meanings of the phenomenon as encountered by each individual, which created the whole (Moustakas, 1990). At this stage, I veered away from the analysis guide described by Moustakas. He recommends that from the group a few co-researchers are selected who typify the company and that these individual profiles are amplified and presented *'in such a way that both the phenomenon investigated and the individual persons emerge in a vital and unified manner'* (p.52). I valued the contribution of all the co-researchers too much to enter into a form of elimination and felt that to exclude the vibrancy of any of the individual portraits would be to reduce the whole to a poorer essence and experience, defiling the purpose of the study. I therefore included all my co-researchers into the final step, that of creative synthesis, which seemed more authentic to the collective work. It honoured the rapport and trust that had been built from our evolving relationship and created the idea of the second tapestry which comprised our individual depictions. This was important to the integrity of the study and kept observation with the heuristic inquiry process by maintaining the experience as a whole presented and crucially *'unlike most research studies, the individual persons remain intact'* (Moustakas, 1990, p.51).

I considered using software to assist with the analysis but found the approach with "Nvivo" to be an impediment to identifying the themes and patterns. The analysis took a long time and I spent periods away in order to return, having absorbed and internalised the quantity and quality of the data. The process was iterative as ideas changed but facilitated the clustering of themes and again I found noticing, collecting and thinking about things (Seidel, 1998) accurate as I worked with connecting threads and patterns. I experienced times of apparent reversion when it became necessary to return to the stages of immersion, incubation and illumination (Moustakas, 1990) in order to move forward again with new and improved comprehension, after periods of reflection (as indicated in Figures 3-3, p.51 and 3-6, p.66). The process of internal search which is founded on the concept of tacit knowing and personal knowledge *'knowing more than we can tell'* (Polanyi, 1983, p.4) is an intrinsic aspect of heuristic inquiry as it allows *"hunches"* to be fleshed out and become part of the study. I believe that intuition accompanies tacit knowing and is the link between implicit and explicit knowledge. Intuition circumvents steps of logic and reason. It

works with observations and patterns and relationships. I consider that intuition facilitates the asking of questions and self-dialogue and whilst I believe that no research follows a neat methodical format, I think it possible that people with high levels of intuition might find this type of inquiry more attractive, although no less demanding, than other approaches.

The creative synthesis is the final phase of heuristic research and entails placing the components and core themes into a depiction (Moustakas, 1990). As part of this thesis, two woven tapestries represent the '*creative synthesis*' and the '*individual and group depiction*' (Moustakas, 1990, p.50). The '*Creative Synthesis*' was woven first and details the journey that my co-researchers and I travelled together. Whilst ostensibly the same progression interpreted by the repeating spectrum of colour, the variation in tone and depth, peaks and valleys as well as the differing textures portrays the diverse aspects and intensity of each story. The second tapestry depicts the individual image that each co-researcher specifically requested. The central design within the nine squares is my own representation as primary researcher and mirrors the creative synthesis.

McNiff (1998) owns to doubts as to whether personal artistic inquiries are '*self-indulgent or narcissistic*' (p.23). He advocates art in therapy to which I add that art in coaching is similarly helpful in understanding the '*blocks, struggles and pains*' (p.29). McNiff refers to the work of Levine (1995) who uses her artistic creativity to encourage others to uncover their own proficiency. Within my coaching practice I use art to assist in exploring issues that may be difficult to articulate or that require further expression in a different way. Using different media can make important contributions to understanding.

3.11 Ethical Considerations and Access

Within heuristic inquiry there are specific ethical issues to be considered as it is deemed important that co-researchers remain visible in the examination of the data and that they continue to be depicted as whole people (Douglass and Moustakas, 1985). Initially this raised some concerns as I felt that this needed to be balanced with the essential components of confidentiality and anonymity which had been assured to the co-researchers. As I became more confident in both the approach being taken and my authority within the study, so I determined that the

individuals would remain intact (Moustakas, 1990) but their identities would remain anonymous. Prior to the initial interview, a participant information sheet and consent form were discussed with each co-researcher and signed. Explicit in our arrangement was that they were free to withdraw at any time and that confidentiality was a priority throughout the research with no individual being identified or identifiable to anyone other than me as they were protected by a code. I digitally recorded and transcribed all the interviews myself with the transcription sent for checking and corroboration with each individual. Both electronic and paper copies were kept securely, under password control in my computer with the printed copy kept in a locked fire-proof filing cabinet.

The research was undertaken with individual coaches and academics, not their employing institutions and therefore permission was not required by the universities. The ethical considerations and processes detailed have received formal committee approval to proceed within the guidelines of Oxford Brookes ethical research policy. No ethical issues arose during the course of the interviews.

3.12 Validity and Verification

Within heuristic inquiry, the issue of validity is that of meaning and whilst there are different processes of validation occurring in the primary researcher, the co-researchers and the audience (Patton, 2002); Moustakas' (1990) stance is that the judgement of validity is made by the primary researcher. Sela-Smith (2002) contends that validity is established by:

Surrendering to the process that is pushing itself into the consciousness of the researcher, allowing the process to unfold and noticing results in expansion of self-awareness, self-understanding and self-transformation that others can experience in the "story" (p.79).

The role of primary researcher is both unique and privileged in having seen not only their own story unfold from inception to creative synthesis but also the stories of the co-researchers. The primary researcher therefore is matchless in having collected and analysed all the data, lived through the six phases of initial engagement, immersion, incubation, illumination, explication and creative synthesis (Moustakas, 1990) and therefore within this study, only I can depict the experience and meaning. However, as discussed in the next section of this Chapter, one of the criticisms of

heuristic inquiry is of its potential towards self-indulgence (Etherington, 2004a; 2004b) and to assert myself as the arbiter of my own work is inappropriate. Therefore further validation strategies were used to increase the rigour within the study by checking the consistency of what was said over the period of the interviews, comparing and contrasting the coaches' and coachees' perspectives and referring to their supplementary data, diaries and morning pages, where applicable. I considered a focus group but rejected this as anonymity and confidentiality had been assured and a couple of co-researchers were apprehensive as to being known to any of their peers. Each co-researcher was interviewed three times with the opportunity to reflect on the previous conversation whilst also being given a copy of the transcript to check and agree for accuracy. Moustakas (1990) states that '*verification is enhanced by returning to the research participants...seeking their assessment for comprehensiveness and accuracy*' (pp. 33-34). In heeding this advice, I undertook a process of verification twice, once after the initial data collection to ensure that the transcript was accurate and then again to ensure that the excerpts, depiction and synthesis were faithful illustrations of our discussions.

3.13 Limitations of the Research

It is acknowledged that rich as heuristic inquiry is in description, it is subjective and therefore faint in its generalizability (Gray, 2009) however there are other approaches to recognising rigour that are as important. Skrtic (1985) advocates trustworthiness, dependability and credibility; Davies and Dodd (2002) believe that attributes of honesty, openness, empathy, sensitivity, respectfulness and engagement are as important. Furthermore Gray (2009) contends:

...we can add authenticity, which relates analysis and interpretation to the meanings and experiences...by the subjects of the research. This means the research being aware of the multiple voices...and the subtle, sometimes conflicting realities within it (p.194).

Heuristic inquiry bound with reflexivity created an approach for validation as discussed and illustrated in Figure 3-2 (page 49). Both my morning pages and my research journal diarise my often circuitous route in answering my questions, challenging my assumptions and delineating how I made links in initially seeming disconnected aspects of the study, excerpts of which are recounted within the findings chapters.

Criticisms of heuristic inquiry appear to be rooted in their caution as to its potentially introspective capacity and its encouragement of self-indulgence and lack of objectivity (Etherington, 2004a; 2004b; Gray, 2009). However, Moustakas (1990) is clear in his assertion that whilst the study in question might hold personal challenge, there also needs to be a social and catholic importance. In addition, McNiff (1998) contends that introspection is resuming its importance as a form of inquiry within research and highlights the shared interests of heuristic inquiry and art-based research. Holding these perspectives in balance and in focus reduces the likelihood of accusations of self-absorption and secures heuristic inquiry its place as a *'demanding process...that requires rigorous definition, careful collection of data and a thorough and disciplined analysis'* (Frick, 1990, p.79). The seemingly straightforward and apparently linear path of heuristic inquiry suggests a simplicity that is seductive in its strategy. The path is in fact anything but linear and the data needs to be returned to repeatedly in order to understand and note the differing dimensions and facets that unfold in the infinite immersions as Figures 3-3 (p.51) and 3-6 (p.66) illustrate.

It is acknowledged that recruiting all the co-researchers' from the same sector could be regarded as limiting however the counter argument could be made for this being a strength of the study. The environment within the Russell Group can be hostile and challenges authentic beliefs and behaviour to the limit thereby suggesting the need for coaching support. In exploring the same sector's experiences I believe there is a stronger presentation in answering the research question than providing a cross-section through sectors. In addition, whilst the focus of the study was within the context of the Russell Group, the coaches all have significant experience across sector and so could provide some contrast and comparison of experiences in their stories.

3.14 Summary

Heuristic inquiry has hidden depths of complexity and the six phases and seven processes of the research design demand repeated returns as new considerations challenge and cloud existing thoughts. This presents the risk that the sheer volume of data spirals out of control and I experienced times of data submersion as opposed to immersion. As illustrated in

Figures 3-3 (p. 51) and figure 3-6 (p. 66) the processes and phases of heuristic inquiry do not map neatly onto each other however all the elements are essential components with the processes supporting the phases.

During the phases of initial engagement, immersion and incubation I found that my interest deepened and broadened as I worked with my co-researchers. Whilst I could not experience the actual initial engagement again, it was possible to reflect on my interest whilst working with my co-researchers. I found their interest created new thoughts for me as we discussed their experiences and meanings whilst paradoxically taking me away from my personal absorption. To achieve illumination the components of initial engagement, immersion and incubation are essential. Hurrying these phases risks contrivance of illumination. I needed self-discipline to ensure that I did not wander into unending possibilities and new aspects which impeded clarity. Explication is the most complex phase and the point of near submersion as I tried to contain the phenomena within the construction of our collective experiences, beliefs, meanings and values. The creative synthesis was a cathartic process which took an immense amount of time but was equally gratifying

This chapter presents the philosophy, methodology and analytical processes of the research. In order to address the research question and achieve the objectives, the phenomenological paradigm is highlighted with a focus on meanings using a small number of research participants for deep study. The research was undertaken using heuristic inquiry. Informal conversational interviews and documentary evidence, diaries or morning pages were supplemented by rich description, colour, imagery and metaphor depicted by the physical production of two woven tapestries. The methods chosen are described whilst acknowledging the limitations together with the rationale for those methods discarded.

In analysing the data three over-arching themes were identified which were: working in a safe environment, raising one's profile and having self-insight. In searching the data three insights from the co-researchers highlighted the essence of these themes which in turn became Chapter titles namely:

Chapter Four – 'Authenticity thrives in the appropriate environment'

Chapter Five – 'Being authentic helps to raise profile'.

Chapter Six – ‘Authenticity is having clarity within’

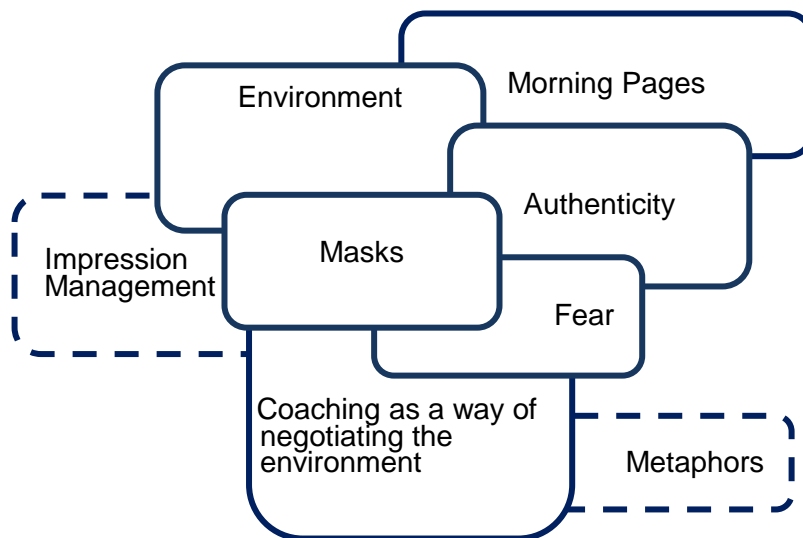
The next three chapters present the data collected and analysed with an account of the findings from the interviews. Chapter Four is the largest chapter and contains the threads which were the first to emerge from the analysis. They create the backcloth of the fabric in which the other findings are woven. In establishing the broad picture of the environmental aspects, the key strands of coaching and authenticity are featured. Chapters Five and Six continue the creation of the whole fabric showing different textures of the core components of coaching and authenticity whilst also presenting the findings from the other themes.

Chapter 4 *'Authenticity thrives in the appropriate environment'*

The data sources in this chapter consist of interview transcriptions and recordings, supplementary data such as e-mails and reflections from the diaries or morning pages of the co-researchers. As detailed in Chapter Three, the data was analysed thematically, with categories and themes identified and reviewed in relation to the literature.

The data is presented in six main sections with two sub-sections under the heading of *'authenticity thrives in the appropriate environment'* (CRE). These aspects overlap and influence each other as represented by Figure 4-1.

Figure 4-1 Chapter sections and connections



As mentioned previously, I was aware of the importance of the data transcription and I made notes to accompany the recordings. Whilst making the transcriptions I realised how difficult it was to reflect the richness of the spoken word. In rendering a faithful illustration of the discussions I wanted to convey some of the animation, hesitation and/or deviation that occurred. Consequently throughout Chapters Four, Five and Six, some of the notation is provided within the co-researchers' excerpts to highlight the nuances of the discussions, for example a word or phrase

typed in bold indicates an emphasis in speech, emotion such as laughter is noted in brackets..

4.1 Morning Pages

As already referred to, Cameron (1995) recommends that morning pages are written in order to kick-start creativity. Hardingham *et al* (2004) encourage the technique for assisting coachees with their self-awareness and I also use this approach in coaching. As the writing unfolds spontaneously, so thoughts come to the surface which often shed light on issues that are being discussed. I use this technique for myself as a daily log and find it to be a productive way of reaching understanding. In the early days of the study I found writing my morning pages highlighted aspects of concern and raised questions that I had been unconscious of. This complements heuristic inquiry's initial engagement phase (Moustakas, 1990) and '*the inner search*' (p.27). Consequently I decided to experiment with morning pages to see if they were an effective form of research diary and invited the co-researchers to do likewise. As the diaries remained the co-researcher's property (in whatever format they chose) it did not affect the data collection as they were used in conjunction with the interviews. Research diaries are a more recognised form of journal and some of the co-researchers preferred to use them whilst some adopted this alternative way of logging their thoughts. For those who did use morning pages, they found them personally interesting as well as useful for our discussions, although some admitted they had thought them a strange idea initially as advised by one coachee:

When you first spoke of them I thought...waste of time and I wouldn't do it. But.....actually doing the writing has become quite compelling and it's extraordinary what you write - it's as though something takes over and you write - things that you weren't even aware that you were thinking about (CRH).

For this coachee, her morning pages were not only useful for our discussions but some aspects were developed further in her coaching sessions:

I've noticed patterns.....themes that come up.....things that I've noticed. If I hadn't been writing it down - for this I wouldn't have been aware. I'm doing some work with X (coach) on some of this and she's interested too (CRA).

This coach found them useful too *'I have used them throughout this and will continue with them. They create a lucidity of thought'* (CRE).

In this chapter and in Chapters Five and Six, morning pages excerpts are included and appear in double quotation marks and a different font as this example shows:

I've got some thoughts that have come up in my writing - in the morning pages. I wrote: "This thing about authenticity and coaching is fabulous. It really shines a light on the dilemmas of women". And I like this freehand format too. I'm using this for a piece of work that I'm doing - I like it as a form of reflective research diary (CRG).

Although research diaries are often used within the social sciences (Altrichter and Holly, 2005) the use of diaries in psychological research is not widespread (Willig, 2001) and appears uncommon in coaching research. In her research in mentoring, Cox (2005) advocates *'regular use of a reflective practice tool or model'* in order to gain *'knowledge and wisdom about our work practices and about ourselves'* (p.460). The data from this study suggests that morning pages can be used as a form of research diary, capturing data as part of the reflective process.

4.2 Environment

There was a marked consistency of opinion by both coaches and coachees that the prevailing environment provides the backcloth of an institution. This climate then affects aspects such as the level of trust, how power and politics are deployed (whether for the greater good or self-seeking) the degree of challenge, not taking things for granted, being brave and unafraid of failure or being different. In acknowledging that their reaction to the environment was their responsibility the coachees described different ways of how they had created, or were still creating, their own ways of being themselves. One coachee experienced difficulty in adapting to a different culture from that of her previous institution and showed her appreciation of her coach's support:

It's difficult here sometimes...and I didn't deal with it very well because I misunderstood...and came up against someone. I find it difficult here sometimes to know what's going on. Things can be nuanced - and you're kind of in or you're out and X (coach) is so helpful. I spill it all out and she listens and then summarises it back and it all seems straightforward. And then we agree on how I'm

going to deal with stuff and I (laughs) go off again, dusted down (CRA).

Another coachee also mentioned making the adaptation from one institution to another and the following reflections illustrate her difficulties whilst she learned to adapt to her new institution's culture:

To survive in this world particularly as someone who doesn't come from an academic background you have to learn and not be upset - and not let.....it's not even quite don't let them get to you - it's learn the game and...and don't fret about it. Don't...don't see it as anything other than just the way of engagement (CRB).

Whilst this last view might appear to be a contradiction in terms of authenticity, this co-researcher was being true to herself and displaying high levels of organisational understanding. In acknowledging her learnt behaviour she recognised how coaching had helped her engage with her institution:

It's having someone to reflect with. I'd have a maelstrom of things happening - and with a series of apparently simple questions, she'd help me work through - what the issue really was and what I could do. So much is systemic - political and she's enormously helpful. She gets it - she plays the game but is wholly authentic and I've learned so much from her. This whole subject echoes - she comes to mind every time (CRB).

In defining authenticity, this coachee linked her response to the environment of her institution:

*It means truthful. But that in itself is maybe...a bit trite - It's more about knowing that you are being true to **yourself** and it's that aspect that is difficult here.....at times. I've struggled and I see colleagues struggling. The environment is - very political (CRH).*

These reflections created discussion on tensions within the academics' work schedules with references made as to the competing demands of research, teaching and administration. These pressures created questions for the coachees as to whether they were behaving authentically. The all-consuming pressure of research within the three-legged contract of employment forced an imbalance that was hard to counter. In discussing the quinquennial review one coachee remarked:

The V-C has made it clear that REF (Research Exercise Framework) returns are paramount - and reputation of Y (institution). Performance management is coming in for those who aren't returned...teaching and admin schedules don't count (CRH).

This coachee, still comparatively new in her appointment and at a Russell Group university for the first time, was open in her reflections of some of the difficulties that she experienced:

I'm saying this - you know about being true to myself and – it's what I think.....but I'm not. I've got so much work that gets pushed on me and - it's not mine. I ought to push it back.....I don't and.....that causes...difficulty (Voice drops) (CRA).

Her story of how she experienced the environment became increasingly important over the course of our discussions:

*Some of the men tell me it's my job to support them and...they're **intimidating**. They re-write work schedules for admin so they get more time to research and then - I find my name against something that I didn't know about and some of this is for the Centre with my name against it - so it looks as though I'm not up to it – can't manage my work (CRA).*

Unsure how to manage both the amount of work and the challenging manner of some of her colleagues, she was having 'very useful' (CRA) discussions with her coach on how to behave more assertively.

Another reflection endorsed the view that competing and conflicting demands at work created self-doubt and acted as a detractor from behaving authentically as this coachee advised:

The administration is never ending. I do sometimes wonder what I'm doing. Nothing very well it seems at times - I've been here before – and I've been fortunate with.....opportunities.....getting the breaks. I mean I love all of this.....it is me...but it's tough isn't it and you have to arm yourself with - well with whatever works for you (CRH).

These two examples contrast in their level of control with CRA (new to both her position of senior lecturer and her institution) appearing engulfed by the demands of others and CRH, as a Dean, understanding the internal pressures and reconciling the demands of what she wanted and needed for herself authentically, with the demands of her role. Important for all universities, the Research Exercise Framework is of particular consequence to the Russell Group with its focus on research intensity. The majority of academics are employed to work a three-legged contract of research, teaching and administration however research is regarded as more prestigious. The literature suggests that there is unequal work

distribution with women undertaking more teaching (Probert, 2005; Glazer-Raymo, 1999) administration (Probert, 2005) and student welfare responsibilities (Probert, 2005; Brooks, 1997). The data from this study suggests that as well as equal opportunities issues being an area of concern, it is at times difficult for women to assert themselves and behave authentically in order to undertake all aspects of their academic role.

The next section continues the exploration by considering the co-researchers' opinions on the subject of authenticity.

4.3 Authenticity

The coaches recognised that the combination of environment and people contributed to whether behaviour was authentic, as one coach remarked:

Being in an oppressive constrained environment is going to put a block on authentic behaviour. Because if you find yourself - in compliance or survival mode it's difficult - very difficult to be authentic so I think that the environment whether it's organisational, culture or people...it has an effect that coaching can help with (CRF).

This point bears witness to the concept of connectedness and the interdependencies between environment, nature, other and self (Howard, 2002; Marshall, 1984) and builds on the assertion that 'everything in the universe affects everything else because they are all part of the same unbroken whole' (Bohm, 1980, p.78). The notion of spiritual phenomena examines wholeness in systems, their connectedness and indivisibility. Moxley (2000) describes spirit as:

The unseen force that weaves through and permeates all our experiences...it is because of the work of the spirit that we experience deep communion with others, experience ourselves as part of something larger, experience connectedness to all of life (p.23).

This description of spirit resonates with the views of many of the co-researchers who, irrespective of their religious observation, considered that another important facet of their authenticity lay between their underlying spiritual beliefs and their capacity to be true to themselves. For one coachee spiritual development was regarded as an extension of self-development 'that's what everything centres around. My truth is at one with

my inner being, spirituality, my faith and that's my base from which self - everything else develops' (CRD).

Senge (1990) refers to “*metanoia*”, where people recognise their ability to create the world they truly want as opposed to responding to occurrences over which they have no control. Howard (2002) suggests that *metanoia* takes an authentic transformational perspective and is essential for adult development (Mezirow, 1991). For one of the coaches authenticity and spirituality were connected. ‘*Authenticity has a link to spirituality for me. Yes, it - probably does*’ (CRE). For another coach, strength was required too. ‘*Spirituality, yes because it links and fits into something bigger than...that's my idea of spirituality. Authenticity brings strength. Is it strength to be true to your Faith? Absolutely*’ (CRF).

For another coach, it was the combination of many aspects that created the whole:

There is something about holding different aspects of head and heart that creates the consistency and congruence – and spirituality revolves around that...you can feel it in pieces of music. So Verdi – a requiem but not spiritual whereas Gounod was a believer – his music has a different quality (CRC).

Whilst thus far the positive attributes of behaving authentically have been detailed, the possibility of nefarious intent was brought alive by one coach:

*My puzzle...that I have not resolved at all in my mind is - I'm sure, if I set my mind to it, that I could argue that Hitler was authentic. He was who he wanted to be and he pursued that and he had followers and he was.....successful - for a while. So there's something around what are the **values** and from which perspective you look, because if I use the example of Hitler.....he got to where he was in terms of power because he restored **pride** to Germany, which felt humiliated after WWI. So the train he got on was not.....let's kill the Jews or let's dominate the world, it was.....let's be **proud** and we can turn this country around.....and we can find work for people and we can do this and that. And although he did some **unspeakable** things ... what do you call it in English - the crystal night? The ticket he arrived on was national pride. And so.....somewhere, wanting to be authentic got de-railed...and so what happened? And.....in organisational life too.....part of it is...you don't get quality feedback or you surround yourself with people who think like you, therefore they might feed you with even more - and so on (CRF).*

Thus Hitler was an *'authentically evil individual'* (Chickering, Dalton and Stamm, 2006, p.8). The restoring of national pride rendered Germany vulnerable to Hitler's abuse of power, whose narcissism and pathological hatred of people (Speer, 1976) became equal to the atrocities he authorised. Freud's ([1916] 1953e) psychoanalysis of *"the exceptions"* (people who believe that normal codes of conduct are not applicable to them, entitled as they are to special privileges with destiny having given them a calling) is clearly evident in Hitler and there is a considerable amount of literature on his psychiatric condition (e.g. Kets de Vries, 2003; Erikson, 1963; Hanfstängl, 1957). An extreme example before megalomania prevailed; Hitler illustrates the shadow side of authenticity. This aspect is given scant attention in the literature with Taylor (1991) recognising the connection of violence and authenticity being rooted in Fascism, nonetheless he regards the notion of evil authenticity as a deviant strain *'forgetting about one whole set of demands on authenticity while focusing exclusively on another'* (p. 66). Whilst debating the dark side of authenticity was valuable and appreciated for the breadth and depth of thought by this coach, a subsequent conversation revealed the following thoughts:

So how do I accept a Hitler? I don't. He might have been authentic but his morals were not something that I can accept. It's not something that I want people to copy and I don't want people to be inspired by him...so the way we define authenticity is positive and often associated with leadership and transformational relationships (CRF).

These opinions were consonant with other co-researchers who were of the belief that being authentic demands congruence and consistency of beliefs, thoughts and actions combined with the critical element of productive relationship as the reflections of these two coaches illustrate:

I see authenticity as positive, really going to the core and looking deeply at yourself and others and having that connection, that thread of.....combination and affinity (CRE).

Authenticity is being true to yourself but also true to the situation. It's being true and present to the moment and that's not just about being in touch with yourself, it's a more complex inter-relationship between what is impacting on me and what is impacting on the other (CRG).

These thoughts coincide with those of Buber (1961) that it is within the essential climate of relationship with others that authenticity thrives.

Both within the workplace when trying to assert beliefs and also within the coaching relationship there were reflections on difficult conversations as these coachees reflected:

*There have been difficult times...when X has challenged my thinking and I've **really** not wanted to explore - she has been supportive and encouraging and we've tried new things and discussed them...really not wanting to acknowledge some of the issues but she makes me go there (CRA).*

I have a better insight into how I operate...my need for authenticity. I thought that was illusory but - the need to say whatever's going on at work it's not about who I am. You don't define who you are by your job...and that's been important to learn (CRB).

One coach demonstrated the delicate balance of coaching whereby she recognised a possibly difficult situation but still had the conversation in order to assist a coachee in an authentic and supportive manner:

*Career transitions can be difficult. I say let's look at where you are and what the problem is and can we make that better - so before you jump let's be clear **why** and what **is** and what's **not** fixable. Because if you don't look at that you may repeat the problems and take them all with you because the problem may be **you** (laughs). And sometimes we have hard discussions.....and come out from them with better clarity about issues that are actually resolvable and sometimes people move on with better awareness (CRE).*

These experiences endorse the view of Walsh and McElwain (2001) that a genuinely authentic engagement will experience tension and at times conflict but that these encounters should not be avoided. However, recognising the boundary between coaching and mental health issues is a key attribute in coaching (Buckley, 2007; Clutterbuck, 2007). Even those coaches who have extended skills and qualifications such as psychotherapy or psychology need to consider whether and when they stop coaching and offer alternative assistance (Buckley, 2010).

The findings so far illustrate the issues of authenticity for some of the coachees, with the demands of colleagues and the climate they created affecting the coachees' ability to behave authentically. The findings start to introduce how a coach can assist in support of an individual having difficult

encounters and conversations that are affecting their authenticity. The data also illustrates how, at times, the coach might actively initiate uncovering a dilemma in order to enlighten the coachee of aspects that are hidden to them in order to encourage their authentic self to be brought out.

One of the objectives of this study was to explore how women had experienced authenticity and other issues in the workplace and whether those experiences had been helped, hindered, enabled or influenced through coaching. The next section explores those subjects.

4.4 Fear

Fear was mentioned by most of the co-researchers and whilst not favoured as an aspect of organisational life, it was recognised as being pervasive. It was acknowledged unanimously that in an environment where there is a continual push against boundaries of knowledge ambition and intrepidity are to be acclaimed. However, there was a view that audacity could also be aggressive and regarded too highly which, whilst being motivational for the recipients, created despondency in colleagues. As this coachee explained:

*The V-C needs us to move up the league table and he has **really** high expectations. Research is everything – it's quite hard – hostile.....it's **so** much more than I realised and I don't know.....it's a different place here (fighting tears). Umm.....people get **huge** accolades for success which just encourages this **fight** all the time – it's relentless and.....well I have felt – but you can't say anything because – well – am I up to it but X (coach) has been **so** helpful...her support has got me through a lot (CRA).*

Another coachee reflected on the pressure of working in a research-intensive institution

'It's publish or perish. Nothing else matters' (CRH). Further discussions with the same coachee revealed that she kept to herself some of the behaviour that she encountered when working with her most senior colleagues:

I shield...stuff that comes from the Board because – some of it is unacceptable...language...behaviour. I don't like it and it's difficult just to hold on. If I don't like it why would I pass it on? Some people do though...some of my colleagues say... "I'm being kicked so I'll kick too" (CRH).

Operating through fear can be both caused by and be a cause of inauthentic behaviour. The potentially circular relationship is interesting to consider both from the perspective of the coach as to how this affects their coachee and their coaching and also that of the client as to how to manage the culture. As this coach remarked:

I have coached someone whose attitude was a concern – well insupportable actually...and it was the.....classic it's easier to pretend that it's not happening stuff rather than deal with it. But...within minutes I realised this guy – he was as much a victim and he needed support too (CRI).

From these examples it would appear that the effect of a senior staff member intimidating peers or subordinates owing to their own fear creates a downward spiral. One definition of fear is 'a feeling of distress, apprehension or alarm caused by impending danger or pain' (Hanks, 1990). Reflex actions and the primeval response of fight or flight are likely to be the immediate activity, not a thoughtful consideration as to what might be "true" at that time and there was recognition of this occurring as this coach remarked 'when fear is involved something happens in relating to authenticity ... it's not the immediate focus' (CRE).

There was agreement that fear is an inherent part of organisational life to a degree but that it is important to ensure, whenever possible, that feelings of apprehension and anxiety are combined with excitement and discovery as described by one coach:

*There **is** fear, always. When you make **big** decisions...there is always fear. Because...particularly if it implies change - you don't know what you're going to be getting into.....change is rarely easy. But it creates...some sort of energy. I'm sure it develops thinking power (CRF).*

It was also considered that there is a difference in how to overcome fright depending on whether an individual believes they are on their own with fear of something happening to them personally compared to the other more secure aspect of being scared in a unified group. As mentioned earlier, being supported through coaching was believed to provide the difference in how occurrences of difficulty or extreme challenge might be received. As this coachee confided:

*I see fear all the time here...and you know it is **really** fear. It's the organisational culture. And when people get **so***

*frightened, they become ill. This one individual...they got so caught up.....they couldn't see that it was consuming their every thought and they were frightened and I thought then...I think coaching can help. Because fright can take hold...keeps you awake at night and - but if you take hold and anchor yourself to other people who support...but in institutions with cutbacks coming up...that **is** used isn't it? (CRD).*

Whilst not unique to Higher Education, a sobering reality of the current financial climate is the reduction in funding and budgets resulting, in some universities, in severance schemes and/or the need to re-structure departments. One aspect of my role is to coach and support staff members through the onerous and disconcerting process of them having to re-apply for their current job. This is resulting in, at best, unsettled staff with some being deeply worried. A paradox emerges in that when confronted with such a situation authentic behaviour might be forgotten with survival uppermost. However, the reverse might also be true in that in a climate of mistrust and perceived political games, the need for authenticity is paramount as a prevailing capability throughout the organisation. It was considered that it was just these sorts of occasions where coaching could assist as this coach advised:

Coaching is a really good intervention for helping women with their authenticity – when the politics start and people jostle for gain. The really interesting things we've discussed that I see are the fear issues. I think fear is at the heart of so much for people and it stems from their environment and their sense of role (CRC).

As a catalyst, fear was recognised as having immense power and, depending on the circumstances, can be used for positive effect and affect behaviour as this coach observed *'fear harnessed well can be galvanising and the role of the coach is to ensure that it **is** harnessed well'* (CRG). Another coach held a similar opinion believing that *'fear drives all sorts of behaviours and ... drives people to develop masks and ways of working that can work well for them'* (CRC).

A few of the co-researchers initiated the idea of the wearing of masks whilst considering the environment and the drivers and barriers to authenticity. This was an avenue that I had not considered initially but one which I subsequently shared with everyone at our next meeting. Holding *'informal conversational interviews'* (Patton, 2002, pp. 342-343) three times created

opportunities for reflection on issues of importance and allow new threads of interest to be introduced. It became an interesting aspect for us all to notice and discuss how areas that occurred under one subject [authenticity] might appear again in a similar or maybe different guise under another topic [coaching]. The use of masks was just such an example and became a rich source of reflections and is the subject of the next section.

4.5 Masks

The opinions on masks were not static and over the course of the interviews different thoughts showed many perspectives. One coach held a clear opinion initially saying

'Authenticity for me is about not wearing masks', although recognised that 'sometimes we consciously put those masks on to behave in a particular situation and sometimes I'm aware that those masks come on automatically' (CRC).

Our next meeting revealed the following thoughts:

I came to the view when I was thinking about it...I wrote (consults morning pages) "If I consciously decide to put the mask on and the mask feels that it fits in some way then that's probably OK". I think the problem comes where there is some kind of emotional thing that kicks in and shuts you down or you feel that you're not allowed to be yourself or be of your best (CRC).

The relationship of emotion and masks created an interesting paradox. It was believed that feeling and showing emotions created vulnerability. However, in feeling intensely and authentically it was considered necessary to wear a mask to conceal that vulnerability, authenticity and emotion. This might be because the prevailing environment does not allow emotions to be raised as this coachee advised:

*I think sometimes that's the only way to survive.....to wear a mask. You don't expose yourself to people in this environment. Sometimes.....it's about self – keeping yourself healthy. And you **have** to do that...I always ensure that when I go into that sort of situation I have a smile on my face...I always ensure that I don't share any emotion and I.....**look** the part (CRD).*

There were many examples of when it was believed acceptable to wear a mask and behave authentically as these coaches asserted:

People wear masks. You know everything spilt out all the time would be completely overwhelming so we learn and adopt masks. We learn the social mores and coaching

can help that – whether it's for someone who is quite reserved and needs to show more resolve or to push back at someone who is more strident (CRE).

*It's about the impression that you want to make, it's not false.....it's **you** but sometimes, nerves - whatever get in the way and so you put on a veneer...a mask. In doing that you kind of.....**authorise** yourself. You know it's something you don't do very well but you're **genuinely** trying to do it better (CRI).*

However, there were also examples of when it was deemed inauthentic and difficult to do as evidenced by this coach 'Can I play out the square peg in the round hole thing authentically? I find it really difficult and - probably **not**' (CRC).

Alternatively it was recognised that by managing the circumstances it was possible to make a potentially inauthentic situation wholly faithful as this coachee reflected:

*If I've put on a mask in order to do something consciously and I feel OK about having done that then that feels right. It's if I feel as though I've almost been **forced** to put on a mask and I walk away feeling not fully intact that I feel as though I've not been authentic (CRH).*

One of the coaches summarised the quandaries clearly:

*There are some masks that are legitimate and some...that we are...under the illusion of what we need for our survival or for our impact or for.....credibility. And that's wrong but it takes a lot of guts **not** to wear the mask. And you go back to fear. When am I prepared to take the risk? Or **not**? And I've seen quite a lot of people...collapsing...more women than men but...some men too and - it's because the mask in a way.....it's like too many **Botox** injections.....you lose the ability to - (laughs) really use the mask...you become **stiff** so it gives you very limited range. (Both laughing).....It's going to come across as subdued and people might not pick up the signals (CRF).*

This coach shared her morning pages which disclosed:

*“You could argue that putting a mask on is the **height** of inauthenticity and I'm sure there are times when it **is** inauthentic, but I think there are times when the mask does need to be put on. Everything inside is saying I don't **personally** think this is the right thing to do but for the **greater good**, you have to say yes OK that's what we will do. It's about the intention behind the action” (CRI).*

Both coaches and coachees agreed that the underlying intention was the important factor in deciding whether a mask was being worn for authentic

reasons. As this coachee commented '*it's the spirit behind the act that makes something authentic or not*' (CRA).

Another co-researcher considered that circumstances dictate the situation and that the authenticity lies in the accompanying behaviour:

The basis of authenticity is that it really is about knowing who you are and deciding to keep on being that person. And...when you decide...it can mean that you are very ready to compromise sometimes when the situation requires it or it might mean you're going to be fairly dogmatic. So - sometimes there are things I can accept and others I will be completely intransigent about that I will not compromise on. And for me this is where authenticity lives (CRF).

For this coachee there were times when concession was regarded as a weakness '*you have to fight your corner and safeguard your position*' (CRB). The demands of working in a male-dominated environment were evident:

Authenticity is not always comfortable. You can't always do it. It can be quite dangerous...the times when you can be yourself and the times when you pretend - being the only woman there are limits to what I can do - it's about battles and wars (CRB).

The theme of pretending, whether about having an opinion, assuming behaviour, taking on an identity or wearing a mask was a repeated pattern woven within many of the discussions. The continuum of pretence and deception appeared to be predicated by intent. Whilst pretence might be made for false purposes, it might also be to create harmony whereas deception has the objective of falsehood. This coachee considered that pretending helped her confidence levels:

Sometimes that is the way that you grow. If you show your insecurity you would be doing yourself a disservice...so sometimes you have to - pretend - that you are self-assured even if you're not (CRD).

On another occasion in referring to a specific experience, this coachee reflected '*I was afraid to speak out and I backed down which is interesting given the nature of my work on bullying in this Institution*' (CRD).

Another coachee confided '*I do pretend when I'm in department meetings.....quite a lot actually. It's easier and I think a lot of us do. It's quite dangerous to say something out of line*' (CRA). Whilst I found some of these excerpts concerning, particularly the manner in which they were related, with some of the coachees showing palpable worry, I became

interested in the relationship between what might be the authentic culture of an institution and how that affects individual behaviour. Universities are highly competitive and a challenging environment is both innate and laudable with personal, peer, positional and political credibility vital in securing academic leadership success (Kennie, 2009). From the examples above it appears that overly-aggressive and dictatorial behaviour whilst possibly being authentic to the owner, can cause inauthentic behaviour in others as this coach remarked *'authenticity thrives in the appropriate environment and it's keeping that in focus that's important - what's driving and what's detracting. Coaching can really help keep everything balanced'* (CRE).

Cranton and Carusetta's (2004a), grounded theory study (also set within higher education) focuses on authenticity within teaching and the social norms of what a good teacher *should* be like (p.290). They posit that *'if there is the expectation that the institution or even the academic world has certain rules that one must live by and teach by, authenticity is restricted'* (p. 291). The experience of this coachee endorsed their assertion when she advised:

*I don't have as much freedom here. At Y (institution) I had complete autonomy. We **trusted** each other...**that's** the point. Here - I'm kind of – you know fruit you get in supermarkets? It's in pre-packaged foam and it **has** to fit and then it's all shrink-wrapped. It's like that here. I **have** to conform and I'm.....**trapped** (arms by side of body and tense) or...or.....well the Head of School doesn't like it (CRA).*

However, in acknowledging that Cranton and Carusetta's (2004a) research focused on one aspect of work, this study found some differences in opinion as to what constitutes authenticity. Cranton and Carusetta (2004a) assert that *'wearing a mask or a persona, as useful as that can be on many occasions, supports inauthentic practice'* (p.290). The findings in this study suggest that whilst there may be times when wearing a mask is determined by inauthentic practice there are also occasions when the behaviour may be wholly authentic. As this coach commented:

It's about purpose...as long as you can recognise when you are wearing a mask...when it's appropriate to wear one. It might be because it's too uncomfortable - or too dangerous...to take the mask off in that moment...and then you feel your way - through moments when it's OK to let it down and reveal what's behind. And I think self-disclosure is very important. I think the coach has a great

responsibility to create that psychological safety.....for the mask to come off (CRE).

Reflections were made on when it had seemed appropriate to work in a way that might not have been the most spontaneous or the most effective but that in needing to participate, some form of adjustment had been required. In adjusting behaviour, it was not believed that authenticity had been thwarted although there was recognition of a mask being worn as these coachees commented:

*I can put that mask on and it isn't about **not** being authentic ... it's about - at this stage - at this moment.....I **have** to play this game. Everybody knows that this is the environment and I can take that mask off and I haven't...I haven't destroyed my values. I haven't been untrue to myself...but this is a part that I have had to play (CRA).
You do it **knowingly**...you're playing the game...you don't think you **are** that person...you **know** that in order to survive this situation you need to wear this mask. You see that to me is quite authentic - because you know what you're doing...and you're doing it for an end (CRB).*

I found these two examples from the coachees particularly interesting as they both refer to the idea that undertaking the action is acceptable providing there is a clear knowledge and understanding (by the perpetrator) that what is being done, is being done for a specific purpose. They might not agree with the idea but as long as the façade is in place and does not interfere with their core values and sense of morality, their sense of authenticity is not shaken. Whilst there is a sense of coercion behind both statements, this does also appear to endorse the sentiments discussed earlier that it is essentially the necessary congruence of head and heart in making decisions and the manner of the subsequent delivery that is important for authenticity. On another occasion, this coachee advised:

*I feel discomfort – a lot. I don't think I'd call it lack of authenticity.....because I think if I got to that point where I felt **completely compromised** I would have to go – and I don't. I'm still here. Discomfort a **lot** but I think that's part of the deal and then – there are deal breakers that say.....so far and no further. And that **is** about authenticity. If I can't do whatever – and respect myself for doing it then I have to stop – walk away (CRB).*

How long the mask was worn and for what purpose determined whether the behaviour was believed to be authentic or not. This coachee summarised the sentiments succinctly in her musings 'You put on a mask and you put it

on short term...for a specific purpose. That doesn't affect your values or your authenticity' (CRH).

The use of masks originates in ancient theatre of the East, the American Indians and the Greeks where a small number of actors, playing many parts would wear different masks to denote the character played (Hall, 2010). Literature relating to the use of masks appears in anthropology and semiotics as well as the more obvious subjects of drama, art and theatre history (Bell, 2001). The referral to the use of masks in the daily interaction of organisational life in relation to coaching does not appear to have been researched and yet the language parallels of “performing”, “acting a part” and “playing a role” were expressions used in this study. This indicated the pressure sometimes felt to conform to the prevailing culture as this coachee indicated *‘I do often wonder whether I have performed at my best’* (CRH). Another coachee advised *‘there are times when people put...are put into a situation where they think well - the only way I’m going to be able to deal with this is to act the part’* (CRD). For the coaches too there were occasions when the institution’s environment created a feeling of unease as this coach remarked *‘I’m consciously aware that I’m playing a role’* (CRC).

In discussing authentic behaviour, discussions were held as to how the co-researcher’s presented themselves in different situations and how coaching had helped them with aspects. This led to a rich seam of discussion on the subject of impression management which is presented in the next section.

4.5.1 Impression Management

The immediate reaction for this coach was extreme aversion:

*I **hate** impression management. I **loathe** the expression. It sounds contrived - as though it’s about creating an impression of something that you’re not and that’s what worries me. It’s certainly not authentic (CRE).*

A subsequent conversation revealed the following powerful deliberations:

*I’ve been thinking about impression management - a **lot**. I react negatively - probably because it’s - cultural and not really the “done thing” (hooks fingers) to be too...it smacks of immodesty...and putting yourself forward in – a - sort of peacock’ish way. **But** I can see that...ummm...yes, it’s **visceral** - I don’t like that...and anyone I meet who is like that I don’t...they switch me off really so I find it difficult in coaching to work with. **But I do know**...I have a good friend - you know if a gap appears - **he will be there in seconds**. Now he’s a **really** good friend of mine and - part of me admires and I think **wow** - that’s great he is **so at***

ease with himself. So there's a real admiration for that quality and in him it seems positive but in others - I suppose for **myself** - I would want to shy away from that so there's a tension there. But I can see actually many times when it's useful to - be - and if I took it to mean...ummm...telling your story in an **authentic** way...so you're presenting yourself and who you are in a very congruent and authentic way. If I took it to mean **that** then I would actually feel quite comfortable with it and could – coach - that (CRE).

From extreme reaction against impression management this coach modified her assessment by referring to a situation where because she believed the person was being genuine she found the behaviour authentic. I found the different nuance of opinions between interviews particularly interesting as the co-researchers' reflected on their thoughts. Opinions were unanimous in dislike of the labels of self-presentation and impression management but many had a regard for the effect as described by this coach '*impression management is a rather unpleasant expression and yet I believe very strongly in it*' (CRG).

Another coach held similar opinions suggesting that in the recoil from the words so the sentiment can become distorted:

*I don't like impression management - the idea - however I **do** think that it is useful at times and can help people with self-esteem – coaching for something like.....an interview or a big presentation where you can be **consciously** aware of which bits of you, you are presenting and which not - being aware of how you're behaving and communicating. So that links to authenticity – having an authentic belief in what is being done for the overall purpose or outcome (CRC).*

Further discussions with one coach revealed that she considered that aspects of impression management, self-presentation and self-monitoring were similar and we reflected on an earlier discussion where we agreed that behaving authentically could be gauged by the intention, as she described:

*Self-monitoring is closely associated - and yet different - is it semantics? It's behavioural. I think a lot of coaching is about giving people - and I think women perhaps more - the skills to - check in and be really self-aware. Hmmm.....this is interesting isn't it because I **can** think of people who manage impressions and self-monitor for deceptive, cunning reasons - making sure that they're one step ahead sort of thing so it's about **purpose** isn't it? What's the **purpose** of doing - what you're doing and then it's either authentic – or -*

or **not**. (Both laugh). *It's about the spirit behind the act (CRE).*

These thoughts appear to concur with the literature where it is suggested that impression management can be simulated in order to influence and may be regarded as being manipulative, devious and undertaken for inauthentic reasons (Gardner and Martinko, 1988). Conversely, impression management is considered to assist with the maintenance of self-esteem and therefore be wholly authentic (Leary, 1996).

The next section gathers the experiences and opinions of the co-researchers in discussing how the work environment might be negotiated by way of coaching.

4.6 Coaching as a way of negotiating the environment

It was generally considered that coaching provides demonstrable assistance to women in the workplace though as this coach reflected:

*Coaching is helpful and supports the woman as an individual – with finding who she is – her authenticity if you like. I'm not sure that it always adds value to the organisation – though there can be times when it might be skills or focusing on aspects – like a new Board placement and how to manage that. – It depends how considered it is – and who makes that decision. Sometimes - it's just well, let's throw some money at this and then it can be the coach's fault if it goes wrong. I turn **down** those assignments **very** quickly (CRF).*

The sentiments were endorsed by this coach who considered:

*The right coach can help undoubtedly but it's the work in getting the right coaches and that is a skill that people overlook because the sponsor has to have detailed knowledge at so many levels of what is needed. What's right for the organisation, the coachee, the line manager. Expensive does not mean excellent and the person paying needs a depth of knowledge themselves - and that quite often isn't there. So the **right** coach can help but the expense - cost and opportunity of.....getting the wrong coach is an issue that has to be considered carefully (CRI).*

For some senior academics, the opportunity to receive coaching is through attendance on a “*Top Management Programme*”, an expensive and select development course. There are two such programmes recognised by the Higher Education sector. The Civil Service maintains one, with the other operated by the Leadership Foundation for Higher Education. For those

who had attended, the programme was appreciated as a worthwhile development opportunity against a backdrop where personal development does not receive acclaim. One coachee acknowledged *'I have come to value aspects but development.....reflection is not important generally – colleagues are scathing'* (CRD). The coaching element was regarded as particularly valuable and possibly the more so as the anticipation had been indifferent, as this coachee remarked *'I thought that it would be under sufferance and I'd be put with someone who had no understanding of Higher Education or the demands'* (CRH). In fact the coaching relationship still continues, long after the programme's official finish as the coachee commented *'I couldn't do without her...she provides a challenge to my clarity of thinking that I value'* (CRH).

For another coachee, the chance to attend a less advanced programme with the Leadership Foundation whilst in a different position and university was believed to be fortunate. She considered that she would not have received the place with her current institution nor would she have had the benefit of receiving coaching if it had not transferred with her on her appointment:

*When I came here, I still had some paid sessions outstanding. When they finished, I asked the Staff Development Unit if they would help because I find the coaching the best support. They pay. I wouldn't get it otherwise because it **is** expensive. My Head of School doesn't value development or the LFHE (Leadership Foundation for Higher Education). He thinks they're a waste of time...failed academics he calls them (CRA).*

This excerpt shows not only how the coaching was established but also provides another example of this individual's Head of School imposing his opinions in a manner that is not conducive to openness, trust or authentic behaviour. Whilst his opinions might have been genuine, the repeated examples of his dogmatic behaviour discussed throughout our conversations, demonstrate how this member of staff reacted with her sense of authenticity gradually being eroded.

This coachee had experienced coaching for a while and valued the relationship she had with her coach *'I have worked with her on and off for a long time...and in a number of different institutions'* (CRB). Another coachee admitted to her initial doubt by saying *'I am a convert (laughs). I*

wasn't convinced but thought - it's part of the programme so I'll see what happens' (CRD).

The coaches were aware of the rarity of coaching within Higher Education and reflected on their experiences when first working with academics:

Z (colleague) was a bit of a trail blazer with the coaching at Y (institution). That's the impression I got and we have had wonderful rich discussions about that. We met on the programme (Top Management Programme). The environment was created there ... but it's the work since then that has been important (CRE).

*I've only had one experience that was tricky to start with. An academic who'd not got an internal appointment and people were ducking out of giving quality feedback and it landed on me. I was asked in the **most** patronising manner (laughs) whether I really thought I could help...so I said well.....let's have an initial discussion and then you tell me. We never looked back and to her credit she **really** worked hard and got a great appointment at a different university. Now - the person I first met wouldn't have touched this – she would thought it beneath her. Not a Russell Group university – and we had some **fascinating** conversations about – profile – and what her career meant to her. I – I think she was surprised that I helped her quite to the extent. I mean.....it was all her work but it had to be brought out - she had to let go...and take on new stuff (CRI).*

A general discussion held with the co-researchers as to why coaching does not have a large following within the Russell Group revealed various thoughts, with this coachee saying:

*Personal development isn't considered important ... people worry that coaching is remedial. My Head of School wrote me this e-mail (shows paper copy) "If you need coaching does it suggest you are incapable of undertaking your role?" It's more than the job (checks tears).....it's the whole approach and having someone external whom I can **trust** (CRA).*

This coachee also appreciated the opportunity to speak to someone outside her immediate environment:

It's the external perspective. It's so helpful to have someone to talk to who doesn't know the intricacies and I can just talk in confidence. This world has changed and is going to continue to change and talking to someone who knows about - strategy really helps. But that worries some of my colleagues and...if I'm honest I wasn't convinced before I met X (coach). There's also the cost. It's not cheap so it has to be valuable (CRH).

Funding was a repeated theme considered to be a sensitive area with this coachee making special provision herself for her coaching *'I have an account and that pays for X (coach). That's the agreement that I have. It's my development time – some of my colleagues find that strange'* (CRD).

Trust and psychological safety in the work environment are requisites for coaching to be successful (Kets de Vries *et al*, 2010) and these statements highlight the issues of establishing a coaching culture within an organisation. The external and internal perspectives with the notion of *"outsiders"* and legitimate authority is in accord with the literature (Goodall, 2009; Eagly, 2005). These issues raise questions as to the acceptability of coaching, owing to the necessity of its confidentiality and detached status (Hall, Otazo and Hollenbeck, 1999). At both an individual and institutional level, the independent nature of coaching is recognised as having value (once experienced). However, introducing an external perspective raises issues of confidence as to whether the Russell Group culture will be understood. For one coachee, it was precisely that blend of extrinsic view and deep knowledge of organisational complexity that assisted her:

I thought (laughs) I don't know what to do. I don't know...how to make a difference here. And X (coach) was fantastic. So helpful - to have that conversation outside the organisation because you can judge fairly quickly what's wrong but I couldn't think who I could tell. I couldn't think who to work with. And X (coach) allowed me...to think through what was happening...what I was noticing...what I thought needed to happen and how I might influence (CRB).

The attitudinal *"Catch-22"* circle of coaching needing to be experienced before the benefits are recognised is difficult to break into. From my experience an intervention is necessary by an academic-related staff member or external consultant who has the appropriate skills, knowledge and experience of coaching to have credibility with their academic colleagues. A criticism levelled at coaching is that, owing to the current lack of professional status, there are no criteria to benchmark against. Spence (2007) argues that professional requirements comprise formal academic qualifications, an established and enforceable code of ethics and compliance with a regulatory body and that only qualified members hold a licence to practice. There are pros and cons as to whether coaching becomes established as a profession (Lane, Stelter and Rostron, 2010;

Grant and Cavanagh, 2007). With coaching developing into a recognised academic specialism it may become easier to absorb coaching into development programmes as well as the institutional environment. However, as this coach observed, facilitating such a culture change is unlikely to be immediate:

*The establishment of any behaviour or culture change takes time – and it will be the same for coaching...we should **not** walk away. It's established in most – well many other disciplines and it will come – for academics...coaching has its own specialisms and it's respected...it requires more skilled people though not **anyone** who thinks oh **today** I'll become a coach (both laugh) (CRF).*

This coach empathised with how coaching might be received within the senior levels of higher education:

If I'm a senior academic and a Board member...why would I want to have a coach? What can this outsider do? Do they understand our environment? So much of it is about establishing credibility - creating that relationship and rapport (CRE).

All the coaches talked of the importance of the coaching relationship in setting the environment, detailing their approach and how they make observations to their coachee whilst bringing themselves into the process. Commenting on what they notice was considered to add to the depth of the discussions in being reflected back to ensure understanding. As this coach explained: *'it's a mirror from something going on outside'* (CRG). The use of metaphors was noticeable throughout the interviews with both coaches and coachees using this figure of speech to describe either actual experience or concept. This provided extra colour and depth to both the accounts of coaching and also to the study. A specific requirement of heuristic inquiry is that *'...the material collected must depict the experience in...rich and vivid terms'* (Moustakas, 1990, p.49) where depictions are presented *'in stories...metaphors and analogies'* (p.49). The use of metaphors was apparent throughout the data excerpts and is discussed in the next sub-section.

4.6.1 Metaphors

A commonly held assertion from the co-researchers was that the use of metaphors is effective in coaching as they enable discussion of complex or sensitive areas. The image of a mirror was a popular way of helping

exploration of difficult issues as this coach commented: *'holding up the mirror to reflect back what's been said can really help with gaining insight'* (CRC). Metaphors have a two-fold strength as they can assist both the coach and coachee. The coach can use metaphors to explore complicated or delicate areas, clarifying the issue with the coachee. Equally, metaphors can be effective in illustrating stories and help the coachee in their recounting as this coachee reflected:

I was embarrassed to talk about how things were with my Head of School to start with and X (coach) knew that I was hiding stuff. She asked me what my image was of work and I immediately had this picture.....it was a ladder which wasn't safe and there was a.....snake at the bottom.....it was real.....not a child's game and then I just talked and talked. That was a real breakthrough (CRA).

For another coachee, her early days as Dean were likened to *'the sword of Damocles'* (CRH Coachee). Morgan's (1997) seminal work asserts that *'the use of a metaphor implies a way of thinking and a way of seeing that pervade how we understand our world generally'* (p.4). By exploring how the coachees understood their world, so the coaches demonstrated their ability in using metaphors to assist the coaching relationship. One coach reflected on a particular time with one of her coachees where she had used metaphors in her coaching as a way of negotiating the environment:

*It was Alice through the looking-glass. Nothing seemed to be quite what she thought it was.....and we had to stop and explore...and the Cheshire cat kept disappearing and re-appearing (both laugh). It **was** surreal...and the use of metaphor helped us – look at what was occurring in context in her – environment...metaphors help. It's picking something up that is...obscure and turning it round so that it's recognised (CRI).*

This explanation is in accord with Feldman (2006) who asserts that metaphors are a way of understanding *'one domain in terms of another'* (p.194).

There was a wide range of metaphors used by the co-researchers and these added extra depth and texture to what they were saying. For example, one coach used a number of different metaphors over the course of our discussions to illustrate the hidden layers that a coach sometimes has to uncover in order to be able to discuss the core issues as the following excerpt illustrates:

The image that comes to mind.....coaching is an artichoke where you peel leaf by leaf and as the growth occurs all the leaves fall off.Then there is the authenticity which is the heart but also the bristle because in getting to the heart...it encourages brave things.....scary things and coaching for me is - OK so we've unearthed this now let's examine it (CRF).

On another occasion, water was the metaphor used to articulate the way that coaching can help to negotiate the environment:

*There is a vapour around coaching that is often the environment of organisations. It can be.....hidden in fog. I have an image of a waterfall and there is the bowl of water just **crashing** down...and vapour rising. And I think it's often like that in organisations ... striving to get somewhere and it's there – it's there and it is seen or not and it is used or not. It is part of the picture or not – coaching helps the focus (CRF).*

These excerpts chime with Hardingham *et al* (2004) who suggest that using metaphors in coaching helps the coachee to understand issues at their level of comprehension. It is apparent that using metaphors can help both coaches and coachees in their understanding of conceptual issues and with the development of new insights and perspectives.

4.7 Summary

This Chapter starts to produce the overall fabric of the findings which emanate from the cluster of themes entitled '*authenticity thrives in the appropriate environment*' (CRE). Five principal findings emerge, the first one of which is the use of morning pages. Despite some initial reserve, many of the co-researchers not only used them for this study but considered that they would continue to use them as a form of reflective research diary and as a daily diary. This was an unexpected outcome as whilst I had hoped that some might adopt the technique I expected the traditional research diary to take preference. Morning pages were widely regarded as being interesting and useful for this study, complementing heuristic inquiry's initial engagement phase and the '*inner search*' (Moustakas, 1990, p.27).

The second finding emanates from the wearing of masks with varied opinions shared as to the authentic nature of such action. With some caveats, wearing a mask was considered beneficial and did not diminish

the wearer's authenticity. As long as the intention and spirit were congruent with the action and used for the greater good it was deemed acceptable to wear a mask. This is contrary to much of the literature that suggests that wearing a mask creates a false front (Roberts *et al*, 2009; Cranton and Carusetta, 2004a; Trilling, 1972). It was the inner core of values and beliefs being consonant with the action that was judged to be the deciding factor in whether the behaviour was or was not authentic. There were times when it was uncomfortable and difficult to be the only woman or member of a minority in an environment and on such occasion pretence was adopted. This was not felt to detract from authentic behaviour as in playing organisational games core values and morals were not affected. There was evident awareness at what point the game became unplayable and when the authentic self became compromised.

The third finding relates to the experience of the coaching where despite initial misgivings by some of the coachees, coaching was favourably regarded. However, it is acknowledged that as active participants, a bias towards coaching is inevitable. Currently, there is not a widespread culture of coaching within the Russell Group as it can be associated with remedial performance. Widely acknowledged that it will take time for coaching to become recognised as part of an institution's strategy, it was nonetheless considered that introducing carefully chosen proficient coaches would assist with the acceptance. One aspect that was regarded as particularly productive within the safe environment of the coaching relationship was the coaches' ability to challenge constructively. The coaches acknowledged the importance of establishing credibility as although coaching is valued as a productive form of development once received, the perceived costs to the uninitiated can be considerable and be the dissuading factor.

The fourth finding arises from the connection between the organisational environment and authenticity. It was acknowledged that the Russell Group is a particularly demanding section of higher education in which it takes time to settle. In appreciating that the role of research is primary, political tensions were perceived between colleagues where conflict could be caused with other elements of the academic role. The importance of the consistency of beliefs, thoughts and relationships being congruent with actions was regarded as important for authenticity, added to which was the dimension of inner spirituality. However, fear was recognised as being

pervasive and at such times the lack of congruence and consistency of beliefs, thoughts and actions became apparent. Coaching was considered a helpful intervention in assisting women with harnessing their fear and using it for galvanising purpose.

The fifth finding relates to impression management which received immediate adverse reaction. However, reflection produced examples of when it could be used for positive purpose. Coaching was considered to be useful in helping women become more self-aware so that they could judge for themselves their purpose behind their actions of managing impressions and in so doing decide whether they were behaving authentically.

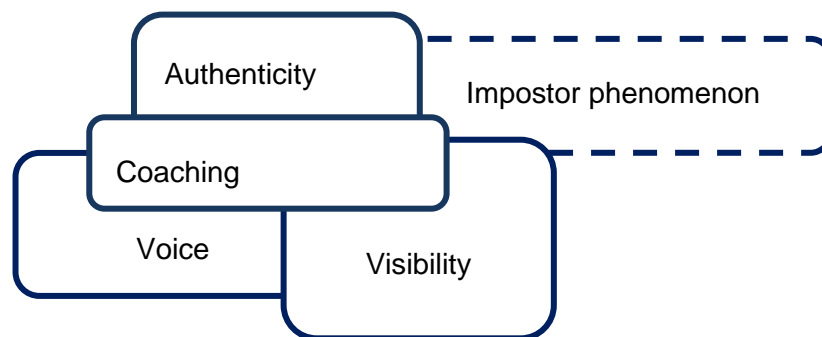
The next Chapter continues with the production of the overall cloth of the findings and presents the data collected relating to the overall area of '*being authentic helps to raise profile*' (CRH).

Chapter 5 *'Being authentic helps to raise profile'*

The data sources used in this chapter are as noted in Chapter Four, comprising interview transcriptions and recordings, supplementary data such as e-mails and the reflections from co-researchers' research diaries or morning pages.

The data is presented in four main sections and one sub-section under the heading of *'being authentic helps to raise profile'* (CRH). These elements overlap and influence each other as represented by Figure 5-1.

Figure 5-1 Chapter sections and connections



5.1 Authenticity

From the initial discussion about whether they would like to participate in the study, the co-researchers were unanimous in their declared interest in, and recognition of, the issues within the research question. Whilst I had expected the coaches' willingness to take part, I had not anticipated the alacrity with which the coachees would agree to engage. For example, one coachee responded *'the concept of authenticity really strikes a chord'* (CRB).

The term authenticity chimed with every co-researcher, however all agreed too that the concept is casually used and covers a range of subjects. This difficulty in specifying the properties of authenticity did not deter the quest as it is a contested subject with a broad span of meaning attributed. On the contrary, examining such an ambiguous concept created the opportunity to determine exactly what each co-researcher's construction of *"meaning making"* was at an early stage of our exploration. There were lengthy considerations as to the possible definition some of which

extended over the three meetings with one coachee initially stating *'It's overworked...it's one of those words of the moment isn't it?'* A subsequent meeting brought the acknowledgement that *'authenticity has consequence...in this context'* (CRH).

Whilst the immediate feeling was of confidence as to what the term meant, when asked for a definition it was not easy to articulate. One contributor summarised the tone of several conversations with different co-researchers:

*I looked at this and I - it was one of those - oh I know exactly what that means and then I thought **oh**...what **does** it mean (both laugh) I know instinctively but – well it's not so easy to explain* (CRG).

Each unique way of articulating issues and events introduced colour, texture and vibrancy to the overall study, for example, this coach's description brought alive the complexities of the concept:

*It's a bit intangible. I'm getting a really strong image of someone like an art collector taking an antique bowl or piece of furniture and - testing it for its authenticity and - there are characteristics that make it authentic or not. I think authenticity in people isn't dissimilar. At the same time it's sort of ephemeral and ... can you quantify it? In another sense - it's something that you **intuit** and **feel** and **resonate** with* (CRE).

Common considerations of what authenticity meant to people were of "truth" and in particular "trueness to self" as demonstrated by this coachee *'Being authentic is about your own being. It's your own truth, your inner being and it's all one'* (CRD).

As a concept, the co-researchers were of a united opinion that authenticity was a desirable condition to aim for however the reality was recognised as being more difficult. This coach considered initially that *'authenticity might be utopian in its ideals'* (CRG). This coachee advised *'being yourself isn't always welcomed. It's not always possible and not always easy. Well - it probably is always possible but not always easy'* (CRB). She further reflected that values and authenticity have a moral connection whilst not easy to defend at times:

Being able to say and do what you think is right even if it's uncomfortable. Having moral value. There's a core set of values...that you are yourself and you are true to that (CRB).

However, as evidenced by this coachee, there are times when finding one's own truth is difficult:

*I have felt - feel as though I'm not up to it.....here and X (coach) has - been coaching – we've talked about the impostor syndrome and that was a **revelation** because I - feel a fake here and it's difficult - **really** difficult to feel as though you're being truthful (tears) to yourself or – anyone. I have felt so.....**completely useless** and...it's been interesting - because if you don't value yourself you're not being truthful to yourself and then you're inauthentic (CRA).*

The concept of the impostor phenomenon (Clance and Imes, 1978) was mentioned often, albeit in different forms, and is the subject of the next section.

5.2 Impostor Phenomenon

It became apparent that the impostor phenomenon was an often visited subject of discussion in coaching sessions. As this coach explained:

Often someone will say oh that was luck and then I probe and it's not luck – it's been hard work and I ask them where's the luck? ...Then - we spend specific time on affirmation – some women - find it difficult to say yeah - I did that and accept that it's part of who they are.....their authentic being. They've worked hard and achieved but they get caught in reasons why it wasn't really them - wasn't their achievement (CRF).

This coach remembered one of her coachees who had consistently apportioned her success to good fortune:

She was convinced that it was sheer luck – and there was part of me that admired her modesty but she had achieved great things – it wasn't just luck, she was undermining herself and we worked on ways where she could still be her shining example of modesty but concentrate on and showcase her success too (CRE).

These excerpts are in accord with the literature where despite their exceptional academic and professional achievements some women remain convinced that their prowess can be explained by luck, being in the right place at the right time or knowing the right people (Clance *et al*, 1995; Cozzarelli and Major, 1990; Clance and O'Toole, 1988). This coachee gave her account:

*I had help with talking about my career - I felt uncomfortable because a lot was – getting the breaks - working with some exceptional people – and that rubs off. **But** I had to accept that being what I thought was modest was not respected (laughs) and – although I was being*

*authentically me ... it wasn't recognised and I had to **consciously** assert myself and coaching brought that into focus (CRH).*

I found it interesting that in being herself, this coachee was not considered as being authentic by her colleagues and so she had to act a part in order to become accepted. This engages with the assertions of Goffman (1959) who suggests that playing a role is part of everyday life in the way that private and public selves are presented. The reflections of this coach revealed her own insecurities *'I was worried when I was first asked to coach an academic...I thought "Oh I don't know enough, I'll get found out"'* (CRE). *"Being found out"* was a repeated theme with another coach referring to some of her experiences with coachees *'people get worried about getting things wrong and being found out ... looking inferior in some way'* (CRC).

One coach introduced another facet to the complex concept of the impostor phenomenon by highlighting the feelings of fraudulence that can feature:

It's part of feeling vulnerable and it's the most – well one of the most common things that women talk about in coaching. Feeling fraudulent – it's common with successful women...men too but I see it more in women (CRG).

Clance and O'Toole's (1988) study states that because men receive more social support in their academic environment they are better able to manage their fears of being an impostor. The date of the Clance and O'Toole study suggests that there were fewer women than men in academia at that time which may have been the reason for the lack of support for women. The findings from this study suggest that coaching provides specific support which could help women too.

The next section considers visibility within the workplace as this was an area that resonated with many of the co-researchers and originated from one of the coaches discussing her experiences of the impostor phenomenon:

At the higher levels...it all comes out - the insecurity, loneliness, the difficulties, the cultural issues and so often this comes through fear. Just recently I've been coaching and – I wrote it down to mention it to you – my client said "It's dangerous to show yourself because you might not be accepted so it's easier to be in the space of an impostor". I was so interested by that – these people who are clearly

at the top of their game but – seem cautious of being conspicuous (CRE).

5.3 Visibility

All of the coachees remarked on their visibility in their current institution, with some having more success than others in raising and/or maintaining their profile in an authentic and auspicious manner. As this coachee explained *‘whatever I do is noticed, it’s making sure that it’s noteworthy’* (CRD). In our next meeting she added *‘you can lose yourself in this hot-house so keeping balance is important - not easy’* (CRD). As the literature suggests, visibility *per se* is not an issue for senior women as owing to their small number, they are easily apparent (Stead and Elliott, 2009; King, 1997; Powney, 1997). The support that coaching can provide in ensuring the appropriate levels of visibility, was evidenced by this coachee who found aspects of her new institution to be alarming initially:

*The difference here - was a shock because it’s a **very male** institution. When I arrived I thought “**What have I done?**”...old institution, research intensive - that was when I started working with X (coach) again because I thought ... I don’t know what to do - don’t know how to make a difference - how to make my mark. And X (coach) was fantastic in helping me think through my strategy of what to do and when. I’d phone her after meetings and we’d talk through what I had done and how it had gone and...she will always be there even if we can’t meet...e-mails, phone calls. She listens and challenges my thinking with options of how I gain visibility and influence (CRB).*

This coach considered that *‘career success is determined by visibility’* (CRF) a view that was shared by many of the coaches and one that is endorsed within the literature (Peltier and Irueste-Montes, 2001; Powney, 1997). In a subsequent meeting the same coach advised:

*My mantra is to be less available and more visible. It’s particularly important for women – they’re noticeable because of who they are but that’s not the same as visible. It’s often not natural as it goes against notions of modesty and it’s difficult....Coaching can help and they find their authentic way of raising themselves and being who they are freely and assertively and – they **see** more clearly themselves and are **seen** as being **so** much more powerful because they’ve found their own way. And they come back laughing and talk about what they’ve done and how they would never have **dared** before – but in seeing themselves differently they are more prepared to let others see them (CRF).*

This coach described how she helped her coachees establish their profile *'it's thinking through alternative strategies and keeping visible'* (CRG).

There were reflections too on experiences where it had been difficult to keep profile and visibility high as this coachee explained *'I can't please Z (Head of School) and I withdraw become invisible'* (CRA). This resonates with the work of Goffee and Jones (2000) who describe the temptation for some women to attempt concealment. However, a subsequent conversation with this coachee revealed how coaching was assisting:

*I'm working with X (coach) and some of our discussions have been **so** helpful and I'm clearer. Withdrawing isn't the way to gain recognition so we're trying other ways for **me** to be **me** and **he** (Head of School) can be who **he** is and...I can succeed in my own way* (CRA).

For this coachee, her drive was accompanied by hard work and determination and a dawning recognition that in managing her own expectations she must manage those of her colleagues too. From my experience of working in a Russell Group university the ability to influence and manage relationships successfully with colleagues can be overlooked as a skill to be encouraged and practised.

Extracts from diaries (whether conventional research diaries or morning pages) were a rich source of data which linked experiences and thoughts to each other as evidenced by one coach's reflections. In reflecting on the visibility of women, she introduced the aspect of voice:

I put here (consults morning pages). "One of the issues is about senior women not presenting and promoting themselves. Where is their voice? Are they occupying powerful roles and achieving amazing things or being overlooked? That is an issue that we have to manage".
(CRG)

Communication styles of men and women are different with the male seen as normative and the female departing from the norm (Stead and Elliott, 2009; Singh, Kumra and Vinnicombe, 2002) with women struggling at times to have their opinions heard, valued and acted upon (Baxter, 2010; Holmes, 2006). By enabling women to rise above the issues and see the intricacies in advance, the opportunity to discuss strategies to overcome these adversities with a coach assists in developing presence and staying resilient.

5.4 Voice

The aspect of voice was discussed as two distinct elements that nonetheless influenced and melded into each other and can be described as the “*inner voice*” and the “*outer voice*”. The outer voice was the physical production of words and a permanent feature which sometimes could be articulate and sometimes not. The inner voice was described as being transitory and elusive; eloquent when found although not always helpful. For this coach, the voice was directly related to authenticity. ‘*Being authentic is knowing who you are...your values, beliefs – and the voice is part of that - there is a quality that is spoken from the heart - it’s not purely words*’ (CRF).

Having the opportunity to see each co-researcher three times enabled us all to reflect on issues discussed and reiterate, clarify or change our minds about aspects. By the third round of interviews there were some clear pictures being assembled. For example, this coachee spoke of her experience when she felt annoyed with herself for having not managed a meeting more forcefully:

*It’s when...you go away thinking that conversation has been closed and - I didn’t equip myself as well as I could have done. That is **so** annoying and you know (laughs) you fantasise the perfect answer that you’d make next time don’t you? (CRH).*

At our subsequent meeting this coachee advised that she had taken this particular point to her next coaching session and talked of the support that she received from her coach:

*We’re looking at ways that I can mentally pause and take stock so that I do equip myself better. It was within me I know but I have developed in a way that I wouldn’t have accessed without her. It hasn’t always been easy...there has been **real** discomfort but her - **unconditional** support has been so helpful. I am much more prepared to use **my** voice now rather than someone else’s and that has given me the recognition I needed, which I didn’t understand for a long time (CRH).*

A number of the coaches talked of the power of the inner voice. This coach remarked that ‘*often there’s an inner voice of disparagement and we work to introduce a counter voice of approval*’ (CRI). Another coach talked of ‘*chattering inner voices all vying for attention*’ (CRG). For this coachee, her inner voice had different characteristics which she discussed with her

coach 'voices that – jockey for attention and say – you can't do this and then another says yes you can' (CRA).

In my experience, the multifaceted voices that assist self-limiting beliefs can play havoc in people's minds resulting in a downward spiral of lost confidence and self-esteem. A subject of considerable debate within my morning pages, one of my reflections reads "*I can face my inner doubts and usually resolve the conflicts whether they're internal or external but I can only communicate through **my** voice, no-one else's*" (CRI).

Both groups of co-researchers had reflections and examples of when their voice had been used to good effect and when it had or had not been given permission to have a presence. The coachees were particularly aware as to whether this had affected their authenticity adversely or advantageously and how their coach had assisted them in finding, or using their voice to best effect as this coachee reflected:

*I do have trouble when I want - I **need** to be authoritative and clear ... finding my voice both mentally and physically. I have been having some coaching on voice projection and control. That's been excellent* (CRA).

As already mentioned, professional coaching is not widely received in Higher Education and where it is experienced, it tends to be for the most senior people or (extremely rarely) those who have specifically sought the opportunity and managed to obtain funds. Specific voice coaching is inclined towards an even more select group, predominantly actors or singers, prolific public speakers and people with speech dis-orders (Martin and Darnley, 2004; Houseman, 2002). The voice is a neglected asset that can be taken for granted and yet the power of its presence (when used effectively) and conversely its absence (when ineffective) is considerable. One of the coaches talked of how underlying emotions can affect the voice if the physical production is not controlled:

*When people feel nervous - mainly women - their voice gets high pitched...and coaching people to use their voice differently...it just **transformed** one woman. She's now a CEO - it really helped her. The visual and the oral thing are so important. If you can keep your voice low and project you've got more resonance* (CRC).

This coachee who despite appearing outwardly confident and self-assured referred to her inner turmoil at times:

Some people.....ridicule - say - oh that wouldn't be for here. I find that sometimes I can't physically get the words out. I know what I want to say but I have...an internal stutter (CRD).

This coach brought in the aspect of congruence again with her considerations of the importance of voice:

Coaching enables congruence and connection. It's that alignment that is so important and ensuring that all the different parts; mind, body, head and heart are balanced. It's holistic. Once that all comes into play, the internal voice is clear so the production from the voice is not choked – it's clear and free (CRC).

On another occasion this coach referred to voice coaching specifically saying:

*Coaching in voice control and projection assists people with their profile **immeasurably**. Their confidence grows from within – I believe it's essential for academics generally but maybe women particularly as they have to do more to be recognised properly...how to use the voice gets taken for granted (CRC).*

The next section collates the experiences of the co-researchers with regard to the place of coaching in helping to raise an authentic profile.

5.5 Coaching

The reflections of this coachee summarise the sections of this chapter when she said:

Being authentic helps to raise profile. Once you recognise your own presence and use your voice well and show yourself, you're not afraid anymore. You can be yourself and that brings freedom. That's what I've got from coaching but.....it took me a long time to learn (CRH).

Her thoughts align with the concept of a coaching culture where people feel able to communicate clearly, expressing their own opinion without fear of censure and working towards the greater good. Clutterbuck and Megginson (2005) define a coaching culture as one where:

Coaching is the predominant style of managing and working together, and where a commitment to grow the organisation is embedded in a parallel commitment to grow the people in the organisation. (p.19)

In my experience coaching is still to be embedded into most institutions' strategies. However, the following comments indicate the appetite to have the discussion as evidenced by this coachee '*I have tabled to discuss coaching at our next College Board meeting*' (CRB). From having admitted

to her initial uncertainty as to the merits of coaching, this coachee considered that '*coaching should be provided for senior women's development*' (CRD). This coach described her presentation to a Business School:

Coaching is a growth area and.....there are few universities running programmes. We presented to Y (institution) about a joint development programme to coach aspirant coaches. Credibility is important and there are specifics about Higher Education (CRG).

The following excerpts from two coaches demonstrate that their experiences of coaching support the growth of women in the workplace as well as their authenticity:

*I quite like male aggression at times and I think it would be great if women could have more of that.....**instinctive fight**. I spend a lot of time with women helping them to be simpler and more straightforward and that helps actually - with their authenticity. Stop trying to make it so difficult. Where coaching helps women is when you get to the tactics (CRG).*

*Coaching supports **definitely** with the caveat of willingness. Women need to want and be allowed to speak of the value added. It needs to be negotiated clearly that it is acceptable that women get a coach to round them...as role models (CRF).*

This coach added to the depth of the discussions by stating:

Coaching helps to re-balance and bring people back on track. That's where the coaching supports...the mirror held up - someone's gone too far in this direction and the coach acts as the mirror...and then we work at getting them back to where they need to be and that's particularly relevant for authenticity (CRE).

5.6 Summary

Five findings of consequence emerge from the data. The first finding continues from Chapter Four with the threads of authenticity being consonant with values, beliefs, thoughts and actions together with relationship. In addition, authenticity was regarded as difficult to define and subject to vague usage. However, a common understanding was that being authentic is characterised by trueness to self and whilst being an aspiration, the attainment is more difficult to achieve and perhaps idealistic. The demands of being authentic were found to be difficult; neither easy to manage nor always welcomed.

The second finding relates to the impostor phenomenon and its associations with women attributing their hard work and achievement to luck. The role of coaching in providing unconditional support and constructive challenge was highly prized. The recognition that there are differing perceptions of modesty and that as an attribute it was not always respected, focused the issue of when the authentic response is not always welcomed or valued. Coaching was particularly appreciated in this context and demonstrates where help can be given to women in learning new behaviours and transforming aspects of self.

In demonstrating the difficulty of being authentic, the third finding involves visibility where again the immediately authentic response might not always lead to the most desirable action or result. The potential for conflict between visibility and modesty where the natural inclination can be to be unobtrusive to the point of withdrawal was a particularly interesting aspect. For these women who were in minority positions within their institutions, coaching was regarded as instrumental in maintaining appropriate levels of visibility as in being noticeable, it was important to be notable. Coaching was recognised as invaluable in constructively challenging and enabling women to assert themselves authentically and raise their profile.

The elements of visibility and voice affected each other with voice being the fourth finding. There were two distinct elements of voice, the inner and the outer, both of which were attributed to knowing oneself and being able to state one's truth clearly. Controlling the inner voice enabled the outer voice to have more clarity and power connecting to authenticity which emanated

from the spirit within. Coaching was believed to assist with raising profile where in helping to free internal channels, so the external focus became clear. Voice coaching was regarded as an invaluable experience and that it could be important for an academic's development.

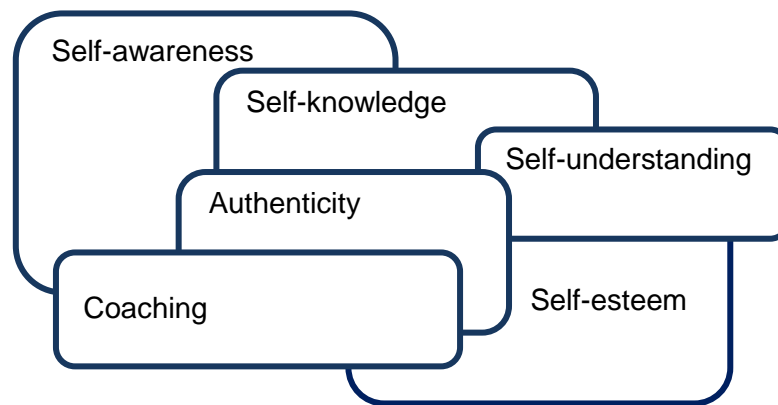
The fifth finding was the regard in which coaching was held and builds on the findings featured in Chapter Four. This was evidenced by the energy involved into getting coaching valued at strategic level in order to develop aspirant coaches to understand the complexities of higher education. The data suggest that the complexities of this sector are such that specific understanding is demonstrably helpful. In addition, it was considered that coaching should be a key feature for senior women's development.

The next Chapter continues to establish the woven fabric by presenting the data collected under the heading of *'authenticity is having clarity within'* (CRF).

Chapter 6 ***‘Authenticity is having clarity within’***

The data sources in this chapter are the same as Chapters Four and Five with the data being analysed thematically. The data is presented in six sections under the heading of *‘authenticity is having clarity within’* (CRF). As in the previous chapters, these sections overlap and influence each other as represented by Figure 6-1.

Figure 6-1 Chapter sections and connections



6.1 Self-awareness

Much of the practitioner literature suggests that a common objective within coaching is to heighten the level of individuals' self-awareness (e.g. Bluckert, 2006; Peltier, 2001).

However, an observation was made that this can be rhetoric and harder to achieve. *‘It’s horse and water. The coach carries a responsibility but only to a degree’* (CRF). Another coach considered that *‘there are levels of self-awareness and we need to be clear at what level authenticity sits’* (CRI). Roberts *et al* (2009) take a similar stance where being authentic demands deep self-awareness and understanding of the connections in one's personal history. Wales' (2003) phenomenological study into the effects of a coaching programme with a UK bank suggests that the concept of self-awareness comprises four areas:

The ability to understand one's past and learn from it, openness to one's own and others' feelings, the ability to reflect on situations before moving to action and the ability to make appropriate choices’ (p.278).

Wales' study found that having greater self-awareness assists greater self-acceptance, which chimed with the observations of this coachee:

I have a colleague who has been having coaching and when she first started she didn't like it. She was uncomfortable as - it challenged her values and beliefs but she said...it touched something in her...her ability to be herself. She has changed in her approach and is much more self-aware (CRD).

Perls, Hefferline and Goodman (1951) refer to self-awareness as being the key to people's "response-ability" rising beyond the support of the environment to that of one's inner being. This coach's thoughts chime with those assertions:

*Without self-awareness you become a mask...and the conflict arises ... the crisis comes when you realise that you're...far away from your authenticity and this isn't the mask that I want to wear but how do I take it off? I don't know how to. **Scary stuff.** On the other hand with high self-awareness.....you can be authentic but it's about appropriateness. You can put masks on - take them off.....you can play there's a fluidity that comes from reading the situation that's about - appropriateness (CRE).*

For this coachee, her enhanced self-awareness assisted her ability to be authentic enabling her to 'deal with the difficult issues. It's opened me to asking what the **right** thing to do is, not what the **easy** thing to do is' (CRA).

The coaches demonstrated their self-awareness two-fold in their ability not only to recognise when their work was having effect but also to self-observe.

It's the chemistry...the affinity between the coachee and coach and the skills, experience and understanding of the coach. I'm pulling to extend awareness but also checking that my awareness and understanding is in balance (CRF).

For this coach 'a heightened degree of self-awareness for a coach is a pre-requisite. Mandatory' (CRE).

An interesting seam of thoughts became apparent when discussing self-awareness and this was particularly intriguing owing to the differing perspectives of the co-researchers. The coaches spoke of their experiences in consciously raising the level of self-awareness of their coachees. One coach advised that 'one of my clients has **transformed** because of starting to look inwardly' (CRE). Another coach described how

in working on self-awareness she and one of her coachees were realising the need for authenticity *'we're finding that there's a need for clarity within that extends from self-awareness and self-understanding...to being authentic'* (CRF). In discussing this aspect of her coaching this coach continued with her thoughts about the connections between awareness and authenticity *'so you're aware. Authenticity is having clarity within. It doesn't mean that you are without flaw but you have personal awareness, control and – discipline'* (CRF).

For the coachees who were discussing this topic with their coach not only were they *becoming* more self-aware but they were also gaining *recognition* of that awareness as this coachee explained:

*I'm better prepared now for.....well, when things happen, although I think having these meetings – (points between us) have opened up some things for me which I've discussed with X (coach). I'm more aware of myself and others and I reflect more. I know what **feels right** now and I'm more inclined to act whereas before I'd just try to ignore things* (CRA).

This feedback was gratifying for two reasons. Firstly that our discussions were helpful in extending her awareness and furthering her coaching sessions and secondly that it endorsed the heuristic process as critiqued by Sela-Smith (2002). *'Heuristic inquiry that results in self-transformation and the creation of a story that generates potential for self-transformation in others and in society is the strength of the self-inquiry method'* (p.82).

One coachee was working with her coach on visualising herself in action in order to raise her self-awareness, keep her authentic self present and ignore the discomfiture that some of her colleagues caused her. This work had helped her to realise issues clearly as she poignantly acknowledged:

*My work is recognised but I don't belong and that has caused an imbalance for my authenticity...and through the coaching I've come to realise - recognise that I need to belong. Not **liked** necessarily but belong* (CRD).

Self-awareness was discussed from different perspectives as evidenced by this coachee when discussing some particularly difficult aspects of her role. In her reflections she illustrated the fine balance between behaving authentically whilst also being aware of self, others and the organisation:

*We must never lose that empathetic response.....but sometimes it's not appropriate and (laughs) you **have** to be hard-hearted and toughsometimes you have to*

take on - that's the authenticity thing...when you have to harden your heart and become aware of your actions and how you're going to respond. Shut off the emotions and not be upset about things and just think yes, that's how it is. It's systemic not personal (CRB).

These observations chimed with this coach who considered that self-awareness is an important attribute that women can overlook. *'Women are not **aware**, often. Not sufficiently self-aware - which is where coaching helps'*. (CRF) Another coach had written about these issues in her morning pages:

"Girls are not taught like boys about rules and so as adults they're on catch-up for a long time. Some never do it and some don't want to and authenticity really highlights the quandary of finding our own way, recognising that there are many ways. We're all different and react differently" (CRG).

These deliberations are in accord with the literature that considers the issues that women can experience in male-dominated environments and where it is essential that women find their own ways of working (King, 1997).

6.2 Self-knowledge

Self-knowledge was considered to be akin to self-awareness whilst holding an extra dimension of contemplation as described by this coach:

There's a quality of introspection. I think that it's kind of "know thyself" (hooks fingers) and the more self-aware you are the more you know yourself and therefore the more likely you are to be authentic (CRE).

In a subsequent discussion she advised *'exploration is essential for self-knowledge. Knowing or being willing to look at yourself and say yes this is me'* (CRE). This concurs with Taylor's conceptual paper (2006) who defines accurate self-knowledge as being *'what a person knows about him or herself that is correct'* (p.644).

For the coachees, the opportunity for exploration was deemed invaluable as it provided an opportunity to talk openly about issues with someone non-partisan and without fear of ridicule or censure. At the same time the opportunity to examine aspects of self that hitherto they may have been unaware of was appreciated *'you can't show your fears or uncertainties and its being able to explore the things that throw you off balance'* (CRH).

This coach added another dimension to the aspects of self when she shared the gist of a recent coaching discussion *'in exploring authenticity and self-awareness there is also knowledge and understanding - in being authentic you have to understand yourself'* (CRF).

6.3 Self-understanding

The three areas of self-awareness, knowledge and understanding appear to be rarely discussed as a whole in the literature. As mentioned, self-awareness receives considerable attention as an attribute for both coaches and their coachees (Stokes and Jolly, 2010; Zeus and Skiffington, 2007; Jarvis, Lane and Fillery-Travis, 2006; Bluckert, 2006). However, the subjects of self-knowledge and self-understanding receive significantly less recognition. Within the practitioner literature de Haan (2008) is conspicuous by his apparent lone reference to self-knowledge although even here the relevance is confined to the coach, not the coachee. Peltier (2001) and de Haan (2008) refer to self-understanding though their considerations are peripheral. This coach brought the three aspects together in her reflections from her morning pages:

I wrote (consults notes) "self-awareness is essential and needs to be monitored through coaching" and I think that is so...you can tell when the response you get back is considered and knowledgeable. It's – from the heart...you know they're getting it - really understanding themselves...and links back to them being authentic (CRE).

As might be expected, issues of self were aspects of much discussion with the coaches and with one coach particularly. One of our conversations brought together the issues of self-awareness, knowledge and understanding as this coach developed the discussion further into that of self-esteem:

*We've discussed clarity...inner clarity. It's who I am but also who do I want to be being aware all the time. Because women.....in academia ...they have to be **tough** so they must have this sense of authentic self. Not working slavishly at it but being aware and then self-esteem is **immeasurably** greater (CRF).*

6.4 Self-esteem

The references to self-esteem were few but significant owing to the specific connections made with coaching, authenticity and women. For example,

this coach brought together those aspects when she described how coaching helped to overcome difficulties related to organisational fit. In her reflections she linked reduced self-esteem with the likelihood of withdrawing and thereby becoming less visible with lack of voice:

*It's about self-esteem which is volatile and when it's diminished - do I have the right to talk? Where's my voice? Which I do think is dampened in organisational life - to a great extent. I think women have come a long way but I still think in **some** cases it can feel - they are more likely to acquiesce or - not express their thoughts because it might be too dangerous...are you interested anyway? And we practice in our coaching sessions – for important meetings.....what **might** happen, what **might** come up – where are the areas that are going to stifle you? That's helpful always I find – and they come back laughing and say, the practice with **you** was **much** tougher (laughs). It's in them but they have to give themselves the permission so often (CRE).*

Self-esteem is an important psychological construct (Kernis, 2003; Leary, 1996). The way that an individual evaluates or feels about him/herself reflects their interaction with people and their environment (Kernis, 2003; Baumeister, 1993). In our discussion about the changing scene of higher education, one coach remarked on the importance of keeping self-esteem:

*There are times when it's clearly tough and morale dips and you can see these women are holding together a lot and together we ensure that they keep their head up and **appear** confident and that helps self-esteem (CRG).*

The literature on self-esteem is extensive referring to its multi-faceted nature, although there are few studies discussing how coaching can help (Bachkirova, 2004). As previously mentioned this may be because self-esteem issues are often associated with psychotherapy or counselling (Maxwell and Bachkirova, 2010). However, as evidenced by these coaches' comments, a proficient coach can assist with aspects that are less deep rooted. One coach referred to previous discussions linking authenticity with self-esteem:

It's about the congruence, connection and consistency – authenticity is a construct and they affect each other.....there are parts and self-esteem is one. Holding oneself with regard is how I explain it because too high self-esteem is as damaging as too low (CRC).

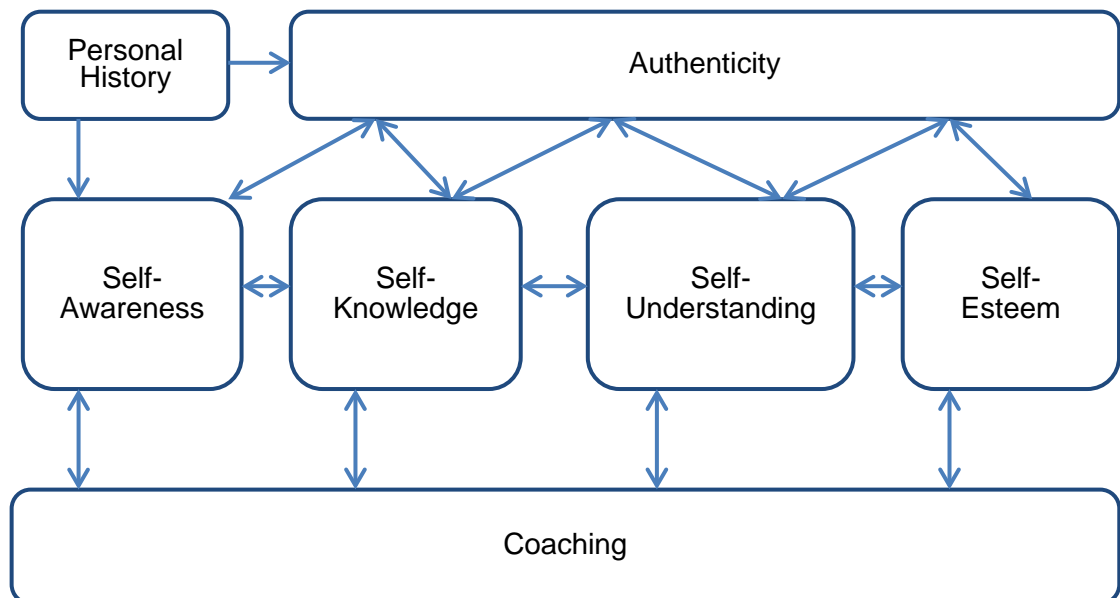
This point concurs with Kernis (2003) who suggests that authenticity is linked to 'optimal self-esteem' (p.13) where individuals have confidence in their self-worth, believing themselves to be valued for who they are, not for

what they have achieved. One coachee seemed testament to this description when she reflected on our initial discussion of the study:

*The combination struck me, particularly the coaching. It's hard - the environment, work, profile, people – well some of them (both laugh). But I **do** regard myself now as authentic and that comes from self-respect and respect from others - knowing who I am warts and all – coaching – X (coach) pulled it out of me (CRB).*

Figure 6-2 illustrates the connections between aspects of self (i.e. awareness, knowledge, understanding and esteem) and authenticity and coaching.

Figure 6-2 Connections between aspects of self, authenticity and coaching



6.5 Authenticity

As already highlighted, many of the co-researchers found the pursuit of authenticity to be difficult but recognised that whilst being demanding and at times uncomfortable it should not be a deterrent. On the contrary, it needed to be sought in order to enable self-awareness and growth. As this coach remarked:

*I am really **hooked** by this.....tension. Authenticity does **not** mean being perfect. It's being congruent, being and knowing who we are - it's something to reach for and understand...the skins we have to shed in order to really - be and do what we are here to be and do (CRF).*

In demonstrating their authenticity, the coaches were all comfortable with challenging their coachees when considered necessary as advised by this coach '*I watch myself and I feel my way – how far can I take this and for some it's a gentle.....nudge and for others it's a push*' (CRI).

It was widely acclaimed by the coachees that being constructively challenged helped with self-belief, confidence and raised self-esteem. As this coachee advised:

*It's the asking tough questions. That is her authenticity and makes me authentic. She will always make me go to places I find really hard and that I don't want to go to. And that helps my thinking, my confidence and self-esteem and helps me come to conclusions about what needs to be done in a way that I would **absolutely not** have got to on my own (CRB).*

This coachee made a similar comment:

The really authentic aspect of coaching is the constructive support and challenge. She believes in me. She knows what my values and beliefs are, my need for inner spirituality and my faith - her approach is authentic therefore her coaching is authentic which drives me to being authentic (CRD).

Her comments are in accord with Avolio *et al* (2004) who refer to the work of Erickson (1995) and Heidegger ([1927]1962) suggesting that:

Rather than conceiving of authenticity as an either/or construct, it is best to recognize that authenticity exists on a continuum and that the more people remain true to their core values, identities, preferences and emotions, the more authentic they become (p.802).

An unexpected but rewarding aspect of the study was the effect that it had on some of the co-researchers as it brought into life the strength of authenticity in relationships as well as endorsing the depth of relationships that can be reached within heuristic inquiry where Moustakas suggests that:

One must create an atmosphere of openness and trust, and a connection with the other that will inspire that person to share his or her experience in unqualified, free and unrestrained disclosures (p.26).

Two of the coaches remarked on the process of the research within the discussions suggesting that in exploring coaching women towards authenticity the study was considered authentic.

I'm very interested in what we've discussed but I have been really interested in the process too actually...when two minds sit down and - despite all this (pointing at

recorder and microphone) I feel quite unfettered and I think that's quite rare actually and I think it comes back to what I said about you being authentic. This process has been very authentic - and it's what those ingredients are to elicit authenticity or to allow it because it clearly thrives in a particular environment. You - you are actually interested in my answers. You know...it's all about trust...the trust between us and also talking about something that I'm really interested in. So all those ingredients make for - it's just the process fascinates me. I have been wondering what it would be like if I was talking to a different person - what would the experience have been? As positive? Would I have said some of the things I have said? I'm not sure (CRE).

I've been doing a lot of thinking...this **does** make you think. **You** have made me think...actually. And the transcriptions - and the synchronicity. A lot of thinking after reading each transcript because I thought "oh yeah I said that" and then I was **hooked again** (CRF).

6.6 Coaching

One coachee referred to one of her selected poems, quoting a stanza and likening it to the support of coaching:

One of the poems that I like is "If". I've got it in my office. Do you know the first part?

*If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too ...*

*I find that so apt for the wise counsel I have had from X (coach). Her support with how I manage Z (Head of School) has been so helpful. He wasn't going to change and X (coach) got me to realise that in order to be noticed I had to change...and I found that I wasn't being inauthentic but I **was** showing a different aspect of myself (CRA).*

This coach reflected on the qualities she particularly appreciated when supervising other coaches:

A good coach listens well. There's a sense of stillness about them that tells me they're listening not just with their ears but with all of themselves and therefore.....the response you get is considered and meets you where you need to be met. And that links to authenticity and the sense that they really understand themselves. A good coach has a depth of profundity. They can have the outer conversation because they have had the inner conversation and that puts them in a place to help (CRE).

This rather poetic description is in accord with Kets de Vries (2010) who refers to the work of Reik (1948) suggesting that 'listening with a third ear'

(p.59) means that the focus of listening is not purely on what the person is saying. It also demands noticing the tone and timbre of voice, physiognomy and how the interaction is affecting the listener. This resonates with authenticity as advocated by Fromm (1993) who suggests that it is necessary to listen *'with a third ear for proof of the author's authenticity'* (p.11).

This coach commented in a similar fashion when she described her approach when coaching:

*I'm doing two things at the same time. One is what's right for me – and holding that in balance with what's right for the other. There's something about the coach ...err... providing discipline - focus. It's being absolutely **true** and **present** to the moment. It isn't just about being in touch with yourself.....it's a much more complex inter-relationship (CRG.)*

Irrespective of whether a Gestalt perspective is brought consciously to coaching, the notion of interconnection (Lewin 1997) is pertinent for all coaches where they bring themselves into the coaching relationship. Perls, Hefferline and Goodman (1951) advise that *'the whole determines the parts'* (p .xi) whereby the coach may not officially be a member of the group or system but their influence is felt. As mentioned in Chapter Three (p.38) the work of Buber (1923) recognises the *"I-It" and "I-Thou"* distinction where *"I-It"* regards people from a distance as though objects for examination and *"I-Thou"* which values the relationship and connection. For example, this coach reflected on when she felt that she was at her most effective:

*I can detect a difference where I **really** care about the person and the outcomes for them. I can be effective in situations where I don't have feelings for that person but work through that by listening and focusing and using skills more consciously. I think I'm more authentic in a situation where I have to make less effort to reach out (CRC).*

From the coachee's perspective the ability of the coach to bring themselves into the intricacies of the institutional system was clearly respected as a quality:

*She has developed my thinking...my maturity and approach to work. This job is about **influence** it's **not** about control and I had that in me ...but it had to be brought out as I strengthened my working partnerships here. In reaching inwards – to get in touch with my authentic being I had to give myself permission to reach out (CRB).*

The above resonates with the work of Freeman and Auster (2011) who suggest that:

Understanding ourselves, and why we do what we do, requires a commitment to being authentic. However, being authentic is more difficult than it first appears. 'Know thyself' is easy to say and hard to accomplish. We can start with our values, but we must be willing to engage in a dialogue with our past, our relationships with others, and our aspirations for the future'. (p.19)

An excerpt from a letter received from one of the coachees six months after the data collection had finished completes her story:

I wanted to let you know that I'm leaving to take up a role at Y (institution). I think I'll be happier at a different institution. Whether it was the culture of the whole place or just our School I don't know...I wanted to let you know because the conversations that we had (together with my coaching) were instrumental in my realising how unhappy and completely at odds I was with myself. ...We tried so many tacks about how I managed Z (Head of School)...I realised that I had lost my sense of self and my authenticity in my fight and whilst I was aware of it I suppose at one level, I hadn't really realised it. ...I just couldn't work with Z any longer. Anyway, I saw a role at Y (institution) and got it. Thank you so much for helping me to realise where I was because our meetings were as helpful as coaching and helped me reflect on what was happening. Best of luck with everything and I look forward to reading your work. If ever you need to come to Y (institution) let me know and we'll have a coffee (CRA).

This extract illustrates the strength of exploring authenticity through coaching as well as the strength of self-inquiry. The excerpt highlights the veracity of Freeman and Auster's (2011) assertions that to be authentic requires delving into the past and looking to the future whilst examining relationships with others. Authenticity is not a static entity but grows and being authentic equates to personal growth which coaching can enable and support.

Chapter two reviewed the literature which informed the study. Although many of the subject themes discussed in the literature review were reflected throughout the data collection, not all of the literature identified as relevant was confirmed by the study. Furthermore some new themes were evidenced by the data. This kaleidoscopic change of pattern kept the overall study alive and vibrant. Themes that remained constant were that

whilst it was difficult to define authenticity as a concept, it was the congruence and consistency between thought, word and deed that determined authentic behaviour. Other themes that followed through from the literature review to the data were self-awareness, self-esteem, impression management, visibility and the impostor phenomenon. These constant themes were not surprising as they are well researched areas with clear connections to the study. However, there were surprises with themes that were not confirmed in the data, the most noticeable of which was the metaphor of the glass ceiling/cliff/escalator/labyrinth. It may be that these terms are considered *passé* however, in consideration of the current focus and debate on quotas

of women, this analogy might be considered still to have currency. Another possibility is that the focus of the study was not on career coaching or promotion prospects *per se* and that consequently the metaphor was not deemed relevant by the co-researchers in this context.

The emergent themes from the data were interesting with the subject of masks highlighted. Not only was this an area that had not been identified within the literature review but the views of the co-researchers initiated a new dimension to the concept that is counter to much of the existing literature, where wearing masks did not impinge on the wearers' authenticity. It was the core of values and beliefs being congruent with action that was regarded as the determining factor of whether behaviour was or was not authentic. Another emerging theme from the data was that of the partnership between self-awareness, self-knowledge, self-understanding and the relationship with self-esteem. Again, this was a new departure as there is little in the existing literature that connects these facets together and where self-awareness, knowledge and understanding are often used as interchangeable notions.

6.7 Summary

The principal findings from this Chapter stem from the cluster of themes entitled '*authenticity is having clarity within*' (CRF). The connections between the chapter findings become further intertwined as elements from previous chapters re-occur.

The first finding relates to the effect that coaching can have on heightening women's self-awareness. The findings from the previous chapter are emphasised in that coaching provides constructive challenge from which behavioural change can occur. Additionally further dimensions of authenticity are discussed showing the resolve and determination required to access the authentic self. Within this primary finding, a secondary finding is that through discussing self-awareness the coachees showed growing cognisance of their self-awareness. This enabled them to reflect on their feelings and beliefs, allowing their authentic self to grow. Another secondary finding was that heightened self-awareness authorises the authentic use of wearing a mask.

The second finding is the drawing together of the three aspects of self-awareness, self-knowledge and self-understanding. Often used as interchangeable terms within the literature, within this study there is clear delineation between the three aspects, all of which relate to the authentic self.

The third finding relates to the combination of aspects of self, the bringing together of which can be enabled by coaching. In finding their inner clarity, women are able to access their authenticity which affects their self-esteem. A virtuous cycle appears where these aspects build on each other for positive effect.

The fourth finding has a double element and demonstrates the strength of heuristic inquiry. In exploring the concept of coaching authenticity, the process was agreed as being authentic. In exploring coaching in such depth, the strength of heuristic inquiry is apparent where aspects of the study reached out and became areas of discussion for both parties within subsequent coaching meetings.

6.8 Summary of Findings

In the Introduction I introduced the concept of woven cloth (p.12). As in a piece of fabric, this study has subject threads that come to the fore and then merge into the backcloth. In designing the creative synthesis tapestry (Appendix G) the findings chapters replicate this pattern where threads of discussion appear, disappear and re-appear so creating a tapestry of the co-researchers' combined thoughts and experiences.

Starting from a broad base of considering authenticity and the environment, Chapter Four produces five primary findings. Chapter Five adds further texture to some of those findings whilst adding another five primary findings. Chapter Six continues with this overall intarsia design, extending the weave with a further four principal findings.

The next chapter provides a summary of the aims and purpose of the study and draws the conclusions.

Chapter 7 Conclusion

This chapter draws together the findings from the study and examines them in conjunction with the literature in order to contextualise the main conclusions. The research was undertaken with the aim of exploring how coaching can support women towards authenticity in the workplace and had three specific objectives. The first was to undertake qualitative research with eight other female participants to explore their perceptions of authenticity and their experience of coaching. Secondly, an exploration was made of how authenticity and other issues experienced had been enabled, helped or hindered through coaching. The third objective was to contribute to research by adding knowledge to the methodology of heuristic inquiry.

Heuristic inquiry was chosen as the methodology as the focus of the study was to have deep comprehension of human actions, behaviours, beliefs and perceptions in order to inform coaching practice. The essence of the experiences of the co-researchers was of primary importance with their stories produced in *'vivid, alive, accurate and meaningful language'* (Moustakas, 1994, p.19). Following six phases (initial engagement, immersion, incubation, illumination, explication) creative synthesis is the final phase bringing together the core components of the research. In this study, verbatim accounts are produced in addition to two tapestries.

The co-researchers comprised four female academics and four coaches with me as the primary researcher. The research context of the Russell Group of Universities in England is pertinent to the study in that the co-researchers were representative of the issues that face women at senior levels in many organisations. However, within that context, the data set was considered to be a strong representation with the eight co-researchers all working at or with a different institution from each other. In addition, I have personal experience of two further Russell Group universities, which meant that ten universities were considered out of a total of sixteen in England (at the time of the data collection).

In analysing the data, the findings encompass three areas: Authenticity thrives in the appropriate environment; being authentic helps to raise profile; authenticity is having clarity within.

The first conclusion to be drawn is the power of the organisational environment and the difficulty experienced by women in finding their way. In the Introduction, the assertions of Woolf (1929), Moir and Jessel (1989) and Gilligan (1993) were discussed. It would appear that their contentions that masculine values prevail, leading women to question the normality of their feelings are still as relevant in light of the findings of this study. The findings further suggest that oppressive, political environments are powerful drivers which can prevent authentic behaviour. Both the coaches and coachees recognised that to be authentic requires a congruence and consistency of action, belief, thought and productive relationship, underpinned by inner spirituality and moral code. However, at times fear permeates institutions creating a behavioural cycle where fear not only creates or contributes to inauthentic behaviour but is also caused by inauthentic behaviour. The coachees' perspective suggests that coaching can productively harness the energy that fear can create and provide valuable support. In providing that harness for the coachees, so there is an implication for the client (the organisation's sponsor) where focused coaching may assist in transforming fear into a galvanising force allowing excitement to be the prevailing emotion. Consequently there are implications for coaches too where in addition to individual coaching, group or team coaching could be considered as a positive contribution to organisational culture.

The creation of masks to protect vulnerability appeared to be common practice and was deemed to be a legitimate and authentic device. Positive intentions combined with values and beliefs underlying the actions of wearing a mask were considered to be the important justifying factors. The demands of working in a male-dominated environment were evidenced where being a woman in isolation rendered the ability to be authentic difficult, at times dangerous. The dichotomous nature of coaching is brought into relief, where for developmental purposes coaching can support the wearing of a mask. Conversely, coaching can also create the psychological safety for a mask to be taken off in order that the underlying reasons for it being worn can be explored.

The responses indicate that in attending to a natural desire to appear modest, so women can be overlooked in environments where career

success requires visibility and where modesty can be interpreted as inadequacy (Peltier and Irueste-Montes, 2001). However, this places women into the male model of success which may thwart their ability to be authentic. The connections between visibility and voice are clear where in raising profile the need to speak articulately is paramount. However, in an environment of fear and when worried about being subjected to ridicule, the inclination to withdraw is apparent. The findings show that coaching assists women in balancing their inner and outer voice enabling authentic clarity and supporting self-belief.

A further conclusion to be drawn is the intrinsic role that coaching plays in supporting the inner aspects of the authentic self: self-awareness, self-knowledge and self-understanding. The findings indicate that whilst the three aspects are distinct they are also parts of a whole and affect self-esteem. The responses to the concept of the impostor phenomenon demonstrate the ability of coaching in bringing self-awareness, self-knowledge and self-understanding to the surface as, in having a better appreciation of those elements, the authentic self can be asserted. An interesting study would be to re-conduct Clance and O'Toole's (1988) research with regards to the impostor phenomenon to explore whether coaching can provide support for both men and women within the academic environment.

As an example of behaviour, impression management held unfortunate connotations for many of the co-researchers initially. However, its qualities in relation to authenticity were recognised when used for developmental purposes as opposed to competitive gain over another's loss. In raising the awareness of one's limitations whilst simultaneously diminishing the fear of those limitations so coaching can constructively challenge perceptions and assist in the presentation of self in the best light.

The aspects of self-awareness, self-knowledge, self-understanding and self-esteem and their inter-dependencies could be sources of future research as, as a whole, these areas are not widely studied and there is a paucity of related coaching literature. Research could be undertaken from varying perspectives either as individual studies or as a collaborative inquiry. For example, coaches could continue the exploration as to how these aspects could be supported by coaching. Coaching supervisors could examine the areas in relation to the boundaries between coaching,

counselling and psychotherapy in order to ensure ethical conduct. An interesting collaborative piece of research would be to investigate self-awareness, self-knowledge, self-understanding and self-esteem from the differing perspectives of a coach, counsellor and psychotherapist to determine the lines of demarcation.

A rarely discussed aspect of coaching is the degree of constructive challenge that it brings in its provision of unconditional support to women which can be experienced as both a help and a hindrance to the coaching relationship. On occasion both sides of the same facet were recognised, where although discomfort was experienced, it was appreciated as being worthwhile for the results that the coaching produced. Overall, coaching was held in high regard once experienced, whilst acknowledging the bias of the co-researchers. However, the main hindrance to coaching within higher education is the current disposition towards it. In a climate where personal development is not always valued, it is likely to take time for coaching to become an accepted part of an institutional programme. Coaching faces various demands as in its struggle to be received as a profession itself, it also struggles with supporting some professions in receiving coaching. Awarding bodies could take a more active part in recognising their responsibilities of supporting competent, experienced and qualified coaches. Currently there is no licence required to practice, a contested aspect, although with coaching advancing in its academic reputation it may become more feasible. As the community of doctoral level coaching researchers grows, an increasing swell of opinion may put pressure on such bodies to ascertain the proficiency and qualifications of their members.

The perspectives of the co-researchers show the depth and breadth of discussion that coaching can initiate, suggesting its ability to transcend common practice in Human Resources and Organisational Development. Further research could build on the study by Hamlin, Ellinger and Beattie (2009) and explore the possibilities of coaching becoming an inclusive profession encompassing all the “*people*” elements from the most basic of operations to the highest aspects of strategy and organisational direction.

The main conclusion to draw is that coaching can assist women with their authenticity in the workplace. The study reveals the importance of

coaching and provides empirical evidence of what the coaches give and the coachees get from the coaching whilst recognising the reciprocity involved in productive, authentic relationships. The positive aspects of coaching providing and receiving support and balance are clear and it may be concluded that although behaving authentically is not always comfortable, coaching can have an influence in enabling behaviour change in women whilst keeping balance and perspective

A separate conclusion to draw and which was an unexpected outcome is that morning pages can act as an alternative to a research diary. I had anticipated that if any journal were to be used it would be the conventional form. However, many of the co-researchers' regarded morning pages as an engaging way of noting thoughts, experiences and observations. This may be peculiar to this type of research as heuristic inquiry demands '*inner search*' (Moustakas, 1990, p.14) and the free-hand style of writing may be particularly complementary. There is also the consideration that morning pages may just have been appealing to some of the co-researchers within this study which could not be replicated. A future study could research the use of morning pages as a form of research diary. Another study could research the use of morning pages as a specific coaching tool.

In addition to findings from within the study, an unexpected aspect that emerged was the effect that the physical participation in the study had on many of the co-researchers who recognised that their heightened sensitivity on the subject had developed an enhanced awareness of their own authenticity. Whilst this could in part be explained simply by their active involvement, it could also exemplify authenticity as thriving in a climate where congruence and consistency of action, belief, thought and productive relationships prevail.

The literature review discussed the issues facing women in pursuing development opportunities whereby in trying to manage organisational exigencies and pre-judgement so they risked surrendering their personal beliefs and values i.e. their authenticity. The review established a gap in the body of knowledge with regard to overcoming these demands and ascertaining whether coaching could assist, thereby extending the coaching profession's knowledge. This study starts to fill this gap by providing first-hand accounts of the exploration made in coaching women towards

authenticity. The nature of heuristic inquiry created an opportunity to discover the essence of the experience of women both providing and experiencing the coaching within academia. There is to date no other research combining the three subject areas of this study. Thus, the stories of the co-researchers add to the body of the coaching literature and the literature on authenticity as first-hand empirical accounts. As a study in professional practice, a contribution is made to the field of coaching by inquiring into coaching authentic behaviour in organisations from the perspectives of both the coach and the coachee. Furthermore, it is apparent from the study that in order to thrive, individuals benefit from understanding what authenticity means to them with coaching being an effective agent in assisting that comprehension. The study makes a further contribution to professional practice in highlighting the support that coaching can provide towards supporting authentic behaviour in both the personal and professional context. However, further research is required in understanding the complexities of authenticity and how coaching might assist. Currently the literature in relation to authenticity within organisations focuses on leadership and further research could extend this study by researching the role of coaching in supporting authentic and ethical leadership, a subject of particular social importance currently. Another interesting study would be to research the different stances of men and women in relation to their authentic behaviour and the role of coaching.

The findings present a window on the work experiences of nine women all of whom well educated though from diverse backgrounds as indicated by their profiles (p.46). As with all qualitative studies that have a small number of participants, these findings cannot be considered as representative of all women, all female academics or all female coaches, nor exclusively the experiences of women and not men. Cultural differences are evident between academic specialisms where there is a predominance of humanities-based subjects. A sample containing a greater breadth of subject specialism (which may also include worldview differences) may provide different findings. The span of 30 years in age range may also be a contributory factor to the findings within the study and further studies could be conducted where there is less disparity in age or where the study specifically seeks to consider the effect that age may have on the findings. Whilst most of the academics were of white British ethnicity and of long

experience, the black British co-researcher was both younger and less experienced. The coaches were more varied with their ethnicity comprising white British, black British and white Caucasian. A larger, broader sample may have elicited different findings. Essential to heuristic inquiry, the co-researchers' accounts are individual to them and within a particular time and context that prevents generalisation. Nonetheless, their open and honest stories may have resonance for some who recognise similarities with their own experiences. Thus, there are limitations and cautions to generalisability however these may be considered as opportunities for further research. For example, studies with men and women, academia and professional services, chartered and statutory institutions. Cross-sector research could also be undertaken to further the exploration. Furthermore, this study has explored whether coaching can assist with development which might lead to promotion, not career coaching *per se*, although there have been some references to career plans. There is a small amount of literature connecting authenticity and careers (Ibarra, 1999; Baker and Aldrich, 1996) and further studies could focus on career coaching and authenticity.

7.1 Methodological Contribution

In defining my '*worldview assumptions*' (Creswell, 2009, p.3) and designing my research strategy I realised that I had become conditioned by the "*quantitative is best*" culture that in my experience is predominant within the Russell Group. Whilst I was confident in my ontological and epistemological position and I was clear that qualitative research was the correct approach, I initially had misgivings as to whether the study would be considered sufficiently robust and rigorous given the subjective nature. As the interviews with the co-researchers developed, my empathy with them deepened as I recognised the struggle that some of them encountered in getting their work acknowledged with their colleagues. That very recognition created a further dilemma however as I then wrestled with the debate as to whether my study should comprise feminist inquiry as well as heuristic inquiry. I was becoming aware of oppression that I had previously been oblivious to and yet the notion of my being "*a feminist*" sat uncomfortably, the reasons for which were obscure. Rather than clarifying my understanding, the literature added to my confusion with multiple nuances ascribed to both feminism and feminist research and I was unclear

as to what the defining characteristics were. Black (1989) states that feminist research *'insists on the value of subjectivity and personal experience'* (p.75). Barnett and Baruch (1978) position themselves to be feminists as they aspire to ensure that women *'are no longer barred from access to high-level positions in any social institutions'* (p. vii). As Reinharz (1992) reflects, one of the problems in defining such research stems from the word *"feminist"* referring back to the 1970's when the fact that a study of women was being undertaken was sufficient for it to be established as a feminist method. The debate as to what constitutes feminism and feminist research is currently in its *'third-wave'* (Tong, 2009, p.284) which appears to honour the notion that there is no one way of being a feminist or a woman. I concur with Reinharz (1992) that *'feminism is a perspective not a research method'* (p.240). However, her assertion that *'feminist researchers use the strategy of starting from one's own experience'* (p.259) does not give feminist research exclusivity as heuristic inquiry can claim similar approaches to those outlined (p.259). Heuristic inquiry is also initiated by personal experience, defines the research question, points towards sources of data and gains the trust of others in doing the research. Reinharz (1992) contends that *'feminist researchers frequently start with an issue that bothers them personally...in feminist research then, the "problem" is frequently a blend of an intellectual question and a personal trouble'* (pp.259-260). When compared to Moustakas (1990), the similarities are evident:

Heuristic inquiry is a process that begins with a question or problem which the researcher seeks to illuminate or answer. The question is one that has been a personal challenge and puzzlement in the search to understand one's self and the world in which one lives. The heuristic process is autobiographic, yet with virtually every question that matters personally there is also a social – and perhaps universal – significance (p. 15).

It is clear that heuristic inquiry lends itself to particular forms of research where depth of experience is required. For this study the methodology of heuristic inquiry was correct owing to my intense personal interest in the subject as a practising coach with an interest in reflexive research. However, further studies could be undertaken using different methodologies, such as case study, action research or a mixed methodology.

One of the caveats in relation to heuristic inquiry is that it does not lend itself well to finite time-scales owing to the extensive search for meaning being the driver for the study (Hiles, 2001; Moustakas, 1990) and I endorse this point. My experience confirms that it is the depth of personal encounter that is at the heart of this methodology and a superficial interest in a subject is insufficient for such an inquiry. I concur with Moustakas' (1990) warning that it is '*an extremely demanding process*' (p. 37). I had considered that the reason for heuristic inquiry being described as demanding was owing to the personal search and I was not only prepared for that, it was the reason for doing the study. However, as mentioned previously the apparently linear phased sequence is misleading and the actual iterative process is lengthy and exacting.

In transcribing the interviews myself I desired as close a rapport and relationship as I could with my co-researchers and this was considered the most effective way of getting to know their individual expression. I had not appreciated how long each transcription would take and the benefit of hindsight suggests detailed planning of this stage. However, the transcribing was valuable for obtaining the '*essence*' (Moustakas, 1990, p.29) of each person and assisted in the data analysis as I could recall the interviews and the cadence of the conversations with clarity.

The creative synthesis also took a long time and again I need not have gone into the depth that I did however, weaving a tapestry felt intuitively to be the right thing to do. Having started one tapestry, creating the depictions through tapestry as well seemed natural and again, although they took months of work it was my "*authentic*" response. Although Moustakas (1990) suggests that some '*exemplary portraits*' (p.50) could be produced that characterise the group, in this study all the individual depictions were included as I valued every contribution.

The study has contributed to the existing methodology of heuristic inquiry by explaining the process of data analysis in finer detail than the clarification provided by Moustakas.

The phases and processes of heuristic inquiry (Figure 3-3, p.51) and the data analysis framework (Figure 3-6, p.66) make a contribution to knowledge by providing a practical approach of how to capture and control the data.

Although not as popular or commonly used as other methodologies, heuristic inquiry has stood up to a complex set of constructs within the study. It has facilitated an exploration of coaching and authenticity with a group of distinctly individual women who varied in age, experience and background, enabling their depictions to be presented through language and art. Heuristic inquiry lends itself well to understanding the organisational context from a personal perspective. I have found the study to be a profound experience which has not only assisted my personal search but has transformed my ability to reach out as a coach and reach in as a reflexive researcher. Within my coaching relationships I am aware that I self-disclose with more fluency and confidence enabling discussions to be held at a deeper level. I feel more personally empowered and consequently I am noticing that I am receiving more empowerment. The personal growth that I have experienced throughout the study is probably not yet fully realised however, I am interested in the process that I am currently engaged in of “watching myself” and noticing aspects that are coming easily within conversations. For example, I am able to discuss aspects of research such as methodology with a significantly increased degree of confidence. As the study comes to a close I am more aware now of my internal responses and my presence. I am able to recognise the effect that undertaking the process of the study as well as being part of the study has had on my personal and professional life. I believe myself to be authentic and find the writing of these words to be as near to self-actualising as I can comprehend.

Guignon’s definition of authenticity as *‘owning and owning up to what you are at the deepest level’* (2004, p.163) is a clear premise on which to start an exploration into the authentic self. My own definition as previously made builds on the work of Guignon (2004) and Freeman and Auster (2011) and I add that authenticity is not an inert state but an evolving alliance with personal growth and one that is dependent on the congruence and combination of values and productive relationships. In gaining a more in-depth appreciation of the difficulty of women asserting their authentic self in the work environment so the interest in coaching towards developing self-awareness, knowledge and understanding escalated. These three areas are essential in enabling the looking back on one’s personal history in order to move on to new horizons with greater clarity of one’s authentic self.

McNiff (1998) describes art-based research as being *'more creative, less mediocre and more conducive to advancing the sophistication of practice'* (p.38) with the final result being distinctly individual. Whilst not an arts therapist I do share the aspiration that artistic inquiry may inspire and stimulate others to explore this approach and so add to the coaching profession's body of knowledge and research.

The profile of coaching within the Russell Group of universities needs to be raised in order that women aspiring to senior positions can experience this valuable form of development. However, to achieve this outcome requires staff at either the highest level already or be realistically aspirational at that level, taking part and contributing to its success.

The study has explored the coaching of women within a specific group of universities within higher education. The research enabled in-depth exploration and it is considered that the result may be transferable to other settings and sectors that experience similar issues such as the legal profession.

References

- Allan, P.** (2007). 'The benefits and impacts of a coaching and mentoring programme for teaching staff in secondary school', *International Journal of Evidence-Based Coaching and Mentoring*, 5 (2) pp. 12-21.
- Allan, J., Whybrow, A.** (2008). 'Gestalt coaching'. In: S. Palmer and A. Whybrow (Eds.), *Handbook of coaching psychology* (pp.133-159), London: Routledge.
- Altrichter, H, Holly, M.L.** (2005). 'Research Diaries'. In: B. Somekh and C. Lewin (Eds.), *Research Methods in the Social Sciences* (pp. 24-31), London: Sage.
- Archer, L** (2008). 'Younger Academics' constructions of 'Authenticity', 'Success' and Professional Identity', *Studies in Higher Education*, 33 (4) pp. 385-403.
- August, R.** (2011). 'Women's Later Life Career Development: Looking Through the Lens of the Kaleidoscope Career Model', *Journal of Career Development*, 38 (3) pp. 208-236.
- Avolio, B.J., Gardner, W.L., Walumbwa, F.L., Luthans, F., May, D.R.** (2004). 'Unlocking the mask: A look at the process by which authentic leaders impact follower attitudes and behaviours', *The Leadership Quarterly*, 15, pp. 801-825.
- Avolio, B.J., Gardner, W.L.** (2005). 'Authentic leadership development: Getting to the root of positive forms of leadership', *The Leadership Quarterly*, 16, pp. 315-338.
- Avolio, B.J., Luthans, F.** (2006). *The high impact leaders: Moments that matter in authentic leadership development*, New York: McGraw-Hill.
- Bachkirova, T.** (2004). 'Dealing with issues of self-concept and self-improvement strategies in coaching and mentoring', *International Journal of Evidence-Based Coaching and Mentoring*, 2 (2) pp. 29-40.
- Bachkirova, T., Cox, E., Clutterbuck, D.** (2010). 'Introduction'. In: E. Cox, T. Bachkirova and D. Clutterbuck (Eds.), *The Complete Handbook of Coaching* (pp.1-20), London: Sage.
- Bagilhole, B.** (2000). 'Too Little Too Late? An Assessment of National Initiatives for Women Academics in the British University System', *Higher Education in Europe*, 25 (2) pp.139-145.
- Bagilhole, B.** (2002). 'Challenging Equal Opportunities: Changing and adapting male hegemony in academia', *British Journal of Sociology of Education*, 23 (1) pp.19-33.
- Baker, T., Aldrich, H.E.** (1996). 'Prometheus stretches: building identity and cumulative knowledge in multi-employer careers'. In: M.B. Arthur and D. Rousseau (Eds.), *The Boundaryless Career: A New Employment*

principle for a New Organizational Era (pp. 132-149), New York: Oxford University Press.

Barnett, R.C., Baruch, G.K. (1978). *The Competent Woman: Perspectives on Development*, New York: Irvington Publishers.

Barry, J., Chandler, J., Clark, H. (2001). 'Between the ivory tower and the academic assembly line', *Journal of Management Studies*, 31 (1) pp.87-102.

Bass, B.M., Steidlmeier, P. (1999). 'Ethics, character and authentic transformational leadership behaviour', *The Leadership Quarterly*, 10 (2) pp.181-217.

Baumeister, R.F. (Ed.), (1986a). 'Introduction'. In: *Public Self and Private Self* (pp. v-viii), New York: Springer-Verlag.

Baumeister, R.F. (Ed.), (1993). *Self-esteem: The puzzle of low self-regard*, New York: Plenum Press.

Baumeister, R.F. (Ed.), (1999). *The self in social psychology*, Philadelphia, PA: Psychology Press.

Baxter, J. (2010). *The Language of Female Leadership*, Basingstoke: Palgrave Macmillan.

Belenky, M.F., Clinchy, B. M., Goldberger, N. R., Tarule, J.M. (1997). *Women's Ways of Knowing, The Development of Self, Voice and Mind* (Tenth Anniversary Edition), New York: Basic Books.

Bell, E.I., Nkomo, S.M. (2001). *Our separate ways: Black and white women and the struggle for professional identity*, Boston: Harvard Business School Press.

Bell, J. (Ed.) (2001). *Puppets, Masks and Performing Objects*, Cambridge: Massachusetts Institute of Technology Press:

Bendl, R., Schmidt, A. (2010). 'From "Glass Ceilings" to "Firewalls" – Different Metaphors for Describing Discrimination', *Gender, Work and Organization*, 17 (5) pp. 612-634.

Black, N. (1989). *Social Feminism*, Ithaca, New York: Cornell University Press.

Blaxter, L., Hughes, C., Tight, M. (2001). *How to Research* (2nd Edition), Buckingham: Open University Press.

Block, P. (2000). *Flawless Consulting, a guide to getting your expertise used* (2nd Edition), San Francisco: Jossey-Bass/Pfeiffer.

Bluckert, P. (2005). 'Critical factors in executive coaching – the coaching relationship', *Industrial and Commercial Training*, 37(7) pp. 336-40.

Bluckert, P. (2006). *Psychological Dimensions of Executive Coaching*, Maidenhead: Open University Press, McGraw-Hill Education.

- Bluckert, P.** (2010). 'The Gestalt Approach to Coaching'. In: E. Cox, T. Bachkirova and D. Clutterbuck (Eds.), *The Complete Handbook of Coaching* (pp.80-93), London: Sage.
- Bohm, D.** (1980). (This edition published in Routledge Classics, 2002.) *Wholeness and the Implicate Order*, London: Routledge and Kegan Paul.
- Bovens, L.** (1999). 'Authenticity in Kurosawa', *The Journal of Value Inquiry*, (33) pp. 227-237.
- Boyatzis, R.E.** (1998). *Transforming Qualitative Information: Thematic Analysis and Code Development*, London: Sage.
- Braun, V., Clarke, V.** (2006). 'Using thematic analysis in psychology', *Qualitative Research in Psychology*, (3) pp. 77-101.
- Brookfield, S. D.** (1995). *Becoming a critically reflective teacher*, San Francisco: Jossey-Bass.
- Brooks, A.** (1997). *Academic Women*, Buckingham: The Society for Research into Higher Education and Open University Press.
- Brown, J.D., Collins, R.L., Schmidt, G.W.** (1988). 'Self-esteem and direct versus indirect forms of self-enhancement', *Journal of Personality and Social Psychology*, 55 (3) pp. 445-453.
- Buber, M.** (1923). *I and Thou*, New York: Macmillan Library.
- Buber, M.** (1961). *Between man and man*, Glasgow: Fontana Library.
- Buckley, A.** (2007). 'The mental health boundary in relationship to coaching and other activities', *International Journal of Evidence-based Coaching and Mentoring*, Special Issue Summer (1) pp. 17-23.
- Buckley, A.** (2010). 'Coaching and Mental Health'. In: E. Cox, T. Bachkirova and D. Clutterbuck (Eds.), *The Complete Handbook of Coaching* (pp. 394-404), London: Sage.
- Cabrera, E.F.** (2007). 'Opting out and opting in: Understanding the complexities of women's career transitions', *Career Development International*, 12 (3) pp. 218-237.
- Cameron, J.** (1995). *The Artists Way*, Oxford: Pan Books.
- Carli, L.L., Eagly, A.H.** (2001). 'Sex, hierarchy and leadership: an introduction', *Journal of Social issues*, 57 (4) pp. 629-636.
- Cerni, T., Curtis, G. J., Colmar, S.H.** (2010). 'Executive coaching can enhance transformational leadership', *International Coaching Psychology Review*, 5 (1) pp. 81-85.
- Chen, X.** (2004). *Being and Authenticity*, New York: Rodopi.

Chickering, A.W., Dalton, J.C., Stamm, L. (2006). *Encouraging Authenticity and Spirituality in Higher Education*, San Francisco: Jossey-Bass.

Clance, P.R., Imes, S.A. (1978). 'The impostor phenomenon in high achieving women: dynamics and therapeutic intervention', *Psychotherapy: Theory, Research and Practice*, 15, pp. 241-247.

Clance, P.R., O'Toole, M.A. (1988). 'The impostor phenomenon: An internal barrier to empowerment and achievement', *Women and Therapy*, 6 (3) pp. 51-64.

Clance, P.R., Dingma, D., Reverie, S.L., Stober, D.R. (1995). 'Impostor Phenomenon in an interpersonal/social context: Origins and treatment', *Women and Therapy*, 16, pp. 79-96.

Clandinin, D.J., Connelly, F.M. (1994). 'Personal experience methods'. In: N.K. Denzin and Y.S. Lincoln (Eds.), *Handbook of Qualitative Research* (pp. 413-427), London: Sage.

Clark, H., Chandler, J., Barry, J. (2000). 'Gender and managerialism in the organisation of UK university life'. In: P. Fogelberg, J. Hearn, L. Husu and T. Mankinen (Eds.), *Hard Work in the Academy: Research Interventions on Gender Inequalities in Higher Education* (pp.42-63), Helsinki: Helsinki University Press.

Clarkson, P. (2004). *Gestalt counselling in action*, London: Sage.

Clutterbuck, D. (2007). *Coaching the team at work*, London: Nicholas Brealey.

Clutterbuck, D., Megginson, D. (2005). *Making Coaching Work, Creating a Coaching Culture*, London: Chartered Institute of Personnel and Development.

Cockburn, C. (1991). *In the Way of Women, Men's Resistance to Sex Equality in Organisations*, Basingstoke: MacMillan Education Ltd.

Cohen, L., Manion, L., Morrison, K. (2006). *Research Methods in Education* (5th Edition), London: Routledge Falmer.

Corley, K.G., Harrison, S.H. (2009). 'Generative Organisational Identity Change: Approaching Organizational Authenticity as a Process'. In: L.M. Roberts & J.E. Dutton (Eds.), *Exploring Positive Identities and Organizations* (pp. 361-384), New York: Routledge.

Cox, E. (2005). 'Adult learners learning from experience: using a reflective practice model to support work-based learning', *Reflective Practice*, 6 (4) pp. 459-472.

Cox, E. (2012). *Coaching Understood*, London: Sage.

Cozzarelli, C., Major, B. (1990). 'Exploring the validity of the impostor phenomenon', *Journal of Social and Clinical Psychology*, 9 pp. 401-417.

- Cranton, P.A.** (2001). *Becoming an authentic teacher in higher education*, Malabar, FL: Krieger.
- Cranton, P., Carusetta, E.** (2004a). 'Developing Authenticity as a Transformative Process', *Journal of Transformative Education*, 2 (4) pp.276-293.
- Cranton, P., Carusetta, E.** (2004b). 'Perspectives on Authenticity in Teaching', *Adult Education Quarterly*, 55 (1) pp.5-22.
- Cranston, M.** (1968). *Rousseau. The Social Contract* (Originally published 1762). (Translated and Introduced by Maurice Cranston), Harmondsworth: Penguin Books.
- Creswell, J.W.** (2007). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (2nd Edition), London: Sage.
- Creswell, J.W.** (2009). *Research Design Qualitative, Quantitative and Mixed Methods Approaches* (3rd Edition), London: Sage.
- Crocker, J.** (2002). 'The costs of seeking self-esteem', *Journal of Social Issues*, 58 (3) pp. 597-615.
- Crocker, J., Brook, A.T., Niiya, Y., Villacorta, M.** (2006). 'The pursuit of self-esteem: Contingencies of self-worth and self-regulation', *Journal of Personality*, 74 (6) pp. 1749-1771.
- Crotty, M.** (2009). *The Foundations of Social Research*, London: Sage.
- Cunliffe, A. L.** (2008). 'Orientations to Social Constructionism: Relationally Responsive Social Constructionism and its Implications for Knowledge and Learning', *Management Learning*, 39 (2) pp. 123-139.
- Currie, J., Thiele, B.** (2001). 'Globalization and gendered work cultures'. In: A. Brooks and A. McKinnon (Eds.), *Gender and the Restructured University* (pp. 90-115), Buckingham: Society for Research into Higher Education and Open University Press.
- Currie, J., Thiele, B., Harris, P.** (2002). *Gendered Universities in Globalized Economies*, Lexington, MA: Lexington Books.
- Davies, D., Dodd, J.** (2002). 'Qualitative research and the question of rigour', *Qualitative Health Research*, 12 (2) pp. 279-289.
- Davies, E.M.** (2011). 'Women on Boards', Manchester: Equality and Human Rights Commission.
- Deem, R.** (2003). 'Gender, organizational cultures and the practices of manager-academics in UK universities', *Gender Work and Organization*, 10 (2) pp.239-259.
- Deem, R.** (2007). 'Managing a meritocracy or an equitable organisation? Senior managers' and employees' views about equal opportunities policies in UK universities', *Journal of Education Policy*, 22 (6) pp. 615-636.

- de Haan, E.** (2008). *Relational Coaching: Journeys Towards Mastering One-To-One Learning*, Chichester: John Wiley.
- Denscombe, M.** (2010). *Ground Rules for Social Research: Guidelines for Good Practice* (2nd Edition), Maidenhead: Open University Press, McGraw-Hill Education.
- Denzin, N. K., Lincoln, Y.S.** (2000). (Eds.), *Handbook of Qualitative Research* (2nd edition), London: Sage.
- Devereux, G.** (1967). 'From anxiety to method in the behavioural sciences.' In P. Reason and J. Rowan (Eds.), *Human Inquiry – A Sourcebook of New Paradigm Research*, Chichester: Wiley.
- Doherty, L., Manfredi, S.** (2006). 'Women's progression to senior positions in English universities', *Employee relations*, 28 (6) pp. 553-572.
- Doherty, L., Manfredi, S.** (2010). 'Improving women's representation in senior positions in universities', *Employee Relations*, 32 (2) pp. 138-155.
- Douglass, B., Moustakas, C.** (1985). 'Heuristic Inquiry: the internal search to know', *Journal of Humanistic psychology*, 25 (39) pp. 39-55.
- Dowling, C.** (1981). *The Cinderella Complex: Women's Hidden Fear of Independence*, New York: Summit Books.
- Drake, D.B.** (2011). 'What do coaches need to know? Using the Mastery Window to assess and develop expertise', *Coaching: An International Journal of Theory, Research and Practice*, 4 (2) pp. 138-155.
- Dunning, D.** (2006). 'Strangers to ourselves?' *The Psychologist*, 19 (10) pp. 600-603.
- Eagly, A. H.** (1995). 'The science and politics of comparing men and women', *American Psychologist*, 50 (3) pp.145-158.
- Eagly, A. H.** (2005). 'Achieving relational authenticity in leadership: Does gender matter?' *The Leadership Quarterly*, 16 (3) pp. 459-474.
- Eagly, A.H., Carli, L.L.** (2007). *Through the Labyrinth: the truth about how women become leaders*, Boston: Harvard Business School Press.
- Eraut, M.** (1994). *Developing Professional Knowledge and Competence*, London: The Falmer Press.
- Equality and Human Rights Commission** (2011). 'Sex and Power 2011', Manchester: Equality and Human Rights Commission.
- Erikson, E.H.** (1963). *Childhood and Society*, New York: W.W. Norton.
- Erickson, R.J.** (1995). 'The importance of authenticity for self and society', *Symbolic Interaction*, 18 (2) pp.121-144.
- Etherington, K.** (2004a). *Becoming a Reflexive Researcher: Using Our Selves in Research*, London: Jessica Kingsley Publishers.

Etherington, K. (2004b). 'Heuristic research as a vehicle for personal and professional development', *Counselling and Psychotherapy Research*, 4 (2) pp. 48-62.

Feldman, J.A. (2006). *From molecule to metaphor: A neural theory of language*, Massachusetts: Massachusetts Institute of Technology Press.

Freeman, R.E., Auster, E.R. (2011). 'Values, Authenticity and Responsible Leadership', *Journal of Business Ethics*, 98, pp.15-23.

Freud, S. (1953e). (Originally published 1916.) 'Some Character-types met with in Psycho-Analytic Work'. In J. Strachey (translated and edited), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*. Vol.14. London: Hogarth Press and Institute of Psychoanalysis.

Frick, W.B. (1990). 'The symbolic growth experience: A chronicle of heuristic inquiry and a quest for synthesis', *Journal of Humanistic Psychology*, 30, pp.64-80.

Fried-Buchalter, S. (1997). 'Fear of Success, Fear of Failure and the Impostor Phenomenon among Male and Female Marketing Managers', *Sex Roles*, 37 (11/12) pp. 847-859.

Fromm, E. (1993). *The Art Of Being*, London: Constable.

Gangestad, S.W., Snyder, M. (2000). 'Self-Monitoring: Appraisal and Reappraisal', *Psychological Bulletin*, 126 (4) pp. 530-555.

Gardner, W.L., Martinko, M.J. (1988). 'Impression management in organizations', *Journal of Management*, 14 (2) pp. 321-338.

Gardner, W. L., Avolio, B.J., Luthans, F., May, D.R., Walumbwa, F. (2005). 'Can you see the real me? A self-based model of authentic leadership development', *Leadership Quarterly*, 16 (3) pp. 343-372.

Gecas, V. (1982). 'The self-concept', *Annual Review of Sociology*, (8) pp. 1-33.

Gediman, H.K. (1985). 'Imposture, Inauthenticity and Feeling Fraudulent', *Journal of the American Psychoanalytic Association*, 33 (4) pp. 278-282.

George, B. (2003). *Authentic Leadership: Rediscovering the secrets to creating lasting value*, San Francisco: Jossey-Bass.

Gilligan, C. (1993). *In a different voice: Psychological theory and women's development*, London: Harvard University Press.

Gini, A. (2001). *My Job My Self: Work and the Creation of the Modern Individual*, Routledge: London.

Glazer-Raymo, J. (1999). *Shattering the Myths: Women in Academe*, Baltimore: John Hopkins University Press.

- Goffee, R., Jones, G.** (2000). 'Why should anyone be led by you'? *Harvard Business Review*, (September-October) pp.63-70.
- Goffman, E.** (1959). *The Presentation of Self in Everyday Life*, London: Penguin Books.
- Goodall, A.H.** (2009). *Socrates in the Boardroom, Why Research Universities Should Be Led by Top Scholars*, Woodstock: Princeton University Press.
- Graham, C.** (2001). "'Blame it on Maureen O'Hara": Ireland and the trope of authenticity', *Cultural studies*, 15 (1) pp. 58-75.
- Grant, A.M., Cavanagh, M.J.** (2007). 'Evidence-based coaching: Flourishing or languishing?' *Australian Psychologist*, 42 (4) pp. 239-254.
- Gray, D.E.** (2009). *Doing Research in the Real World* (2nd Edition), London: Sage.
- Grisoni, L., Kirk, P.** (2006). 'Verse, voice and va va voom!: illuminating management processes through poetry', *Management Decision*, 44 (4) pp.512-525.
- Guignon, C.** (2004). *On Being Authentic*, Abingdon: Routledge.
- Gyllensten, K., Palmer, S.** (2007). 'The coaching relationship: An interpretative phenomenological analysis', *International Coaching Psychology Review*, 2 (2) pp. 168-176.
- Hall, D., Otazo, K., Hollenbeck, G.** (1999). 'Behind closed doors: what really happens in executive coaching', *Organizational Dynamics*, 27 (3) pp. 39-58.
- Hall, P.** (2010). *Exposed By the Mask, Form and Language in Drama*, London: Oberon Books.
- Halvorsen, E.** (2002). 'Female academics in a knowledge production society', *Higher Education Quarterly*, 56 (4) pp. 347-359.
- Hamlin, R.G., Ellinger, A.D., Beattie, R.S.** (2009). 'Toward a Profession of Coaching? A Definitional Examination of "Coaching," "Organizational Development" and "Human Resource Development"', *International Journal of Evidence-Based Coaching and Mentoring*, 7 (1) pp.13-37).
- Hanfständl, E.** (1957). *The Missing Years*, London: Eyre and Spottiswoode.
- Hanks, P.** (1990). (Ed.), *Collins Dictionary of the English Language* (2nd Edition), London: Collins.
- Hannah, C.** (2004), 'Improving intermediate skills through workplace coaching: A case study within the UK rail industry', *International Journal of Evidence-Based Coaching and Mentoring*, 2 (1) pp.17-45.

- Hansard Society Commission Report.** (1990). 'Women at the Top', London: Hansard Society for Parliamentary Government.
- Hardingham, A., Brearley, M., Moorhouse, A., Venter, B.** (2004). *The Coach's Coach, personal development for personal developers*, London: Chartered Institute of Personnel and Development.
- Harter, S.** (2002). 'Authenticity'. In: C.R. Snyder and S. Lopez (Eds.), *Handbook of positive psychology* (pp.382-394), Oxford: Oxford University Press.
- Hearn, J.** (1999). 'Men, Managers and Management: the Case of Higher Education'. In: S. Whitehead and R. Moodley (Eds.), *Transforming Managers: Gendering Change in the Public Sector* (pp. 125-146), London: UCL Press.
- Heidegger, M.** (1927). *Being and Time*, (Translation by J. Macquarrie and E. Robinson, 1962), Oxford: Blackwell.
- Hertz, R.** (1997). 'Introduction: Reflexivity and Voice'. In: R. Hertz (Ed.), *Reflexivity and Voice* (pp.vii – xviii), London: Sage.
- Hewlin, P.F.** (2003). 'And the award for the best actor goes to...Facades of conformity in organizational settings', *Academy of Management Review*, 28 (4) pp. 633-642.
- Hiles, D.** (2001). 'Heuristic inquiry and transpersonal research'. In: *Centre for Counselling and Psychotherapy Education*, London: CCPE.
- Høigaard, R., Mathison, P.** (2009). 'Benefits of formal mentoring for female leaders', *International Journal of Evidence Based Coaching and Mentoring*, 7 (2) pp. 64-70.
- Holloway, I.** (1997). *Basic Concepts for Qualitative Research*, Oxford: Blackwell Science.
- Holmes, J.** (2006). *Gendered Talk at Work*, Oxford: Blackwell.
- Houseman, B.** (2002). *Finding Your Voice*, London: Nick Hern.
- Howard, J.A.** (2000). 'Social psychology of identities', *Annual Review of Sociology*, (26) pp. 367-393.
- Howard, S.** (2002). 'A spiritual perspective on learning in the workplace', *Journal of Managerial Psychology*, 17 (3) pp. 230-242.
- Husserl, E.** (1931). *Ideas: General introduction to pure phenomenology* (Translation by D Carr, 1970), Evanston, IL: Northwestern University Press.
- Hymowitz, C., Schellhardt, T.C.** (1986). 'The glass ceiling: Why women can't seem to break the invisible barrier that blocks them from the top jobs', *Wall Street Journal*, March 24th, special supplement, 1, 4.
- Ibarra, H.** (1999). 'Provisional selves: experimenting with image and identity in professional adaptation', *Administrative Science Quarterly*, (44) pp. 764-791.

Ibarra, H. (2004). *Working identity: Unconventional strategies for reinventing your career*, Boston, MA: Harvard Business School Press.

Ilies, R., Morgeson, F.P., Nahrgang, J.D. (2005). 'Authentic leadership and eudaemonic well-being: Understanding leader-follower outcomes', *The Leadership Quarterly*, 16 (3) pp.373-394.

Ives, Y. (2008). 'What is 'Coaching'? An Exploration of Conflicting Paradigms', *International Journal of Evidence-Based Coaching and Mentoring*, 6 (2) pp.100-112.

James, W. (1981). (Originally published 1890.) *The Principles of Psychology*, (Introduction by G.A. Miller), London: Harvard University Press.

Jarvis, J., Lane, D.A., Fillery-Travis, A. (2006). *The Case for Coaching. Making evidence-based decisions*, London: Chartered Institute of Personnel and Development.

Jones, D., Smith, K. (2005). 'Middle-earth meets New Zealand: authenticity and location in the making of *The Lord of the Rings*', *Journal of Management Studies*, 42 (5) pp. 923-945.

Kanter, R. (1993). *Men and Women of the Corporation*, New York: Basic Books.

Kegan, R. (1982). *The Evolving Self*, London: Harvard University Press.

Kennie, T. (2009). *Academic Leadership: Dimensions, dysfunctions and dynamics* Paper for the Leadership Foundation for Higher Education, London: LFHE.

Kernis, M.H. (2003). 'Toward a Conceptualization of Optimal Self-Esteem', *Psychological Inquiry*, 14 (1) pp. 1-26.

Kets de Vries, M.F.R. (2003). *Leaders, Fools and Impostors, Essays on the Psychology of Leadership*, (Revised edition), Lincoln, NE: iUniverse, Inc.

Kets de Vries, M.F.R. (2007). 'Whatever happened to the philosopher-king? The leader's addition to power', *Journal of Management Studies*, 28 (4) pp. 339-351.

Kets de Vries, M.F.R., Korotov, K., Florent-Treacy, E. (2007). *Coach and Couch*, Basingstoke: Palgrave Macmillan.

Kets de Vries, M.F.R. (2009). *Sex, Money, Happiness and Death, the Quest for Authenticity*, Basingstoke: Palgrave Macmillan.

Kets de Vries, M.F.R. (2010). *Reflections on Leadership and Career Development*, Chichester: Jossey-Bass.

Kets de Vries, M.F.R., Guillén, L., Korotov, K., Florent-Treacy, E. (2010). *The Coaching Kaleidoscope Insights from the Inside*, Basingstoke: Palgrave MacMillan.

- Kets de Vries, M.F.R., Florent-Treacy, E, Korotov, K., Guillén, L.** (2010). 'Conclusion'. In: M.F. R. Kets de Vries, L. Guillén, K. Korotov, E. Florent-Treacy (Eds.) *The Coaching Kaleidoscope Insights from the Inside* (pp. 245-253), Basingstoke: Palgrave MacMillan.
- Kilburg, R.** (1997). 'Coaching and executive character: core problems and basic approaches', *Consulting Psychology Journal: Practice and Research*, 53 (4) pp. 251-267.
- King, C.** (1997). 'Through the Glass Ceiling: Networking by Women Managers in Higher Education'. In: H. Eggins (Ed.), *Women as Leaders and Managers in Higher Education* (pp.91-100), Buckingham: SRHE.
- King, G.** (2009). 'A framework of personal and environmental learning-based strategies to foster therapist expertise', *Learning in Health and Social Care* 8 (3) pp. 185-199
- Knights, D., Richards, W.** (2003). 'Sex Discrimination in UK Academia', *Gender Work and Organization*, 10 (2) pp. 213-238.
- Kreber, C.** (2010). 'Academics' teacher identities, authenticity and pedagogy', *Studies in Higher Education*, 35 (2) pp.171-194.
- Kreber, C., Klampfleitner, M., McCune, V., Bayne, S., Knottenbelt, M.** (2007). 'What do you mean by "authentic"? A comparative review of the literature on conceptions of authenticity', *Adult Education Quarterly*, 58 (1) pp.22-43.
- Kumra, S., Vinnicombe, S.** (2010). 'Impressing for Success: A gendered analysis of a key social capital accumulation strategy', *Gender, Work and Organization*, 17 (5) pp. 521-546.
- Lane, D.A., Stelter, R., Rostron, S.S.** (2010). 'The Future of Coaching as a Profession'. In: E. Cox, T. Bachkirova and D. Clutterbuck (Eds.), *The Complete Handbook of Coaching* (pp. 357-368), London: Sage.
- Langdridge, D.** (2007). *Phenomenological Psychology, Theory, Research and Method*, Harlow: Pearson Education.
- Leary, M.** (1996). *Self-Presentation: Impression Management and Interpersonal Behaviour*, Oxford: Westview Press.
- Leary, M.R., Kowalski, R.M.** (1990). 'Impression Management: a literature review and two component models', *Psychological Bulletin*, 107 (1) pp. 34-47.
- Leary, M. R., Patton, K.M., Orlando, A.E., Funk, W.W.** (2000). 'The Impostor Phenomenon: Self-Perceptions, Reflected Appraisals and Interpersonal Strategies', *Journal of Personality*, 68 (4) pp. 725-756.
- Lee, G.** (2007). *Leadership Coaching*, London: Chartered Institute of Personnel and Development.
- Leitch Review of Skills** (2006). *Prosperity for all in the global economy – world class skills*, London: HM Treasury.

- Letherby, G.** (2003). *Feminist Research in Theory and Practice*, Buckingham: Open University Press.
- Levine, E.** (1995). *Tending the Fire: Studies in Art, Therapy and Creativity*, Toronto: Palmerston Press.
- Levi-Strauss, C.** (1966). *The Savage Mind* (2nd Edition), Chicago: University of Chicago Press.
- Lewin, K.** (1997). G.W. Lewin (Ed.), *Resolving Social Conflicts Field Theory in Social Science*, Washington: American Psychological Association.
- Lincoln, Y.S.** (1990), 'Toward a Categorical Imperative for Qualitative Research'. In: E.Eisner and A. Peshkin (Eds.), *Qualitative Inquiry in Education: The Continuing Debate* (pp. 277-295), New York: Teachers College Press.
- Lindholm, C.** (2008). *Culture and Authenticity*, Oxford: Blackwell Publishing.
- Lopez, F., Rice, K.** (2006). 'Preliminary development and validation of a measure of relationship authenticity', *Journal of Counselling Psychology*, 53 pp. 362-371.
- Luborsky, L., Crits-Cristoph, P.** (1998). *Understanding Transference: The Core Conflictual Relationship Theme Method*, Washington: American Psychological Organization.
- Luthans, F., Avolio, B.J.** (2003). 'Authentic leadership: A positive developmental approach'. In: K.S. Cameron, J.E. Dutton and R.E. Quinn (Eds.), *Positive organizational scholarship* (pp. 241-261), San Francisco: Barrett-Koehler.
- McNiff, S.** (1998). *Art-Based Research*, London: Jessica Kingsley Publishers.
- McTavish, D., Miller, K., Pyper, R.** (2006). 'Gender and Public Management: Education and Health sectors'. In: D. McTavish and K. Miller, (Eds.), *Women in Leadership and Management* (pp.181-203), Cheltenham: Edward Elgar Publishing.
- Maddock, S., Parkin, D.** (1993). 'Gender Cultures: Women's Choices and Strategies at Work', *Women in Management Review*, 8 (2) pp. 3-9.
- Mainiero, L.A., Sullivan, S.E.** (2006). *The opt-out revolt: Why people are leaving companies to create Kaleidoscope Careers*, Mountain View, CA: Davies-Black Publishing.
- Marshall, J.** (1984). *Women Managers: Travellers in a male world*, Chichester: John Wiley and Sons.
- Martin, S., Darnley, L.** (2004). *The Teaching Voice* (2nd Edition), London: Whurr Publishers.
- Maslow, A. H.** (1968). *Motivation and Personality* (3rd Edition), New York: Harper.

- Mason, (2002).** *Qualitative Researching* (2nd Edition), London: Sage.
- Mavin, S.** (2006). 'Venus Envy 2: Sisterhood, queen bees and female misogyny in management', *Women in Management Review*, 21 (5) pp. 349-364.
- Maxwell, A., Bachkirova, T.** (2010). 'Applying psychological theories of self-esteem in coaching practice', *International Coaching Psychology Review*, 5 (1) pp. 16-26.
- May, D.R., Chan, A.Y. L., Hodges, T.D., Avolio, B.J.** (2003). 'Developing the moral component of authentic leadership', *Organizational Dynamics*, 32 (3) pp. 247-260.
- Ménard, J., Brunet, L.** (2010). 'Authenticity and well-being in the workplace: a mediation model', *Journal of Managerial Psychology*, 26 (4) pp.331-346.
- Mertens, D.M.** (1998). *Research Methods in Education and Psychology*, London: Sage.
- Mezirow, J.** (1991). *Transformative Dimensions of Adult Learning*, San Francisco: Jossey-Bass.
- Michie, S., Gooty, J.** (2005). 'Values, emotions and authenticity: Will the real leader please stand up?' *The Leadership Quarterly*, 16 (3) pp. 441-457.
- Miles, M.B., Huberman, A.M.** (1994). *Qualitative data analysis: an expanded sourcebook* (2nd Edition), London: Sage.
- Moir, A., Jessel, D.** (1989). *Brain Sex: The Real Difference between Men and Women*, London: Mandarin.
- Morgan, G.** (1997). *Images of Organization*, London: Sage.
- Morley, L.** (2005). 'Opportunity or exploitation? Women and quality assurance in higher education', *Gender and Education*, 17 (4) pp.411-429.
- Moxley, R.S.** (2000). *Leadership and Spirit*, San Francisco: Jossey-Bass. (Jossey-Bass Business and Management Series and the Centre for Creative Leadership.)
- Moustakas, C.** (1990). *Heuristic Research*, London: Sage.
- Moustakas, C.** (1994). *Phenomenological Research Methods*, London: Sage.
- Moxley, R.S.** (2000). *Leadership and Spirit*, San Francisco: Jossey-Bass. (Jossey-Bass Business and Management Series and the Centre for Creative Leadership.)
- Mruk, C.J.** (2006). *Self-esteem research, theory and practice: toward a positive psychology of self-esteem* (3rd Edition), New York: Springer Publishing Company.

- Nuttall, J.** (2006). 'Researching psychotherapy integration: a heuristic approach', *Counselling Psychology Quarterly* 19 (4) pp. 429-444.
- Oakley, J.G.** (2000). 'Gender-based barriers to senior management positions: understanding the scarcity of female CEOs', *Journal of Business Ethics*, 27 (2) pp.321-335.
- Patton, M.Q.** (2002). *Qualitative Research & Evaluation Methods* (3rd Edition), London: Sage.
- Peltier, B.** (2001). *The Psychology of Executive Coaching, Theory and Application*, New York: Routledge.
- Peltier, B., Irueste-Montes, A.** (2001). 'Coaching Women in Business'. In: B. Peltier, *The Psychology of Executive Coaching, Theory and Application* (pp.188-209), New York: Routledge.
- Perls, F.S., Hefferline, R.F., Goodman, P.** (1951). *Gestalt therapy*, New York: Julian Press.
- Peterson, C., Seligman, M.E.P.** (2004). *Character strengths and virtues: A handbook and classification*, New York: Oxford University Press.
- Peterson, R.A.** (1997). *Creating Country Music: Fabricating Authenticity*, Chicago: University of Chicago Press.
- Peterson, R.A.** (2005). 'In search of Authenticity', *Journal of Management Studies*, 42 (5) pp. 1083-1098.
- Polanyi, M.** (1962). *Personal Knowledge*, Chicago: University of Chicago Press.
- Polanyi, M.** (1964). *Science, faith and society*, Chicago: University of Chicago Press.
- Polanyi, M.** (1966). *The tacit dimension*, Garden City, New York: Doubleday.
- Polanyi, M.** (1983). *The tacit dimension*, Gloucester, MA: Peter Smith.
- Powney, J.** (1997). 'On Becoming and Being a Manager in Education'. In: H. Eggins (Ed.), *Women as Leaders and Managers in Higher Education* (pp.49-62), Buckingham: SRHE.
- Priestley, J.B.** (1932). (Printed by Oberon Books 2001). *Dangerous Corner*, London: Oberon Books.
- Priola, V.** (2007). 'Being female doing gender. Narratives of women in education management', *Gender and Education*, 19 (1) pp.21-40.
- Probert, B.** (2005). 'I Just Couldn't Fit It In: Gendered Outcomes in Academic Careers', *Gender Work and Organization*, 12 (1) pp.50-72.
- Reardon, K.** (1995). *They just don't get it, do they?* Boston: Little, Brown.
- Reece, S.D.** (2003). *The perceived role of authenticity in the lives of professionals*, Doctoral thesis, Charlottesville, VA: University of Virginia.

Reik, T. (1948). *Listening with the Third Ear: The Inner Experience of a Psychoanalyst*, New York: Farrar, Straus and Company.

Reinharz, S. (1992). *Feminist Methods in Social Research*, Oxford: Oxford University Press.

Ridgeway, C.L. (2001). 'Sex, status and leadership', *Journal of Social Issues*, 57 (4) pp. 637-655.

Rindfleisch, J. (2000). 'Senior management women in Australia: diverse perspectives', *Women in Management Review*, 15 (3) pp.172-180.

Roberts, G.G. (2003). *Review of Research Assessment: Report by Sir Gareth Roberts to the UK Funding Bodies*, www.hefce.ac.uk. Downloaded on 22/06/2010.

Roberts, L.M. (2005). 'Changing Faces: Professional image construction in diverse organizational settings', *Academy of Management Review*, 30 (4) pp.685-711.

Roberts, L.M. (2007). 'Bringing your whole self to work: Lessons in authentic engagement from women leaders'. In: B. Kellerman & D.L. Rhode (Eds.), *Women and leadership: the state of play and strategies for change* (pp. 329-360), San Francisco: Jossey-Bass.

Roberts, L.M., Cha, S.E., Hewlin, P.F., Settles, I.H. (2009). Bringing the Inside Out: Enhancing Authenticity and Positive Identity in Organizations. In: L.M. Roberts & J.E. Dutton (Eds.), *Exploring Positive Identities and Organizations* (pp.149-169), New York: Routledge.

Rogers, C.R. (1965). 'Some Thoughts Regarding the Current Philosophy of the Behavioural Sciences', *Journal of Humanistic Psychology*, 5 (2) pp. 182-194

Rogers, C.R. (1985). 'Toward a More Human Science of the Person', *Journal of Humanistic Psychology*, 25 (4) pp.7-24.

Rogers, J. (2004). *Coaching Skills: A handbook*, Maidenhead: Open University Press.

Rosenfeld, P., Giacalone, R.A., Riordan, C.A. (1995). *Impression Management in Organizations*, London: Routledge.

Rubin, H.J., Rubin, I.S. (1995). *Qualitative interviewing; the art of hearing data*, London: Sage.

Ryan, M.K., Haslam, S.A. (2005). 'The glass cliff: Evidence that women are over-represented in precarious leadership positions', *British Journal of Management*, 16 (2) pp.81-90.

Ryan, M.K., Haslam, S.A. (2007). 'The glass cliff: exploring the dynamics surrounding the appointment of women to precarious leadership positions', *Academy of Management Review*, 32 (2) pp. 549-572.

- Ryan, M.K., Warren Brown, K.** (2003). 'Why we don't need self-esteem: On fundamental needs, contingent love and mindfulness', *Psychological inquiry*, 14 (1) pp. 27-82.
- Sapiro, V., Johnston Conover, P.** (2001). 'Gender Equality in the Public Mind', *Women and Politics*, 22 (1) pp. 1-36.
- Saunderson, W.** (2002). 'Women, academia and identity: constructions of equal opportunities in the new managerialism – a case of lipstick on the gorilla?' *Higher Education Quarterly*, 56 (4) pp. 376-406.
- Schein, V.E., Davidson, M.J.** (1993). 'Think manager, think male', *Management Development Review*, 6 (3) pp. 24-28.
- Schein, V.E.** (2007). 'Women in management: reflections and projections', *Women in Management Review*, 22 (1) pp. 6-18.
- Schön, D.A.** (1983). *The Reflective Practitioner: How Professionals Think in Action*, New York: Basic Books.
- Seidel, J.V.** (1998). Qualitative Data Analysis. In: *The Ethnograph v5.0: A user's guide*, (pp.1-15), London: Sage.
- Sela-Smith, S.** (2002). 'Heuristic research: a review and critique of Moustakas's method', *Journal of Humanistic Psychology*, 42 (3) pp. 53-88.
- Seligman, M.E.P.** (2002). *Authentic happiness: using the new positive psychology to realize your potential for lasting fulfilment*, New York: Free Press.
- Senge, P. M.** (1990). *The Fifth Discipline: The Art and Practice of a Learning Organisation*, New York: Doubleday.
- Settles, I.H.** (2004). 'When multiple identities interfere: The role of identity centrality', *Personality and Social Psychology Bulletin*, 30 (4) pp. 487-500.
- Sheppard, L.** (2009). 'Coaching Senior Professional Women in the UK: What is the Focus and what has been learnt in the Process?' Summary of a project submitted to Middlesex University for the degree of Masters in work based learning Studies (Professional Coaching). Downloaded on 12/4/2011.
- Sieler, A.** (2010). 'Ontological Coaching'. In: E. Cox, T. Bachkirova and D. Clutterbuck (Eds.), *The Complete Handbook of Coaching* (pp.107-119), London: Sage.
- Silverman, D.** (2005). *Doing Qualitative Research* (2nd Edition), London: Sage.
- Singh, V., Kumra, S., Vinnicombe, S.** (2002). 'Gender and Impression Management: Playing the Promotion Game', *Journal of Business Ethics*, 37, pp. 77-89.
- Singh, V., Vinnicombe, S., James, K.** (2006). 'Constructing a professional identity: how young female managers use role models', *Women in Management Review*, 21 (1) pp.67-81.

- Skrtic, T.M.** (1985). 'Doing naturalistic research into educational organizations' in Y.S. Lincoln (Ed.), *Organizational Theory and Inquiry*, Newbury Park, CA: Sage.
- Speer, A.** (1976). *Spandau: The Secret Diaries*, New York: Macmillan.
- Spence, G.B.** (2007). 'Further development of evidence-based coaching: lessons from the rise and fall of the human potential movement', *Australian Psychologist*, 42 (4) pp. 255-265.
- Spence, G., Oades, L.G., Caputi, P.** (2004). 'Trait emotional intelligence and goal self-integration: Important predictors of well-being?' *Personality and Individual Differences*, 37 pp. 449-461.
- Staines, G., Travis, C., Jayarante, T.E.** (1973). 'The queen bee syndrome', *Psychology Today*, 7 (8) pp.55-60.
- Stead, V., Elliott, C.** (2009). *Women's Leadership*, Basingstoke: Palgrave MacMillan.
- Stokes, J., Jolly, R.** (2010). Executive and Leadership Coaching. In: E. Cox, T. Bachkirova and D. Clutterbuck (Eds.), *The Complete Handbook of Coaching* (pp.245-256), London: Sage.
- Styhre, A., Josephson, P.E.** (2007). 'Coaching the site manager: effects on learning and managerial practice', *Construction Management and Economics*, Routledge: 25 (12) pp. 1295-1304.
- Svejenova, S.** (2005). 'The Path with the Heart: Creating the Authentic Career', *Journal of Management Studies*, 42(5), pp. 947-974.
- Taylor, C.** (1989). *Sources of the Self*, Cambridge: Cambridge University Press.
- Taylor, C.** (1991). *The Ethics of Authenticity*, London: Harvard University Press.
- Taylor, C.** (2007). *A Secular Age*, London: Harvard University Press.
- Taylor, S.N.** (2006). 'Why the real self is fundamental to intentional change', *Journal of Management Development*, 25 (7) pp. 643-656.
- Tedeschi, J.T.** (1986). 'Private and public experiences and the self'. In: R.F. Baumeister (Ed.), *Public Self and Private Self* (pp.1-17), New York: Springer-Verlag.
- Thomas, R., Davies, A.** (2002). 'Gender and the new Public Management: Reconstituting Academic Subjectivities', *Gender Work and Organization*, 9 (4) pp. 372-397.
- Thomson, P., Graham, J., Lloyd, T.** (2008). *A Woman's Place is in the Boardroom: The Roadmap*, Basingstoke: Palgrave Macmillan.
- Tisdell, E.** (1998). 'Post-structural feminist pedagogies: the possibilities and limitations of feminist emancipatory adult learning theory and practice', *Adult Education Quarterly*, 48 (93) pp. 139-157.

- Tisdell, E.** (2003). *Exploring spirituality and culture in adult and higher education*, San Francisco: Jossey-Bass.
- Tong, R.** (2009). *Feminist Thought* (3rd Edition), Philadelphia: Westview Press.
- Topping, M.E.H., Kimmel, E.B.** (1985). 'The impostor phenomenon: Feeling phoney', *Academic Psychology Bulletin*, 7, pp. 213-227.
- Townsend, B.** (1997). 'Breaking through: the glass ceiling revisited', *Equal Opportunities International*, 16 (5) pp. 4-14.
- Trilling, L.** (1972). *Sincerity and Authenticity*, London: Harvard University Press.
- Valerio, A.M.** (2009). *Developing Women Leaders*, Chichester: Wiley-Blackwell.
- Vanderbroeck, P.** (2010). 'The traps that keep women from reaching the top and how to avoid them', *Journal of Management Development*, 29 (9) pp. 764-770.
- van Manen, M.** (1997) *Researching lived experience*, Albany, New York: State University of New York Press.
- Van Teijlingen, E.R., Hundley, V.** (2001). 'The importance of pilot studies', *Social Research Update*, 35. <http://www.hdl.handle.net/2164/157>. Downloaded on 10/12/2009.
- Vinnicombe, S., Singh, V.** (2003). 'Locks and keys to the boardroom', *Women in Management Review*. 18 (6) pp. 325-333.
- Wajcman, J.** (1998) *Managing like a Man: Women and Men in Corporate Management*, Cambridge: Polity Press.
- Wales, S.** (2003). 'Why Coaching?' *Journal of Change Management*, 3 (3) pp.275-282.
- Walsh, R.A., McElwain, B.** (2001). 'Existential Psychotherapies'. In: D.J. Cain and J. Seeman, (Eds.), *Humanistic Psychotherapies: Handbook of Research and Practice* (pp. 253-278), New Jersey: American Psychological Association.
- Weick, K.E.** (1996). 'Enactment and the boundaryless career: organizing as we work'. In: M.B. Arthur and D. Rousseau, (Eds.), *The Boundaryless Career: A New Employment Principle for a New Organizational Era* (pp.40-57), New York: Oxford University Press.
- West, W.** (2001). 'Beyond grounded theory: the use of a heuristic approach to qualitative research', *Counselling and Psychotherapy Research*, 1 (2) pp. 126-131.
- White, B.** (1995). 'The career development of successful women', *Women in Management Review*, 10 (3) pp.4-15.
- Whitehead, S.** (2001). 'Woman as manager: a seductive ontology', *Gender, Work and Organization*, 8 (1) pp. 84-107.

- Wilber, K.** (2000). *Integral Psychology, Consciousness, Spirit, Psychology, Therapy*, London: Shambala Publications.
- Wilber, K.** (2001). *No Boundary, Eastern and Western Approaches to Personal Growth*, London: Shambala Publications.
- Williams, B.** (2004). 'Truth and truthfulness: An essay in genealogy'. In: *From sincerity to authenticity* (pp. 172-206), Princeton, NJ: Princeton University Press.
- Williams, C. L.** (1992). 'The glass escalator: Hidden advantages for men in the "female" professions', *Social Problems*, 39, pp. 41-57.
- Willig, C.** (2008). *Introducing Qualitative Research in Psychology*, Maidenhead: Open University Press.
- Woolf, V.** (1929). (Re-printed in Penguin Classics, 2000.) *A Room of One's Own*, London: Penguin Classics.
- Woskett, V.** (1999). *The Therapeutic Use of Self: Counselling, Practice, Research and Supervision*, London: Routledge.
- Yin, R.K.** (2003). *Case Study Research: Design and Methods* (3rd Edition), *Applied Social Research Methods Volume 5*, Thousand Oaks, London: Sage.
- Yoder, J.D.** (2002). 'Making leadership work more effectively for women', *Journal of Social issues* 57, pp. 815-828.
- Yontef, G.** (2002). 'The relational attitude in Gestalt therapy', *International Gestalt Journal* 25 (1) pp. 15-35.
- Young, I.M.** (1990). *Justice and the politics of difference*, Princeton, NJ: Princeton University Press
- Zeus, P., Skiffington, S.** (2007). *The Coaching at Work Toolkit. A Complete Guide to Techniques and Practices*, Australia: McGraw-Hill.

Appendices

Appendix A – Sample and guide to writing ‘Morning Pages’

The meeting earlier this week with CRA was intense and I have been absorbed and pre-occupied with the content and emotion. I was much relieved by our subsequent conversation that she was not left with any undue stress or emotion – actually on the contrary from what she was saying – she’s become unburdened and I’ve taken it on! I should know better – 1st principle in coaching – don’t take on the issues yourself but of course here I’m not coaching, I’m collecting data as a researcher and it is different. It’s quite interesting to “watch” really as in some of my early pages I wrote that I was concerned as to whether I might switch into coaching mode during the course of these meetings. In fact during the event of the interviews it never occurs to me, I’m so absorbed by what they’re saying and I’m concentrating so hard on ensuring I don’t miss any vital aspect that I need to question. It’s quite odd because of course I concentrate when I’m coaching and ensuring that I’m “in the moment” and questioning but the approaches are quite different. The power that these interviews are having on me and my thinking is extraordinary and I really hadn’t considered the effect that they might have. I am gripped by the accounts, views, opinions and experiences that are being given – it’s a real privilege to get to know these women. I hadn’t really considered that I would be so caught up in their lives. I find myself wondering what they’re doing and how they’re getting on. I don’t know if the others are having the same experiences with their participants, I must ask when we next meet – that’s next week, not very long at all and I still have quite a lot of writing to do before then, I’ve got all my notes ready, I’ve “just” got to turn it into something readable! Actually, that’s quite worrying – our meeting is next week? Hek, I need to get a move on, work is really busy for the next few days and I don’t have much time at all.

The above is a sample of one of my daily accounts of writing my Morning Pages. It is not beautiful prose, nor grammatically correct and it is not supposed to be. It is a stream of consciousness as thoughts flow. An outpouring of what is going through my mind without censure or restriction. Often the thoughts come so quickly that it is difficult to keep the pen flowing quickly enough and the thoughts don’t have a neat methodical order to them. It is difficult to write a prescriptive guide, as the purpose of Morning Pages is that they should be helpful and unique to the individual who writes them however, as an overview these are my thoughts:

- I write my Morning Pages in longhand as I enjoy the experience of feeling the ink coming off the pen. I tend to write with a treasured fountain pen (given to me by my Mother) as it slows the physical writing and helps the aesthetic appearance, rather than a scribbled scrawl.
- I do also have disposable fountain pens that have different coloured inks
- I have notebooks that I like the look of and consequently treasure them for their appearance as well as the content.
- Some people write on their laptop or tablet. It does not matter. Find an approach that works for you.
- Do not be slowed down or even tempted to read back what you are writing as you write. Just let your thoughts flow from your mind through your finger tips and on to the page.
- As with any new idea or procedure, this act of writing may feel odd initially and thoughts such as *I don't have time to do this*, may occur. In itself that is quite an interesting thing to write about (if it does occur to you). *Why don't you have the time? What else might you be doing? Is it really more important than spending precious time in opening your mind to what's occupying you?* Exactly these thoughts did occupy me when I first started and I realised that I needed to spend more time on considering me and how I was managing work, home, the job, the writing, the data collection, the data analysis, the study as a whole. Writing about how I was feeling helped me with some of the more stressful moments of the study. There my thoughts were, written down. That was how I had felt at the time of writing I couldn't pretend that those thoughts had not happened – liberating.
- They are called Morning Pages but find a time that works for you when you write them. They are only for you, so listen to your body and mind and write them when you want. I write mine during the half an hour commute
- I write my Morning Pages every day and consider that I am a more fluid and fluent writer as a result. I am more focused and purposeful during the day because I have written about the “stuff” that was getting in the way. Finally and perhaps most notably in relation to

the focus of the study, I am more likely to express my thoughts and feelings. In writing about and acknowledging the censor in my head, Morning Pages veto its power and silence that inner voice.

Appendix B – Participant Information Sheet

Date:

Participant Information Sheet

**OXFORD
BROOKES
UNIVERSITY**

Project Title: An exploration of coaching as a support mechanism for developing women's authenticity in the workplace

Thank you for expressing an interest in this doctoral research project and I should like to invite you to take part. Before you decide whether or not to participate, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

Background and Aim

The aim of the study is to explore how coaching can help women to be authentic at work and is set in the context of the higher education sector. The study will focus on authenticity from philosophical and psychological perspectives, that of the inner being having congruence with the persona that is created at work. The findings generated from the study will aim to inform future research and practice within coaching. An exploration will be made to understand perceptions of authenticity and what support mechanisms have been found to be helpful and unhelpful in people's careers. A coaching framework will be developed which can be used by practitioners to assist in coaching women in their individual development at work.

You will be one of a group of participants from a range of Russell Group Universities and external coaches who work within that group. To ensure privacy and identity I will ensure that none of the coaches selected have an existing coaching relationship with any other participant as I will determine whether there is an existing relationship between the coach and the University at the outset. Within coaching codes of ethical behaviour it is professional practice to disclose any possible incidence of conflicting interest and this will be discussed with each coach as part of the process. As a further precaution, both your anonymity and that of your university would be safeguarded by way of pseudonym.

The research model I am using is a qualitative one, that of heuristic inquiry, through which I shall be looking for depictions or descriptions of your experience. You will be asked to recall specific episodes or events in your working life that might relate to the subject area. I am interested in obtaining extensive portrayals of what these experiences were like together with your thoughts, feelings and behaviours as well as situations, events and people connected with your experience. It would be helpful if you could share a diary in the form of a log or journal or any other way that you might wish to record your experience, for example, letters, poems or artwork. I should like to discuss with you the possibility of you using a technique called 'morning pages' which asks you to write for a period of 10 minutes each morning about whatever occurs to you. This will create some further commitment but is entirely up to you as to how much time you wish to devote and should not be excessive.

It would be helpful if we could discuss your CV at our initial meeting in order to establish the basis of our conversations. It would not form part of the data collection process

Duration of study

The duration of the research will be approximately January to December 2010. We will meet for approximately 2 hours on 3 separate occasions within that timeframe, 6 hours in total and I will audio-record our discussions. The content of these discussions will be transcribed and shared with you. Anything that you do not wish to share will be deleted from the transcription and excluded from the data. The discussion of delicate and sensitive experiences may involve difficult memories which might cause you some anxiety. I will be alert to this possibility throughout the process and you will not be pressurised to reveal details of any experiences which might result in you feeling distressed in any way. Should any aspects become problematic and/or distressing, I will ensure that an appropriate referral is made (e.g. to a coach or counsellor) in order that you may have a discussion with a fully qualified professional. I will be receiving regular coaching supervision throughout the research process to support the management of risk and any adverse or unexpected issues. Should these circumstances arise, you will be reminded that your participation is voluntary and that you are free to withdraw from the research at any time.

The benefits of this piece of research are that you will have the opportunity to review experiences within your career, through the support of informal conversational interviews, undertake some reflective learning and participate in research within the coaching profession. It is entirely up to you to decide whether or not to take part in this research. If you do decide to participate, and therefore contribute to further understanding of the research topic, you will be given this information sheet to keep and asked to sign a consent form. If you decide to take part and subsequently change your mind, you are still free to withdraw at any time and without giving a reason.

All information collected in the course of this research will be kept strictly confidential, (subject to legal limitations). Paper records will be kept in a locked filing cabinet and electronic files will be protected by the use of passwords.

In accordance with Oxford Brookes University's policy on Academic Integrity, the data generated will be kept securely in electronic form for a period of five years after the completion of the research project. Immediately following its collection, all data will be de-identified to ensure anonymity, i.e. codes will be used to identify research participants in place of names. Findings from this research will be used within my doctoral thesis and may form the basis of articles submitted for publication in appropriate journals. Participants and Universities will be referred to by pseudonym in any publication arising from this research. Whilst all steps will be taken to ensure the anonymity of participants, their positions held and the university, this cannot categorically be guaranteed once the thesis becomes available for access by any interested parties.

Copies of any article(s) accepted for publication will be made available to you, should you wish to receive them.

I am conducting the research as a doctoral student of the Business School at Oxford Brookes University. My research is part self-funded and part-funded by my employer, the University of Birmingham. Should you decide to withdraw from the study at any time, you would not be liable for any expense incurred.

The research has been approved by the University Research Ethics Committee, Oxford Brookes University. I am being supervised by Dr Kate Gilbert and Dr Judie Gannon, both senior lecturers within the Business School. The research programme, which began in September 2008, will run for approximately 3 years.

Should you require any further information I can provide this and my contact details are: Miss Sally Worth, c/o International Centre for Coaching and Leadership Development, Wheatley Campus, Wheatley, Oxford, OX33 1HX

(e-mail:08111458@brookes.ac.uk). My mobile number is 078103 13259.

If you prefer, you can contact my Director of Studies, Dr Kate Gilbert, Oxford Brookes University, Wheatley Campus, Oxford, OX33 1HX. If you have any concerns about the way in which the study has been conducted, you should contact the Chair of the University Research Ethics Committee on ethics@brookes.ac.uk.

Thank you for taking the time to read this information sheet and considering whether or not to participate in this research study.

Appendix C – Consent Form

Consent Form		OXFORD BROOKES UNIVERSITY	
Project Title: An exploration of coaching as a support mechanism for developing women's authenticity in the workplace			
Name: Sally A Worth			
Position: Doctorate of Coaching and Mentoring Student			
Contact Address: c/o International Centre for Coaching and Leadership Development, Wheatley Campus, Wheatley, Oxford, OX33 1HX (e-mail:08111458@brookes.ac.uk)			
			Please initial box
1.	I confirm that I have read and understand the information sheet for the above study and have had the opportunity to ask questions.		<input type="checkbox"/>
2.	I understand that my participation is voluntary and that I am free to withdraw at any time, without giving reason.		<input type="checkbox"/>
3.	I agree to take part in the above study.		<input type="checkbox"/>
			Please tick box
			Yes No
4.	I agree to the interview being audio recorded	<input type="checkbox"/>	<input type="checkbox"/>
5.	I agree to the use of anonymised quotes in publications	<input type="checkbox"/>	<input type="checkbox"/>
_____ Name of Participant		_____ Date	_____ Signature
_____ Name of Researcher		_____ Date	_____ Signature

Appendix D – Example of transcript demonstrating the coding of themes

Authenticity means **real**. It means ummm I see it as a very **positive** term umm I think it's about the **truth** about really going into the **core** of something **deep** and looking **deeply** into something but being very **real** and **honest**. I think that people that I consider to be **authentic** are fairly **charismatic**...they carry this aura of **authenticity** about them and I think that ummm yes I think that's a major quality that ummm I suppose...well I think **depth** is also...perhaps a quality of **introspection**. **There's a quality of introspection. I think that it's kind of "know thyself" (hooks fingers) and the more self-aware you are the more you know yourself and therefore the more likely you are to be authentic.** Someone who is able to **self-refer** and someone too perhaps who has really confronted their own **fears**. I think it is often **fear** that leads us away from **authenticity** towards...whatever the opposite is. And also **self-knowledge**. **Exploration is essential for self-knowledge. Knowing or being willing to look at yourself and say yes this is me.** I think that what they contain is this **sense of purpose** meaning ummm they have resolved for themselves what they think is **right** and what is **wrong**. They try to be **truthful** and live up to a set of standards but there's also something about...how they're able to **draw other people** in...because I think that when people are **authentic** it's the **relationship** they manage with other people that counts. But also ummm there's another bit to that actually that's umm about people who come from their own...their own **sense of space**...their own **peace** ummm yes, they have their own **sense of peace**. They don't come from the world of what I think I **ought** to say or **ought** to be but just come from what's **true** for them. And it's difficult I think...**authenticity** umm sometimes and we see it well...often in these sorts of **environments**. I talked about **fear** earlier on and I do wonder whether full on **authenticity** doesn't actually **frighten** people who have had it **squashed** out of them for whatever reason. **When fear is involved something happens in the relating to authenticity...it's not the immediate focus.** Is **authenticity** coupled with **values** or **standards** and it is that **combination** that makes actions **authentic**? And I guess...I guess that it's possible to have a

sense of **authenticity** but maybe not have the **skills** to really get to the **crux** of what it is that has to be communicated, so there are **skills** in there as well and you see this in so many areas. I'm interested in the **film, book, poetry, music** idea because it displays the **essence** of what we mean without the...well, burden I think sometimes of trying to explain.

Appendix E – ‘15 point checklist’

Thematic Analysis (Braun & Clarke 2006)

An exploration of coaching women towards authenticity in the workplace: A heuristic study with women in academia

Data Collected and analysed. Not a linear process but iterative and changeable

- Transcribed interviews
- Notes & mind maps made by principal researcher during interviews
- Detailed notes & immersion into the data – listening to the tapes and reading the scripts
- Morning Pages kept by co-researchers and principal researcher
- Research Diaries kept by co-researchers and principal researcher
- Narrative portrait & Individual depiction (condensed transcript stripped of questions/dialogue and speech notes “umm” “err” kept to minimum) – each co-researcher
- Each co-researcher’s “Board” created containing codes, colours, poetry, films, metaphors, music and images
- Check and affirmation with each co-researcher for accuracy of portrayal and permission
- Codes identified & colour-coded on the transcriptions
- Relationships between the codes established in order to create categories
- The relationships between the categories were clustered together to identify the themes
- Developed the thematic structures to illustrate the relationship within the Findings chapters
- Three over-arching themes identified that formed the Findings chapter headings
- Group depiction
- Individual-Group depiction }
- Creative Synthesis } Tapestries

Data Analysis Coding - Research Categories

In conjunction with the research aims and objectives and using thematic analysis, the coding categories have been created with reference to each iteration of interviews and then combined together. This process creates a horizontal and vertical structure in that each co-researcher's views are themed in addition to each iteration of interviews. This way an overall subject criterion is set as well as the pathway of each individual running from the general to the particular and back again. This enables a consistent approach to the data analysis in each way ↔ and ↕.

Process	No.	Criteria	Completed
Transcription	1.	The data has been transcribed to an appropriate level of detail, and the transcripts have been checked against the tapes for 'accuracy'.	Yes. Audio recordings transcribed verbatim by me. Time consuming but worthwhile for familiarisation with the data. Transcriptions printed and checked against recording. Each co-researcher approached for intent, accuracy and permission to use. (Permission obtained at outset but checked as courtesy). Printed text annotated with any errors. (Minor typing errors found but no major amendments to data content).
Coding	2.	Each data item has been given equal attention in the coding process.	Yes. Same process and level of attention to each data item. "Horizontalizing" of the data undertaken. Equal value given to each statement. Meaning noted and textural and structural descriptions made, narrative portraits, individual depictions. Codes identified from a line by line analysis from each interview transcript and colour-coded – pens and post-its. Mind-maps and a "Board" made for each co-researcher noting image, metaphor, themes, song, poetry film etc. & thematic matrix.
	3.	Themes have not been generated from a few vivid examples (an anecdotal approach), but instead the coding process has been thorough,	Yes. Relationships between the codes established to create categories. Relationship between categories clustered together to identify

		inclusive and comprehensive.	themes. Three over-arching themes identified: <ul style="list-style-type: none"> • Working in a safe environment • Raising one's profile • Having self-insight
	4.	All relevant extracts for each theme have been collated.	Yes. Collated under the relevant Finding chapter heading: Chapter Four – Authenticity thrives in the appropriate environment Chapter Five – Being authentic helps to raise profile Chapter Six – Authenticity is having clarity within
	5.	Themes have been checked against each other and back to the original data set.	Yes. Themes checked & defined identifying the “essence” of what each theme means.
	6.	Themes are internally coherent, consistent and distinctive.	Yes. Checked that themes were not overly complex. Went back to collated data extracts & organised them into a coherent account.
Analysis	7.	Data have been analysed – interpreted, made sense of – rather than just paraphrased or described.	Yes. Themes and codes identified and colour-coded. Coding categories created with reference to each interview iteration. Process created a horizontal and vertical structure as each co-researcher's data is themed in addition to each iteration. Thematic matrix created by recursive process (movement back & forth through phases p.87)
	8.	Analysis and data match each other – the extracts illustrate the analytic claims.	Yes.
	9.	Analysis tells a convincing and well-organized story about the data and topic.	Yes.

	10.	A good balance between analytic narrative and illustrative extracts is provided.	Yes.
Overall	11.	Enough time has been allocated to complete all phases of the analysis adequately, without rushing a phase or giving it a once-over-lightly.	Yes. Essential to heuristic inquiry is the allocation of time to pass, allowing thoughts to move onto other aspects and come back again. This is clearly accounted within the methodology chapter. Data revisited on numerous occasions. Tapes listened to repeatedly in the car and hard copy of data read and re-read.
Written Report	12.	The assumptions about, and specific approach to, thematic analysis are clearly explicated.	Yes. A detailed description is provided within the Methodology Chapter.
	13.	There is a good fit between what you claim you do and what you show you have done – i.e. described method and reported analysis are consistent.	Yes.
	14.	The language and concepts used in the report are consistent with the epistemological position of the analysis.	Yes.
	15.	The researcher is positioned as <i>active</i> in the research process; themes do not just ‘emerge’.	Yes. Whilst themes are emergent, a careful process of analysis was undertaken in discovering themes that were ‘ <i>embedded throughout interviews</i> ’ (Rubin and Rubin, 1995, p.226). Heuristic Inquiry is being undertaken where crucially, the primary researcher is core to the whole study.

Appendix F - Interview Questions

- What engaged your initial interest in having a coach?
- What qualities and attributes do you value in your coach and why?
- What are the differences between a coach and a mentor in your experience?
- What does the term “*authentic*” mean to you?
- What qualities or dimensions of “*being authentic*” stand out for you?
- How does “*inauthenticity*” appear to you? Examples?

Appendix G – Creative Synthesis



Appendix H - Individual – Composite Depiction

