The role of coaching in supporting private sector organisations in the United Arab Emirates (UAE) to manage diversity and to achieve inclusion

Sonia Watlal

Submitted in partial fulfilment of the requirements of the award of Doctor of Coaching and Mentoring

Business School

Oxford Brookes University

November 2017

ABSTRACT

This study aims to examine the role of coaching in helping private sector organisations in the UAE to manage diversity and achieve inclusion in support of Emiratisation initiatives. The research question originates from a personal interest in the field of diversity management and inclusion and stems from experience working with foreign-owned private sector organisations in the UAE in their pursuit to improve local-expatriate work relations.

The research paradigm is based on the social constructivist perspective which defines my ontology and role as a researcher-practitioner in diverse contexts and the research strategy adopted a grounded theory approach. Procedures of data collection, coding and analysis were systematically and sequentially carried out in a simultaneous iterative process and included semi-structured interviews with 19 participants working in private sector organisations. Codes were used to retrieve and organise information, which created a web of meaning grounded in the data, constant comparison of the different conceptual levels of data analysis drove theoretical sampling and the ongoing data collection in developing theory.

Findings highlight three mains categories illustrating the role of coaching in the context of study: 1) the contextual factors impacting upon the practice of coaching, 2) the use and value and the coach, 3) the coach's attributes. The theory suggests that the role of coaching should be considered in relation to the contextual factors influencing its use and value, which depends on the coach's attributes. This means that the latter supersedes the use and value of coaching, and are preconditions which impact on the role of coaching from the start.

ACKNOWLEDEGEMENTS

I wish to acknowledge all those who have helped during the course of the research and in making this thesis a reality especially the respondents who so generously gave their time and shared their personal experiences and views with honesty and enthusiasm.

The constructive help, constant encouragement and unwavering patience provided by the supervision team has been invaluable, in particular Dr. Elaine Cox for guidance and inspiration; and Dr. Jan Harwell for advice and support.

Head of Doctoral Programme Dr. David Bowen and the members of the Business School Summer School 2015 for guidance on process, raising standards and providing opportunities to network with, and be inspired by, other doctoral students.

A special debt of gratitude is owed to my family who has been constant in their support and encouragement of the research and especially my mother for the unconditional love and incredible support. I could not have completed this work without her. Her enthusiasm and encouragement have sustained me through many challenges.

Table of content

Appendices 172

List of Figures

List of Tables

Chapter 1. Introduction

1.1 Nationalisation policies in the United Arab Emirates

Four decades of unprecedented economic, social, and cultural change in the UAE have created a highly complex, segmented labour market (Abdalla, Al Waqfi, Harb, Hijazi and Zoubeidi, 2010). Similar to its neighbours in the Gulf Cooperation Council (GCC), the United Arab Emirates (UAE) is heavily reliant on foreign labour to keep its economy running. The country has the highest percentage of immigrants relative to its own citizens, with the latter amounting to only 10% of the total population. In addition to Emirati citizens, other groups and ethnicities include Arabs, Europeans, Americans, and Asians (including Iranians, Filipinos and Indians) (Randeree, 2009).

Local UAE citizens constitute only one-tenth of the national population and are under-represented in the private sector workforce (comprising just 0.5%) (Tanmia, 2004). As a result, Emiratisation[1] policies, the initiative of bringing more local citizens into the workplace, have become a highly prioritised human resource management strategy in the UAE (Randeree, 2009). These policies and regulations influence and, to varying degrees, dictate different organisational and management practices in both the public and private sector (Rees, Mamman and Bin Braik, 2007). Labour nationalisation policies are a long-standing international issue associated with competitiveness, globalisation, economic growth, and social reform. Arab Gulf countries have devised and implemented nationalisation policies specific to their region, and these localisation efforts are referred to using their respective country names: for example, Saudisation, Omanisation, Kuwaitisation or Emiratisation.

Emiratisation in the UAE was first announced as a government policy in the early 1980s. Article 11 of Labour Law no. 8 (1980) requires the Ministry of Labour to take an active role in finding job opportunities for nationals, and establishes within the Ministry a section for the employment of citizens. The National Human Resource Development and Employment Authority (TANMIA) was established in 1999 as an independent federal authority reporting to the Ministry of Labour (Al-Waqfi and Forstenlechner, 2012). Its mandate is to support the employment and development of the local workforce. Subsequently, two other local entities have been established to support Emiratisation in Dubai and Abu Dhabi. The Emirates

---

[1] Emiratisation is a medium to long-term strategy to address the challenges posed by wide-scale unemployment by encouraging private sector workplace participation. Reports from TANMIA (2004) distinguish between two intended outcomes of the current Emiratisation strategy: (1) replacing incumbent non-nationals in their existing positions with qualified Emirati candidates; (2) placing Emirati job-seekers in newly created positions, derived from an expansion of economic activity.

National Development Programme (ENDP) and Tawteen Council (ADTC) were established in Dubai and Abu Dhabi in 2000 and 2005, respectively, to support the policy. Emiratisation has been implemented using various tools over the past two decades. Most notable has been the introduction of government quotas for nationals within specific sectors, such as banking and insurance. For example, Labour Law No. 43/2005 stipulates that at least 4% of nationals should be employed in every bank (public or private) (Ministry of Labour, 2012). Labour Law No. 42/2005 requires every insurance company to reserve 5% of its posts for national job-seekers. Labour Law No. 41/2005 mandates that commercial companies which employ 50 employees or more should increase the number of nationals by 2% every year. Labour Law No. 544/2011 establishes a new classification of organisations based on the number of Emirati employees hired by each (Ministry of Labour, 2012). Other Emiratisation initiatives involve restricting the number of work permits issued to expatriate workers; imposing extra fees on work permits for companies which do not meet specified targets (Rees et al., 2007); and the Minister of Labour's 2006 decree, requiring all organisations in the private sector to replace their expatriate secretaries and human resource (HR) managers with UAE nationals within 18 months (Ministry of Labour, 2012).

Efforts at encouraging nationals – or local citizens – to enter the private sector workforce not only serve as a strategic process for citizens to play a more central role in the development of their national economies, but also as a response to high unemployment rates. The UAE national population is estimated at just under one million, yet the estimated unemployment rate lies between 14% and 20% (Al Abed, Vine, Hellyer and Vine, 2006). This suggests that as many as one in five Emirati Nationals are unemployed, in an economy which provides over five million jobs and has one of the highest growth rates in the Middle East (Oxford Business Group, 2008).

1.2 Exclusion of Emirati Nationals in private sector organisations

The distinction between expatriates and local in the UAE private sector workplace is characterised by numerous federal regulations and laws. There are different federal laws that applies within each group. For instance, in the UAE, federal regulations stipulate protected rights for expatriate employees, Articles 65 and 66 of the law stress that all employees should be treated with high respect and to be treated equally in all professional matters (Ministry of Justice, 2012). The law forbids any discrimination based on the race, ethnicity, religion, or language of the employee. However, financial compensation, housing, educational allowances, resignation, and end of service gratitude differs largely between expatriates and locals. The differences stem from the fact that expatriate employees establish their relationship with the organisation based on contracts that have start dates and end dates, while national employees have a constitutional right to the job (supported by provisions of the UAE

constitution) (Neal, 2009). Therefore, there is a complicated process of ending the employment of a national employee, while ending the service of an expatriate only requires mutual agreement and fulfilment of all provisions of the signed contract. The aforementioned laws are enforced in the private sector in addition to other laws. For example, Federal Law No. 30/1996 indicates that because the UAE is a member of the International Work Organization and has signed the "equal compensation" agreement, all workers who perform similar tasks should be treated equally financially (Ministry of Justice, 2012). In practice though, because the number of expatriate employees exceeds that of national employees, the UAE Government often subsidizes jobs for national employees (Neal, 2009).

The institutional and legal structure that forge distinction between expatriates and local has deepened the social categorisation between the two groups. Social psychologists suggest that there are two types of criteria that are used to define a "group" (Tajfel, 1981). According to social identity theory (Tajfel and Turner, 1979, 2004) and self-categorisation theory (Turner, 1985), people identify with a group when they perceive themselves having similar characteristics to their fellow group members. Through self-categorisation and group membership, individuals develop a social identity with a corresponding social-cognitive schema (norms, values, and beliefs) that guides their group-related behaviour (Korte, 2007). The tendency of individuals to stereotype and depersonalise themselves as members of the in-group is coupled with corresponding tendency to stereotype others as members of out-groups. While the expatriate population of the UAE can not be categorised in terms of many aspects, such as gender, race, ethnicity, language, country of origin and religion, they however share the main characteristics of not belonging to the group representing the local population of Emirati Nationals.

Several reasons have been suggested for the poor social integration of local employees. Studies have documented the negative attitudes of expatriates to local workers, as well as the exclusion of the latter by the former, and the struggle experienced by locals to find professional fulfilment within private sector environments (Al-Waqfi and Forstenlechner, 2010, 2012). An examination of the available literature on Emiratisation (Shaban, Assaad and Al Qudsi, 1995; IMF, 2004; Harry, 2007; Rees, et al., 2007; Al-Waqfi and Forstenlechner, 2009; Al-Waqfi et al., 2012) indicates that human resources initiatives led by private sector organisations have faced difficulties in attracting and retaining Emirati nationals. Current strategies for inclusion and retention have focused on initiatives targeted at Emirati citizens (targeted recruitment, education and training, career development programmes, special incentives, benefits and reward systems) (Randeree, 2009; Rees et al, 2007). Yet their failure increasingly calls into question whether these efforts truly consider the expectations and aspirations of the UAE community (Al Hashimi, 2002). In their recent study, conducted to

explore the cognitive, social, and institutional factors influencing the job-seeking behaviour of young Emiratis, Al-Waqfi et al., (2012) report a general sense of resentment of the idea of employment in the private sector, and a characterisation of private sector employers as too demanding and unsupportive. When asked about factors affecting their decision to accept a job in the private sector, respondents indicated leadership style (70%) as most important, followed by the personality of the supervisor (50%) and communication (38%). This suggests that Emiratis prefer to work for organisations which provide care and protection, and where leaders and managers act as role models.

Rees's et al., (2007) analysis of the implementation and evaluation of Emiratisation programmes in a private sector organisation revealed significant issues around managerial commitment, resistance to change, and the role of expatriates. It was noted that expatriates could not be expected to embrace Emiratisation, as it was ultimately aimed at removing them from the workforce; yet the findings suggested that they were deliberately sabotaging these programmes. This is consistent with previous studies that reported resistance to Emiratisation in the private sector as a key impediment to success (Shaban et al., 1995; Forstenlechner, 2008). Al-Waqfi and Forstenlechner (2009) explored perceptions of Emiratis amongst expatriates and highlighted the negative stereotypes held by the latter. Hilton and von Hipple (1996) define stereotypes as generalised beliefs about the characteristics, attributes, and behaviours of members of certain groups. The notion of the unmotivated, lazy citizen without a sufficient work ethic, coming and going from the workplace as they please, is widespread: not only among expatriates, but even Emiratis themselves – to the extent that it almost seems to form part of a perceived identity (Bladd, 2007; Al Dosary and Rahman, 2005; Godwin, 2006; Mellahi, 2007; 2002; Rees et al., 2007).

Resistance to transformation has reinforced the status quo and has caused a misalignment between equity legislation and formal organisational policies on the one hand, and their implementation on the other. Private sector organisations are aware of this situation and attempt to work through it via inclusion management programmes.

1.3 Coaching as an intervention to support diversity and inclusion

The practice of coaching has emerged as one of the top five leadership-development practices, and helps leaders respond to major shifts occurring in the world of work (WanVeer and Ruthman, 2008; Carey, Philippon and Cummings 2011). Evidence-based executive coaching literature contains a number of theories highlighting the potential of coaching to assist executives in meeting professional and personal goals, and improving individual and organisational performance (Grant, 2014; Hunt and Weintraub, 2007; Stober, 2008; Bernardz, Cavicchiolo and Marchi, 2010). As a long-term strategy to enhance the execution of

organisational goals, coaching is widely believed to influence leadership, increase charismatic behaviour and inspire (Kampa-Kokesch and Anderson, 2001). Emphasising action, accountability and personal responsibility, coaching provides leaders and potential leaders with a safe environment in which to learn how to creatively manage change and conflict, improve communication, strengthen self-confidence and foster multi-cultural relationships in a positive, constructive way (Bennet and Bush, 2009; Grant, 2007).

In the cross-cultural realm, there is growing empirical evidence that executive coaching can have an impact at organisational level; and has been a successful tool in helping professionals increase their awareness of cultural differences, be better equipped to enable successful work across cultures, fulfil their commitment to extend people's worldviews, bridge cultural gaps and raise diversity sensitivity of leaders (Rosinski, 2003, St Claire-Ostwald, 2007; Abbott, 2006; Passmore, 2013; Thomas, 2006).

Although coaches and scholars of coaching no doubt have great appreciation for the context in which leaders operate, our review of the literature suggests a lack of evidence-based approaches to understanding and integrating context into the objectives, design, and delivery of coaching. Increasingly a number of scholars and practitioners are emphasising on the importance of understanding context consideration in the practice of coaching (van Nieuwerburgh, 2017). In examining the role of coaching in global organisations, much confusion still exists in relation to its nature and scope as a helping intervention (Cox, Bachkirova and Clutterbuck, 2014); making it a difficult task for purchasers of coaching to judge its relevance.

The ways in which providers of coaching design, deliver, and evaluate initiatives to attain organisational goals have not been explored in detail; no empirical research has examined the use of coaching in a cross-cultural context, with a focus on helping organisations attain their diversity and inclusion goals. To help address these gaps, this research examines the implications of coaching in the UAE private sector, and aims to provide an understanding of the role of coaching in helping private sector organisations manage diversity and achieve inclusion, in keeping with Emiratisation initiatives.

1.4 Identification of research aim and objectives

The aim of this research is to examine the role of coaching in helping private sector organisations in the UAE to manage diversity and achieve inclusion goals in support of Emiratisation initiatives.

The objectives are to:

1. Critically evaluate the literature related to the theory and practice of coaching in

helping organisations attain their diversity and inclusion goals. This includes a review of: coaching (executive, organisational, cross-cultural/global coaching; solution-focused and goal focused); achievements of organisational diversity and inclusion goals (cross-cultural management in global organisations, diversity and inclusion in global organisations); and the UAE context (coaching and diversity management in the UAE).

2. Assess the contextual factors which appear to challenge the practice of coaching in foreign-owned organisations operating in the UAE private sector.

3. Examine the perceived value and use of coaching in the context under investigation.

4. Generate new insights, theory and understandings which clarify and enhance conceptual and practical knowledge within the coaching profession.

1.5 Research design

The research paradigm adopted is based on the social constructivist perspective, which defines my ontology and role as a researcher-practitioner in diverse contexts. Constructivism proposes that each individual mentally constructs the world of experience through cognitive processes. This aligns with my view that the world cannot be known directly; but rather, by the construction imposed on it by the mind, which differs from the scientific orthodoxy of logical positivism. It represents an epistemological perspective, concerned with how I know and by implication, how I develop meaning. These processes are internal to the individual: integrating knowledge (or meaning) into pre-existing schemes (assimilation), or changing the schemes to fit the environment (accommodation) (Mahoney, 2002). In this perspective, the self is considered a complex system of active and interactive self-organising processes directed towards self-organisation and order, embedded in social and symbolic contexts. This recognises that influences on individual construction are derived from and preceded by social relationships (Bruner, 2006).

As the existing literature and theory did not adequately explain the phenomenon at hand, the over-arching goal of the study is to develop theory grounded in data, in the hope of opening up new areas of research inquiry and offering accounts for what happened (Birks and Mills, 2015). As grounded theory is designed to allow focus on context, process, intentions, and interpretations of key players, it seemed the most useful and appropriate methodology for this study. Having explored the debates around grounded theory (Glaser and Strauss, 1967; Strauss and Corbin, 1990; Glaser, 1992; Charmaz, 2014), my method reflects that of Charmaz (2014) in approach, methodological procedures, terminology and criteria for evaluations. In this conceptualisation, theory is constructed rather than discovered, thus fitting the social constructivist stance of this study.

This engagement with those living the phenomenon and attempting to understand it from their perspective is why constructivist grounded theory was selected as a powerful and suitable methodological approach. Theories are constructed from the interactions between the researcher, research participants and research process; the output results in theories and concepts which aim to inform practices, procedures and policies (Bryant, 2009). I used Charmaz (2014)' analytical approach to grounded theory to develop middle range substantive theory relevant to the role of coaching in the context of study, rather than a formal or grand theory.

I expect the findings to assist in the debate about the role of coaching in an organisational context; and the theory to have relevance for global organisations using coaching to support diversity and inclusion goals. It is hoped that this study will make a useful contribution to conceptualising coaching as a useful tool for development in diverse environments. In line with the study's epistemological underpinnings, any theoretical rendering explicitly assumes a constructivist portrayal.

1.6 Defining coaching in the context of the study

The practice of coaching draws its influences from a wide range of disciplines including counselling, personal development and psychology (Passmore, 2006). In the business case, organisational and executive coaching also combines industrial and organisational psychology, management consulting, organisational development, sports psychology and business consulting (Fairley and Stout, 2004). While drawing from a range of disciplines, the role of the coach differs distinctly from its alternative approaches as being forward focused, coachee led, and concerned with improving performance (Passmore 2006). The focus of coaching in skills development and performance enhancement is what distinguishes coaching to mentoring, since the objective of mentoring is longer term career development (Grant, 2001). Clutterbuck, (2007) also acknowledges this distinction noting that coaching in most applications addresses performance in some aspect of an individual's work or life; while mentoring is more often associated with much broader, holistic development and with career progress. In contrast to the coach, the mentor's role has been defined as a more experienced individual willing to share their knowledge with someone less experienced in a relationship of mutual trust. A mixture of parent and peer, the mentor's primary function is to be a transformational figure in an individual's development (Clutterbuck, 1991). Clutterbuck and Megginson (1999, p13) initially argued that 'mentoring is more holistic and concentrates on helping the executive gain his or her own insights'. While there have been many attempts to develop definitions offering a clear distinction between coaching and mentoring what is becoming clearer is that coaching and mentoring need to be defined differently in different contexts.

From an organisational development perspective, Mullins (2007) draws from the wider literature three summative distinctions between the activities of coaching and of mentoring. The first focuses on expertise: the coach need not be an expert in the professional field of the coachee, while the mentor must have subject expertise which is respected by the mentee. The second distinction derives from the first: mentoring uses both deductive and inductive techniques, while coaching uses only the deductive. The third distinction compares continuity of engagement: mentoring sessions may occur on an ad hoc basis over a long period, while coaching sessions are planned over a limited time-span.

Zeus and Skiffington (2002) report that in practice organisations of all types may use the terms coaching and mentoring interchangeably. The importance of negotiating a pragmatic definition-in-practice for each coach/mentoring relationship is noted by Clutterbuck and Megginson (1999, p.13): 'clarity of expectations about the role makes a significant difference to the quality of the outcomes'. Such clarity can be negotiated in the contracting phase of a coach/mentoring engagement where the two parties agree on purpose and protocols, including the place of advice-giving (Rogers, 2004; Flaherty, 2005). Indeed, such contracting can take place at the beginning of each coach/mentoring session (Hawkins and Smith, 2006).

In regard to coaching; there are many definitions of organisational and executive coaching, all capture common themes: designating coaching as a process (focused on learning, choice, change, and growth); a partnership (a designed alliance between the coach and the executive); and a balance between individual and organisational needs (Maltbia and Power, 2009). The International Coach Federation (ICF), the largest professional association of coaches, provides a general definition: 'Partnering with clients in a thought-provoking and creative process that inspires them to maximise their personal and professional potential—coaches honour the client as the expert in his or her life and work and believe every client is creative, resourceful and whole' (ICF, 2012). The definition of executive coaching in the literature reveals additional themes, including executive coaching as an intervention (intentional and planned set of tools, activities and interactions) (Witherspoon and White, 1996); a goal-focused form of customised leadership development, performance improvement, skill enhancement support and work through organisational issues or change initiatives (Hall, Otazo and Hollenbeck, 1999); a development process which builds a leader's capability to achieve short and long-term organisational goals (Stern, 2009); a form of executive consultation in which a trained professional, mindful of organisational dynamics, functions as a facilitator, who forms a collaborative relationship with an executive to improve their skills and effectiveness in communicating corporate vision and goals (Sperry, 2008).

A more focused analysis suggests that the intended results of executive and organisational coaching include both individually focused outcomes (reaching goals, producing desired results, maximising performance, increasing personal fulfilment, finding meaning in work, increasing life balance, building capability by becoming more competent); and collective outcomes (clarifying goals and roles, contributing to the organisation, delivering business results, producing extraordinary results, having effective conversations across the organisation, improving strategic thinking, facilitating change, retaining high potential, enhancing innovation, increasing customer loyalty and improving overall leadership effectiveness today and in the future) (Maltbia et al., 2009). Cox, et al., (2014) note that in coaching (particularly organisational coaching), the organisation acts as a sponsor and partner in setting goals, evaluating progress, and enabling multiple perspectives on the client.

In further examining the concept and practice of executive and organisational coaching, connections and contrasts with various perspectives which have emerged in the relatively short history of cross-cultural/global coaching can be identified. I examine evidence-based approaches, which suggest that coaching can be used to as a tool in enhancing organisational performance. Evidence-based coaching refers to 'the intelligent and conscientious use of best current knowledge integrated with practitioner expertise in making decisions about how to deliver coaching to individual coaching clients and in designing and teaching coach training programs' (Stober and Grant, 2006, p. 6).

Executive/organisational and cross-cultural/global coaching is placed within the evidence based framework. Understandings of coaching in a global, cross-cultural context designate global coaching as a holistic, rigorous approach - both in choosing meaningful, important objectives, and reaching them effectively: with a view to helping inter-cultural professionals become better equipped to fulfil their commitment to extend people's worldviews, bridge cultural gaps, and enable successful work across cultures (Rosinski, 2003). Other definitions are scarce, but include Abbott's (2007) explanation of global coaching as a form of executive coaching, well-suited to executives faced with the complexity and uncertainty of international business practice, and struggling to cope with personal and professional demands.

All forms of coaching seek to develop solutions to the issue brought forward by the client (Grant and Cavanagh, 2014). Theoretically, the solution-focused approach holds that problems and solutions are not things necessarily given in reality, but are constructed in the discourse between the client and others in the client's world (Cavanagh and Grant, 2010; de Shazer, 1988; O'Connell, 1998). Grant (2003, p.1) later arrived at the following definition of solution-focused coaching: "a collaborative, solution-focused, results-orientated and systematic process in which the coach facilitates the enhancement of performance, life

experience, self-directed learning and personal growth of people from normal (non-clinical) populations". This incorporates many of the features of generalist coaching and additionally draws attention to the systematic process of coaching. It also emphasises the facilitative (rather than expert) role of coaches. Theoretically, the solution-focused approach holds that problems and solutions are not things necessarily given in reality, but are constructed in the discourse between the client and others in the client's world (Cavanagh et al., 2010; de Shazer, 1988; O'Connell, 1998). As such a solution-focused approach places primary emphasis on assisting the client in defining a desired future state, and constructing a pathway in both thinking and action which helps them achieve it. It contrasts with other approaches by eschewing much of the problem state definition, and is situated squarely within constructivist epistemology, which holds that events and meanings are actively constructed in dialogue, rather than given to us by experience (O'Connell, 1998). In other words, problems and solutions are not things necessarily provided by reality, but are constructed in the discourse between the client and others within the client's world (Cavanagh and Grant, 2014).

Grant and Cavanagh (2004) define goal-orientated coaching as focused on the achievement of clearly stated goals. This approach intends to stimulate future development and a change of action. Other definitions regard goal-focused coaching as essentially about raising performance and supporting effective action (Grant, 2003); and assisting the coachee to identify and form well-crafted goals and develop an effective action plan (Ives, 2008). Ives and Cox (2012) suggest that goal-focused coaching primarily aims for operational change, and to promote immediate enhancement of productivity. They propose the following definition: 'A systematic and collaborative helping intervention that is non-directive, goal-orientated and performance-driven, intended to facilitate the more effective creation and pursuit of another's goals' (Ives and Cox, 2012, p. 678). Their study also emphasises goal focused coaching as distinctive because of its process-driven element. Summerfield (2006) classifies approaches to coaching as acquisitional (acquiring a new ability), or transformational (provoking personal change), which views goal-orientated coaching as facilitating growth rather than directing it (conducting the process rather than directing outcomes).

1.7 Defining diversity and inclusion in the context of the study

Diversity has always been a salient feature of societies (Arredondo, 1996). Stout-Rostron (2017) identifies three distinct phases in diversity legislation. Beginning in the 1960's with the Civil Rights Act (1964) (also it could be argued this phase actually started with 1948's legislations of President Truman which officially desegregated the armed forces with Executive Order 9981, which made discrimination based on race, colour, religion or natural

origin illegal for all members of the armed services). For three decades, legislations were focused on human rights and equal opportunities (Qin et al., 2014, p137). Over time, the concept evolved, from a focus on compliance to a greater attention paid towards workforce heterogeneity in organisations. The third stage, commenced in the 1990s (and continue to present day) and involves strong advocacy for the diversity of 'business case'.

Much confusion exists about the conceptualisation and definition of diversity, particularly in terms of the narrowing or broadening of its boundaries (Booysen, 2007). It is a fluid, dynamic concept (Cañas and Sondak, 2008); most definitions emphasise its all-encompassing nature (Thomas, 2005). Similar challenges can be found in its key concepts of race (Schiffrin, Tannen and Hamilton, 2001), gender, culture (Cox, 2004), and disability. In the organisational literature, diversity is considered to be characteristic of groups that refers to demographic differences among members (McGrath, Berdahl and Arrow, 1995). Similarly, Larkey (1996) defines diversity as differences in perspectives resulting in potential behavioural differences among cultural groups as well as identity differences among group members in relation to other groups.

Diversity may be defined in terms of what Milliken and Martins (1996) label observable and non-observable characteristics. Observable dimensions include such characteristics as gender, race, ethnicity, and age, which are legally protected from discrimination in many western countries. Within this perspective diversity can be conceptualised as a human aspect which refers to the existence of people who are different in terms of many aspects, such as gender, race, ethnicity, language, color, country of origin religion, and health status (Chan, 2011). Based on its human aspect, diversity refers to the 'otherness' and the qualities that different people have (Loden and Rosener, 1991). However, definition and measurements of diversity have evolved to include a wider array of non-observable characteristics that include cultural, cognitive and technical difference among employees (Kochan, Bezrukova., Ely, Jackson, Joshi and Jehn, 2003) or characteristics such as sexual identity and preference, physical abilities and values (Jayne and Dipboye, 2004). Thus the concept of diversity more accurately represents 'the varied perspectives and approaches to work that members of different identity group bring' (Thomas & Ely, 1996, p.80). Schwartz (1994) offer a somewhat broad definition of diversity as 'any attribute which may lead people to the perception that that person is different from me'. Some attributes are more readily apparent than others, prompting Harrison, Kenneth and Bell (1998) to categorise surface-level characteristics (e.g. race and gender) versus deep-level characteristics (e.g. attitudes, opinions and values).

Where diversity is defined as a philosophy of inclusiveness of all individuals who exhibit differences that are found in each one of us (Auman, Jones and Myers, 1996; Ezorsky, 1991; Gottfredson, 1992) inclusion puts the concept and practice into action. Pelled, Ledford, and

Mohrman (1999, p. 1014) defined inclusion as 'the degree to which an employee is accepted and treated as an insider by others in a work system'. While Mor Barak and Cherin (1998) and Roberson (2006) describe inclusion as the extent to which individuals can access information and resources, are involved in work groups, and are able to influence decision-making processes. Rather than emphasising difference as an organisational commodity with exchange value in terms of economic performance, inclusion focuses on the degree to which individuals feel a part of critical organisational processes. Thus it represents a person's ability to contribute fully and effectively to an organisation (Miller, 1998, Mor Barak et al., 1998). Accepting others is the essence of inclusion. Human resource inclusion practices require employees not only to accept others who are different, but to engage in work-related activities with them by cooperating and teaming up, all under equal conditions and equal treatment by administration and law (Rachele, 2012). This can be done by creating an environment of involvement, respect, and connection, where the richness of ideas, backgrounds, and perspectives are harnessed (Giovannini, 2004).

Ferdman (2017) notes that inclusion entails unique tensions or dilemmas; because inclusion may depend on its context, as well as who defines it and for what purpose, it leads to differential emphasis on some of its elements over others and incorporates seemingly contradictory components. For example, he notes that even assimilation can be construed as inclusive, if inclusion is defined narrowly and focused solely on the presence of specific groups or individuals in a social system, rather than on their freedom to express themselves in preferred ways. But he argues this is inclusion without diversity. Even in the context of diversity initiatives, the framing and meaning of inclusion can also differ (Ferdman & Brody, 1996). A focus on morality, ethics, and individual rights, for example, emphasizes increasing equality, removing group-based barriers to opportunity, and helping everyone achieve their full capability. A focus on legal or social pressures can highlight the importance of avoiding invidious discrimination or unfair obstacles and treating everyone the same. And a focus on organizational success (Ely & Thomas, 2001) accentuates the collective benefits that can derive from the unique capacity, potential, and contribution of each person and group. A key feature of the latter is that of a diversity climate (Mor Barak et al., 1998): which refers to the perceptions employees have of their organization's commitment to recruiting and celebrating people with different backgrounds (McKay, Avery, Tonidandel, Morris, Hernandez, and Hebl 2007).

In the UAE, the various actions to institutionalise diversity practices have been exclusively limited to enacting new policies that enforce compliance with the Emiratisation policies. However, with increasing evidence that the quota system imposed by the UAE Government is ineffective (Forstenlechner, Madia and Hassan, 2012) and the continuous increase in the

numbers of foreign employees; UAE organisations are evolving from a focus on compliance and quotas and are looking for new ways to create inclusive environment for both Emirati Nationals and expatriates. At such in the context of this study diversity primarily refers to the otherness and the surface-level, readily detectable ethnic/nationality based qualities that separates expatriates from Emirati Nationals. Underpinned by Tajfel's et al., (1979, 2004) social identity theory, which posits that the use of such social comparison strategies can therefore result in poor relations between such groups. And the term 'achieving inclusion' refers to the management of diversity which ensure that human-related differences between the different groups present in the workplace do not hinder the achievement of organizational goals (i.e. productivity) (Rees et al., 2007; Yavas et al., 2007; Syed, 2008; Syed and Ozbilgin, 2009).

1.8 Motivation for the research

My interest in examining the role of coaching to support diversity and inclusion in the UAE private sector workplace is based on various forms of inspiration. The first emanates from a sense of moral values which seeks to provide a solution to the poor social integration of local employees within a workplace dominated by expatriates; and a desire to encourage individuals and groups to accept each other, cooperate and team up under equal conditions and equal treatment, where the richness of ideas, backgrounds, and perspectives are harnessed. The second is driven by a practitioner integration and learning perspective (process oriented), which perceives coaching as a viable solution to the criticism that the diversity management field lacks an innovative approach. As a learning and development consultant, I have worked on a number of assignments in Europe and the Middle East, with the aim of supporting various global organisations in bridging cultural divides in the workplace.

While the field of psychology has a long tradition of studying cultural influences on inter-personal and intra-personal relationships, communication, emotional expression, and self-presentation, there is still work to do in terms of translating this knowledge into coaching applications. The vast cache of practitioner- and theory-focused literature which explores coaching in a global context largely adopts a leadership development perspective; but does not acknowledge the interactions between motives, attitudes and dispositions at individual level, and their interaction with socio-cultural, institutional and other contextual factors.

As mentioned earlier, our review of the literature suggests a lack of evidence-based approaches to understanding and integrating context into the objectives, design, and delivery of coaching. It appears that practitioners and researchers have not fully elaborated upon the value and importance of rigorous assessments of contextual implications within coaching intervention.

Across the world, executive coaching is being practised by coaches with very different backgrounds and approaches. As we continue to study and share what we learn about the field, we need to minimise our assumptions about who knows best, what works best, how success should be measured, who should be involved, and how often and through what media coaching should take place. As result, what motivated this study was the desire to challenge my assumptions and gain a deeper understanding of the implications of a coaching alliance from the views, perceptions, and beliefs of those living the phenomenon; and to examine how these perspectives might help improve the effectiveness and professional practice of coaching.

1.9 Organisation of the thesis

The following chapter provides an account of published research in the area, with the aim of illuminating, explaining and informing the study. In such regard, relevant literature, studies and empirical research were compared, contrasted and questioned. Existing studies on coaching to support the attainment of organisational diversity and and inclusion goals may provide clues on how to remedy the situation in the UAE private sector workplace. In particular, I look at relevant empirically driven data in three main areas of: 1) Coaching, 2) Achievement of organisational diversity and inclusion goals; 3) The UAE context.

The literature review draws from a variety of perspectives, including inter-disciplinary readings. This leads on to a set of research questions, before a conclusion about the extent to which the literature provides answers to the research inquiry, with gaps identified.

A key focus of Chapter 3 is to provide information on the methodological approaches used in this research. The chapter explains how the research was conducted; the methodological choices and constraints and how they relate to the research problem, its aim and objectives. It describes the sampling techniques used and how participants were approached and selected. It illustrates which data analysis method and processes were chosen. The evaluations criteria are explored, and ethical and confidentiality considerations discussed.

Chapters 4, 5 and 6 present the findings and analysis. The analytical detail presented includes the specific labelling of the constructivist grounded theory's core category, categories, sub-categories and property dimensions. The analysis sets out the principles, relationships and generalisations deduced from comparison with the basic data. It demonstrates how the results and interpretations confirm or contrast with other published work. It also discusses the theoretical and practical implications of the findings.

Finally, Chapter 7 sets out a summary of the main findings and their implications, and indicates future areas for possible research.

Chapter 2. Literature Review

2.1 Introduction

The literature review provides a theoretical framework for the study. It gives an account of previous research which can be used to identify a theoretical gap and subsequently illuminate or explain the data that follows. Relevant empirical research is compared, contrasted and gaps identified. As set out in Figure 2.1, there were three main areas of focus for the review: 1) Coaching especially goal and solution focused 2) Achievement of organisational diversity and inclusion goals; 3) The UAE context.

The review also explores the subject from other perspectives and draws on literature from diversity and inclusion and cross-cultural management. The chapter defines the role of coaching within the context of the study and locates my work in the literature. Seven electronic databases were searched using these search terms: coach* AND (e.i model OR theor* OR organisation*) AND for the time period 1980 – 2017. Databases included Emerald Fulltext, Business Source Complete, Medline, CINAHL, ISI Web of Knowledge, PsychINFO, and Academic Search Complete. Google Scholar Advanced Search was browsed using the same search terms, using the exclusion option to eliminate students, patients, and sports. Relevant titles found were classified and sorted according to established inclusion criteria.

The review begins by explaining the potential of coaching as an approach for optimising results in organisational settings. I examined empirical studies relevant to the scope and practice of coaching as a form of organisational intervention, and drew out conclusions from empirical studies which provide evidence that coaching can have an impact at organisational level and help it attain its goals. This evidence includes executive and organisational coaching, solution and goal focused coaching and cross-cultural coaching. A number of relevant coaching approaches are examined, their suitability and relevancy addressed.

The following section examines the literature relevant to the achievement of organisational diversity and inclusion goals and includes an overview of recent of social science, human resources and management literature on diversity, with regards to the leadership and management of organisations. This will include a discussion of the various implications of diversity in the workplace and the challenges that diversity brings to individual, team and organisational clients. The final section presents the empirical research conducted in the UAE in terms of the context of this study.
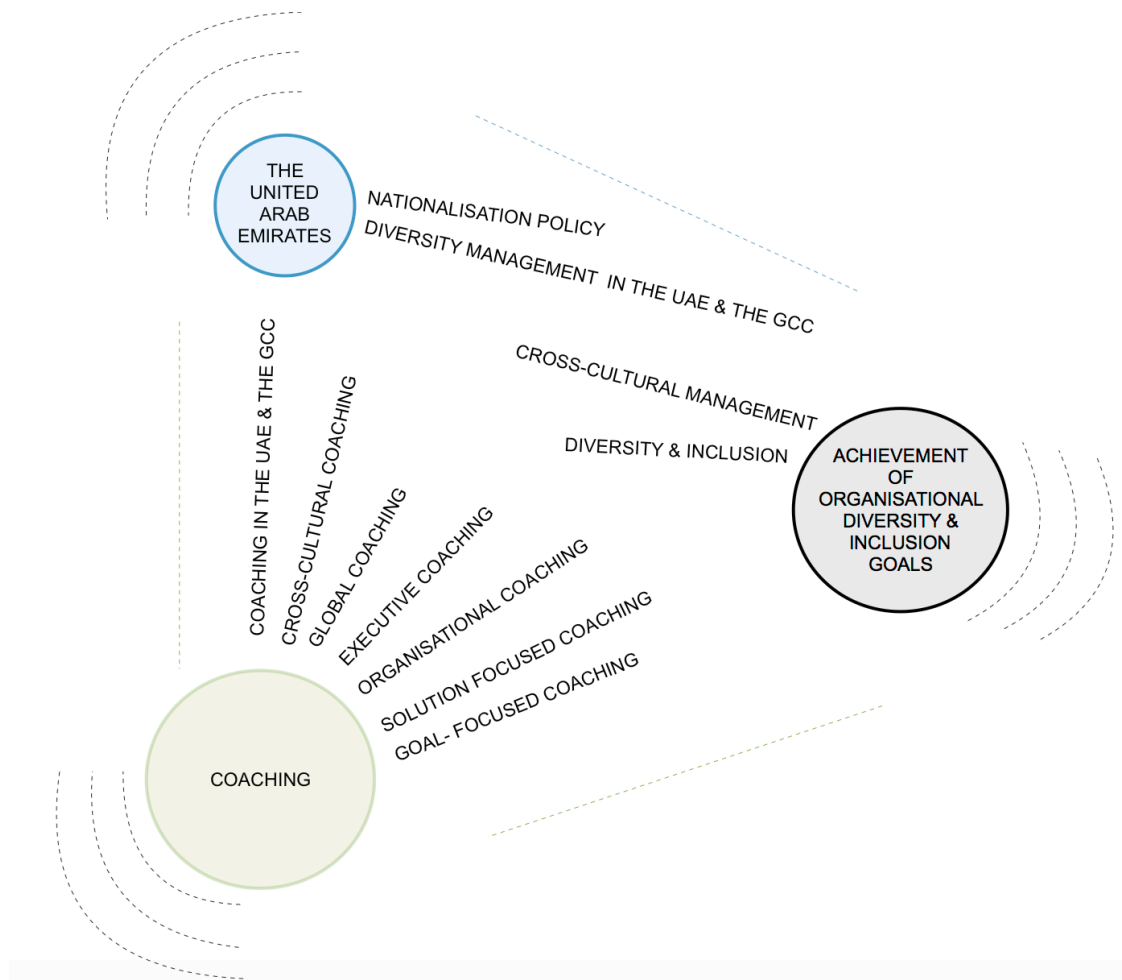
Figure 2.1: Areas of knowledge relevant to the research enquiry

2.2 Coaching

The Literature suggests that over the last few decades, the popularity of and expenditure on executive coaching as a learning and development tool have risen greatly in corporations (Arnaud, 2003; Bernardz, Cavicchiolo and Marchi 2011; Feldman and Lankau, 2005). In addition, the extensive evidence-based leadership literature contains several theories highlighting the potential of coaching in helping executives meet professional and personal goals, and improving individual and organisational performance. As a long-term strategy to enhance the execution of an organisation's mission, coaching is widely believed to positively influence leadership, increase charismatic behaviour and inspire change (Kampa-Kokesch and Anderson, 2001; Kowalski and Casper, 2007). Emphasising action, accountability and personal responsibility, coaching support provides leaders and potential leaders with a safe environment in which to learn how to creatively manage change and conflict, improve communication, strengthen self-confidence, retool skills, and foster multi-cultural

relationships in a positive, constructive way (Bennet and Bush, 2009; Grant, 2007). A more recent meta-analysis (Theeboom, Beersma and Van Viansen., 2014) indicates that coaching has a significant positive effect across five categories of outcomes namely: job performance and skills; well-being; coping; work and career attitudes; and goal-directed self-regulation.

Cavanagh and Lane (2012) argue that when working in complex adaptive systems, leaders need the ability to focus on solution construction; for many, this will require a shift in mindset from a diagnostic approach to a solutions-focused style. Coaching has been shown to increase solution-focused thinking (Grant, 2012). This review looks at empirically driven research in the various areas of coaching practice: executive, organisational and goal/solution-focused (Grant, 2014; Hunt and Weintraub, 2007; Stober, 2008; Swart and Harcup, 2012; Bernardz, Cavicchiolo and Marchi, 2011). In addition, because of the context-specific condition of our inquiry, I examined empirical research exploring the use of coaching in cross-cultural, diverse and global contexts (van Nieuwerburgh, 2016; Rosinski, 2003; Abbott, 2010; Passmore, 2013; Stober and Grant, 2006; St Claire-Ostwald, 2007; Cavanagh, 2006); and diversity and inclusion (Motsoaledi and Cilliers, 2012; Stout Rostron, 2017).

2.2.1 Executive and organisational coaching

Primarily, coaching has been utilised as an individual growth and development process within organisations, particularly at leadership or high potential employee level (Hunt and Weintraub, 2002). While developing top talent is undoubtedly important, there is increased awareness that coaching may be important to organisations (Grant, 2010).

In the UK, professional bodies such as the Chartered Institute of Personal Development (CIPD); the Institute of Leadership and Management (ILM); the Chartered Management Institute (CMI); the International Coaching Federation (ICF) and Ridler have been conducting various research in coaching.

The evidence points that coaching is becoming more and more popular in learning and development, talent and career management. ILM published the results of their survey Coaching Culture strategy in May 2011 (ILM, 2011) with some startling facts; they discovered that 80 per cent of the organisations they surveyed had revealed that they use coaching as a development tool. The broad consensus in the report on the benefits of coaching were that 95 per cent saw direct benefits to the organisation and 96 per cent saw benefits to the individual. The CIPD reports for the Coaching at Work Conference in 2005, also revealed that the main purpose for coaching was improving good performance, followed by building employee engagement (CIPD, 2005). The Learning and Development Survey, also conducted by the CIPD in 2007, found that coaching is widely used as a valuable learning and development tool

(CIPD, 2007). And finally the 2009 Survey "Taking the temperature of Coaching' found that coaching was taking place in 90% of the organisations being surveyed (CIPD, 2009).

In 2012, The international Coaching Federation (ICF) Global Coaching survey was a large-scale survey which resulted in 12.133 valid responses from across 117 countries. Findings highlighted general increased awareness of benefits of coaching, credible data for return on investment (ROI) and return on expectations (ROE) (ICF, 2012).

According to Ridler (2013) Survey, internal coaching was expected to continue to grow over the next three years. All surveys point to an increasing use of coaching for performance improvement across organsiations and to a growing coaching profession.

Some empirical studies have examined the scope and practice of coaching as a form of organisational intervention which can facilitate the attainment of organisational goals. These include Bond and Seneque's (2013) exploratory study into coaching as a form of management practice, which concludes that it can be an effective approach in attaining organisational goals. In placing coaching within a broader framework, Bond and Seneque (2014) position it as one of a range of approaches which organisations and managers can consider when seeking to improve effectiveness and efficiency through a system-wide approach. Their results suggest that coaching, when used as part of an organisation-wide strategy, can offer a framework for human resource development grounded in the here and now, and help balance individual, team and organisational development needs.

This confirms Cavanagh (2006), who views coaching as a systemic activity which seeks to foreground complexity, pluralist perspectives, unpredictability and contextual factors, and achieve a balance between stability and instability. Wild, Macavei and Podea (2015) propose an organisational framework which enables coaching to intervene in a dual form (organisational and individual), integrating models from two approaches: (a) solution focused; (b) cognitive-behavioural coaching. The application of the framework might help achieve organisational goals and lead to increasing levels of performance, motivation and efficiency when part of an organisational or behavioural change strategy. However, the limitation here is that Wild et al.'s (2015) framework does not address individuals' core beliefs.

Stober (2008) examines organisational change as one area in which coaching has been able to contribute to the overall effort. Coaches working amid organisational change can marry their knowledge of the stages of individual change with specific steps which provide direction at leadership and workforce level in terms of individuals and teams. Recognising where the individual and the team are in the change process can assist the coach in homing in on the specific tasks associated with that particular phase. This perspective emphasises the need for groups and individuals to work together towards achieving significant change. It involves the participation of external and internal consultants (Beitler, 2003)

In the diversity and inclusion literature, Motsoaledi et al., (2012) offer some evidence that coaching can help executives gain insights into below-the-surface diversity dynamics, address diversity in a sustained manner and take up their organisational roles more effectively. Their research describes systems psychodynamic role analysis, and determines its trustworthiness in helping executives work effectively with conscious and unconscious diversity dynamics in their organisations. The research shifted systems psychodynamics from its traditional group orientation to the individual context of executive coaching: illustrating that diversity dynamics develop the capacity of executives to understand intrapsychic, interpersonal and systemic issues. Motsoaledi and Cilliers, (2012) acknowledged the effectiveness of executive coaching in raising the diversity- sensitivity orientation of leaders. However, this did not place coaching within the broader organisational framework or in a cross-cultural setting.

Since this research is concerned with organisational goal attainment, a review of goal-focused and solution-focused research is clearly needed. The following section examines the goal/solution-focused approach in more detail, setting out the findings from previous studies.

2.2.2 Goal and Solution-Focused coaching

Solution-focused approaches are attracting increasing interest in scientific literature. A search of ProQuest Psychology Journals in January 2017 revealed 1,729 publications on solution-focused coaching approaches, comprising quantitative and qualitative data drawn from therapeutic and coaching fields, covering many industry sectors. Despite this growing interest and practical application, scholars note how little research there has been into the mechanisms through which solution-focused approaches operate. The likely reason is that a validated, theoretically grounded, multifactorial instrument, capable of reliably measuring key psychological mechanisms thought to underpin solution-focused change, has yet to be developed (Grant, 2012).

At its core, a solution-focused approach is characterized by a style of thinking that eschews excessive focus on problems and their causes; focuses on identifying approach goals and resources and finding multiple pathways to achieving those goals (Cavanagh et al., 2010; Grant, 2006). This approach assumes that people possess the resources necessary to resolve their difficulties or problems, and that time in the coaching session is better spent identifying the desired solution state rather than exploring the origins of the presenting problem or the patterns of thought that create and maintain it (Jackson & McKergow, 2002). Indeed, it holds that a search for causal structure of a person's difficulty may well be futile, and could even lead to a narrowing of possible actions, eventual undermining of self-efficacy and reductions in motivation and resilience (Cavanagh, 2006; Cavanagh et al., 2010; McKergow & Jackson,

2005; McKergow & Stellamans, 2011). A majority of studies suggest that the solution-focused approach is an effective means of producing change (Stams, Dekovic, Buist & de Vries, 2006). In terms of the organisational development literature, Morgan (2016) investigates the effectiveness of a solution-focused approach to organisational change, and presents a framework more commonly applied to individuals rather than groups of people. Similarly, there have been surprisingly few empirical studies detailing theoretical frameworks which explicitly link goal theory to executive or organisational coaching. Three key examples are Sue-Chan, Wood and Latham (2012), who explored the differences between promotion and prevention goals as a foci for coaching, and the role of implicit fixed beliefs about ability and implicit incremental beliefs on coaching outcomes; Gregory, Beck and Carr (2011), who argue that control theory (in which goals and feedback are two crucial elements) can provide an important framework for coaching; and Grant (2003)'s initial work on developing an integrative goal-focused approach to executive coaching. The evidence-based literature on the use of goals in coaching typically involves frameworks which explicitly address goals at individual level, and primarily aim for operational change which can immediately enhance productivity (e.g. SMART, GROW). Most look at the various uses of goal setting in executive coaching practice (Lewis-Duarte, 2010; McKenna and Davis, 2009; Stern, 2009; Sue-Chan et al., 2012). Only a few empirical studies examine how executive coaching can facilitate goal attainment (Benavides, 2009; Burke and Linley, 2007; Freedman and Perry, 2010; Grant, Curtayne and Burton 2009; Schnell, 2005) or highlighted how goal setting can have a profound impact on leaders' success (Johnson, 2004; Blackman, 2006). D'Zurilla and Nezu., (1999) developed a number of problem-solving methods that are well documented and have been applied to a wide range of issues and settings. Palmer (2007) developed the PRACTICE model of coaching. The framework includes solution- seeking and implementation methods based on solution focused practice (Jackson and McKergow, 2007; O'Connell and Palmer, 2007). Grant (2003) and Green & Grant (2003, p. 55) also introduced to the solution-focused approach the idea of the "coaching cycle". This cycle is self-regulatory and moves from identifying goals to establishing a plan, then to monitoring, evaluating and modifying it.

However, Elliott (2005) warns that applying solution-focused, goal-centred, and other general models to the coaching of managers and leaders in uncritical ways has limitations. He argues that because everybody has their ideas of what constitutes "good leadership", the risk is that the uncritical application of these models will simply serve to confirm naive client ideas. Taking up and applying expert knowledge about leadership, groups and organisations should be actively affirmed by the generalist coaching models in the case of dealing with coaching in group and organisational contexts. Indeed, solution-focused coaching with its cycle of self-regulation is one of a number of models which Grant, Cavanagh and colleagues propose for

use within evidence-based leadership coaching, and that these authors encourage the sharing of expert knowledge both within and about the coaching relationship (Grant & Cavanagh, 2002; Green & Grant, 2003).

In addition, sophisticated understandings of goals within the broader psychological and behavioural literature reveal a number of variables influencing the strength of a relationship between goals and the eventual outcomes. These include the coachee's perceived purpose of the goal and the extent to which they feel that they have agency and autonomy in the goal selection process; how they frame the situation in general (i.e. as a problem, challenge, or opportunity); or how, when working in partnership with a coach, goals and roles are defined to respond effectively to the demands of the organisational need.

Empirical research suggests that goal orientation can influence individuals' approach to and success in achieving goals (Carson, Mosley and Boyar, 2004). Goal orientation plays a significant role in how individuals respond to and interpret challenging tasks (VandeWalle, Brown, Cron and Slocum, 1999). Several measurement models have been used in diverse academic and organisational settings to study the influence of goal orientation on self-esteem (Heintz and Steeke-Johnson, 2004), job satisfaction (Janseen and Van Yperen, 2004), and feedback (VandeWalle and Cummings, 1997). Researchers initially posited two mutually exclusive types of goal orientation: learning (mastery) and performance (Dweck, 1986; Dweck and Leggett, 1988). Research suggested that learning goal orientation can improve the performance of individuals whose jobs require 'a proactive, problem-solving response to setbacks; creativity and openness to new ideas; skill development for evolving task demands; adaptation to new environments; and effective processing of feedback for performance improvement' (VandeWalle, 2001). While there is a considerable body of literature on goals and goal setting in diverse academic and organisational settings at individual level, there is an apparent lack of empirical research into goal focused coaching to attain organisational level goals.

2.2.3 Global and Cross-cultural coaching

In terms of specific approaches of addressing cultural dilemmas, there is a diversity of opinions and paradigms discussed in coaching handbooks (Stober and Grant, 2006; Drake et al., 2008; Bachkirova et al., 2010), in handbooks focused on coaching and mentoring psychology (Law, Ireland and Hussain, 2007; Passmore, 2013; Palmer and Whybrow, 2008) as well as in literature dedicated to diversity issues (Rosinski, 2003, 2010; Moral and Abbott, 2009; Passmore, 2013). In addition, a range of conceptual coaching frameworks and approaches suitable for cross-cultural contexts have been developed (Peterson, 2007; Abbott and Stening, 2009; Law et al., 2007, Coultas, Bedwell, Burke and Salas, 2011; Plaister-Ten,

2013). While a review of the literature indicates that the integration of cross-cultural theories into coaching is very much at the pioneering stage, there is also evident increasing interests for the discipline.

In their examination of emerging directions and practices in executive and managerial cross-cultural coaching in organisations Abbott and Salomaa (2017) argue that cross-cultural coaching is becoming increasingly relevant because of the greater cultural diversity of modalities and interactions. Rosinski (2010) for instance, explore the implications of coaching in diverse contexts and offer a set of guidelines for coaches focused around gender, culture, race and age. Another example of a societal culture approach is provided by Coultas et al.'s DELTA paradigm1 (2011), developed to improve the cultural sensitivity of coaching interventions across national boundaries. At the foundation of the DELTA approach are Hofstede's dimensions of societal culture (1980), used as a basis for understanding potential cross-cultural differences in motivation. From a psychological perspective Coultas et al. (2011) bases assumption that coaches may move away from established Western coaching practices. They argue that while it has been demonstrated that many of the foundational principles behind goal-setting and feedback theory are fairly universal, using these techniques within a cross-cultural coaching relationship may not always look the same (Coultas et al., 2011).

A second example is provided by Gilbert and Rosinski (2010); and Rosinski (2003), who developed a coaching intervention which focuses on the cultural orientations and competencies of the individual. Rosinski's work (2003) proposes that coaches build on Milton's Bennett's six stages for developing cultural sensitivity to include a stage for leveraging differences, striving for synergy and looking for gems in different cultures. The cultural orientations framework (COF) seeks to enhance leaders' self-awareness by identifying 'the consistencies or gaps between their espoused cultural orientation and their ability to straddle different orientations' (Gilbert and Rosinski, 2008, p. 83). DELTA and COF focus on aspects of societal culture and identity, and may be particularly well suited to cross-cultural coaching scenarios, such as preparing a leader for an expatriate assignment or developing their competence within a culturally diverse team or organisation.

From the practitioners' perspectives, a range of companies are emerging that are specialising in global and cross-cultural coaching. The Global Coaches Network (2016) specializes in training and connecting coaching for global and cross-cultural work. Their modes views coaching as a way of working that integrates three competencies. In the field of expatriates coaching, the Global Coaching Centre (Gokun Silver, 2016) proposes a four-step approach. Plaister-Ten (2013) takes a system view of cross-cultural coaching in presenting a 'kaleidoscope' that calls for the consideration of a variety of contextual factors that have

cultural implications (across history, economics, geography, legal frameworks, religions and family).

Increasingly scholars and practitioners are acknowledging the risks of falling into cultural stereotyping when considering individuals in the light of the dimensions of their home culture (Osland, Bird, Delano and Jacob, 2000). As many approaches to cross-cultural and global coaching are positioned within a functionalist perspective. This is apparent from a synthetic analysis of a range of theoretical frameworks developed by anthropologists, communication experts, and cross-cultural researchers, including Kluckhohn and Strodtbeck (1961), Hall (1966), Hofstede (2001), and Trompenaars and Hampden-Turner (1997). Rosinski's (2003) work for instance groups 18 dimensions in seven categories, with various value dimensions ranked similarly to a basic bipolar system. The framework provides a very useful tool for integrating the cross-cultural dimension into traditional coaching practices, although it does have significant limitations: 1) risk of contributing to the formation of cultural stereotypes; 2) high probability of important values not listed in the framework being ignored; 3) the framework is designed in English; the meaning of a particular word or expression could be different from its logical equivalent in a foreign language; 4) the dimensions and orientations are invaluable in conceptualising the world of the client. Even if the framework encourages clients not to see the orientations as either/or, but to look for strategies, for example, in terms of time management, there is an apparent dichotomy between time as 'scarce' and 'plentiful', this notion of time still has the assumption that every individual conceptualises and experiences time as a resource. While in the Western hemisphere, time is a commodity to be invested wisely, in the polychromic time of the Arab world, time is intangible and elusive, and cannot be conceptualised as either scarce or plentiful.

Many practitioners and scholars are now conceding to the notion that cross-cultural coaching is a field that requires continuous learning, heightened sensitivity to cultural influences, and adaptability. Passmore and Law (2013) for instance survey existing models for cross-cultural coaching, including Rosinski (2003) and Trompennaars and Hampden Turner (1998) and propose a 'pragmatic implementation model'- the Universal Integrated Framework- which embeds fives factors: 1) continuous professional development, 2) appreciation of the cultural environment, 3) coach fluidity and capacity for integration, 3) cross-cultural emotional intelligence and 4) communication methods and feedback mechanisms. St Claire-Ostwald (2007) investigated the cultural awareness of professionals working in organisations, and suggested that the key area of uncertainty among businesses and coaches is the method and/or models of integrating cultural dilemmas. Thus, before any attempt is made to develop the skills necessary to negotiate the differences between cultures, greater awareness of how practitioners negotiate difference in their own culture is required. For the coach or business

organisation, it is therefore about understanding the processes involved in the different ways in which social interaction are negotiated, and the elements of the various models of culture. Coaching and cross-cultural research needs to transcend limitations of national culture, and acknowledge that cultural identity is multi-faceted and people have a number of selves or identities, depending on context and setting (St Claire-Ostwald, 2007). Drake (2009) applies a narrative coaching approach to Bennett's work to explore the way that cross-cultural coaching can help a coachee to navigate the 'inbetween' space and liminal tension as they move toward more mature intercultural sensitivity. Salomaa R., at al., (2017) explores through stories, how coaching supports the development of expatriates' career capital. The narrative sheds light on how expatriates constructed the supportive role of coaching for the development of their career capital dimensions, in particular, 'knowing-how', 'knowing-why' and 'knowing-whom' capabilities.

On the other hand, Peterson (2007) contends that culture does not really matter in executive coaching, and presents a number of intriguing hypotheses about the relationship, of, essentially, fixed characteristics of people (universal characteristics) and situations, as opposed to those aspects which are culturally driven. He recommends the use of the development pipeline, which is his standard executive coaching model to guide coaches in adapting practice for cultural variation. Peterson (2007) does not suggest that culture should be ignored, but that it should be neither a starting or stopping point in understanding the characteristics of people being coached. Implicit here is the re-statement of classic issues of idiographic versus nomothetic characteristics of individuals, and approaches to changing each. Abbott (2010) addresses some of the functionalist perspective's limitations by conceptualising global coaching as a form of pragmatic humanism. His approach supports the need to select rigorous coaching approaches that: 1) help the client create solutions that work in their unique context; the reality faced by each client is different, so the coach's choice of approach must be creative and based on interactions with the client through the process; and 2) are consistent with broader responsibilities of citizenship. This approach sees coaches working pragmatically with clients to choose approaches which work in context, with an eye to the broader responsibilities of global citizenship. Applied to global coaching, pragmatic humanism assumes a complex, interrelated network of approaches which coaches can combine creatively to work at ever-increasing depth with their clients; and proposes that each perspective, including the cultural perspective, is informed by and can inform others, resulting in the development and strengthening of professional practice.

The notion that the coaching profession is best served by harnessing a range of perspectives has gained currency in recent years. Theorists have argued for the need to re-conceptualise

functionalist assumptions about culture and inter-cultural encounters in business contexts into the realm of social constructivism (Stober and Grant, 2006).

2.3 Achievement of organisational diversity and inclusion goals

In the following sections I examine the literature relevant to the achievement of organisational diversity and inclusion goals. I draw from relevant research in the area of: 1) cross-cultural management, 2) the management of diversity and 3) the achievement of inclusion in global organisations.

2.3.1 Cross-cultural management in global organisations

The management of diversity by global organisations had traditionally focused on the development and application of knowledge about cultures, especially when those involved have different cultural identities (Mead and Andrews, 2009). Jackson's (2002) definition of cross-cultural management emphasises the importance of examining the contributions of different cultures in interaction. This subfield has its intellectual roots in Kluckhohn and Strodtbeck's (1961) analysis of the development of cultural forms and systems through interaction with surrounding conditions; while its empirical roots lie primarily in Hofstede's (1980) comparative study of national cultures. The discipline is well established, with several ranked international journals, and numerous international cross-cultural training associations. Cross-cultural management training has developed into a well-established industry, resting on international institutions and conferences. The Society for Intercultural Education Training and Research (SIETAR) is a worldwide network and the largest community of cross-cultural management training. SIETAR organisations are forums of exchange of training, knowledge, practices and perspectives on cross-cultural management (SIETAR, 2017).

Cross-cultural training and development has usually been focused on ensuring managerial awareness that communication problems and other compatibility problems within and across teams may stem from differences in values shaped by cultural factors. The range of tools that corporations have employed have usually been influenced by social psychology and anthropology which have provided frameworks to guide the management of people in cross-cultural situations. Some companies have taught the cultural theories of Hofstede, Schwartz, or Trompenaars, to educate and increase awareness. A look at the comparative literature reveals several dimensions are commonly used to compare cultures, typically presented in the form of bipolar continua, with midpoints. These dimensions were developed to yield greater cultural understanding and allow for cross-cultural comparisons. Hundreds of studies have used one or more of Hofstede's dimensions to explore similarities and differences across cultures regarding numerous aspects of business and management. Kroeber and Kluckhohn (1952) classic review, has also made significant contribution to the filed. They unveiled over

160 definitions of culture and developed the six cultural orientations comparative model. These have inspired others to examine the effect of the organisation on culture (Schein, 1993); study the role of communication in management (Hall, 1966); the influence of culture on organisational functions (Adler, 2002); and measure the impact of national culture on management (Hofstede (2001) and Trompenaars, (1997).

An analysis of these models suggests that several paradigms and competing discourses exist which question and challenge each other: providing practitioners with the most relevant guidelines on how to understand and deal with inter-cultural phenomena in a business context. Askehave and Holmgreen (2011) make the distinction between two main paradigms. First, the functionalist perspective, which suggests that culture is a relatively fixed, homogeneous entity of values, attitudes, and norms, shared by members of a community. The entity or community referred to in this perspective is primarily the country of origin, which imposes certain patterns of behaviour on its members. Representatives of this approach include Gudykunst and Kim (2002), Hall (1966), Hofstede (2001), Hofstede and Hofstede (2001), Jandt (1998), and Trompenaars and Hampden-Turner (1997). Their contribution has been highly beneficial in overcoming cultural miscommunication, tension and conflict, including the perils of stereotyping and mono-culturalism, particularly in terms of expatriate assignments and diversity management in organisational settings. Such is their simplicity, validity and immediate intellectual appeal, these frameworks have been almost universally adopted as a way of short-cutting thinking in inter-cultural situations. Soderberg and Holden (2002) describes this as a catch-all explanation, which makes culture a specious scapegoat. The second paradigm argues for a need to re-conceptualise functionalist assumptions about culture and inter-cultural encounters in business contexts: taking the discipline away from functionalism, positivism and behaviourism into the realm of hermeneutics, interpretivism, and social constructivism (Askehave and Norlyk 2006; Blasco 2009; Soderberg and Holden 2002). Askehave et al. (2011) notes that this approach considers culture as a symbolic construction of shared meaning; an ongoing, changeable, social entity; or a meaning system which members create and use to interpret the world around them. While culture is shared by groups of people, it is also created by individuals constantly 'on the move', suggesting it to be dynamic, complex, and overlapping. This view points to discursive constructions in which culture is an active process of meaning making, created by people as they interact with each other in specific contexts (Street, 1993). Thus efforts to increase cultural awareness from many companies are aimed both to encourage managers to communicate differently, and adopt a process of learning which leads to the ability to effectively respond to challenges and opportunities posed by the presence of social-cultural diversity in a defined social system.

Cross-cultural management research, in its infancy, was said to be dominated by the

functionalist paradigm and parochial (Boyacigiller and Adler, 1991) since most research was building on the internationalisation experience of North American companies (Sackmann & Phillips, 2004). Within this agenda, cultural conceptualization appears bound within the western sub-culture of rigorous scientific positivism (Boyacigiller et al., 1991) and is constrained by the objectivist assumptions underlying functionalism resulting in an impoverished reductionism. Romani et al., (2010) study on absent perspectives in cross-cultural management research demonstrates that critics have risen in which cross-cultural management discourse is accused of setting, in disguise, western norms as the normality, leading to normative solutions for both research and management. The discipline is said to impose an implicit western view of science to the rest of the world with the search for (measurable) truth, amoral rationalism and affective neutrality (Lowe, 2001). This is consistent with the principal hypotheses of Hofstede and Trompenaars and Hampden-Turner in which management is 'culture-bound'. These American and other western theories of cross-cultural management, which dominate the literature are often ethnocentric and mistakenly interpreted as universally applicable. The field is suspected to have only rhetorically changed the concept of 'race' with the one of culture, thus perpetuating dichotomies, exclusions, and discriminations (Woong, 2010). Similarly, Osland et al., (2000) have said to feel increasingly frustrated with the accepted conceptualisation of culture which occurs within the framework of bipolar cultural dimensions, arguing that this sophisticated stereotyping does not convey the complexity found within cultures or their paradoxes. They traced the failure to address cultural paradoxes to the emic/etic distinction commonly used in the cultural literature. As a consequence research operationalisation is generally poor (Adler, 1983; Boyacigiller and Adler, 1991; Tayeb, 1994). Poor conceptualisation frequently results in poor operationalisation, inappropriate data collection and often a marginalisation of culture itself which is supposed to be the central construct under investigation (Tayeb, 1994, p443).

2.3.2 The management of diversity in global organisations

Research into workplace diversity has increased over the last few years (Canas and Sondak, 2010; Robinson, 2009). Increasingly a growing number of organisations have implemented diversity initiatives in order to derive benefits from multiple perspectives and ideas and not only to educate and increase awareness in differences in values shaped by cultural factor. It has become part of organisational development inputs in large organisations worldwide (Kirton and Greene, 2010). They focus on multi-culturalism (Fleras, 2009), cultural intelligence (Livermore, 2009) and cross-cultural diversity (Human, 2005). Research has also looked at the effect of diversity awareness on work performance (Hopkins, 2009), leadership (Hannum, et al., 2010), strategy and equal opportunities (Dobbin, 2009).

Understanding cultural differences is a still critical factor in diversity management; defined

as an ability to fathom unfamiliar contexts and blend in with new cultures. This emphasises a diversity management perspective, in which all perceived differences amongst groups and individuals should be valued (Black and Stone, 2005). Christian, Porter and Moffit (2006) note that the most commonly researched attributes in diversity management are age, gender, race-ethnicity, functional background, educational background, and tenure (Jackson, Joshi, & Erhardt, 2003; Milliken & Martins, 1996; Williams & O'Reilly, 1998). However, research on diversity has spanned the spectrum from examining diversity within the context of identity-based and organizational-based group memberships through to more idiosyncratic. Corporate approaches to diversity management are increasingly acknowledging the multiple dimensional scale which address the many types of diversity including in religion, sexual orientation, age, disability status, gender identity and expression. Although the relative emphasis on any given dimension often varies across organisations, time, and locations (Ferdman & Deane, 2014).

While there is general consensus among researchers as to what constitutes diversity management, there is little agreement on the effect that it has in the workplace. Theorists advocating the benefits of a diverse workforce suggest that effective diversity management is a business strategy geared to increase organisational competitiveness (Meyer and Boninelli, 2004); that organisational leaders should lead initiatives to facilitate successful change (Hyter and Turnock, 2005); and that its importance should be communicated constantly to employees (Muir; 2007).

Critics of diversity training maintain that programmes can do more harm than good, from both employee relations and legal compliance standpoints (Rees et al., 2007). This underlines the notion that differences between employees can perpetuate stereotypes and exacerbate any problems that already exist. Critics also suggest that it typically resembles ad hoc training (Cavaleros, Van Vuuren and Visser, 2002), fails to institutionalise learning and sustain transformation (Armstrong and Huffington, 2004), because it does not address hidden and unconscious diversity forces (Cilliers and May, 2002). Hilliard (2002) argues that attempts at dealing with diversity have often been destructive and ineffective; and that segregation and intolerance remain visible in many segments of society (Dixon and Durrheim, 2003) and the workplace (Cavaleros, et al., 2002). Relations between diverse cultures can be fraught with paranoia, hatred and envy (Cytrynbaum and Noumair, 2004). In the workplace, this can lead to poor communication between identity groups, poor teamwork and low productivity (Thomas, 2002).

Cox (1991) proposed a typology of conditions which influence whether organisations can fully realise their value in terms of diversity. These are based on acculturation, structural and informal integration, lack of cultural bias, organisational identification, and inter-group

conflict. More specifically the author suggests that organisations can be characterised as monolithic, plural or multicultural organisations, which differ based on the level of structural and cultural inclusion of employees across varying group membership. Thus, while plural organisations may be characterised by a focus on employment profile (i.e., workforce composition) and fair treatment, multicultural organisations may be characterised by policies and practices that facilitate the full utilisation of human resources and enhance employees' abilities to contribute to their maximum potential. Thomas and Ely (1996) also set out an organisational approach to diversity, based on the extent to which it is regarded as the varied knowledge and perspectives brought by members of different identity groups, and incorporated into the organization's strategies, operations and practices. They identified three perspectives which shape dominant variables: the integration-and-learning perspective (process-oriented); access-and-legitimacy perspective (business case); and discrimination-and-fairness perspective (moral case). Their findings suggested that only the integration-and-learning perspective provided legitimate reasons for a diversity policy which affected outcomes positively. The authors investigated the effects of their proposed paradigms on work group functioning, via a qualitative study of three professional service organisations. Although the results provided support, the study's design was intended for theoretical development, rather than to examine practices and processes.

Common perspectives on managing diversity have focuses on programs to increase and retain workforce heterogeneity in organisations (Cox, 1993; Morrison, 1992). These might include changes to training and educational programmes, targeted career development programmes, performance appraisals, reward systems, human resources policies and benefits changes, language of job descriptions and job evaluations (Allen and Montgomery, 2001; Cox and Blake, 1991). Other research suggest that by focusing on the advantages of employing members of different identity groups in organisations, the theme of diversity largely ignores the dynamics and consequences of exclusion (Prasad, 2001). More specifically, by approaching diversity management as activities related to the hiring and utilisation of personal from different cultural and social backgrounds (Cox et al., 1991), current research has assumed the inclusion of diverse individuals into organisations. Thus little attention has been given to the concept of inclusion in the organisational literature.

2.3.3 Achieving inclusion in global organisations

Some organisations have begun to rely on a broader set of programs and initiatives including employee participation, communication strategies, and community relations (Wentling and Palma-Rivas, 2000), which emphasise the removal of barriers that block employees from using the full range of their skills and competencies in organisations. As such organisations espouse a focus on inclusion in the management of diversity. Research have proposed

different organization approaches to the management of diversity and the achievement of inclusion that incorporate the definitional distinction between diversity and inclusion. For the most part, it suggests that change should happen at all levels, including organisational, interpersonal and intrapersonal (Louw, 1995). It also sustains that successful inclusion practices can be complicated, because the nature of cultural practices is deeply rooted in the individual' consciousness. Thus, changing old practices in the organisation may require rigorous efforts by management to gradually change the value system. For diversity to become an original part of organisational culture, the organisation itself needs to go through a series of changes in its management philosophy (Schein, 1992, 2003).

A small body of research on diversity climate, suggest that a strong diversity climate can shape how employees perceive and communicate with one another, and influence how they behave (Hobman, Bordia and Gallois, 2004; O'Reilly, Chatman and Caldwell, 1991; and Schaubrock and Lam, 2002). Groggins and Ryan (2013) proposed that fostering interpersonal competence and communication across cultural lines can contribute to climate perceptions and reduce levels of attrition. However, Herdman and McMillan-Capehart (2010) have also shown that the existence of a diversity programme alone is not enough to create perceptions of a strong climate. The values which managers communicate play a crucial role in whether employees think that the company is serious about its inclusion efforts. Although inter-group conflict in general, and the quality of inter-group communication in particular, has been referred to in conceptual accounts of diversity climate (Cox, 1993; Goyal and Shrivastava, 2013), interpersonal interactions have yet to be investigated empirically as a group-level component in terms of their influence on diversity climate.

Daya (2012) research into organisational diversity and inclusion practice in emerging markets identified the following elements as key inclusion variables: senior leadership, organisation climate, organisational belonging, communication and transparent recruitment, promotion and development. At an interpersonal or relational level, inclusion components include respect and acceptance, the line manager/subordinate relationship (which includes the subordinate's experience of dignity, trust and recognition), engagement (including decision-making authority and access to information), and the individual's relationship with the organisation's vision and values. At the individual level, key factors influencing inclusion included personality, locus of control, and self-confidence (including self-esteem and power).

In exploring the role of leadership in enabling diversity and inclusion, theorists have argued the need for top management to show their commitment to the change process by clarifying their organisation's vision and communicating the business, moral and legal imperatives for change (Allen and Montgomery, 2001). Booysen (2007) recommends that a diversity leadership team should be elected, a diversity strategy created and that employees should be

co-opted into the diversity and inclusion journey through clear communication.

The literature about diversity skills and competencies reveals a lack of empirical data and unified theory. Gregory and Ouellette (1995) identify empathy, openness to learning about oneself (including knowing one's own biases), ability to separate one's feelings from those of others, and conflict resolution, as relating to diversity and inclusion skills. Turnbull, Greenwood, Tworoger and Golden (2010), in contrast, took a deductive approach, and present the seven diversity competencies framework, identified at four levels: within the individual, between people, in groups, and in the organisation as a whole. Intra-personal competency includes diversity sensitivity, indicated by how much someone makes a conscious effort to learn about those who are different; while at the interpersonal level, interacting with difference can perhaps be measured by the extent to which someone listens actively for other frames of reference and does not pre-judge.

From all this, it is apparent that no empirically derived lists of skills or conceptual frameworks exist. Indeed, Cox and Beale (1997, p. 2) state: 'We do not think of competency to manage diversity as acquiring a list of skills; rather, we define diversity competency as a process of learning that leads to an ability to effectively respond to the challenges and opportunities posed by the presence of social-cultural diversity in a defined social system'. They describe this learning process as having three phases of development: (a) awareness, (b) knowledge and understanding, (c) behaviour and action steps.

Much of the work on diversity and inclusion has focused on expatriate managers, and the kinds of problems they encounter when they work in other countries. Black, Mendenhall and Oddou (1991), and Oddou (1991) examined the challenges and factors involved in expatriate adjustment to host countries (Huang, Chi and Lawler, 2005). Much of this concerned the relationship between cultural differences and high management turnover rates (Bhuian and Al-Jabri, 1996).

2.4 The United Arab Emirates

In the following sections I examine the literature relevant to the context of the United Arab Emirates (UAE). Due to the limited number of relevant findings, I draw from research in Gulf Cooperation Council (GCC) countries. I examine empirically driven data in the areas of coaching, diversity and inclusion.

2.4.1 Coaching in the UAE and GCC

The literature on executive coaching in the UAE has limited findings relevant to this study. Cross-indexing the terms 'coaching' and 'The United Arab Emirates' identified a total of 11

citations (Oxford Brookes, Discover search tool, conducted January 2017). This was compared with Google Scholar today, which identified 6,130 references. These citations include opinion articles discussing various coaching subjects.

Al-Nasser and Behery (2015)'s purpose was to (1) establish the validity of Western theories within the Middle East: specifically, the UAE; and (2) to further improve and extend understanding of the effect of organisational coaching on counterproductive behaviours, such as bullying and alienation. They used a quantitative study with a sample size of 656 participants from 29 organisations, in 14 different industries. The findings led to a model illustrating non-significant negative correlations between coaching and all counter-productive organisational behaviour dimensions; but not certainty. A significant but weak relationship existed between most mediator dimensions, while a strong relationship existed between job alienation and workplace bullying. The results confirmed that coaching is related to certainty; and in turn, that certainty mediates a significant link between coaching and counter-productive organisational work behaviours (job alienation and bullying).

Other studies include McDermott's (2011) descriptive account on the development of a career coaching programme to support and develop young employees, which has promising potential for in-house career coaching as a tool for employee engagement and retention; and Yaghi's (2014) work on learning methods, which can transform college professors from traditional teaching (lecturing) to facilitating and coaching students' learning activities.

Bealer and Bhanugopan's (2014) study which compares the leadership behaviour of expatriates and national managers unveils significant differences existed. Managers in the UAE were found to be less transformational and more passive avoidant than managers in the USA and Europe.

In consequence of such scarcity, the search for coaching was extended to the GCC, in which only one relevant study was found: comparative research by David, Christopher and Matthew (2007) exploring the coaching behaviours of Saudi and American managers. Their work informs us of the use of effective coaching behaviours in facilitating deeper, more authentic cross-cultural interaction.

2.4.2 Diversity Management in the UAE and GCC

Despite the UAE's diversity in terms of nationality, language, religion and work attitudes, an examination of the literature on diversity management practices again provided scarce results. Findings include accounts of Western practices in Middle Eastern and Islamic contexts (Mellahi, 2007); a study on expatriates and cross-cultural conflict (Al-Jenaibi, 2012); and an examination of employees' attitudes towards workforce diversity in the banking sector (Alserhan, Forstenlechner and Al-Nakeeb, 2010). The last of these identified that while

cultural diversity may lead to competitive advantage, potential negative effects included increased time for communication and the coordination of activities. Al-Jenaibi (2012) also demonstrate how managing diversity is a challenge for UAE organisations as result of the demographic imbalance in the country. It provides important findings regarding foreign employees' reservations and scepticism about human resources initiatives implemented in their organisations.

In the Emiratisation literature, Yaghi and Ihsan (2012) present a comprehensive, four-factor system, containing legal, political, structural/bureaucratic and human resources elements, which can improve diversity practices in private sector organisations. Their recommendations include: (1) Policies and laws on Emiratisation which eliminate perceived inequality and ensure that national employees are protected against discrimination by expatriates or employers who prefer expatriates; (2) Investing in human resource training to empower employees and help them realise their potential; professional development to enhance diversity; and ensuring that nationals are not pushed away by the overwhelming numbers of expatriate employees; (3) New managerial approaches, such as flat management and mentoring leadership, to be adopted instead of rigid, traditional, hierarchal approaches; (4) Human resource practices to be aligned with the philosophy of diversity.

Other key findings from the literature reveal common organisational challenges to Emiratisation in areas such as communication, variance in value dimensions, workplace authority, trust and commitment, different work ethics, and aligning individuals with organisational values (Bladd, 2007; Al Dosary and Rahman, 2005; Godwin, 2006; Mellahi, 2007; Mellahi and Wood, 2001, 2002; Rees et al., 2007, Al-Jenaibi, 2011).

Khan et al.'s examination of several private organisations in the UAE (2009) identifies intervening variables which connect diversity dimensions to personal attitudes on diversity. Three intervening variables were found: commitment to the organisation, frustration in the work environment, and perceptions of respect and fairness. These correlated to personal attitudes to diversity in the UAE workplace. Moreover, location was a differentiating factor in terms of commitment to the organisation, with Dubai employees more committed than those in Abu Dhabi; thus these two Emirates showcased different views on diversity in the workplace.

Goby, Nickerson and David (2015) elicited narratives from 458 Emiratis on positive and negative workplace communication experiences. Emerging themes which highlight key features of interpersonal interactions likely to foster or hinder a supportive diversity climate were identified. This quantitative study suggests a series of preferred communication practices

which can help to attract and retain high-performing local employees; and therefore, contribute to enhanced localisation policies.

Neal (2010) document and analyse a public sector organisation in Oman, in which Arab-expatriate relations worked well, and sustained a positive and high-performing organisational climate. The study suggested that although there may be multiple sources of difference and potential conflict between Arab locals and expatriates in the workplace, there are circumstances in which the effects of such divisions are neutralised, and a positive work environment is sustained. The paper identifies the key sources of division and social cohesion, and shows how – in this case – an improvement of Emirati-expatriate work relations required organisations to improve the management of diversity in their workplaces.

Other research concentrated more on the experiences of expatriate work groups in the Gulf. Bozionelos (2009) explores the problematic commitment levels and turnover intentions of expatriate nurses working in Saudi Arabia. Fernandes and Awamleh (2005), meanwhile, examine perceptions of organisational justice among groups of expatriate and local workers in the UAE; while Wright and Bennett (2008) compare perceptions of conflict among expatriate and Emirati groups.

Such studies are useful and enlightening, but typical of much research on the Gulf Arab workplace, in that they either focus exclusively upon expatriate experiences (morale levels, expatriate adjustment, communication difficulties, culture shock, job satisfaction levels), or compare the attributes and experiences of local and expatriate workers. Neither approach examines the emerging dynamics of expatriates and locals working together in common cause.

2.4.3 Emiratisation in its sociocultural context

Various sociocultural and contextual factors have been identified in the literature which might represent significant challenges and barriers to effective Emiratisation. The UAE context presents a striking picture of contradictions, insofar as tribalism, Islamism, urbanism, modernism, consumerism and the welfare state are all vital components of the socio-cultural and institutional structure (Sabban, 2008). These local structures have been broadly examined in the literature; studies have explored the dominance of family and religion (Ali , 1989, 1995); assessed the bureaucratic, but open-systemic nature of Arab organisations (Neal, Finlay, Catanaand Catana, 2007); examined the sometimes problematic status of Arab women in the workplace (Al-Lamky, 2007; Al-Lamki, 2000; Chatty, 2000) and highlighted the use of social networking, or wasta, throughout the region (Weir, 2000; Cunningham and Sarayrah, 1994).

Society in the Middle East, including the UAE, has frequently been described as patriarchal, emphasising gender roles and stereotypes in terms of the occupations considered appropriate

for men and women. Traditional gender stereotypes in the Arab world are common and are built on the premise that men are bread- winners and women are caregivers (Tlaiss, 2014). This premise limits the responsibilities of women to the domestic arena and to attending to family needs, hence significantly impacting their employment in general. It can, therefore, be argued that the traditional cultural values of the Middle East are among the most prominent barriers explaining the minimal presence of women in the private sector workplace in the UAE. As Itani et al. (2011) argue, despite the modernisation of the Emirati society, females' employment outside the home is still perceived as a new, modern concept which restrict women's labour market choices. For example, restriction on women's geographic mobility limits the options that are open to them, both in terms of access to education and acceptable employment.

Another peculiarity of the UAE society is that certain occupations, outside of the usual gender biases, are considered inappropriate or undesirable for Emiratis. In Arabian Gulf countries, the type of work, sector of employment and social interactions determine the social status of a person (Mellahi, 2007), and possibly to a larger extent than in other cultures. Al Ali (2008) considers the negative attitude to certain type of work as a further barrier to private sector employment for a wider group of UAE underemployed. For example, Emiratis shun personal service occupations, such as many of those in the hotel industry, waiting tables and hairdressing. Also, nursing, a traditionally 'female occupation', is not favoured among Emirati women.

In addition, the culture of the UAE is also impacted by the teachings of Islam (Gallant and Pounder, 2008; Madichie and Gallant, 2012; Tlaiss, 2013), which is the official religion of the Emirati state and nationals. Religious considerations often limit the types of institutions in which many Emiratis will accept employment, e.g. some will not work in non- Islamic banks. Although Islam encourages employment (Akbar, 1993) it reinforces the gender stereotypes in the Emirati society. In other words, by granting men authority over women in a number of areas, such as financial responsibility and marriage (Karmi, 1996; Kazemi, 2000), and by prioritising the role of a women as a mother (Gallant et a., 2008; Tlaiss, 2013), Islam has often been perceived as strengthening the societal gender stereotypes.

Another important socio-cultural feature presents in the UAE socio-institutional sphere is the practice of nepotism or 'wasta'. Cunningham et al., (1994) considered wasta to impact on every significant decision-making process in the Arab Gulf. With respect to regional labour markets, this can mean powerful family members intervening on behalf of their relatives to secure employment or better conditions. The practice of wasta has a significant and invidious role in organisational behaviour and is particularly relevant to the allocation of jobs, either overtly or otherwise. A person who is delivering wasta influences a potential employer on

behalf of a job applicant. Despite wasta's cultural and controversial influences, there is comparatively little documentation on the practice and empirical data on its potential consequences are rare. Haajenh et al., (1994) examinations of the practices notes that wasta employment practices are discriminatory and often illegal, arguing that the outcomes for both the organisation and the receiver of wasta are frequently deeply unsatisfactory. Critically, Whiteoak et al. (2006) found in their study that, perhaps because of the ease with which the previous generation found public sector positions, the younger generation faces a new and difficult private sector and has returned to wasta more so than the older generation.

2.5 Summary

Coaching has been primarily used as an individual growth and development process within organisations, particularly at leadership or high potential employee level (Hunt and Weintraub, 2002). While the development of top talent is undoubtedly an important use of coaching, other organisational objectives can also benefit. In reviewing empirical studies which examine the scope and practice of coaching as a form of organisational intervention, this chapter has provided evidence that executive coaching can have an impact at organisational level (Grant, 2010, 2014; Hunt and Weintraub, 2007; Stober, 2008; Swart and Harcup, 2012; Bernardz et al. 2011; Theeboom et al, 2014).

In addition, the chapter has also explored the use of executive coaching in helping professionals become better at enabling successful work across cultures and bridge cultural gaps (Rosinski, 2003, Abbott, 2006; Passmore, 2009) gain insights into below-the-surface diversity dynamics and address diversity in a sustained manner and raise the diversity-sensitivity orientation of leaders (Motsoaledi et al., 2012).

To date no empirical studies have examined the use of coaching in cross-cultural context with a focus on organisational diversity and inclusion goal attainment. Applications of coaching in global and cross-cultural contexts have tended to focus on the development and application of knowledge about cultures in international management practice, when those involved have different cultural identities rather than supporting the development of diversity management practices designed to embrace and leverage all employee differences to benefit the organisation, in which individuals feel a part of critical organisational processes. Studies examining the role of coaching to address diversity and inclusion challenges from Motsoaledi et al., (2012) provided evidence of the role of coaching in achieving outcomes at the level of the individual, however they do not address outcomes at the level of the organisation and raise questions of how coaching can be used to achieve organisational diversity and inclusion outcomes?

This also reflects the tension in the literature on diversity and in particular cultural context. Whereas numerous studies have highlighted the positive impact of cultural diversity on organisational performance, many studies about the realities of expatriate-local work relations have focused more on the negative aspects of intergroup relations, such as communication difficulties culture shock and morale issues among expatriate and host country nationals. Few researchers have systematically examined why some expatriate-local relations work well, producing synergy and cross-learning which can benefit organisations and their wider economies. The question of why some such relationships work well warrants greater attention: as an appreciation of the positive, beneficial aspects of local-expatriate dynamics would better inform the management of culturally diverse workforces and provide interesting connections with the broader theoretical work on diversity, which stresses its positive impact on organisational performance. More research is therefore needed to distinguish between the concepts of managing diversity and achieving inclusion and to identify their specific attributes and practices and so that coaching scholars and practitioner can understand where coaching intervention may play a part.

While much has been written on organisational coaching, research on this area in a Middle Eastern context has not kept pace with the Western world (Noer, Leupold and Valle, 2007). Literature which does tackle this has been criticised for being narrow in focus and context: insufficient research has been conducted in non-Western economies in general; and the UAE in particular (Elbanna, 2010).

Regardless of its orientation and type, the foundations of coaching seem to be rooted in the modern US and Western Europe (Noer et al., 2007). When we look at the literature on coaching, diversity and inclusion in the Middle East, major research themes have dominated the study of Gulf Arab workplaces: the nature of Arab cultures and their influence on the workplace; the experiences and adjustment of expatriates in Gulf countries; and the comparison of local and expatriate groups in the region. Given this extensive literature, and the economic importance of managing diverse teams, the lack of research on a fourth theme – actual local-expatriate workplace interaction – limits progress in coaching, diversity and inclusion.

It is important to acknowledge that situations are not only affected by the current context of use, but likely to be influenced by previous contexts of use (Eraut, 1994): which calls for more attention to be paid to context dynamics. The literature has explored the importance of context in coaching: demonstrating how wider social, political, and economic factors can impact upon it. Jones et al. (2002) argue that coaches and clients are social beings operating in a social environment, so 'coaching is fundamentally about making a myriad of connections' (p. 35).

As such a number of key questions can only be answered by examining the contextual aspect of expatriate-local relations.

It has become critically important for business coaches to understand the impact of diversity on team performance, co-operation and conflict. Detailed knowledge about the social dynamics in the relations between diverse groups would shed a highly interesting light on the examination of the role of coaching in supporting private sector organisations in the UAE to manage diversity and achieve inclusion.

Table 2.1 Summary of findings: Literature Review

Main Areas of focus		Key Findings	Identified gaps and questions arising from literature	Methodology to address gaps: social constructivist and Grounded theory	Methods of data collection: Semi-structured interviews
Coaching	Diversity and inclusion	Gain insights into below-the-surface diversity dynamics, to address diversity in a sustained manner and to take up their organisational roles more effectively (Motsoaledi et al., 2012)	How does this translate to organisational outcomes? Application of systems psychodynamic role analysis in cross-cultural context?	Knowledge and meaning are historically and culturally constructed through social processes and action. Recognize that influences on individual construction are derived from and preceded by social relationships. (Bruner, 1990 and Vygotsky, 1978)	Gather data on experiences, perceptions beliefs and actions of coaching to support private sector organisations to manage diversity and to achieve inclusions.
	Facilitate the attainment of organisatio nal goals	Attaining organisational goals and improve organisational effectiveness and efficiency using a system-wide perspective. Bond et al., (2014)	Implications for in cross-cultural organisational settings. In the context of diversity and inclusion?	The contextual implications: Perceptions, opinions and experiences.	The contextual implications: Perceptions, opinions and experiences.
		Intervene on the double agenda (organisational and individual), integrating coaching models from two approaches: (a) solution focused coaching, and (b) cognitive-behavioral coaching. (Wild, et al, 2015)	How, what process, what conditions and what mechanisms in the coaching process?	These processes are internal to the individual—integrating knowledge (or meaning) into pre-existing schemes (assimilation) or changing the schemes to fit the environment (accommodation) (Piaget & Inhelder, 1969).	Coaching in the UAE private sector workplace: Perceptions and experiences
	Goal and Solution focused Approach	Executive coaching facilitated goal attainment (e.g. Benavides, 2009; Burke & Linley, 2007; Freedman & Perry, 2010; Grant, Curtayne & Burton, 2009; Milare & Yoshida, 2009; Schnell, 2005; Smither et al.,	Lack of empirical research into goal focused coaching at the level of the organisation.	Language is an important aspect of socially constructed knowledge.	Coaching for diversity and inclusion perceived

Category		
	2003; Turner, 2004); or highlighted how goal setting can have a profound impact on leaders' success. (Johnson, 2004; Blackman, 2006).		frameworks & mechanism for success, The implication for the coaching alliance/engageme nt: - Coaching Approach - Coaching relationship and Processes The role of context. -The coach as an individual. - The clients (Organization, coachee(s)).
Global/ Cross cultural Approach	Rosinski (2003) global coaching framework.	Functionalist perspective is limiting. The dimensions and orientations are invaluable in conceptualizing the world of the client.	The same phenomenon or event can be described in different ways, giving Identifying the various ways of constructing social reality that are available, to explore the conditions of their use and to trace their implications for human experience and social practice.
	Abbott (2010) addresses some of theses limitations by conceptualizing global coaching as a form of pragmatic humanism	Assist the client to create solutions that work in his or her unique context. Solution towards diversity and inclusion? Implications for the coaching's process in cross-cultural setting?	Grounded theory is a method designed to allow focus on context, process, intentions, and interpretations of key players.
	St Claire-Ostwald, (2007) coaches must develop ta greater awareness of how they negotiate difference in their own culture.	Key area of uncertainty among businesses and coaches is the method and/or models of integrating cultural dilemmas. What the required Coach's attributes?	
	Peterson (2007): Culture does not really matter in executive coaching. as coaching occurs at the level of the individual	The role of socio-contextual factors in coaching.	

Chapter 3. Methodology

3.1 Introduction

This chapter describes the methodological approach and procedural steps taken in examining the role of coaching in helping private sector organisations in the UAE manage diversity and achieve inclusion, in line with Emiratisation initiatives. In the first section, I explain the overall ontological and epistemological stance which underlies the methodology, and the research approach that underpins the inquiry. The next section presents a detailed account of the methodological procedures, together with the analytical guidelines and a discussion on how the different voices in the study were considered. Finally, I discuss the research's validity and ethical considerations, as well as the structure used to present the findings.

3.2 Research Paradigm

The research paradigm is based on the social constructivist perspective which defines my ontology and role as a researcher-practitioner in diverse contexts. A research paradigm ultimately influences the choice of methods employed, the way data is collected and interpreted, and how theories and hypotheses are generated. In making a selection, I was compelled to reflect on my beliefs concerning the nature of existence and structure of reality, my ontological stance (Crotty, 1998); and to clarify my assumptions about the nature and acquisition of knowledge, my epistemological stance (Jones et al., 2006). Methodological congruence, selecting a research paradigm consistent with the researcher's beliefs about the nature of reality, is the foundation of a credible qualitative study (Birks and Mills, 2015). Lack of coherence between philosophy, methodology and their application is a foundation of poor outcomes (Cutcliffe and Harder, 2012).

Constructivism, a perspective which arose in developmental and cognitive psychology, has grown exponentially in psychology over the last 25 years (Mahoney, 2002), and largely resulted from the perceived gulf between theory/research on the one hand, and practice/social policy on the other. Guba and Lincoln's (1989) description of constructivism in qualitative research positions it as a paradigm which denies the existence of an objective reality: 'Realities are social constructions of the mind and that there exist as many such constructions as there are individuals (although clearly many constructions will be shared)' (p.43). In the constructivist paradigm each individual constructs their reality through cognitive processes. This aligns with my view that the world cannot be known directly, but rather by the construction imposed on it by the mind, which differs from the scientific orthodoxy of logical positivism. These processes are internal to the individual, integrating knowledge into pre-

existing schemes or changing the schemes to fit the environment. In this perspective, the self is considered a complex system of active and interactive self-organising processes directed towards self-organisation and order, embedded in social and symbolic contexts, seeking to achieve balance between ordering and disordering processes (Mahoney, 2002).

Critics of constructivism include Martin and Sugarman (1999), who note its reliance on an individually sovereign process of cognitive construction to explain how human beings are able to share so much socially, interpret, understand, influence and coordinate their activities with one another. Essentially, I concur with their point that the highly individualistic approach of constructivism needs to reconcile with the social interaction, contexts and discourses which make self-reflection and meaning-making possible. For this reason, I adopt a social constructivist stance, which recognises that influences on individual construction are derived from and preceded by social relationships (Bruner, 2006; Vygotsky, 1978).

Language is an important aspect of socially constructed knowledge. The same phenomenon or event can be described in different ways, giving rise to different ways of perceiving and understanding it, yet neither way of describing it is necessarily wrong. By adopting a social constructivist perspective, I am concerned with identifying the various ways of constructing social reality available: to explore the conditions of their use and trace their implications for human experience and social practice. From a social constructivist point of view, research participants are not simply describing an inner reality (as would be assumed in phenomenological research), or providing information about a social/psychological process (as would be assumed in realist research). Rather, as a social constructivist researcher, I approach such accounts through the prism of providing information about how socially available ways of talking about something are deployed by the participants and myself, and what the consequences for those affected by these discursive constructions are. Here, my role as a researcher can be compared to that of an architect who looks at the phenomena of interest with a view to how it has been constructed, from what resources and materials.

Within this perspective, I reject the idea that objects, events and even experiences precede and inform our descriptions of them. In line with this standpoint, this research replaces the notion of description with that of construction; and agrees with Willig (2001) that language is a form of social action, which constructs versions of reality. In other words, language ('discourse') constructs reality; it is not reality that determines how we describe or talk about it. As a result, discourses described in this research must be understood as relative to a specific conceptual scheme, theoretical framework, paradigm, form of life, society, or culture (Bernstein, 1983). As such, the social realities described are inseparable from me, not least because as I construct the world in which I research. This paradigm assumes an epistemology that sees knowledge as created through the interaction between the researcher and the researched as inseparable

from whatever can be known in the overall construction of a particular reality (Lincoln and Guba, 1985, 2004). Norton (1999) notes that when the knower is inseparable from whatever can be known in the overall construction of a particular reality, ontology and epistemology merge.

3.3 Research approach: constructivist grounded theory

In seeking a research methodology that would provide an ontological and epistemological fit with my social constructivist position, I first explored action inquiry as an approach to examine the use and value of coaching. Torbert (2004) describe action inquiry as a kind of social science that can generate timely action. It is conducted simultaneously on oneself, the first-person action inquirer, on the second-person relationships in which one engages, and the third person institutions of which one is an observant participant.

I was drawn to the collaborative nature of this method; and the interventionist element, which showcases the potential for change and improvement, and enables individuals, groups and organisations to use reflection on action in a problematic situation as a basis for the creation of new actions and knowledge (Ellis and Keily, 2000). Indeed, action inquiry strategies have been used for inclusive organisational research, predicated on the relationship to improved knowledge through action, and a new or revised action based on imaginative reflective learning (Greenwood and Levin, 1998). In the management field, this has been utilised as a broadly interventionist approach to change and improvement (Ellis et al., 2000).

In an examination of the role of coaching in helping organisations manage diversity and achieve inclusion, using action inquiry would have required varying degrees of collaboration, co-inquiry and reflection with and from participants, to re-direct and refocus understanding about what is really happening and what is really important. Also, meaning making in cross-cultural settings and the role of language in discourse construction from the participants, not to mention participants' levels of engagement and involvement in the research process would have led to significant challenges. Instead, this study focuses on the meaning of phenomena as understood by the participants, and the desire to develop new theory - as opposed to the interventionist purpose of action research.

Interpretative phenomenological analysis (IPA) was also considered as a methodology within a constructivist paradigm, immersed in participants' contextual experience (Larkin, 2012). However, IPA's focus on this appears to limit the generation of theory, and would not precisely answer the research question. Thus, grounded theory is considered a more fitting, relevant methodology in achieving the research's objectives.

Glaser and Strauss' original meaning of grounded theory (1967) was founded on the discovery of theory from data, systematically obtained and analysed in social research. This is

accomplished by systematically discovering, developing, and provisionally verifying theory throughout the iterative process of data collection and analysis. In discovering theory, conceptual categories or their properties from evidence are generated, before the evidence from which the category emerged is used to illustrate the concept. Fundamental to this approach are principles of emergence, theoretical sampling, and constant comparison. In line with Glaser and Strauss' conceptualisation (1967), the principle of emergence necessitates that the researcher remains open to what is discovered empirically, free from preconceived ideas based on personal or professional research interests, or theoretical frameworks drawn from extant theory, 'to enter the research setting with as few predetermined ideas as possible – especially logically deducted, a priori hypotheses' (Glaser, 1978, p. 3). In this view, grounded theory is more than a methodology, but its own practice paradigm of emergent theory generation, discovered in empirical data (Walsh, Holton, Bailyn, Fernandez, Levina, and Glaser, 2015).

This idea that grounded theory is best used as a big-tent paradigm able to support all types of research appeared incongruous with my ontological and epistemological stance. As critics argue, if grounded theory really is simply about looking for patterns of behaviour which explain a main concern (Glaser, 1978), then it is best suited for the inductive study of phenomena with little theoretical understanding (Corley, 2015). I concur with Corley's (2015) view, which challenges the idea that grounded theory is appropriate across all philosophical foundations. As the heart and soul of grounded theory methodologies engage with a phenomenon from the perspective of those living it, it rests solely outside the functional/positivist paradigm.

Strauss (1987), Corbin and Strauss (1990), and Strauss and Corbin (1990, 1998), further moved towards seeing grounded theory as a method of verification. The first two editions of Strauss and Corbin's (1990, 1998) version of grounded theory favoured applying additional technical procedures, rather than emphasising emergent theoretical categories and the comparative methods which distinguished earlier strategies. They also recognised the interactive nature of the inquirer and the participants, and placed this within a constructivist paradigm: as concepts are the building blocks of theory, they signify the empirical grounding of a study. The notion that social realities are inseparable from the researcher aligns with the social constructivist epistemological underpinning of this study: which sees knowledge as created through interaction of the researcher and researched and the researcher as inseparable from whatever can be known in the overall construction of a particular reality (Guba and Lincoln, 1985). Accordingly, I rejected the notion that theory would emerge from the data in a way independent of myself, and adopted Charmaz' (2006) application of the method, which she described as constructivist.

Charmaz (2006) defines her method as principles and practices, not prescriptions or packages; and chooses the term 'constructivist' to acknowledge subjectivity and the researcher's involvement in the construction and interpretation of data: which assumes that neither data nor theories are discovered as given in the data or analysis. I concur with her view that 'we are part of the world we study, the data we collect, and the analyses we produce. We construct our grounded theories through our past and present involvements and interactions with people, perspectives, and research practices' (2006, p.17). By adopting the assumption that social reality is multiple and constructed, I take positions, privileges, perspectives and interactions into account as an inherent part of the research reality. I have therefore examined how my preconceptions have shaped my analysis, and acknowledged that my values shape the very facts I can identify (Clarke, 2012). As a constructive grounded theorist, I tried to take a reflective stance toward the research process by reflecting on the way that both myself and the research participants interpreted meaning and actions (Charmaz, 2014).

According to Mills et al. (2006), constructivist grounded theory has been used as a research approach in many disciplines: including education; psychology; occupational and environmental medicine; and nursing. In management and organisational studies, grounded theory has been used to gain new theoretical insights in cases where current theory is incomplete or inadequate (Creswell, 2002; Walsh et al., 2015). In this study, grounded theory was used to generate theory with explanatory power, and has guided the development of a theoretical framework depicting the role of coaching in helping private sector organisations in the UAE manage diversity and achieve inclusion, in line with Emiratisation initiatives. This entailed the gathering of detailed data, which reveals views, feelings, intentions and actions; as well as contexts and structures. Obtaining rich data means seeking thick descriptions (Geertz, 1973): including writing extensive observational field notes, collecting respondents' accounts, finding relevant documents and compiling detailed narratives (such as from transcribed tapes of interviews).

This engagement with those living the phenomenon and attempting to understand it from their perspective is why constructivist grounded theory was selected as a powerful, suitable methodological approach. In line with the study's epistemological underpinnings, any theoretical rendering explicitly assumes a constructivist portrayal. Theories have not been discovered, but are constructed from the interactions between myself as a researcher and the research participants. The research process and output resulted in theories and concepts which aim to inform the practice of coaching.

3.4 Participants and selection

This study is concerned with the role of coaching in helping private sector organisations in the UAE to manage diversity and achieve inclusion in support of Emiratisation initiatives.

In line with grounded theory method at the beginning of the study, I did not set a limit on the number of participants and continued selecting interviewees until they did not provide anything new about the concepts being explored. Thus, the selection of participants was a function of the emerging hypothesis/hypotheses and the sample size a function of the theoretical completeness (Baker, Wuest and Stern, 1992). Sampling within grounded theory is therefore described as theoretical rather than purposeful (Glaser & Strauss 1967, Glaser 1978, Becker 1993) in that it is driven by the emerging theory. Hutchinson (1993) noted that in grounded theory, individuals are chosen initially who can provide a relevant source of data, and this relevance is determined by the requirements for generating and delimiting the theoretical codes. Therefore, the selection of participants and sampling process in this study was sequential, I initiated the process with purposeful sampling, which was then superseded by theoretical sampling as the data/theory highlighted the direction which further sampling needed to follow. This argument is supported by Sandelowski et al. (1992) and Coyne (1997 p. 625) who states: theoretical sampling does involve the purposeful selection of a sample in the initial stages of the study. I selected significant individuals with a broad general knowledge of the topic which included human resources professionals and individual coaches. Significant individuals or good informant are referred by Morse (1991) as one who has the knowledge and the experience the researcher requires, has the ability to reflect, is articulate, has the time to be interviewed and is willing to participate in the study. Morse, Niehaus, Wolfe and Wilkins (2006) also explains the necessary characteristics include, possessing the necessary experience in order to be capable of reflecting on the phenomena under investigation and have the necessary capabilities to contribute, for example, willingness in terms of time and intellectual capability to respond lucidly to the research environment. This was satisfied by detailing the type of participants required (see figure 3.1). Glaser (1978) also support this point asserting that in the initial stages of theoretical sampling, decisions for collection of data are based only on a general sociological perspective and on a general subject or problem area. As such I felt that seeking data from individuals experienced with the use of coaching in private sector organisations was essential in obtaining rich data and recruited the following participants:

(A) Buyers of coaching: represented by six human resources professionals from three different global organisations. These participants were selected because of their direct involvement with diversity and inclusion policies, including Emiratisation programmes; and their role in

sourcing, selecting and implementing various inclusion programmes within their respective organisations.

(B) Coachees: this included four senior expatriate managers, who had benefited from an executive coaching programme to support the management of Emirati Nationals within their respective organisations.

As the selective sampling procedures yielded a large amount of data, open coding provided a number of emerging concepts and codes. In order to develop the categories I examine what sample, would yield the most pertinent information and appeared to have a lot to say about the phenomena reflected in emerging categories or as Glaser (1978, p. 42) note had the greatest 'theoretical relevance and purpose'. This process led me to sample theoretically by asking the following question: what data source would provide the most useful concept indicators for further category development? And determine that coaches and cross-cultural experts could yield the richest and most relevant data, and were most likely to provide empirical indicators needed for category development.

 (C) Coaches: six professional coaches, with extensive experience in private sector organisations in the UAE, possessing good knowledge of Emiratisation policies. Four of these participants had experience of delivering coaching interventions, with the aim of helping private sector organisations manage diversity and achieve inclusion. All coaches were accredited by the International Coaching Federation, and 2 coaches were qualified psychologists. All coaches were self-employed, either as independent contractors or owner of consulting firms.

(D) In addition, three cross-cultural experts were invited to participate. They included one expert specialising in socio-anthropology (including gender relations, ethnicity, material cultures and values); and two corporate trainers and consultants, specialising in adapting to and doing business in diverse cultures: including developing cultural competencies, enhancing team performance through understanding diversity in culture, beliefs and values in global organisations.

In total, 19 individuals participated in the study. With one sole exception, all other participants were expatriates with more than five years' experience of working with foreign-owned private sector organisations in the UAE. One participant was a local Emirati citizen. Demographics were not disclosed, in order to reduce the risk of participants being identified. I also favored a more narrow or focused sample, rather than maximum variation. Since I was concerned with uncovering the situated, contextual, core and subsidiary social processes, the social processes need to be shared and experienced by the individuals who make up the researched group (Morse, 1998).

Table 3.1: Research participants

Groups of Participants	Selection Criteria	Data Collection
(A) Six Human Resources Professionals	Human resources professionals directly involved with diversity and inclusion policies, Emiratisation programmes and the sourcing, selection and implementations of various inclusion programmes within their respective organisations.	Area of inquires focused on: - Views and perceptions of diversity and inclusion policies; Emiratisation policies and other inclusion programmes. - Perceptions and expectations of coaching as a tool to help organisations manage diversity and achieve inclusion.
(B) Four Coachees	Expatriate managers who had benefited from an executive coaching programme to support the management or supervision of Emirati Nationalswithin their respective organisations.	Explorations of respondents' perceptions, expectations, experiences, and perceived impact and benefits of the coaching intervention.
(C) Six Executive Coaches	Professional coaches, with experience of global private sector organisations in the UAE, and an understanding of Emiratisation policies.	Views, perceptions, and experiences of coaching in the UAE private sector workplace, in support of diversity and the inclusion of Emirati citizens.
(D) 3 Cross-cultural Experts	Cross-cultural communication and training experts were recruited based on the belief they have a valuable contribution to make to the research.	Themes including: language and intercultural communications. Sociopragmatic and Pragmalinguistic characters of communication in the global organisational settings.

The first two groups outlined in Table 3.1, Human Resources professionals ((A)) and Coachee(s) ((B)), were selected from three large foreign-owned private sector organisations operating in the UAE insurance sector. These organisations employed more than 250 people and can therefore be classified as large organizations within the UAE. The Mohammed Bin Rashid Est. for SME Development, Dubai Statistics Office, Dubai Chamber of Commerce & Industry, and Dubai Export Development Agency categorise (within the service sector), any enterprise with greater than 250 employees OR turnover greater than 150 million will be considered 'large' (Dubai Chamber of Commerce & Industry, 2017)

These organisations, shortlisted via my existing professional network, were selected for two reasons. First, Emiratisation efforts in the insurance industry, whose gross premium was worth Dh29.5 billion in 2013 (Salama, 2014), were continuing to fall short; thus it seemed relevant to select an industry in which the government was already actively seeking to enforce Emiratisation quotas. The government''s target for Emiratis in the insurance industry was set at 15% in 2013, a 93% increase (Salama, 2014) with many initiatives launched to support this increase. For instance, the Chartered Insurance Institute programme at the Insurance Law Institute in London in which 63 Emirati Nationals were sent to be trained for leadership roles in the insurance industry. In addition an award scheme was launched for the chief executive who achieves the highest rate of Emiratisation in the insurance sector. (Insurance Authority, 2016).

Second, these three organisations were actively deploying numerous initiatives to increase the inclusion of Emirati nationals, including executive coaching interventions aimed at enhancing senior managers' effectiveness in management and employees' retention. It was believed these organisations would yield high quality data and would secure access to significant individuals or good informant possessing the knowledge and the experience require in grounded theory. I made this decision knowing there are a high number of HR professionals from CIPD networks who could facilitate access to possible respondents. Smaller and some medium sized organisations tend not to have a HRM function and, therefore, ease of access to respondents could be difficult. In addition, it was felt that in smaller organisations, it could be more problematical for respondents to remain anonymous through possible observations and awareness of interviews taking place.

Groups (C) and (D), Executive coaches and Cross-cultural experts, were recruited by reaching out to the existing professional network, based on two criteria: their experiences of diversity and inclusion programmes, Emiratisation policies and working in the UAE private sector.

Groups (A), (C) and (D) were invited to discuss a brief outline of the research aims, objectives and procedural guidelines. An invitation letter (Appendix A), participant information

(Appendix B), and consent form (Appendix C) were then sent and collected. For participants in Group (B), a meeting was arranged with the Human Resources departments of their respective organisations, which then shortlisted potential participants. These participants were invited via the same process: an invitation to participate and consent form was sent, signed and collected accordingly. Interviews with participants (A) and (B) were scheduled and took place in the organisations' premises. Interviews for participants (C) and (D) took place in different locations, at the convenience of the interviewee. The interviews took place between April 2015 and March 2016.

3.5 Data collection, coding and analysis

Methodologically, this study emulated Charmaz' (2014) constructivist approach to grounded theory, which rejects Glaser's application of it through a sequential lockstep set of techniques. Instead, I applied key components of the methodological steps as guidelines; while procedures of data collection, coding and analysis were systematically and sequentially carried out in a simultaneous iterative process (Appendix D).

While I utilised Charmaz' coding method of analysis, defined as the process of defining what data are about, and representing a pivotal link between collecting data and developing an emergent theory to explain these, I also applied two of Glaser's (1998) grounded theory rules. The first of these acknowledges that everything is a concept, which is very similar to the dictum that all is data. A concept is defined as a descriptive or explanatory idea; its meaning embedded in a word, label or symbol. The second rule is that data analysis needed to be processed in relation to the research question, aims and unit of analysis planned in the initial research design. As such, I used sensitising concepts to provide initial, tentative ideas to pursue and questions to raise about topics relevant to the inquiry. These concepts were guided by empirical interest and necessary to maintain focus and develop analytical depth and integration.

3.5.1 Data Collection

The gathering of detailed data included observational fields notes. These observations were made in the field and recorded in the form of memos. They reported on events, activities and my responses to them. Undertaking fieldwork can include a broad range of data generation activities such as observations and informal conversation and constitute an important component of grounded theory studies, given the attraction that this approach to research has to those investigating phenomena with a sociological and human element (Birks et al., 2015). Observations extracted from field notes also prove particularly important when coding and category development as they reinforce and clarify analytical decision making (Glaser, 1978).

These notes were created after attending several events between 2013 to 2016 that were considered relevant to the study in providing contextual understanding. These included forums and conferences: the Emiratisation Forum (the Emiratisation Forum is a yearly forum organised by the Abu Dhabi University Knowledge Group (ADUKG)) and focuses on learning lessons from current Emiratisation efforts and developing future strategies for UAE national recruitment) (ADUKG, 2017); the Emiratisation Summit (the yearly summit brings together a cross-sector group of senior HR and Emiratisation figures from ministries, government, public and private corporate sector, NGOs and universities who debate and discuss the most critical topics and pressing challenges in nationalisation. Topics discussed included Emirati Leadership Development, Preparing the 2020 workforce, linking education and Emiratisation, total rewards, retention and engagement, and coaching and mentoring for Emirati employees) (Informa Middle East, 2017); The HR summit and Expo (yearly three-day event with an agenda of over 100 speakers over 100 sessions) (Informa Middle East, 2017). Other events included those organised by the Ministry of Human Resources and Emiratisation (MOHRE) such as Tawteen Head Start Day (focused on providing work readiness training aimed at connecting Emirati youth with the private sector while boosting skills through training and internships opportunities) (MOHRE, 2017) and WIL Economic Forum (WIL Economic Forum, 2017).

I wrote my field notes as memos as soon as possible after an observation was completed and notes were organised into two parts: 1) descriptive information documenting factual data, settings and mains topics discussed at the event. A strong focus on recording both references made to human resources strategies aimed at increasing Emiratisation success and to coaching drove the observations; 2) reflective information, which recorded thoughts, ideas, questions, and concerns while conducting the observation with a focus on the research problem. These memos were used as evidence to produce meaning and an understanding of the culture, social situation, or phenomenon being studied and contributed to data collected for the research as a supplement to the interview data. found the field notes incredibly helpful to fill out and provide context for what interviewees were telling me.

Other documents were used for systematic evaluation as part of the study. Atkinson and Coffey (1997, p47) refer to documents as 'social facts', which are produced, shared, and used in socially organised ways. These documents included government reports and various public records: Emiratisation policy and related policy documents, annual and special reports (ADUKG; MOHRE; Centre for Labour Market Research & Information (CLMRI)); web portals (Tawteen, Tamnia and Tawdheef institutional documents). Forum, summit and events agendas, programs, attendance registers, keynotes presentations handouts and background papers (Emiratisation Forum, Emiratisation Summit ; The HR summit and Expo, Tawteen and

WIL Economic Forum); newspapers articles (news stories, features, opinion columns, editorial and press releases) (The National, Gulfnews, Khaleejtimes); specialist publications (Al Amal Magazines);) and coaching and other services providers reports and news (INSEAD Knowledge, PwC Legal Middle East, Knowledge Workx, Meirc Training & Consulting, Spearheads, The Talent Enterprise). Documents were useful in providing a behind-the-scenes look. A thorough, systematic review of the documentation provided background information that helped me understand the sociocultural, political, and economic context in which the study was taking place. The analytic procedure entails collecting, appraising (making sense of), and synthesising data contained in documents into memos. As Merriam (1988) pointed out, 'documents of all types can help the researcher uncover meaning, develop understanding, and discover insights relevant to the research problem' (p. 118).

What Charmaz (2014) terms as 'intensive' interviews were deployed as the main method of collecting rich data. Following a pilot interview, the advantages and disadvantages of sharing interview questions in advance were discussed. The decision was made not to share the questions in advance; it was thought that as perspectives and experiences were being sought, it would help if the interviewee gave an 'in the moment' response, rather than engineer their response in advance. The majority of interviews were conducted face to face; others over Skype. Interviews were recorded using a digital device, with recordings downloaded as individual files and transcribed by the researcher. The interviews' length varied, with a median length of 88 minutes. As this study is an initial exploration which seeks to fill a gap in previous research and focuses on the meaning of phenomena as understood by the research participants, intensive interviews qualified as the most appropriate method of collecting data (King, 1994). This method combines flexibility and control; opens interactional space for ideas and issues to arise; and allows possibilities for immediate follow-up on ideas and issues (Charmaz, 2014). Using a semi-structured format provided a structure which enabled direct probing of the research question, and the flexibility to explore areas I might not have initially considered. The initial interview guide was used to set out my domains of inquiry (Appendices E,F and G). This was designed with the research question in mind: questions related to concepts which had been identified as important in examining the role of coaching in conjunction with two other domains: (1) foreign-owned private sector organisations in the UAE; (2) the achievement of diversity and inclusion goals.

Glaser (1998) cautions against using interview guides and units of analysis. He argues that these methods preconceive the data and therefore the analysis by forcing them into categories before the research process starts. To avoid imposing received codes on collected data, I used open-ended questions in the interviews. By doing so, I avoided blurting out loaded questions

and averted forcing responses into narrow categories. I very much respected the idea that a well conducted interview is an artful conversation which often moves in unexpected directions. As such, I sought a balance between designing a useful interview guide which simultaneously focused on the inquiry and fostered the pursuit of new areas. While the questions inevitably changed over the course of the investigation, prior to each interview, I reflected on the fundamental issues I wanted to cover. In addition, I allowed participants to set the tone and pace, then mirrored what seemed comfortable to them. By creating open-ended, non-judgemental questions, I encouraged unanticipated statements and story construction.

3.5.2 Coding

After each interview took place, the transcriptions were imported into the data management software, Nvivo, for coding. I used coding as a tool to interpret the data and assign units of meaning. This process was compatible with a constructivist grounded theory approach, as I moved away from particular statements to more abstract interpretations of the data (Charmaz, 2006). The process involved an initial line-by-line coding phase from the transcripts, disaggregating data, sometimes breaking it into manageable segments, and interpreting their meaning by labelling them. In Nvivo, these codes were stored into a node (Appendix H). I used this method to make the views, actions and processes described by the participants more visible, and instigate data conceptualisation. Following Charmaz' (2014) recommendations, I kept the labelling of codes simple, direct, analytical and emergent. When opening the node in Nvivo, I could see all the references in one place: allowing me to reflect on the data, develop my ideas, compare attitudes and discover patterns (Appendix I). In addition, I could easily locate codes from their original transcripts, necessary to verify their original meaning. Serious problems can sometimes result from organising the data through coding or breaking it up into segments; it can destroy the totality of the philosophy expressed by the interviewee. This can often interfere with the major goal of the study in question. As such, it was essential to work back and forth between the parts (interview segments) and overall analytical construction.

By coding line-by-line, I could also continue the interaction shared with the research participants, while collecting more data from new participants and simultaneously engaging in the interactive analytical space. This was key in moving beyond the data to making analytical sense of stories, statements, and observations.

In the second iterative stage, focused coding, the initial codes were synthesised with the aim of indicating analytical significance. Some initial codes stood out and were used directly as focused codes; while other focused codes only began taking form at a later stage. For most of my analysis, focused coding meant using initial codes with more theoretical reach, direction

and centrality; and treating them as the core of my nascent analysis. I concentrated on what I judged most relevant to my enquiry, and looked for codes which appeared more frequently, had more significance, analytical power and which revealed patterns; in other words, those codes which best accounted for the data. Having all the references in one place helped facilitate constant comparison, which enabled me to identify links between processes: essential in building theory. I used constant comparative analysis to uncover numerous codes describing the same things, and regroup those which appeared to be articulating something about similar aspects of a particular phenomenon in relation to the unit of analysis.

Categories were generated through the same analytical process of making comparisons of similarities and differences. Focused codes found to pertain to the same phenomenon were grouped to form categories. This was achieved by identifying conceptual patterns in the grouping of these codes and seeking explanations on how the grouping described a broader concept. As new transcripts were coded and compared, focused codes collapsed into categories, and categories then compared with each other (Appendix H, J). An example of this form of conceptual ordering can be illustrated by the core category: 'Contextual factors impacting upon the practices of coaching' – under this category are the sub-categories ' perception of the problem'; 'challenges to managing diversity and achieving inclusion' and ' views and perception of coaching'. Birks et al (2014) notes that the selection of a core category occurs when the researcher can trace connection between a frequent occurring variable and all of the other categories, sub-categories and their properties and dimensions. Strauss and Corbin define a property as a 'characteristic of a category, the delineation of which defines the category and gives it meaning' (1998, p101). Properties of categories should be considered in terms of their dimensions, or the range of variance that the property demonstrates. In illustrating this analytical process let's consider the example from the category mentioned above, the three sub-categories have been regrouped in relation to the core category as the codes within the categories all represented perceived factors that played a role in the practice of coaching in the context of study. Some of the properties of this category (the conditions under which it is operative and the conditions under which it changes) have been identified as 'Views' or 'Perceptions' . Each of these properties can be dimensionalised; take for instance ' views'. Participants have identified that views in the private sector workforce can varies dramatically (views of coaching, diversity and inclusion…ect) and that therefore the 'factors' impacting on the practices of coaching' are influence by the views present when the coaching occurs. 'Views' is therefore linked to the conditions that they operate under. Because the development of categories is based on the generation of large amount of low-level conceptual codes, constant comparison of data, categories and their sub-categories was essential.In

addition these category codes were also compared across interview transcripts, memos, observational field notes and documents. I compared coded segments by asking, 'How is this text similar to, or different from, the preceding text?' and 'What kinds of ideas are mentioned in both interview statements and other sources?' Hence, I identified similarities, differences, and general patterns. If new categories were suggested by the new data, then the previous transcripts of interviews, together with memos were re-analysed to determine the presence of those categories. By doing so, I filled in underdeveloped categories and narrowed excess ones. Only when all the evidence from interviews and memos created a consistent picture depicted the use of coaching to manage diversity and achieve inclusion in the UAE private sector workplace, was I satisfied that the processes of data collection and analysis were complete. The study eventually produced a substantive theory presented in Chapter 7.

Divergent accounts and disagreements between the respondents were used to highlight tensions within a particular issue which lead me to prompt participants to say more about that particular issue. This process was essential in identifying gaps in the development of the grounded theory. Such cases which seemed not to fit the overall theoretical scheme, appeared contrary to what was expected or wer inconsistent with what other participants have said, are known as 'negative cases' (Morse, 2007). When negative cases emerge in the data, I used them as an indication that I needed to refine the emerging theory. Charmaz, (2014) notes that qualitative researchers often use negatives cases to identify new variables or to provide alternative explanations from their developing theory. Corbin and Strauss (2008) also note that in grounded theory building is it not possible nor indeed necessary to account for every piece of data. As adequate variation will be evident where data have been generated from broad and diverse sources in accordance with the principles of theoretical sampling. However, concepts derived from the data are linked by relational statements that are generally applicable to all those in the specific situation under study. Charmaz (2006) asserts that when negative cases come directly from the data they encourage refinement of the developing theory. As such I tried to incorporate these variations as a way to add depth and further dimension to the developing theory. Strauss and Corbin (1998) further argue that building variation into the final theory increases its reach and explanatory power.

3.5.3 Theoretical sampling and pursuing theory

While codes were used to retrieve and organise chunks of information, which created a web of meaning grounded in the data, constant comparison of the different conceptual levels of data analysis drove theoretical sampling and the ongoing data collection in developing theory. Within the systematic and simultaneous iterative process of data collection, coding and analysis, new questions, aspects and gaps were found. Engaging in theoretical sampling

prompted me to predict where and how I could find the data necessary to fill gaps and saturate my categories. My intention was to handle emerging concepts, set them in the context and sort priorities for further coding and data collection. I conducted theoretical sampling in order to elaborate and refine categories constituting my theory.

For example, the initial cycle of coding and analysis (which included participants HR1, HR2, CO1, CO2 and CC1) revealed some evidence that definitions and understandings of coaching differed considerably. This led to an amendment of the interview guide towards more in-depth questions about meaning and definition of coaching in the region, and what implications these variances have for its practice. I drew on data in the service of theory construction, rather than description or application of current theories. This was achieved by seeking pertinent data: simultaneously collecting it while going back to previous transcripts and looking for passages and meanings which I might have missed. This process brought explicit systematic checks and refinements to my analysis.

The process was repeated several times until the theory was saturated, and resulted in the construction of three core categories and 9 sub-categories. Saturation occurred when the coding and analysis of new data did not lead to new categories, and all codes could be related to already existing categories.

Other revisions of the questions guide included a modification from a focus on coaching approach, process and methods to the competencies of the coach. The process of discarding previous emerging categories, such as 'coaching approaches and process', owed not to a lack of codes related to that category, but a lack of common properties within the codes. The vast range and variance in the codes expressing participants' views of coaching methods and approaches perceived as effective in helping organisations manage diversity and achieve inclusion did not suggest a link between processes in the data, and consequently could not be pursued in terms of building theory. However, a new, large category started to form: 'The coach's attributes'. I found that rather than talking about specific processes and stages in coaching engagement, participants were much more focused on the role of the coach in enabling the process. This insight directly challenges the initial conceptual idea of examining coaching approaches and processes in helping organisations manage diversity and achieve inclusion, and prompted me to modify and broaden the central question to include the coach's knowledge, skills and abilities.

It is important to note that by choosing the words which constituted the codes and actively naming the data, my world view, based on my historical and cultural background, has been captured; not empirical reality. I did not spend a considerable amount of time producing words or labels, but tried to use gerunds when coding as a means of identifying processes, as well as

focusing on participants' experiences as a source of conceptual analysis. Some examples of gerunds as codes which eventually morphed into categories included: 'Holding unrealistic expectations' (Chapter 4); and 'Managing bias' (Chapter 6).

Memoing played a vital role in keeping track of the categories, conceptual relationships, hypotheses and generative questions which evolved from the analytical process. Writing memos enabled me to flag incomplete categories and gaps in my analysis. Memoing were also used to take codes apart and analyse them. This process formed the core of the study's analysis and provided a record of how the conclusion was reached (Appendix K). Memos were written after each interview and throughout the research. I used memoing for several different purposes: 1) After an interview in defining whether the questions were in alignment with the research questions; 2) In coding the data, memos were written with regard to the theoretical and analytical reach; 3) Memos were used to record codes that seemed interesting and should be explored more or less deeply during subsequent interviews; 4) And also used to note down experiences with the research participants. I used a visual map to ground these concepts in data and allow other concepts which had been missing to emerge (Appendix K).

Figure 3.2 illustrates the bottom-up process of data collection and analysis which this research pursued. As per Charmaz' (2006) conceptualisation, the processes of data collection, memo writing and analysis occurred in an iterative, interwoven manner. Concurrent data collection and analysis using codes and categories is an essential methods differentiating grounded theory from other qualitative research designs (Birks and Mills, 2015).
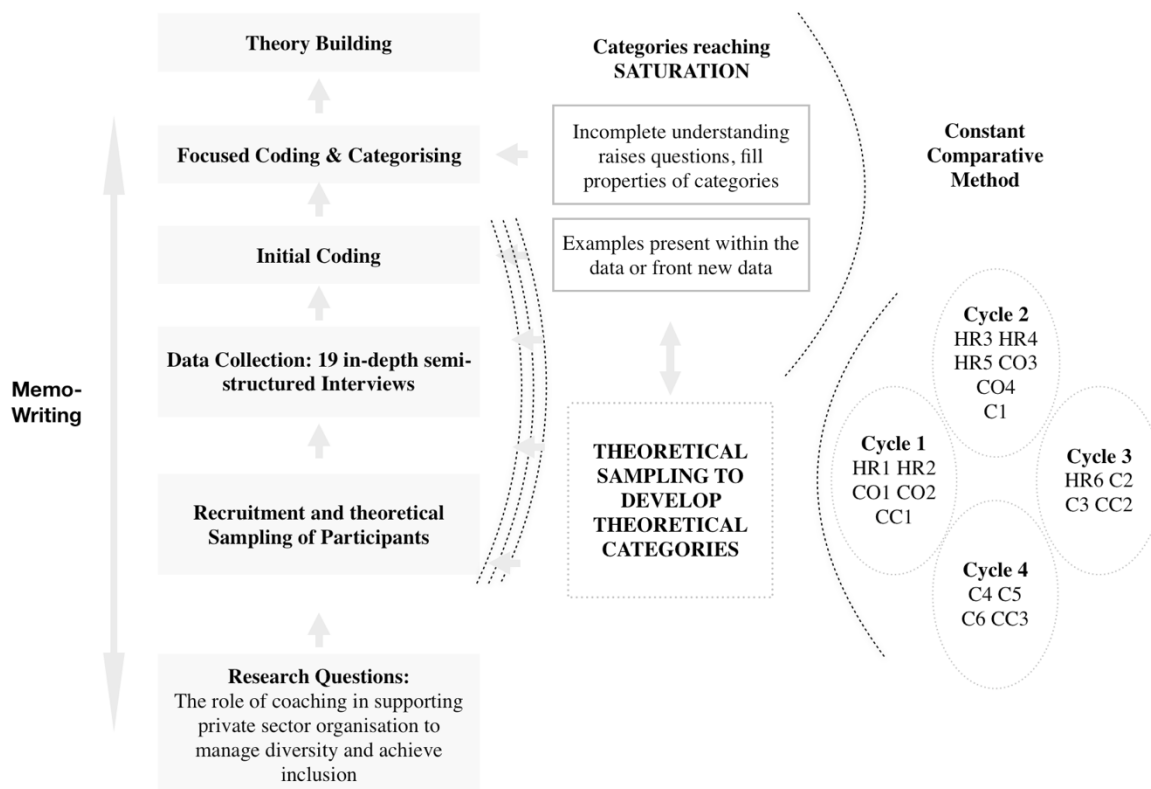
Figure 3.2 Research design flow chart adapted from Charmaz (2014)

3.6 Evaluation Criteria

Different measures were employed to ensure quality throughout the entire process. In the context of this research, the concept of quality is synonymous with rigour. This means that I had to ensure that I was sufficiently in control of the processes: to accommodate or explain all factors which can impact on, and thereby potentially erode, the value of my research outcomes. The factors influencing quality have been categorised as follows: my expertise in conducting research, methodological congruence, and procedural precision (Birks and Mill, 2015).

Like many grounded theory studies, this inquiry began with a conceptual idea. At its onset, based on professional experience and an understanding of the contextual implications for private sector organisations in the UAE, it was expected that some categories would surface. Through the simultaneous collection, coding, and analysis of participants' data, new conceptual ideas, related and unrelated to the study's initial conceptual idea, were identified. Ultimately, the iterative analytical method of constantly comparing, collecting and generating data resulted in high level, conceptually abstract categories. This process was essential in evaluating the research's validity and rigour.

I used memos and documents analysis in combination with respondents' accounts as a means of triangulation, the combination of methodologies in the study of the same phenomenon (Denzin and Lincoln, 2005). According to Yin, (1994) the qualitative researcher is expected to draw upon multiple (at least two) sources of evidence; that is, to seek convergence and corroboration through the use of different data sources and methods. Apart from collecting respondents' accounts, such sources include memos derived from observational field notes and relevant documents and a review of the existing literature. Observational field notes and documents analysis was a complementary data collection procedure in support of triangulation and theory building. Given the contextual aspect in the research, documents were particularly useful in pre- and post-interview situations. By triangulating data, I attempted to provide 'a confluence of evidence that breeds credibility' (Eisner, 1991, p. 110). By examining information collected through different methods, I could corroborate findings across data sets and thus reduce the impact of potential biases.

Decision-making when constantly comparing data relied on abductive reasoning, which I began by examining the data. After this scrutiny, I set a series of possible explanations, then formed hypotheses to confirm or otherwise, until I arrived at the most plausible interpretations (Charmaz, 2014). In addition, by engaging in theoretical sampling, saturation and sorting to penetrate the analysis further, I could create robust categories. Sampling developed the properties of the categories until no new ones emerged. This process brought systematic checks and refinements into the analysis. After each interview, a series of memos were generated to reflect what participants had shared, what needed more exploration, and the primary categorical ideas. Writing memos enabled the flagging up of incomplete categories and gaps in the analysis, and prompted where and how to find the data needed to fill these gaps and saturate the categories.

I can also identify with several conditions that foster quality in research: namely, personal and professional researcher characteristics, self-awareness, clarity of purpose, commitment to hard work, and internal motivation to do research (Corbin and Strauss, 1990); as well as the ability to access and select the relevant resources and manage a project. That said, I spent a considerable amount of time acquiring knowledge of grounded theory methods from the start of the research process. This helped me establish an understanding of grounded theory methods and processes from my own methodological perspectives.

In evaluating methodological congruence and the importance of my personal philosophy in relation to my study area, I have established accordance between my personal philosophical position on how I approach my study, and the techniques I have used in achieving my research goals. I have outlined a number of limitations, and rectified philosophical and methodological inconsistencies as they arose. I established procedural precision by giving careful attention to

the rigorous application of grounded theory methods. I applied Charmaz' procedural methods meticulously.

To ensure procedural precision, I also maintained an audit trail. The decisions I made in relation to the research were recorded as I carried out the activities. I maintain a record of these, changes in research direction, and a rationale for my choices. This helped build my own confidence and limited indecisiveness and second guessing. I kept an electronic file for this purpose. In managing data and resources, I used Nvivo: which allowed me to record, store, retrieve, analyse and review the data.

I believe I have demonstrated procedural logic. Analytical breakthroughs occurred at different stages. I ensured the preservation of procedural logic by returning to the original data: making sure that conceptual leaps were supported by my analysis, thus avoiding bringing the grounding of my theory into any question.

3.7 Reflexivity

There has been much discussion in the literature about how the grounded theory researcher must maintain an open mind when entering an area of study (Glaser, 1998); and to what extent this can, or indeed should, be done. However, the ability to generate theory is also dependent on the researcher being theoretically sensitive to the concepts evident in the data. A balance is therefore required between maintaining an open mind and being able to identify concepts of theoretical significance throughout the process of data collection and analysis. As a researcher, I tried to avoid imposing my preconceptions on the developing theory, while ensuring, as Strubing (2007) advises, that the knowledge and experience which I possess was used effectively in the application of essential grounded theory methods. The first step in the reflexivity process was to acknowledge my existing assumptions, experience and knowledge.

The research question originates from a strong interest in diversity and inclusion in global organisational settings, and a personal interest which stems from experience. As a learning and development consultant specialising in organisational development, I have provided various consulting and coaching services to global organisations in the UAE in leadership and organisational development and have facilitated a multitude of in-class training in the area of cross-cultural management and emotionally intelligent leadership, an experience that has helped me acquire some degree of knowledge about the area of study. This included knowledge of organisational context, the nature of participants, coaching tools and methodologies, and the theory and application of cross-cultural training in global organisations. In addition, with a Bachelor's degree in Sociology, I possess an understanding of social theory in cross-cultural settings.

Throughout my eight years in the UAE working environment, I obtained an understanding of how things worked, how other people experienced their work, what informal social networks exist, and how these networks interacted and changed. I also moved more towards the sociological domain: trying to figure out how and why certain things had happened in the way that they had/the influence and attributes of key players/the main factors involved in organisational performance and change. This was not done alone, or purely through reasoning, but via interaction with colleagues, clients and peers, and the research literature. I also held ongoing discussions with colleagues, peers and stakeholders about social systemic issues, such as relations between Emirati Nationals and various groups of expatriates/why certain controversial narratives exists/the reasons for tensions between groups at particular times. At the same time, I was carrying out empirical research into organisational coaching, diversity and inclusion, so was able to draw upon the relevant literature on specific features. In this way, the analyses discussed in this paper were developed not just from data collection, but also from observations at phenomenological level.

By reflecting on my potential bias, I tried to uncover the assumptions which could cause potential research risks. By writing memos, I articulated my thoughts, feelings and ideas, and practised 'first-person research', defined by Marshall and Mead (2005) as the process of examining one's own actions and learning about oneself. The use of first person enquiry has enhanced my personal and professional effectiveness by providing greater self-knowledge, along with a broader repertoire of cognitive frames, emotional reactions, and behaviours on which to draw. By consciously paying attention to the alignment (or misalignment) of our intentions, strategies used to carry out these intentions, and our own actions, we can continue to develop psychologically as adults (Torbert, 2004).

My experience as a newcomer to grounded theory, the complexities the terminology and some of the original works on the topic have left me a little overwhelmed at times. I tried to view this doctoral degree as a research apprenticeship and live the experience as a process of knowledge acquisition and skill development. In addition, I had some concerns about the application of essential grounded theory methodological procedures. The most difficult and confusing issue was the need to grapple with terminology relating to analysis. The numerous books and articles written on the topic often did not assist in overcoming this problem; in fact, they added to my confusion. In the analysis phase, the inevitable large amount of data as well as the inductive nature of the grounded theory process made it very easy to be distracted and sometimes lose sight of the research questions. Analytical paralysis was inevitable at times; but returning to the unit of analysis and areas of enquiry and ensuring procedural logic helped me dealing with this.

3.8 Limitations of the research design

Qualitative inquiry, although essential to management and organisational research, is also difficult to conduct: it is about listening, watching, and asking; observation and sense-making of situations, language, concepts, practices, beliefs and relationships. The selection of a method to analyse and synthesise these data was challenging. Grounded theory was chosen because it appeared to be compliant with the research question and logically consistent with the researcher's epistemology. The aim was to make knowledge claims not about an objective reality, but how individuals interpret that reality; that is, to analyse and conceptualise the 'actual production of meanings and concepts used by social actors in real settings' (Gephart, 2004, p. 457). A grounded theory approach not only permitted the recording and interpreting of individuals' subjective experiences; but also, through its unique features of theoretical sampling and constant comparison, offered a means of abstracting such subjective experience into theoretical statements.

This plausible, structured approach was expected to be helpful in dealing with qualitative data, and to draw attention to some useful lessons. Its application did deliver many of the expected results. However, at the same time, it proved an obstacle to taking full advantage of the material available, and the source of some major issues. These had a multitude of causes: such as actual inconsistencies in the method itself; semantic inconsistencies in the method; inconsistencies in several versions of grounded theory approaches, some similar and some conflicting; and insufficient attention to the process, particularly as regards to coding.

This was especially relevant given the richness of some of the quotes provided by participants. I had to learn to manage the balance between hearing participants' stories in their fullness and searching for the analytical properties and implications of major processes

Keeping in mind that the interviews took place within the context of diversity, inclusion and Emiratisation, the approach to interviewing, choice of questions, specific word choice, and interactional style was adapted to respect the situation of the participants. Charmaz (2014) highlights that both the interviewer and the participants bring their own priorities, knowledge and concerns to the interview situation, which may not be entirely compatible.

3.9 Ethical considerations

This study was carried out in accordance with the Oxford Brookes University Code of Practice for the Ethical Standards for Research Involving Human Participants. Permission to proceed was granted by the Oxford Brookes University Research Ethics Committee before the data collection commenced. McDonnell, Lloyd Jones and Read (2000) outline several stages in obtaining ethical approval from participants. In this study, participant approval was secured through Oxford Brookes University's recommended documents: Invitation to Participate;

Participant Information Form; and Consent Form. Participants were offered a copy of the interview transcript. Data handling procedures and confidentiality were observed throughout the study. The identity of the participants was protected at all times by using alpha-numerical identifiers. Beyond these basic ethical guidelines, the specific nature of the study raises a number of ethical questions stemming from the social constructivist stance. Coaching in supporting the attainment of diversity and inclusion goals, by definition, is not value neutral. It stems from a critical paradigm and drives towards a somewhat predefined purpose. Coaching in this context proposes that the coaching experience of the individual and the organisation takes place in the interaction between the individual and their context. It also identifies the presence of exclusion, seeks to expose its dynamics, and sides with coachee(s) and organisations in attaining diversity and inclusion goals. Emiratisation in the UAE workplace is a sensitive subject. This leads me to examine whether the research participants felt they could offer their views and opinion freely and without coercion.

3.10 Presentation of findings

In line with the study's epistemological underpinnings, any theoretical rendering explicitly assumes a social constructivist portrayal. Findings are brought together to suggest theories which have not been discovered, but are constructed from the interactions between myself as a researcher, the research participants, the research process and output: resulting in a conceptual framework which seeks to inform the practice of coaching in helping private sector organisations manage diversity and achieve inclusion.

The remaining chapters of the thesis are set out as follows. Chapter 4, 'Contextual factors impacting on the practice of coaching', presents the first core category of results. In Chapter 5, I set out the second core category, 'The Use and Value of coaching'. The final core category underpinning the findings report on the attributes of the coach. This is spotlighted in Chapter 6.

Findings are presented in conjunction with the analysis of results. I present representative data through quotes, and have avoided using repetitive data. The findings detail the principles and relationships shown by the results. In line with grounded theory data presentation, the discussion explains how the results and interpretations agree or contrast with other published work and theoretical implications. Practical applications are also highlighted.

To minimise the risk of participants being identified, each quote only uses an alpha-numerical identifier. Quotes from different participant groups can be identified by the following, set out in Table 3.2 below.

In the conclusive chapter I report on how the core categories were found to relate and be dependent on each other to form the theory of the role of coaching in helping private sector organisation in the UAE to manage diversity and achieve inclusion in support of Emiratisation initiatives.

Table 3.2 Participants and their alpha-numerical identifiers

Groups of Participants	Identifier
(A) Six Human Resources Professionals	HR1 HR2 HR3 HR4 HR5 HR6
(B) Four Coachees	CO1 CO2 CO3 CO4
(C) Six Executive Coaches	C1 C2 C3 C4 C5 C6
(D) 3 Cross-cultural Experts	CC1 CC2 CC3

Chapter 4. Contextual factors impacting upon the practice of coaching

This chapter addresses the research's second objective: investigating the UAE private sector environment and assessing contextual factors with implications for the practice of coaching. Understanding human behaviour in organisational settings is a complex task, which needs to take into consideration the interaction of motives, attitudes and dispositions at individual level with socio-cultural, institutional and other contextual factors within the surrounding environment.

In the UAE private sector workplace, these interactions represent a unique context for coaching practice. The perceived reality is governed by specific rules and standards subject to economic considerations; and further complicated by cultural dispositions, social structure and collective representations, with significant implications for the practice of coaching.

The purpose of this chapter, then, is to make these implications explicit, and relate them to coaching. This includes categorisations of the data from interviews with human resources professionals (purchasers of coaching), senior expatriate managers (coachees), executive coaches and cross-cultural experts. The findings indicated several factors thought to impact on coaching practice in the private sector context. These are grouped into three distinct sub-categories: 1) Perception of the problem; 2) Private sector challenges to managing diversity and to achieving inclusion; 3) Views and perception of coaching.

The discussion examines how these factors act as moderating variables and play a significant role in the practice of coaching, based on current research and conceptual thinking. One way of integrating this diverse body of knowledge was to develop a visual representation of these factors, presented in Figure 4.1. The diagram highlights factors which coaching providers may consider when engaging with private sector organisations in the UAE.
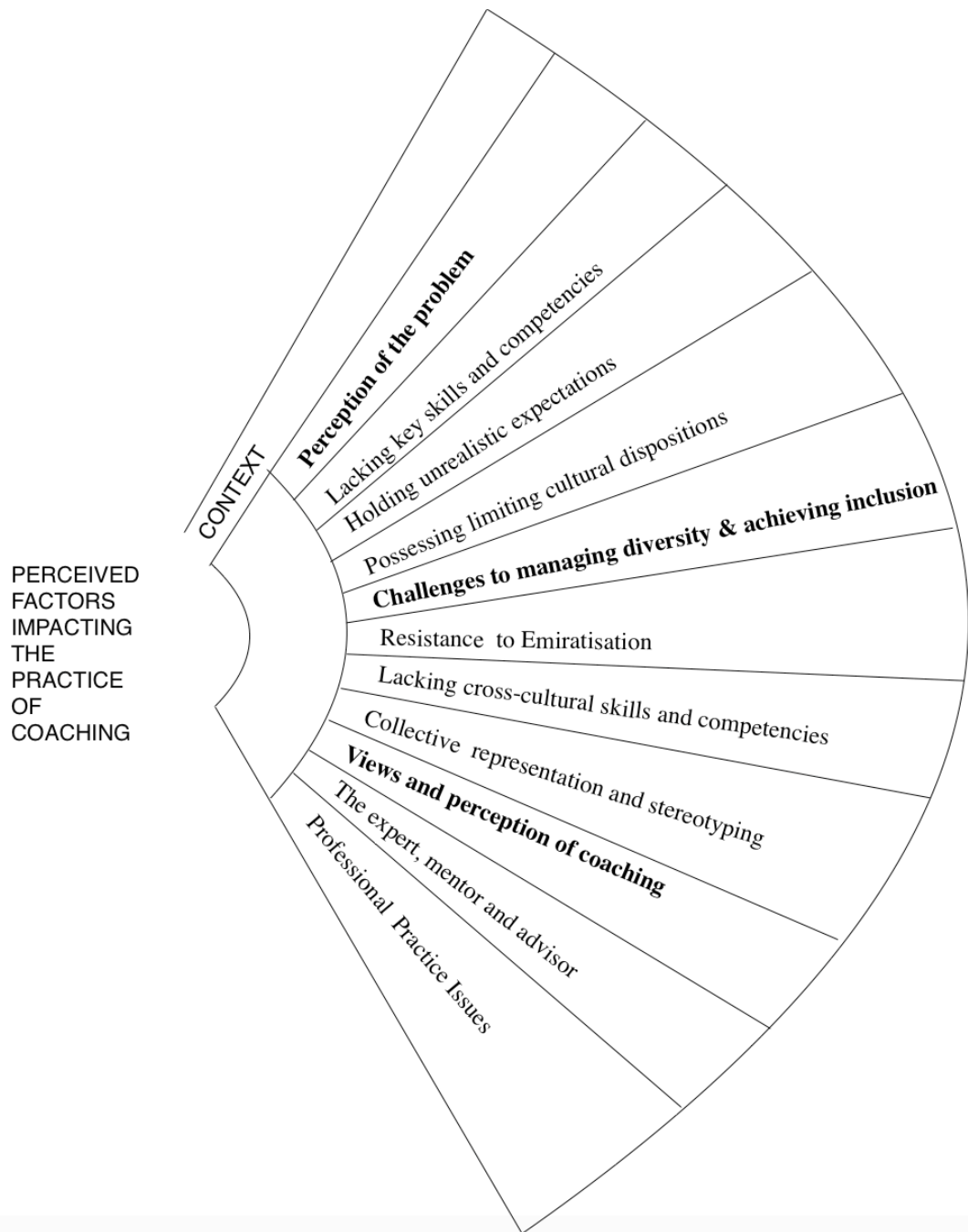
Figure 4.1: Perceived factors impacting upon the practice of coaching

4.1 Perception of the problem

The exploration of participants' views on Emiratisation and perceived causes of its failure indicates a tendency to blame Emirati nationals. The main codes derived from the analysis suggested strongly unfavourable perceptions of Emirati nationals, including their lacking key skills and competencies; holding unrealistic expectations; and possessing limiting cultural dispositions. Two statements reflecting this view have been selected and are presented below:

'Emiratis need very, very strong mentoring and coaching. They need someone to guide, support, counsel, sponsor them internally, directly help them, direct knowledge exchange and then on the other hand they need someone to guide, support, help with thinking, improve their thinking, and help them sort of solve their problems' (C2).

'What I believe you have to do is probably a lot more hand-holding with the younger generation of Emirati Nationalsand you have to focus very specifically on building those skills – a lot of them sit in behavioural aspects such as accountability, commitment, really driving very clear goals, reviewing, monitoring and really holding people accountable for their results' (C4).

The view that Emirati Nationals are in need of development and might not hold the necessary capabilities to work in the private sector environment may well have been exacerbated by failed localisation initiatives in the past, whereby unqualified citizens were hired simply to fill quotas, and in consequence found themselves regarded as unqualified and/or unmotivated. Rees et al. (2007) argue that the failure of previous nationalisation initiatives has also enforced emerging negative stereotype: which often lead to a vicious circle, in which organisations forced to recruit citizens under quota systems lower their standards and employ them in positions they cannot possibly succeed in, so further perpetuating the stereotypes (Forstenlechner, 2008). The notion of the unmotivated, lazy citizen without a sufficient work ethic, coming and going from the workplace as they please, is widespread: not only among expatriates, but even among Emiratis themselves (Bladd, 2007; Godwin, 2006; Mellahi, 2007; Mellahi and Wood, 2001, 2002; Rees et al., 2007). In the following section, I will present data reflecting the three sub-categories which have constructed the category: 'Perception of the problem' which reflect how Emirati Nationals are perceived as being right at the heart of Emiratisation's deficiency, and thought of as:

- Lacking key skills and competencies
- Holding unrealistic expectations
- Possessing limiting cultural dispositions

4.1.1 Lacking key skills and competencies

Codes emanating from the examination of Emiratisation policy in the private sector and the attitudes necessary to succeed include generalised statements indicating insufficient communication skills, conflict and problem-solving skills, and practical experience. Participants agreed that most Emirati Nationals needed additional training before being ready to work in the private sector. A lack of conflict solving skills has already been noted by Jones (2008); but further attitudinal issues were mostly reported by anecdotal evidence only (Harry, 2007; Mellahi, 2007).

Participants also indicated 'lack of individuality' (C4, CC2); and 'low levels of self-awareness' (HR1, C5). Jones (2008) identifies Emirati nationals' strong predisposition towards compromising or avoiding conflict as one of the key problems faced by local trainees. Such a preference implies a tendency towards conventional behaviour, avoidance of conflict at all costs, and 'a reluctance to take responsibility' (Jones 2008, p. 57). As we might expect, a range of different views were expressed around the subject:

> 'If you look at Emiratis that have been through assessments, we have some key skills – key competencies which are very weak here. One of them is accountability, another one is emotional control. Then you've got things like pivoting around commitment' (C4).

This view that Emirati nationals' skills and competencies are inadequate has been reinforced by the general belief that their educational attainment levels are insufficient.

> 'Within the undergraduate and graduate programmes, the thinking is that the education system here needs to focus on getting people ready for the work place, so workplace readiness, which is a fundamental missing link' (C4).

A number of participants were expressing views that the education system in the UAE was not to the standards that would prepare Emirati graduates to take employment in the private sector workplace. The argument that the educational system in the UAE has failed to provide citizens with the right types of skills is widely apparent in the literature (Mellahi, 2007). Others attribute the lack of development in the Gulf not to a missing focus on skills, but to attitudes (Al Dosary and Rahman, 2005).

4.1.2 Holding unrealistic expectations

The second sub-category, reports on the view that Emirati Nationals expectations as regards to the conditions, remunerations and work processes are not aligned with the realities of the private sector workplace. This might have been caused by the circumstance that until recently, UAE citizens had easy access to public sector jobs with wage levels often inconsistent with the market value of their human capital. They are perceived as having unrealistically high expectations regarding wages and working conditions:

> 'Emiratisation is a difficult programme to implement. Expectations of a lot of the graduates and young Emirati Nationals are unrealistic. They know being an Emirati is a rare commodity so they know they can ask employers to pay anything' (HR1).

> 'The expectations are completely different. Hard work and effort is generally not part of the intrinsic motivation' (HR3).

'Word of mouth is really big with students in the region. We go and get them earlier, so that we can educate them at the beginning and make sure the expectations are realistic from the beginning'. (HR4)

These findings align with previous research highlighting perceptions of unrealistic expectations: which make Emiratis unattractive to profit-orientated employers in the private sector. Al-Waqfi and Forstenlechner (2012) argue that privileges granted to citizens in the public sector over a period of several decades created a sense of entitlement, affecting their expectations and attitudes and contributing to these negative stereotypes. According to Abdalla et al. (2010), an antecedent to this is the unrationalised, unjustified distribution of rewards available to citizens in the public sector, where payment is motivated by welfare rather than performance considerations. One respondent noted:

'Historically and culturally, Emiratis are not, although they will say they are, they're not KPI driven because their jobs have always been protected' (C4).

The general idea that so long as remuneration is not tied to performance, misconceptions about the actual value of human capital will continue to generate unrealistic expectations and, in turn, incompatibility with the realities of the competitive workplace was shared by most participants interviewed. This is worsened further by the negative interactions which expatriates have experienced with Emiratis, which has been reported in the data:

'A lot of expats have had many negative experiences with Emiratis in the past and unfortunately

have created an unconscious bias with regards to that' (C3).

Negative experience with Emirati Citizens in the workplace are attributed to incompatibility of local citizens with Western-style business environment; especially with graduates, where they are perceived to not to want to take any responsibilities.

4.1.3 Possessing limiting cultural dispositions

In the last sub-category, participants' views toward Emirati Nationals' cultural influences and the role of tradition, culture and religion suggested issues around cultural compatibility and suitability with professional work in the private sector. Participants discussed how the difficulty of achieving Emirati Nationals inclusion originates from a refusal to take on positions which are perceived to be culturally inappropriate in the local culture. A participating human resources representative, emphasis on the role of religion in the career-decision making process of Emirati employees, she notes:

'There are Emiratis that work in Ikea on the shop floor but they won't work in the customer service or claims with us. The industry again, insurance and especially if it's not Islamic Insurance' (HR1).

The idea that cultural limitations may reduce the suitability of citizens for traditional white collar jobs has been highlighted by Mellahi (2006, 2007). Research exploring the obstacles between indigenous local cultures has identified important features of socio-cultural systems, such as the role of family and religion (Ali, 1989, 1995); status of Arab women in the workplace (Al-Lamky, 2007; Al-Lamki, 2000; Chatty, 2000); and the use of social networking, or wasta, throughout the region (Weir, 2000, 2001; Cunningham et al., 1994).

In the UAE (and other GCC countries), the type of work, sector of employment and social interactions determine the social status of someone arguably more than in other cultures. One participant emphasised the role of the traditional tribal culture in shaping the individual career choices of Emiratis, who favour the pursuit of an honourable purpose, and a professional relationship based on personal rapport:

'There are two important things for Emirati Nationals: a tribe to belong to and a purpose to pursue that is honourable. They have to be able to talk about the tribe they belong to and the beauty behind working for that team. It's typically the purpose that is being pursued that is honourable' (C1).

One human resources professional emphasised their organisation's accommodation of their policies to the cultural sensitivity and preference of Emiratis:

'They (Emirati Nationals) like the fact that we accommodate to their cultural sensitivity and develop a relationship that is based on a personal relationship' (HR3).

This suggests that Emiratis prefer to work for organisations which provide an environment that is culturally sensitive and where leaders and managers develop more personal relationships, as opposed to the dominant transactional rapport present in the private sector workplace. This also confirms Al-Waqfi et al., (2012) study's findings which report a general sense of resentment of the idea of employment in the private sector, and a characterisation of private sector employers as too demanding and unsupportive. When asked about factors affecting their decision to accept a job in the private sector, respondents indicated leadership style (70%) as most important, followed by the personality of the supervisor (50%) and communication (38%).

4.1.4 Summary

The exploration of participants' views on Emiratisation and the perceived causes of its failure indicates a tendency to blame Emirati Nationals. The main codes derived from the analysis

suggest strongly unfavourable perceptions of Emiratis, who are regarded as lacking key skills and competencies; holding unrealistic expectations; and possessing limiting cultural dispositions. There is a commonly held belief that for Emiratisation to succeed, Emiratis will need to enhance their skills and competencies, change their attitudes and transcend their cultural dispositions.

4.2 Private sector challenges to managing diversity and to achieving inclusion

The second core category constructed from the evaluation of the contextual factors perceived to influence the practice of coaching in the UAE private sector centres on the role of the organisation and its members in enabling a diverse, inclusive working environment. Participants held ambivalent views here: indicating that private sector organisations in the UAE have little understanding of diversity and inclusion. The findings are categorised as follows: 1) Resistance to Emiratisation; 2) Lacking cross-cultural skills and competencies; 3) Collective representation and stereotypes.

4.2.1 Resistance to Emiratisation

The analysis of issues surrounding the implementation and evaluation of Emiratisation programmes is consistent with previous studies which noted the private sector's resistance to these. Questions regarding the private sector's commitment to the development of realistic, long-term plans which encompass both the current reality and the evolving needs of Emiratis have been explored in the literature (Harry, 2007b; Al Qudsi, 2006; Forstenlechner, 2008, Rees et al., 2007). Similarly, this study's findings highlight significant issues in terms of managerial commitment, resistance to change, and the role of private sector organisations in enabling the policy. Participating coaches in particular draw attention to managerial and leadership approach in hindering the inclusion of Emirati Nationals. Quotes include:

> 'Performance management is just a transactional process. So development conversations don't happen. They (Emirati Nationals) are instructed, they are not enabled. There's a very big difference' (C2).

> 'So they (private sector employers) don't even bother with new Emiratis to go through the process of coaching with them, they just go through the process of mentoring. I think those two things leave unfortunately not a positive outcome' (C3).

One participating coach explained how, while coaching Emirati nationals, issues concerning the commitment of their respective managers were frequently discussed. Below, she recounts statements made by her coachee during a session regarding the challenge he had in working with expatriates:

'They tell me: 'my line manager doesn't even talk to me, only to give me directions'
(Participant C4, recalled account of an Emirati national's testimonial)

The findings also suggest that expatriates cannot be expected to embrace Emiratisation, as it is ultimately aimed at removing them from the workforce. As illustrated in the quote selected below, both coaches and cross-cultural experts indicated how 'fear of losing jobs' from expatriates was a significant obstacle to the inclusion of Emiratis:

'There is a lot of fears here about losing their jobs, not having clear indications to where we go' (CC1).

Other comments highlight context considerations in understanding the views and realities of expatriates and emphasis on the socio-economical structure of the UAE, which present an unstable environment as compared to the stability of European workplaces:

'We can hide from it in France and Europe because the social structure protects us so much, so we could say that it's not important. Here we do not have any protection, it's like we are nude and we have to deal with that' (C6).

'It raises a lot of fear, obviously' (C4).

Another cross-cultural expert described her experience working with expatriates' managers as challenging. Problems in terms of lack of collaboration with Emirati Nationals were common. She relayed a comment made by an expatriate manager (coachee):

'It (Emiratisation) is just to train Emirati to take my position, so in a couple of years, maybe less or maybe a year or two, I will be gone' (Participant CC1, recalled account of an expatriate's testimonial).

Although cultural diversity may add value to the organisational experience, expatriates working within the Gulf states' culture experience it as a 'daily challenge' (Lauring and Selmer, 2009). Neal (2010) suggests the need for a better understanding of the dynamics of diversity among and between different cultural groupings in the Gulf Arab workplace. Cultural diversity may lead to competitive advantage, although potential negative effects can include increased (too much) time for communication and coordination of activities (Alserhan et al., 2010).

4.2.2 Lacking cross-cultural skills and competencies

In this sub-category, I report on the general belief that in the UAE's private sector workplace, expatriate managers lack key cross-cultural skills. This view was shared by all participants interviewed, with the exception of the managers themselves (B). There was general agreement that expatriates' managers do not find it easy in adapting their behaviour to fit the different

needs of another culture, and especially those of Emirati Nationals. As the comments from two Human Resources representatives illustrate:

'The line managers will always come to me with advice and how to deal with certain situations' (HR6).

'With line managers, there is a lot of education to be done. The manager needs to understand the people that they are dealing with. It's difficult, really, really difficult'. (HR2)

Both human resources representatives and coaches argued that private sector organisations must develop their employees further in understanding how to manage diverse teams; specifically, Emirati Nationals. Purchasers of coaching in particular were seeking solutions that would increase expatriate managers' ability to understand and manage cultural differences, and increase their leadership effectiveness. As illustrated by the selected quote below, the ability to 'motivate them' was perceived as one of the most important leadership capabilities expected from expatriates' managers.

'I would like them (expatriate managers) to understand different cultures and that they can't compare an expat to an Emirati. They have different ways of thinking, they have different ways of dealing with things, and if they (expatriate managers) have to keep motivating them (Emirati Nationals), they have to understand those motivational factors' (HR2).

'You have to develop a relationship with them. You don't need to be friends with them. But you have to understand them as individuals and why they behave a certain way. Understand what makes them tick and what motivates them. So I would want the line managers to have that wider understanding. This is how I deal with the person. It's not that I'm treating them specially. I always tell them they should not be treated special, but it's just mainly understanding them and how to deal with them so you can motivate them (HR4)'.

Human resources representatives' statements tended to focus on the need to develop targeted skills perceived to be missing in expatriate managers. These included the ability to communicate with people from different cultural backgrounds and religions (HR5); understanding the implications of cultural differences and how to manage these in the workplace (HR2); and objectivity (HR3). Cultural and emotional intelligence were thought of as the most important competencies:

'Cultural intelligence for the manager is essential' (C2).

'The manager should have emotional intelligence competencies' (C5).

'Higher emotional intelligence is key' (CC2).

By developing expatriate managers level of cultural intelligence, they can increase their ability to manage, leads and retain Emirati Nationals. Emotional intelligence was observed as a capability to offer an insight into cultural differences and helps managers to conduct business in a more effective manner and enable them to adjust or adapt their behaviour to fit the situations in the context of cultural diversity. Emotional intelligence has been defined as " the ability to monitor one's own and other's feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and action. This includes noncognitive capabilities and competencies that influence our ability to succeed in coping with environmental demands and pressures (Salovey and Sluyter, 1997). Various theorists have also commented on the coach's interpersonal and intrapersonal skills. Passmore, Holloway and Rawle-Cope (2010) argue that the coach's interpersonal skill should be consistent with their coaching approach and style.

4.2.3 Collective representation and stereotyping

This sub-category unveils beliefs that collective representations and stereotyping are widespread in the UAE private sector workplace. Importantly, there is a strong tendency to position Western Caucasian expatriates as role models, with more knowledge and experience than other groups. This was based on perceptions that Westerners have more credibility due to their international experience. One non-Western coach recalled accounts of purchasers of coaching requesting only British Caucasian coaches:

'I want British. I want blue eyes. I don't want an Arabic person' (C5).

Similar incidents were experienced by other participants:

'We don't want anything local' (C6).

Highly negative stereotypes are present in the UAE workplace and discussed by the majority of participants. One of the participating coaches explains below that the difference nationalities present in the UAE perpetuate specific stereotypes related to work performance. He notes:

'The stereotypes in this region are that if you are Egyptian, they will consider you as a teacher, Sudanese, you are lazy. Syrians and Lebanese, they are good salespeople. But they don't consider them as a role model' (C5).

Another participating coach comments examining the social categorisations present in the UAE private sector workplace, discuss the in-group categorisation of Indians:

'I remember when I first came to the Middle East and I was told about the

> Mumbai Mafia, I'm sure you've come across this term before, in Dubai – all major financial positions were held by Indians and people just didn't leave, they were there for life. They didn't want to go back to India and it was hard for them to get jobs anywhere else so they stayed in the Middle East and they were there for 20 years. There was this ceiling or wall protecting their own jobs and culturally that was acceptable' (C3).

As illustrated in the literature review, the use of such social comparisons strategies can result in poor relations between different cultural groups with the possibility, as Ensari and Miller (2006) observe, that group members may denigrate the members of other groups to exhibit out-group bias or evaluate their own group as superior to exhibit in-group bias.

Managers' perceptions can also lead to a failure to view others on the basis of their work performance, with the result that they may be overlooked for promotions or appraisals. Such negative stereotypes can, therefore, be misleading and dangerous and act as obstacles to effective cross-cultural working.

4.2.4 Summary

The second core category evaluating the contextual factors perceived to influence the practice of coaching in the UAE private sector highlighted the role of the organisation and its members in enabling a diverse, inclusive work environment. Participants held ambivalent views; private sector organisations in the UAE have little understanding of diversity and inclusion. Findings were categorised as: 1) Resistance to Emiratisation; 2) Lacking cross-cultural skills and competencies; 3) Collective representation and stereotypes.

4.3 Views and applications of coaching in the UAE

4.3.1 The expert, mentor and advisor

This research explores the role of coaching in helping private sector organisations in the UAE manage diversity and achieve inclusion. As such, a considerable amount of time was spent exploring notions of coaching in the UAE. Several participants from groups C and D enquired whether they should provide a definition of coaching relevant to the region, or a more 'Western' definition. This suggests that the understanding and practice of coaching in the UAE differs. One participant emphasised that translations of coaching into Arabic were inexistent:

> 'The idea that there is no word for coaching in the way that it is taught in the West – there is no word for it in Arabic. There isn't an equivalent in Arabic' (C1).

Participants emphasised on the role and expectations of the coach in the region which differs dramatically from conceptualisation in the west and reveal important assumptions about coaching in the UAE workplace. The analysis of critical incidents from participants' interviews suggests strong expectations of the coach to act as an adviser, expert, consultant, teacher, and to inform both clients (the organisation and the coachee) on the steps needed. There is expectation that the coach will provide answers or solutions to issues raised by the coachee or organisation. Codes reflecting the role of coach stipulated expectations of 'telling what to do' (C2); 'being in charge' (C1); 'are wise and have contributions (C5); giving 'advice' (C1) and can help with anything' (C6). Complete quotes are illustrated below:

> 'Both the coachee and the organisations expect us to tell them what to do' (C2).

> 'When I talk to coaches in the region who have been officially certified – the idea of the coach being in charge of the direction and progress – that is a challenge' (C1).

> 'So, the dilemma is – you take the average salaried Emirati especially, or even if you go far east into China and Japan, the assumption is that the wise person comes from beside you or the wise person instructs you. As a coachee you're there to listen and to respect. The executive coach gets hired with the assumption that you are wise and have contributions. The idea of the sage on the stage is the words we use' (C5).

Respondents suggested that although there are variations across different programmes, the common theme is of coaching being instructional rather than facilitative. While a distinction can be made between mentoring and coaching in some programmes, others seek to blur the divide. Some participants argue for a mentoring-coaching continuum; while other advocated a model of blended learning, combining facilitative and instructional strategies. As the two quotes selected below reflect:

> 'The notion that the leader is there is because he or she knows everything or that he or she can help with anything' (C6).

> 'We also find, particularly in this region and generally when people are looking for coaching, they're also looking for advice' (C1).

The coach undertakes a range of developmental roles; leading to lack of clarity about the nature of coaching. One participant, commenting positively on her relationship with her coach, nonetheless perceived it as mentoring:

'He (the coach) was superb., was very good at giving advice'. (CO3)

There are inherent tensions between the different activities which coaches are expected to undertake (such as mentoring or advising) when engaging with private sector organisations in the UAE. Variations across different applications – the coach can adopt either a facilitative or instructional role - will impact on the process. The former involves the coach reflecting back to the learner what they observe or hear, so that they can set goals, resolve problems and take action. Yet the latter blurs the distinction between mentoring and coaching: suggesting the need for a model of blended learning, which combines facilitative and instructional strategies. In addition, assumptions as regards to surface-level characteristics of the coach such as age are additional context-specific typology impacting the practice of coaching. As one participant coachee described below:

> 'When I used to think of a coach I used to think about someone who was much older than me that could share experiences and I could look up to them and ask them anything' (CO1).

This reflects the general perception that mentoring equals advice; while coaching is non-directive, encourages people to come up with their own solutions and solve problems for themselves. Yet although virtually all participants distinguished between these two forms of support, there is, nonetheless, a lingering ambiguity and confusion over when one or the other is to the fore.

4.3.2 Professional practice issues

The perception that the coach as an expert, teacher or mentor reveals that the understanding and practice of coaching in the UAE conflict with some conceptualisation of coaching as being non-directive and non-hierarchical. For instance, O'Broin and Palmer (2009) argue that the quality of the coaching relationship is developed by focusing on equality of power, collaborative learning, communication, and various tools and techniques which aid development. Power is a key differentiator in coaching; coach and client are viewed as equals. However, results suggest respondents' understanding of coaching ranges from the 'instructional'/directive perception vs the 'non-directive', although according to Parsloe and Wray (2000) these boundaries tend to be flexible. These results will inevitably be affected by the type of coaching these respondents have experienced and this may include examples where the coach is a 'guide' as endorsed by (Cavanagh, 2006). Plaister-Ten, (2009) argues that coaches need to challenge their program philosophy and training in order to effectively coach across all client scenarios. While non-directive models prioritise coach/mentoring skills over sector experience, a more directive approach might be culturally necessitated or simply a matter of matching a particular client's communication style in order to create rapport and

trust. Thus, coaches who adhere to a universal non-directive approach because that is what they were taught to do may limit results for some clients.

Respondents also notes that some coaches in the UAE simply want to complete the coaching process. Since There are also perverse incentives for coaches: most are paid on a time basis, which creates a disincentive to resolve complex foundational issues which may be at core of executive ineffectiveness. As one participating coachee notes below:

> 'It typically becomes a play safe game for the coaching and then the coach doesn't feel like they're getting to the core of the issue. They begin to feel like they're only making incremental progress' (C1).

For some coaches, these multiple demands add to their interest and engagement; but for others, it was challenging. Nevertheless, this adaptive response was still a process in which boundaries were not always clear, and where coaches had to constantly negotiate.

These issues raise concerns as regards to professional practice, such as conflict of interest, dual and mutual relationships and boundary management. The issue of contracting was identified in the data by a number of respondents:

> 'You might have HR telling you something, because HR has one perspective and then you'll do a lot of observations, and find out something entirely different.' (C6)

> 'We have separate conversations that take place and those conversations obviously are all different' (C3)

These quotes reflect the dilemma of coaching in the UAE workplace, in which managing the contractual agreement was perceived to be challenging, given the number of parties involved in the alliance.

4.4 Discussion

In this chapter, I have explored the importance of context in coaching and demonstrated how wider social, political, and economic factors can affect it. The findings indicate a number of significant variables.

The exploration of participants' views on Emiratisation and the perceived causes of its failure indicates a tendency to blame Emirati nationals. The main codes derived from the analysis suggest strongly unfavourable perceptions of Emiratis, who are regarded as lacking key skills and competencies; holding unrealistic expectations; and possessing limiting cultural dispositions.

The second category highlighted the role of the organisation and its members in enabling a diverse, inclusive work environment. Participants held ambivalent views; private sector

organisations in the UAE have little understanding of diversity and inclusion and findings suggest that organisational members displayed negative attitudes towards the Emiratisation since expatriates cannot be expected to embrace Emiratisation, as it is ultimately aimed at removing them from the workforce. Results also illustrate the lack of cross-cultural skills and competencies and the collective representation and stereotypes which are commonly present and accepted.

It has become critically important for organisations in the UAE to understand the impact of diversity on team performance, co-operation and conflict. Because each culture perpetuates a set of beliefs, norms and views: from which people interpret experiences (in the world) and base their behaviour, both individually and in groups, bringing different cultures together is likely to lead to conflict, fear and prejudices in the workplace. Cultural drivers such as religion, and traditions are deeply ingrained in the Emirati culture and are likely to have a significant impact on interactions between individuals and groups in foreign-owned private sector organisations; they determine how the former views time, thinks, organises themselves, defines their purpose, relates to power and copes with uncertainty.

Operating with a diverse workforce therefore demands its members to understand culturally-bound approaches to working practices which carry varying levels of importance: time-keeping, influence of authority, communication styles, personal autonomy, respect for processes, adherence to rules, importance of relationship-building, allegiance to individual or collective goals, teamwork etc. (Kets de Vries and Engellau, 2004). Also the findings suggest that the discrepancy of this cultural bound approach between local and expatriates and other groups are the main source of cultural miscommunication, tension and conflict, including the perils of stereotyping.

Findings reveal that stereotyping results in employees having stronger identification with their social group over other work and organisational groups. The relationship between these different groups and their attitudes towards each other are key factors affecting integration and inclusion in the workplace. The relationship between peoples' beliefs and stereotypes on the one hand, and their behaviour on the other, is well established in social psychology research. As Ajzen and Cote (2008, p. 290) indicate: 'No matter how they were formed or how accurate they are, beliefs represent the information we have about the world in which we live, and they form the cognitive foundation for many of our responses to aspects of that world'. The theory of reasoned action (Ajzen, 1991) explains the relationships between beliefs, attitudes, and behaviours, and their mediating factors in different social contexts. In terms of inter-group relations, beliefs are foundations of the stereotyping of out-groups: which may lead to negative attitudes and perhaps even discrimination against members of these groups, and represent clear challenges to the practice of coaching.

The perception that Emirati Nationals need to change to be included in the workforce also indicates that private sector organisations in the UAE favour a strategy of assimilation. This is unsurprising given the dominance of expatriates in the workforce; however, this brings with it a new reality, whereby Emiratis have to adapt to a working environment in which foreigners are in the majority. This one-way process requires employees to adapt to the culture of the organisation, with all other cultures absorbed and then eliminated, an approach which defeats the whole purpose of inclusion.

In addition, if diversity and inclusion issues in some organisations are only addressed in cases of behavioural conflict, this will tend to cast them in a negative light. This must lead to the conclusion that some organisations are not sufficiently aware that ignoring and playing down cultural differences, as well as evaluating them negatively, is a major contributor in miscommunication, misunderstanding and conflict.

In the second category results illustrate findings vis-à-vis views and perceptions of coaching, and the implications for practice. It is important to acknowledge that an individual's assumptions about coaching influence what that individual pays attentions to; and therefore, the practice options which are included or excluded, as well as the results realised by the coach and their clients (Maltbia et al. 2014). There is therefore a risk for purchasers of coaching who do not rigorously manage the coaching process not to know what value they derive, or even what to expect from a coaching assignment (McDermott and Neault, 2011). When organisations fail to articulate clear behavioural objectives, coaching is far less likely to succeed. Too often, it is judged solely by whether coachees felt good about the process, rather than if they were challenged by it.

In summary, this chapter which examined the unique context of the UAE private sector workplace, makes explicit three significant contextual factors that will have important implications in the role of coaching and discussed how these factors act as moderating variables and play a significant role in the practice of coaching, based on current research and conceptual thinking.

Chapter 5. The use and value of coaching

The purpose of this chapter is to present the opinions of participants regarding the perceived use and value of coaching in helping private sector organisations in the UAE manage diversity and achieve inclusion, in support of Emiratisation initiatives. It examines findings derived from: Participants' experiences of providing coaching to organisations in the UAE private sector as part of helping them achieve their diversity and inclusion goals; and Participants' opinions and hypotheses on how they would use coaching within the same focus. We will also analyse how these opinions and orientations link with the relevant literature.

In evaluating the findings, several key reasons were found for how coaching might assist at various junctures, and where it might offer a viable solution to the problem of diversity management lacking an innovative approach to its challenges. These opinions and views have been regrouped under the category, use and value of coaching, formed of three sub-categories which are illustrated in figure 5.1 and discussed in this chapter: 1) Coaching in service of organisational goal attainment; 2) Executive coaching in service of individual development; 3) Engineering the process in a different way.
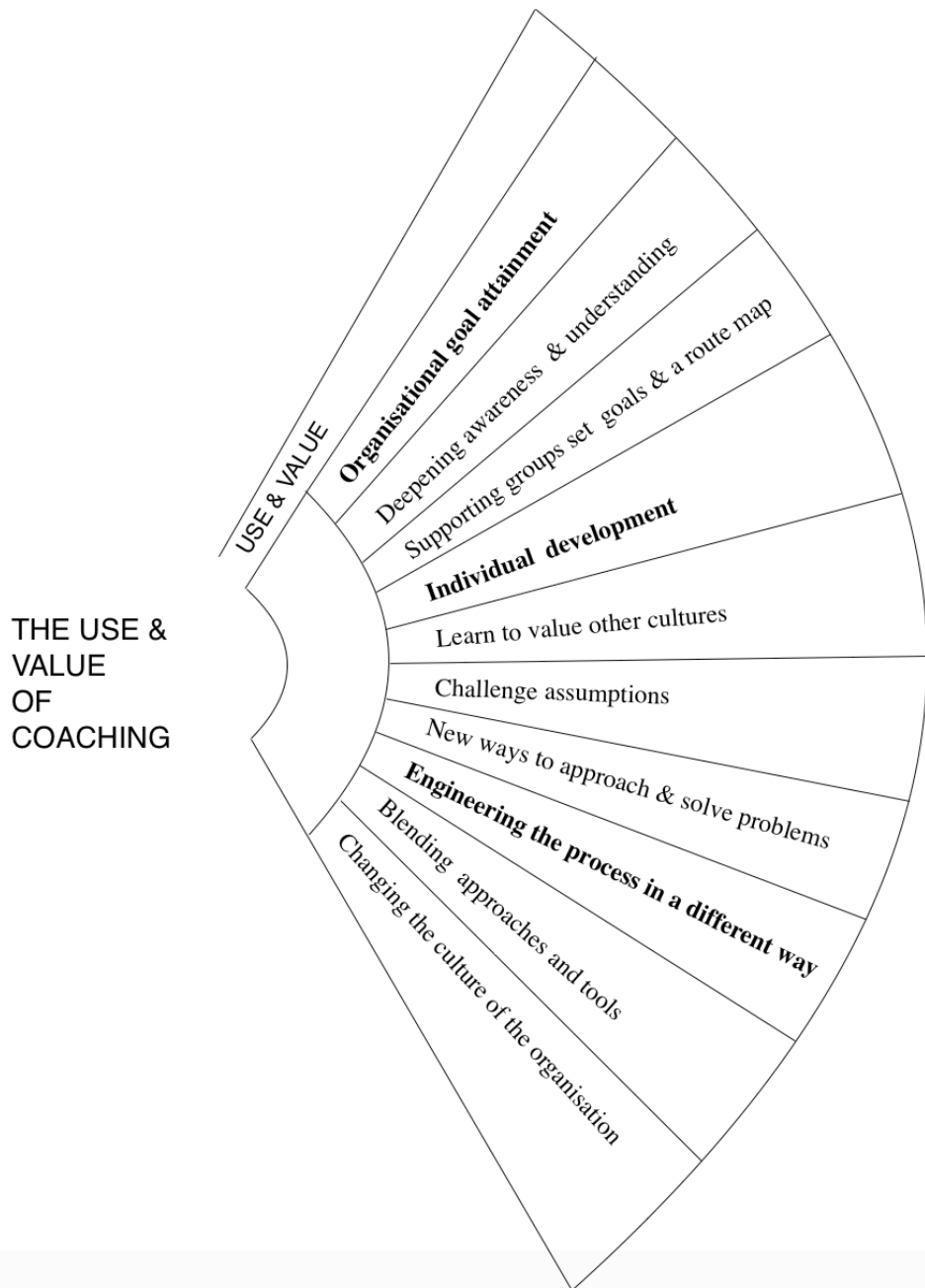
Figure 5.1 The use and value of coaching in the UAE private sector context

5.1 Coaching in service of organisational goal attainment

The continuum of a coaching intervention offers a structure ensuring critical success factors are in place for organisations to reach their goals. This core category was formed from the grouping of two applications of coaching, with the aim of supporting organisational diversity and inclusion goals. The first highlights the use of coaching in increasing contextual awareness and understanding of diversity and inclusion: an essential step in helping stakeholders define the space between how things are and how they would like them to be. The second focuses on the use of coaching in helping organisations set goals and a route map,

with the aim of developing new, more effective ways to manage diversity and achieve inclusion.

As illustrated in Figure 5.1, the two categories have been grouped together, as they form the continuum of the coaching engagement. In this view, coaching utilises a broader, more strategic approach triggered by organisational priorities; while organisational members work with coaching providers to clarify components of the organisation's agenda.
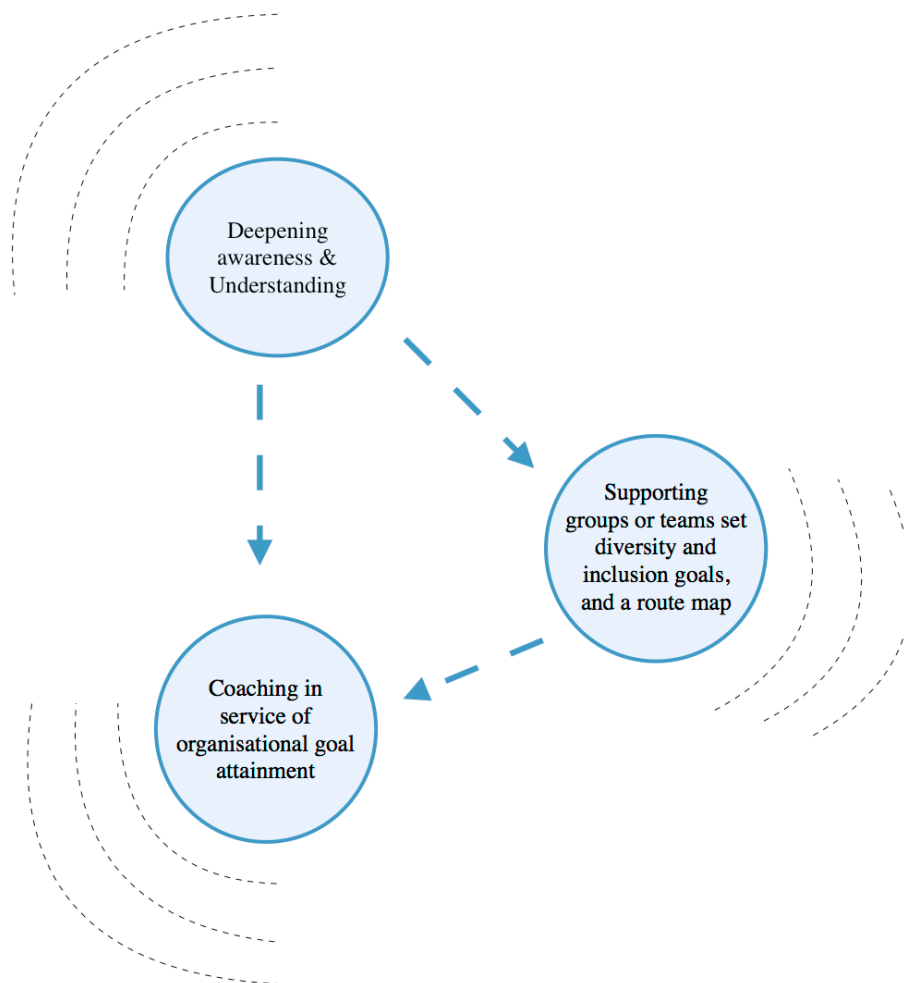
Figure 5.2: The continuum of coaching intervention in helping organisations reach their goals

5.1.1 Deepening awareness and understanding

The first category identifies perceptions that the efficacy of a coaching intervention at organisational level resides on its ability to deepen that organisation's level of contextual and situational awareness regarding its diversity and inclusion practices. Through a discovery process, coaching was perceived to increase awareness of what is subconscious and invisible

up to a conscious and visible level: an essential step in helping organisational members define what they are trying to achieve, and define the space between how things are and how they would like them to be. Examples of the use of various levels of questions to guide inquiry and identify patterns and values alignment cited by providers include:

> 'First step is looking at awareness, looking at the organisation's values, looking at what are they currently doing in terms of diversity and inclusion, so a big part is trying to really put the mirror back into them'. (C5)

There are a number of methods and techniques that are particularly helpful in coaching at an organisational level. Participants identified organisational values as a starting point of inquiry in understanding what is going on underneath the surface, which can help the coach and the organisation to deal appropriately with the situation. As a participating coach points out:

> 'Ask yourself as an organisation, what values do you hold?' (C2)

Cross-cultural theorists have pointed out that values and value systems drive differing working practices, so value should be the point of enquiry at which inter-cultural consultants, coaches and trainers have an impact (Schwartz, 1994). As illustrated in chapter 4, operating with a diverse workforce demands an understanding of culturally-bound approaches to working practices which carry varying levels of importance: time-keeping, influence of authority, communication styles, personal autonomy, respect for processes, adherence to rules, importance of relationship-building, allegiance to individual or collective goals, teamwork etc. (Kets de Vries and Engellau, 2004).

Coaching was perceived by participants as an effective way of bringing these influences to the surface, so that organisations can understand them better and design more effective strategies. Codes relating to the value of coaching in deepening understandings of diversity and inclusion include statements from coaches identifying how their practice can help organisations evaluate their current culture, its alignment between local legislation (i.e. Emiratisation policies) on the one hand, and implementation through formal organisational policies on the other. One participating coach reflected on the role of coaching in helping organisations increase their level of understanding into how their organisational values and how this has to align to the local culture and its values in order to create a diverse environment:

> 'I think you sort of have to look at how it intrinsically links back to your values and the way in which the organisation is aligning itself to the culture and the dynamic of where they're operating. So, if you're a multinational and you're operating in the Middle East you have to obviously align certain systems and processes and your way of being to the local market' (C4).

HR4, an Emiratisation recruitment specialist in one of the largest insurance organisations in the Middle East, emphasised the need for organisations to cross-examine their approach if they are to achieve their Emiratisation goals:

> 'By asking yourself as an organisation; what do you mean by Emiratisation, is it to tick the box and you have one person that fits your profile or are you really into diversity in the sense that you really believe that diversity is important for you to be a better company and to have better bottom line numbers?' (HR4)

Another participating coach adds how important it is to define culture:

> 'If you haven't really quantified your culture as a private sector organisation, then you don't know what you're inviting the Emirati into' (C1).

Raising awareness of differences in perceptions among organisation members is the first step towards establishing a common understanding. Canas and Sondak (2010) note that diversity issues provide for some of the most complex dynamics in modern organisations, and that awareness of these improves workplace performance and relationships. By increasing contextual awareness, coaching enables an individual or team to become more aware of their systemic relationship within their organisation (Clegg, Rhodes and Kornberger, 2005; Mulec and Roth, 2005).

5.1.2 Supporting groups or teams set diversity and inclusion goals, and a route map

The findings here relate to the use of coaching in helping key members of the organisation set diversity and inclusion goals, and a route map. They illustrate participants' views that if new initiatives or change programmes have to be implemented in order to close diversity and inclusion gaps, various measurements should be made before, during and after the initiative.

One participating coach experienced in cross-cultural collaboration and team-building commented on the use of productive coaching dialogue in helping organisations draw up specific, systemic diversity strategies:

> 'We start having those conversations in groups with the line managers about the very core skills of creating a diverse and inclusive environment and ask them so you have the values, how do you translate that into some sort of behaviours and some sort of KPIs?' (C2)

Coaching was perceived to offer a viable platform for organisations to work towards defining quantifiable diversity and inclusion goals. One participating coach, with extensive experience in the UAE, describes how coaching dialogues can help board members reflect on organisational values as a way of drawing up a realistic diversity and inclusion route map:

'You cannot execute diversity and inclusion values by telling people you have to do this, you have to do that, this is the code of conduct. So how we do this, we bring those values to the board and then we start by asking how can we translate these values to demonstrable behaviours and how can managers support their teams bring those values through daily practices, from the way they're writing their emails to their group meetings, one-on-one conversations and so on. They have to create it from within. Coaching enables the right questions that invite them to create their own way of behaving within the framework of the organisation' (C5).

From this viewpoint, coaching helps the organisation focus on what it wants, rather than what it does not want. The solution-focused approach places its primary emphasis on assisting the client in defining a desired future state, and constructing a pathway in both thinking and action which helps the client achieve it (Cavanagh and Grant, 2010). It contrasts with other approaches by eschewing much of the problem-state definition. This situates the solution-focused approach squarely within constructivist epistemology: which maintains that events and meanings are actively constructed in dialogue, rather than simply given to us in experience (O'Connell, 1998).

Similar to the solution focused approach, goal-orientated coaching is focused on the achievement of clear, stated goals, rather than the problem analysis characteristic of more therapeutic forms (Grant and Cavanagh, 2004).

Coaching helps the organisation identify which second level goals executives and members should work towards with the overarching aim to attain the goal of the organisation: managing diversity to achieve inclusion. Diversity and inclusion goals translate into areas of development at individual level, for instance: collaboration (C2, C3, C6); taking ownership (CC3, H1, H4); optimism (CC3, H1); sticking to tasks (CC3, C2); openness (C2). Comments from participants include:

'For example, looking how collaboration is taking place across the organisation. What are the leadership qualities being demonstrated? What sort of engagement are we getting from people across the organisation?' (C3).

'It could be things like confidence in people, the ability to be optimistic and overcome challenges, sticking to tasks, getting things done, taking ownership, those kinds of things' (CC3).

'I think those would include the willingness to collaborate across an organisation; being able to look at the big picture and not focusing on the detail; the willingness to accept feedback; the desire to grow and improve; trying new

things and accountability taking ownership. Those are the immediate ones that
I can think of' (C2).

In this regard, coaching was perceived to provide a process which would help identify organisational goals, and align these to personal, congruent, action-orientated, demonstrable behaviours which can be adopted in daily practice and measured. Once the goals have been identified, the coach seeks to assist the client in identifying the simplest and easiest path to achieving a result that is satisfactory for the client. Coaching in this context is intended to stimulate future development and a change in action.
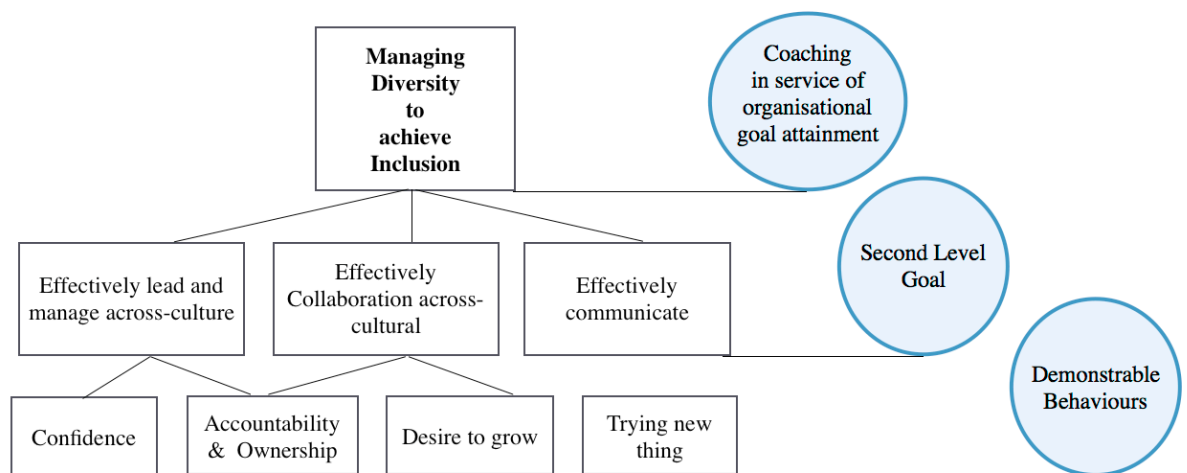
Figure 5.2: Supporting stakeholders set diversity and inclusion goals and a route map. Adapted from Grant (2006).

As Figure 5.2 sets out, the idea behind goals is to raise performance, support effective action (Grant, 2003), help coachee(s) identify and form well-crafted goals, and develop effective action plans (Ives, 2008). Goal-orientated coaching is focused on the achievement of clear, stated goals, rather than the problem analysis characteristic of more therapeutic forms (Grant and Cavanagh, 2004). Ives and Cox (2012) suggest that goal-focused coaching primarily aims for a level of operational change, and the immediate enhancement of productivity.

From questioning and guided inquiry, the coach and coachee(s) work toward defining desired outcomes and goals, and translate them into a series of quantifiable demonstrable behaviours that can be diagnosed and measured. This begins the journey, highlights what needs to be done and helps coachees reflect on how it should be done. By quantifying ways of defining the destination and start points, a planned route from one to the other can be drawn up. In addition,

the same measurement tool can be used at interim stages to check on progress and make sure the journey is still on course. The continuum of the intervention shows how far the organisation has come: the extent and direction of change made provides an opportunity to fine tune any plans which may have taken things off-course, and reinforce those moving in the right direction.

5.1.3 Discussion

In this sub-category, developing the organisation's capacity to identify solutions in the context of strategic intent and goals was right at the heart of the value and use of coaching. Findings suggest that the continuum of a coaching intervention offers a structure ensuring that critical success factors are in place for organisations to reach their diversity and inclusion goals. In the first phase of this continuum, coaching increases contextual awareness of current diversity and inclusion practices, and thus helps organisations define the space between how things are and how they would like them to be. In the second phase, coaching can help the organisation set goals and an action plan, with the aim of developing new, more effective ways to manage diversity and achieve inclusion. The two categories have been grouped together, as they form the continuum of the coaching engagement in supporting private sector organisations in the UAE to manage diversity and achieve inclusion. Within this lens, coaching employs a broader, more solution and goal-focused approach, triggered by organisational priorities; while members work with providers to clarify components of the organisation's agenda.

In their research on the use of group coaching in organisational outcomes, various studies have identified the value of coaching in improving systemic awareness of organisations, and better organisational results. Korthagen (2005) suggests that coaching can help systematic reflection on work experience, and establish reflective and more contextually aware teams and organisations. Other key benefits of group coaching include: understanding of and self-regulation of acceptable group behaviours; development of greater insight into the psychodynamic process of the group; improved likelihood of durable changes in behaviour; development of trust and support within the group; improved listening and communication; constructive conflict resolution; appreciation and alignment of individual goals, strengths and values; greater commitment and accountability; development of coaching skills; increased emotional intelligence; leadership development; prevention of organisational silo formation; knowledge transfer and management; improved group energy levels; creation of high performance teams (Anderson, Brill and Lynch, 2007; Kets de Vries, 2004).

However, many of the benefits reported are anecdotal, and there is very little solid research delineating the effects of group or team coaching. Conceptualisations of team and group coaching have frequently been used interchangeably. However, the meaning of these two

terms differs somewhat. Team coaching can be understood as relating specifically to groups whose individuals are working closely together towards a defined, mutually accountable goal (Bloisi, Cook and Hunsaker, 2003). In contrast, group coaching is a broader category, which relates to any group of individuals, including but not limited to teams: whether participants are working together towards specific goals or not (Brown and Grant, 2010). A review of group coaching literature gives rise to several different accounts. Some approaches use a combination of individual and group coaching; others focus on individual goals within a group setting. Still others utilise various combinations of these together (Anderson et al., 2007; Kilburg and Diedrich, 2007). Hawkins (2006) argues that senior executive teams need to realise that individual coaching can be useful, but will always remain limited; for the team to develop further, attention needs to be switched to the collective leadership and to coaching the team as a whole. Recent books have begun to offer different approaches for a form of team coaching that attends not only to how the team functions when it is meeting together but also how it can be supported in improving its key relationships with its stakeholders (Clutterbuck, 2007; Hawkins et al., 2006). The author also identifies that the team coach needs to have, in addition to the awareness of individual psychology and development, a deep understanding of team dynamics and a systemic organisational understanding. An effective team coach needs to focus on how effectively they provide aligned leadership of the whole enterprise when engaging with their key stakeholders, including their customers, partners, investors and employees.

5.2 Executive coaching in service of individual development

The second category uncovered relates to findings regarding the use of executive coaching, helping individuals engage in their own change process, and trigger change at organisational level. Three sub-categories have informed this: 1) Learning to value other cultures; 2) Challenge assumptions that are counter-productive; 3) Learning new ways to approach and solve problems. Essentially, the change process is perceived to start with coaching at an individual level, assumes that learning takes place and is then embedded at organisational level. As reported below by Coach 3 where a cascade process is described:

> 'One of the outcomes of coaching is that the people you coach start becoming exemplars. And these people start passing on words and techniques to their teams and this continues like a domino effect and I think that has to be powerful' (C3).

Several studies support the view that learning begins at individual level and is then embedded at collective level (Argyris, 1992; Hogan and Warrenfeltz, 2003). This is described by Popper and Lipshitz (2004) as learning in organisations; and defined by Swart and Harcup (2012) as

the process whereby individual learning is shared at organisational level, and results in change within the organisation: which achieves its goals. Organisational change is made up of many individual change efforts by different people at different times, all directed in meeting a group goal (Stober, 2008).

Participant C5 endorsed executive coaching's ability to create change across the organisation:

> 'By selecting people across cultures, Americans, Emiratis, Arabs, Indians, whatever it is – and coaching them toward developing the right mindset, they become the champions of diversity and inclusion within the organisation. They become role models' (C5).

In the diversity and inclusion literature, notions of diversity exemplars have already been identified. Booysen (2007) recommends that a diversity leadership team be elected, a diversity strategy created, and that employees should be co-opted into the diversity and inclusion journey through clear communication. Sullivan, Paquette, Holt, Gordon and Bloom (2012) notes that by adopting coaching programmes focused on change in attitude, core values and behaviours, coaching can develop large scale organisational change very quickly, if the right people participate in the process. In this setting, executive coaching can be defined as a form of executive consultation, in which a trained professional, mindful of organisational dynamics, functions as a facilitator: who forms a collaborative relationship with an executive to improve their skills and effectiveness in communicating the corporate vision and goals (Sperry, 1993).

5.2.1 Learning to value other cultures

The importance of organisational members developing an understanding and appreciation of other cultures was perceived as a key prerequisite in attaining diversity and inclusion goals:

> 'In a multicultural team, what each individual member must learn is to better appreciate multi-versatility, which means they need to see value in other's culture and they need to be open to accept the other's view' (HR3).

Understanding and awareness of cultural differences, and the ways in which these affect experiences and interpretations, was regarded as an important first step towards establishing a positive working environment. As culturally-based values, beliefs, assumptions and attitudes are so deeply ingrained, they are experienced spontaneously and invisibly (Handin and Steinwedel, 2006). Respondents argued that through a process of discovery, coaching can raise awareness of what is sub-conscious and invisible up to a conscious and visible level, and help reduce the tendencies of executives to misinterpret meanings because of their own cultural biases.

Awareness is what enables cultural meanings to be explored. Whitmore (2003, p. 32) states that 'raising awareness and taking responsibility is the essence of good coaching'. This starts with the coach helping the executive honestly exploring their mental paradigms and belief systems:

> 'The first thing is absolutely self-awareness – we need to discuss the blind spots' (C3).

> 'It is the same for an expatriate or for an Emirati. The first step is really to help the person develop self-awareness. Because in my experience and with the people I meet here, I realise how important that is, there is no point trying to go further on with anything if they don't have that capacity inside. To be aware of how they judge the situation, what are their thoughts and feelings and really take time to just acknowledge that first' (CC1).

One participant even attributed the failure of local-expatriate working relations to low levels of self-awareness:

> 'The problem with Emiratisation is that both parties, Emiratis and expatriates, do not have a high level of self-awareness; first you need to develop self-awareness in order to understand the others' behaviours' (C2).

Participant CC3, with extensive experience of helping Emirati organisations establish cross-cultural relationships, trust, motivation and sustainable co-operation, provided a definition of coaching for cross-cultural awareness, which goes beyond detecting differences:

> 'Coaching for cultural awareness is more than just realising than another culture is different from our own; it is also about learning to value that other culture' (CC3).

Indeed, valuing others is the essence of inclusion. Human resource inclusion practices require employees not only to value others who are different, but to engage, co-operate and team up with them in work-related activities (Rachele, 2012). Theories of cultural adaptation are largely based on cognitive behavioural psychology. For example, Ward, Bochner and Furnham (2001) conceptualise cultural adaptation through interactivity across the emotional, behavioural and cognitive domains. Earley and Ang's (2003) concept of cultural intelligence is also based on cognitive behavioural psychology, with successful cultural adaptation to a new environment coming from cognitive appreciation of what is required for adaptation; capacity to take the required action; and the desire to adapt.

Cultural intelligence (CQ) reflects a person's capability to adapt across cultures; gather, interpret, and act upon these radically different cues to function effectively (Earley et al.,

2003). The ability to fathom unfamiliar contexts and blend in with new cultures naturally facilitates the management of diversity.

5.2.2 Challenging assumptions that are counter-productive

As noted in earlier chapters, expatriates' managers in the UAE often deny and suppress emotionally threatening diversity issues, and attribute conflict to them (i.e. fear of losing their job, negative stereotyping). Yet coaching was perceived to provide the coachee with a safe space to reflect upon and discuss personal and professional issues. This can relieve stress and anxiety and help executives become more adept and confident in dealing with fear and uncertainty:

> 'Coaching can help dealing with the fear also, having them to acknowledge or at least get in touch with the fears behind' (CC1).

> 'Well I think just by giving them a safe space to listen to what they are saying, because they have many judgments and there is something behind that needs to be listen to; but they're not even aware of it and they don't know how to say it in another way than criticising. Instead they should be able to share their fears because there is a lot of fears here, about losing their jobs and not having clear indications to where we go' (CC2).

> 'Because somehow here everything is InshAllah[2] and coaching can assist in developing a capacity to handle the unpredictable' (C2).

Coaching can give executives the platform to stand back from the day-to-day drawbacks of corporate life and engage in the flexible thinking necessary to understand and constructively react to various issues. This reflexivity sits at the core of the coaching process (Day, De Haan, Sills, Bertie and Blass 2008). The value of coaching in providing a safe environment which facilitates reflective containment is illustrated by the research (Lee, 2010; Diamond, 2007; Kilburg, 2004). Diamond (2007) argues that the key aspects of containment - which include a formal agreement, boundary conditions, information exchange, deep listening, reliability and openness (Huffington, Armstrong, Halton, Hoyle and Pooley, 2004) - allows coaches to help clients have empathy for themselves, confront their flaws and unpleasant elements of their experiences, and focus them on thinking about reality.

5.2.3 Learning new ways to approach and solve problems

Executive coaching was perceived as providing a rigorous process and intrinsically motivated approach, which could help individuals learn new ways of approaching and solving problems:

---

[2] *InshAllah*: also *in sha Allah* or *insha'Allah*, is Arabic for 'God willing' or 'if God wills'. (Oxford, 2017)

including real time application and integration of learning. Helping executive clients to expand their worldview and adopt new paradigms were amongst the key uses of coaching cited by participants:

> 'It's about getting that person to think differently. It may be uncomfortable, but are required to put them into a different context. A good coach will take that individual out of their context and get them to change the way they're thinking' (C3).

> 'I think coaching can guide and can really help expatriates to adopt a new paradigm, a way of seeing things. I think that's a very powerful tool with the Emiratisation issue' (CC1).

The findings allude to the key benefit of coaching in strengthening the coachee's ability to reflect and engage in the flexible strategic thinking necessary to constructively react to issues. Coaching as a means of changing an individual's perspective is already a common request from buyers in UAE private sector organisations. As one participant noted this can help with personal development:

> 'The request is enough: help the individuals to change perspectives and by doing that helping the individual to develop himself within the organisations' (C1).

This highlights the use of executive coaching in helping individuals to examine issues from a range of different perspectives; and develop the skills necessary to negotiate ways of interacting with those whose values, attitudes, habits and contexts are unfamiliar:

> 'You might use coaching to manage teams of Emiratis in how to lead integration and ensure inclusion and through coaching help them find solutions to certain obstacles and challenges that they might have' (C4).

Indeed, diverse environments might require novel ways of dealing with others. Existing strategies might have to be adjusted, adapted or reinvented, depending on the situation and culture in question. As participating coach C6 point out below, coaching can help Emirati Nationals to expand their behavioural repertoires and develop entirely new forms of behaviour and acquire new competencies required to deal with the challenge of the private sector workplace:

> 'You've got the opportunity through coaching to really help face potential challenges and develop competencies and skills which will ensure their (Emirati Nationals) readiness for the next role' (C6).

Whitworth, Kimsey-House and Sandahl (1998) argue that this is the dominant way of thinking in coaching. Having articulated the dreams and set the goals, the next step is to change the coachee's thinking or perspective (managing negative self-talk) to support implementation of the intended actions, with the coach both motivator and partner to the coachee, who can reflect on, remove or handle whatever is stopping them taking the decided form of action. This proposes coaching as a way of facilitating growth through stages of development towards more advanced stages of thinking, which can accommodate the increasing complexity of the UAE workplace.

There has been a significant movement within the coaching community towards models from adult development. Many coaches who work from this perspective draw on the theories of Kegan (1994), Berger (2006) and Laske (2004).

5.2.4 Discussion

The second category constructed from participants' findings illustrates the value of executive coaching in helping organisations manage diversity and achieve inclusion, by enabling individuals (coachees) engage in a process which can help them learn to value other cultures; challenge assumptions which are counter-productive; and learn new ways of approaching and solving problems. This process can also invite leaders to connect with hidden frustrations, confront others in a useful way, and gain confidence that their ideas and potential have value for others (Williams et al., 1998).

Stout-Rostron (2017) notes that it is important for coach practitioners to understand their catalytic role in helping clients to comprehend the negative feelings others may experience through unconscious exclusion, and to appreciate the benefits of inclusive behaviours. Motsoaledi et al., (2012) offer some evidence that coaching can help executives gain insights into below-the-surface diversity dynamics, address diversity in a sustained manner, and take up their organisational roles more effectively. The authors looked at the application of systems psychodynamic role analysis, and determined its trustworthiness in helping executives work effectively with conscious and unconscious diversity dynamics in their organisations. Their research shifted systems psychodynamics from its traditional group orientation to the individual context of executive coaching: illustrating that diversity dynamics develops the capacity of executives to understand intrapsychic, interpersonal and systemic issues.

The second well-suited approach identified for executives faced with complexity, uncertainty and struggling to cope with current personal and professional demands (Abbott, 2006) is rooted in cross-culture and global coaching. Abbott's study on expatriates demonstrates the use and value of executive coaching as an effective intervention which enhances performance and increases personal satisfaction. Coaching was perceived to be of key value in encouraging

expatriate managers to operate from a basis of trust in professional cross-cultural relationships; clarifying and working from the personal values of the individual expatriate managers; facilitating reflective thinking, allowing expatriate managers to step back from their complex, pressured situations to better understand themselves and their contexts, and plan effective action; provided a medium to transfer and apply knowledge (theory, research and experience) into the local situations of individual expatriate managers; and promoted the leveraging of individual and group differences.

From a cultural perspective, Abbott and Rosinski (2010) argue that the action learning approach to coaching is particularly valuable in an expatriate context. The expatriate is new to the environment, and carries cognitive schemas and ways of doing things which worked at home, but may not be so effective in the new cultural context. The coach can encourage the expatriate client to work through action cycles which include goal setting, planning, action, reflection, new planning and action, etc. Reflecting on the possible consequences of actions, given what is known about the cultural context, is vital. This process encourages a systematic trial-by-error approach, which includes preventing as many errors as possible by examining the consequences prior to action.

5.3 Engineering the process in a different way

In this final category, the perceptions were that if coaching is to effectively support organisations to manage diversity and to achieve inclusion, interventions need to be engineered in a different way. Participants conceived of a coaching approach which integrates a blend of coaching and mentoring, intervene at the individual and group level and focuses on organisational learning - as opposed to focusing primarily on impacting individual effectiveness. While the range and mixture of views in the data was relatively significant, its inconsistency made it problematic to categorise. Thus this final category examining the use and value of coaching was labelled: engineering the process in a different way and was formed from the grouping of the following sub-category: 1) Blending approaches; 2) Changing the culture of the organisation

5.3.1 Blending approaches

Participants argued that mixing coaching and mentoring tools was a common approach when dealing with clients in the UAE workplace, emphasising on the nature of the environment, which requested to adopt a flexible approach toward the delivery and implementation of coaching.

> 'With programmes that we already work on, there's a mix between coaching and mentoring. So what we have found to be really practical and helpful, not just to keep asking question after question after question, but also to share some

experiences where we have been in a similar situation and share the things that we thought about or considered or acted out about – and learned from those situations' (C3).

It was found to be more helpful to use a blend or hybrid or coaching and mentoring. As as participants C2 notes:

> 'I might find that in a more Western company, I would use much more of a focus on coaching in the stricter sense of the term. Here, we find it's much more a blend or hybrid of coaching and mentoring, if you like'. (C2)

Participants also identified that for the coaching engagement to be successful in supporting diversity and inclusion goal attainment, the intervention should encompass, both coaching at an individual and group level and should employ internal and external coaches. Participant C4 and C5 quote below illustrate the findings:

> 'So there's three things – there's the individual coaching, the performance development coaching. Number two would be the group coaching around leadership and governance and the third would be if they're actually in teams and performing to a team agenda with clear KPIs and ways of working, then there is this wonderful opportunity to build them as a high performing team' (C4).

> 'I believe to have a successful project; you want to have both. When we have a board or top teams to get their buy-in, you want to have an external coach, to take care of the top teams, and they secure the buy-in and then they will cascade this to the rest of the organisations. And then, also you need the internal coaching to run the supervision on the human resource department or the change champions' (C4).

Exploring evidence on the use of coaching as a form of management practice, Bond et al., (2014) conclude that coaching can be an effective approach in attaining organisational goals. Their results suggest that when part of an organisation-wide strategy, coaching can offer a framework for human resource development grounded in the here and now, which helps balance individual, team and organisational development needs. Stober (2008) also examines the role coaching in organisational change effort which emphasises the need for groups and individuals to work together towards achieving significant change. It involves the participation of external and internal consultants (Beitler, 2003). Some discussion about how

coaching can be used to implement change throughout the organization is provided by both Hawkins et al., (2006) and Clutterbuck and Megginson (2005).

5.3.2 Changing the culture of the organisation

Diversity at the level of organisational change, especially the role of organisational culture, was addressed by several participants:

> 'If we are genuinely wanting multiculturalism then we need to look at engineering the process in a different way and say that we want to change the culture of the organisation' (C3).

The view that diversity and inclusion should be addressed at the level of the organisation's culture was also shared by participant C1, an organisational coach and founder of a global talent management consultancy based in Dubai. He discussed cultural change assignments conducted with a series of global clients, with the aim of increasing inclusion of Emirati workers. The model he applies uses a series of coaching interventions: which seek to recalibrate the culture of the organisation toward one more inclusive of Emirati culture. Through a series of group coaching interventions, the coach takes coachees through a discovery piece: where they discover the mechanics of cultural formation, then evaluate how individual culture is directly linked to corporate or team culture. Through coaching tools, thorough analysis and guided inquiry to elucidate the cultural make-up of each individual, the team culture is quantified and assessed against whether it offers an environment suited to Emirati nationals:

> 'One of the terms we use is the team culture, which is the sum total of the thinking, speaking and acting of the contributors. If you now want to bring Emiratis in, you have to know from a cultural perspective that you will have to make room for the thinking, speaking and acting of the Emirati team members that will become part of that team' (C1).

The creation of an environment which can cater to Emirati preferences, tradition and culture was also noted by participant HR5, a human resources representative:

> 'The role of the organisation is to support the integration of the Emirati Nationals or the group of Emirati Nationals into the system. So the culture has to be such that the organisation is brought into the inclusive dynamic of that individual or that group of individuals' (HR5).

It is important to acknowledge here that successful diversity practices can be complicated, because the nature of cultural practices is deeply rooted in the individual's consciousness; thus changing old practices in the organisation may require rigorous efforts by management to

gradually change the workplace value system (Schein,1992, 2003). Other organisational development theorists argue that for diversity to become an original part of the organisational culture, the organisation itself needs to go through a series of changes in the philosophy of its management (Yaghi and Ihsan, 2012).

Participants also discussed the need for the coaching intervention not merely to be aligned with the diversity and inclusion strategy of the organisation, but with its objectives too:

> 'It needs to have a very clear strategic approach with an alignment not just to business objectives, but to sponsorship and obviously clear levels of investment, not just money, but also time. It needs to be integrated with internal performance management and KPI systems' (C4).

For the most part, the literature on diversity and inclusion suggests that change should happen at all levels: organisational, interpersonal and intrapersonal (Schultz et al., 2008). Thomas (2005) advocates the need for organisations to re-engineer structures which support their diversity journey. These might include changes to training and educational programmes, targeted career development programmes, performance appraisals, reward systems, HR policy and benefit changes, or the language of job descriptions and job evaluations (Allen and Montgomery, 2001; Cox et al., 1991). Yaghi et al.,(2012) propose a system containing legal, political, structural/bureaucratic and human resource elements; and recognise the need for human resource practices to be aligned with the philosophy of diversity.

Participants also suggested that top management and leadership show their commitment to the change process by clarifying their organisational vision and communicating the business, moral and legal imperatives for change:

> 'So: that policymaking would have to go through HR and then the COO would take function. It has to happen at that level, it has to be put in at that level. That's the only way that these contextual things are going to change. Otherwise you and I will be having this conversation 10 years down the road and nothing will have changed' (C3).

5.4 Summary

This chapter has identified several key areas where coaching may be beneficial; and also where it might offer a viable solution to the often cited criticism in the diversity management field. Findings examining the value and use of coaching were categorised as follows: 1) Coaching in service of organisational goal attainment; 2) Coaching in service of individual development; 3) Engineering the process in a different way. The latter was constructed to reflect the diversity of opinions regarding the use and application of coaching in private sector organisations in the UAE.

In terms of the first category, participants suggest that the continuum of coaching interventions offers a structure which ensures that critical success factors are in place for organisations to reach their diversity and inclusion goals. This core category was formed from the grouping of two congruent applications of coaching at organisational level: to increase contextual awareness; set goals and a route map. These two categories have been grouped together as they form the continuum of coaching engagement, in which clients are prompted to reflect on the start points and destination of their diversity and inclusion approaches. If developments need to be implemented to close organisational gaps, various measurements are made before, during and after coaching takes place. These include performing a check on how far the existing diversity and inclusion approach fits what the organisation is aspiring to.

This process was perceived as helping organisations draw up realistic route maps; with a broader, more strategic approach triggered by organisational priorities. Providers of coaching work with stakeholders to clarify components of the organisation's agenda: implying a more solution, goal-focused approach, which shares some characteristics adopted by practitioners of facilitation and process orientated consultancy-based approaches.

The second core category identified that executive coaching enables a process whereby individual learning is shared at organisational level, and results in change within the organisation which achieves organisational goals. In this perspective, coaching can be defined as a systemic activity which seeks to foreground complexity, pluralist perspectives, unpredictability and contextual factors, and achieve a balance between stability and instability (Cavanagh, 2006). Participants describe how in executive coaching, coaches work with clients to unveil how they are thinking and feeling about cultural influences, and raise situational awareness. Through this awareness, it is possible to generate new thinking, take responsibility for change and plan new forms of action. These can provide new opportunities for reflection and further action.

Executive coaching is perceived to encourage clients to reach a point of cross-cultural cultural understanding: where they not only can work effectively across cultures thanks to a better appreciation of cultural difference, but synthesise and leverage these differences to construct new ways of perceiving and operating. This entails a more collaborative relationship at the core of the coaching contract, which promotes self-directed learning and supports sustained behavioural change on the part of the person being coached, and can ultimately trigger change at organisational level. The coach does not provide answers or solutions to issues raised by the coachee; but assumes that the latter has the necessary insights, and it is the goal of the process to bring these tacit understandings to conscious awareness, enabling the coachee to direct their own learning.

The final category reveals multiple perceptions, opinions and experiences of applying coaching in the pursuit of effective diversity and inclusion. Participants conceive of an approach which integrates a blend of coaching and mentoring; or using individual and group coaching and focusing on organisational learning, as opposed to merely impacting on individual effectiveness. Whole system interventions of the kind characterised by Scharmer (2007) are supported by forms of coaching intended to facilitate and sustain this. Other participants addressed the role played by the organisation's culture in enabling diversity and inclusion, while others argued that organisations should adopt new managerial approaches. While the range and mixture of views here was relatively significant, its inconsistency made it problematic to categorise.

Chapter 6: The coach's attributes

This chapter sets out findings which highlight the attributes of the coach pertinent to helping private sector organisations in the UAE manage diversity and achieve inclusion. The role of the coach was found to be pivotal and multi-faceted, and various attributes were identified. These are illustrated in figure 6.1 and discussed in detail in this chapter. Following in-depth coding, three categories were constructed: 1) The coach's knowledge skills; 2) The coach's roles; 3) The coach's enabling skills.

The first category, 'knowledge skills' was formed by grouping two sub-categories together: understanding of cultural differences and understanding of the client's business environment. In the next category, two of the coach's roles were highlighted: managing coaching expectations; and contracting agreement and integrating context considerations into the objectives, design, and delivery of coaching. The final category, enabling skills, was again formed by grouping sub-categories together: communicating effectively in diverse contexts, the ability to build trust, and managing bias.
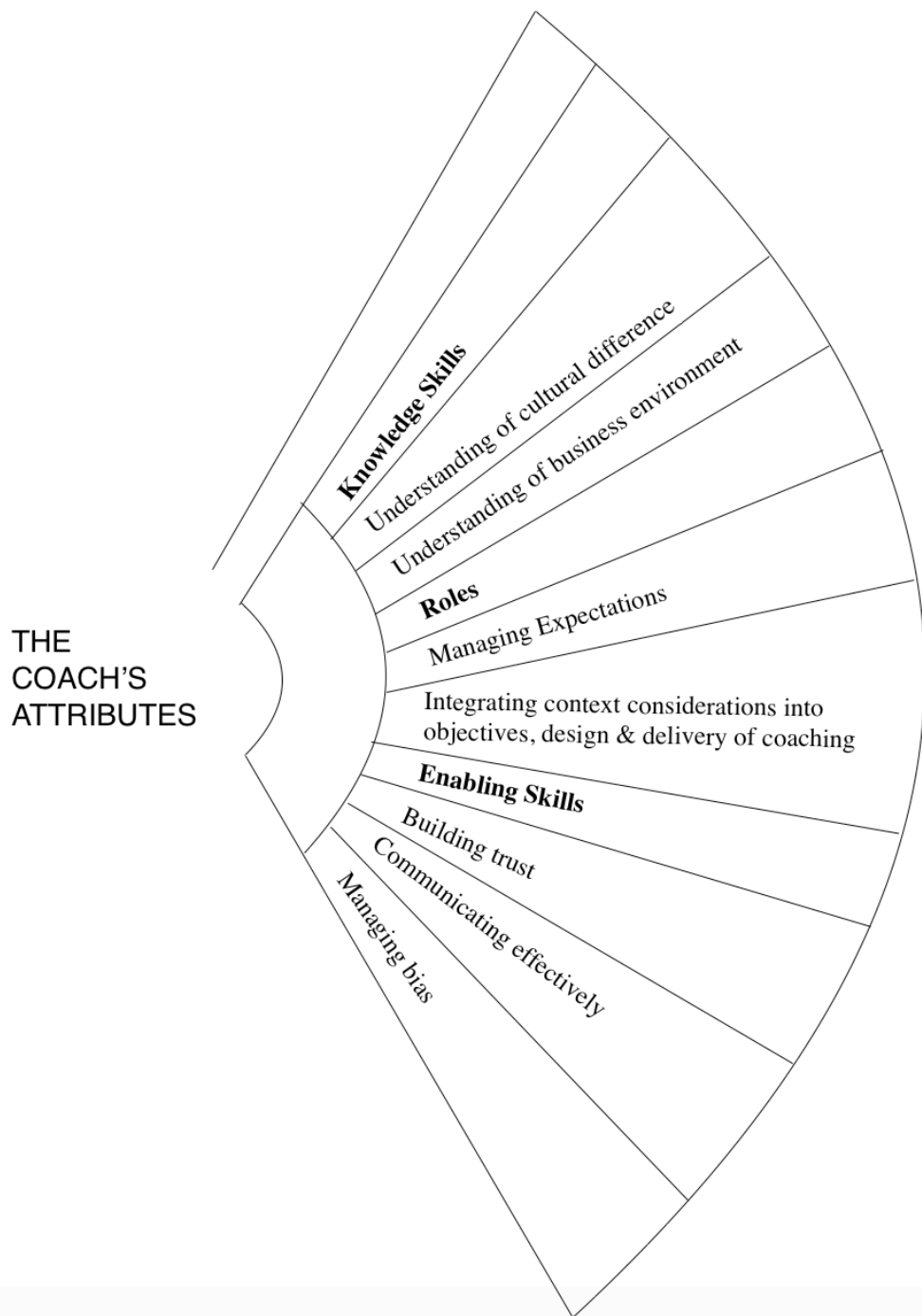
Figure 6.1 The coach's attributes

6.1 Knowledge Skills

This category identified the coach's understanding and knowledge of the contextual dynamics which underscore coaching engagement as a key attribute. This includes understanding of cultural differences and understanding of the client's business environment.

6.1.1 Understanding of cultural differences

In this sub-category, attention was given to the coach's awareness and understanding of cultural differences. Various comments emphasised the need for the coach to possess a good understanding of cultural differences if they are to coach people from different cultural backgrounds. As cross-cultural coach, CC1, noted:

> 'The coach would need to have an understanding of cultural difference and how to go beyond those in order to share something with the coachee' (CC1).

Drawing on Hofstede's conceptualisation (1994), culture is defined as a system of meaning, values and beliefs, expectations and goals and is a product of collective programming of the mind. These beliefs are acquired from and shared by members of a group of people; these beliefs distinguish them from members of other groups. Particular emphasis was given to the need for coaching providers to understand local Emirati culture, this including a knowledge of and understanding of the norms and traditions, which were perceived imperative specially among buyers of coaching:

> 'They need to have regional experience so I think that they have to have lived and worked in the region. They should certainly have a cultural understanding and awareness of how Emirati Nationals think and operate and sort of the dynamics of their lifestyle here, the culture of the family, the educational platforms, the history of the country as a new industrial nation' (HR5).

In Arab culture, such knowledge will highlight the importance given to appropriate behaviour; the role of relationships, central to every aspect of life; and ancient norms of hospitality. In regards, Passmore, (2013) argues that in a coaching setting, this means that much more time might need to be spent on hospitality and getting to know each other, before moving onto business.

6.1.2 Understanding of the client's business environment

In this sub-category, the coach's understanding of diversity and inclusion concepts and principles was perceived as essential to the effectiveness of the intervention in an Emirati context. Participants suggested that the coach should be 'savvy' in the culture itself (C5); while a human resources representative even recommended that the coach should have embraced diversity and inclusion within their own rules (HR5):

> 'If you want to coach people on diversity and inclusion, that really require people who are really very savvy in that culture itself' (C5).

'They need to have embraced diversity and inclusion within their own rules. I think you can learn about the culture here, but I think you have to have a skill in supporting people having been closely aware in your own experiences with the challenges in diversity and inclusion' (HR5).

Participants discussed the value that coaches can bring to the engagement, if they have themselves experienced the realities of the challenges one can face in a diverse environment. As such they perceived this experience to be essential in helping coaches design a factual collection of questions to guide the coaching dialogue and establish an effective line of questioning whether it be at the level of the organisation or the individual coachee (e.g. What is a successfully diverse organisation? How will this organisation move toward its desired future and what type of leadership will be required? What activities and steps will bring about change?).

The need for coaches to understand the dynamics of the business environments which their clients operate in was identified by several participants as a key element in the effectiveness of the coaching engagement. This included knowledge of the client's industry (C4) and market dynamics (C2).

'Understanding the business and the organisation. I mean we work in oil and gas you don't need to understand the intimacies of drilling and geo-science, but you have to have a good overview of the business and the challenges' (C4).

'And then obviously you've got to have levels of commercial knowledge and background depending on the organisation that you're dealing with' (C2).

The coach understanding of the business and displaying a strong grounding in business knowledge can help them identified the environment of the client(s) and the challenges they face. In one situation, an executive coach may need to have special expertise in communication styles; in others, it may be more important to have expertise in organisational structure, team dynamics or strategic planning. Alternatively, it may be especially important to manage conflicts between coachees and their bosses, handle defensiveness, resistance or working in a hostile work environment (Ives and Cox, 2012).

6.1.3 Discussion

This category identified the coach's understanding and knowledge of the contextual dynamics which underscore coaching engagement as a key attribute. This includes understanding of cultural differences and understanding of the client's business environment. The importance of understanding professional contexts has been highlighted by Van Nieuwerburgh (2016). The author argues that since coaching usually involves conversations about the challenges and

opportunities of working and leading in fast-paced complex systems, knowledge of these systems may not be a prerequisite for effective coaching but the commercial reality is likely to favour coaches that possess professional credibility.

Understanding of cultural differences has generally relied upon understanding of cultural norms, based on a synthetic analysis of a range of theoretical frameworks. These have been developed by anthropologists, communication experts, and cross-cultural researchers: including and Strodtbeck (1961), Hall (1983), Hofstede (1994, 2001), Trompenaars and Hampden-Turner (1997). These frameworks have generally been used to help a coach generate hypotheses about the person being coached and help clarify key assumptions, such as: Is this person likely to be better motivated by a collective goal than an individual one? Might this person prefer authoritative expertise and clear direction from a coach to a collegiate, free-flowing discussion? Should the coach vault quickly into the task or spend a significant amount of time getting to know the person? Will the coach's preference for quick, linear decisions be suitable when working with this person? (Roskinski, 2003, 2008, Passmore, 2013)

However, merely studying and reading about the norms of other cultures and how these differ from someone's own culture might not be sufficient. Due to their own cultural blinders, coaches might not be able to formulate all relevant hypotheses and might perceive and interpret information about events and people in their own culturally influenced ways. While coaching researchers (St Claire-Ostwald, 2007; Abbott, 2006) have argued that coaches are products of their own culture, they might have a ready inventory of hunches regarding what people value, how people respond to feedback or new information, how people relate to each other, and what people will expect in a learning situation and the consequences those assumptions can perpetuate during the coaching engagement. Other authors like Peterson (2007) argue that culture is a social- or group- level phenomenon, and coaching occurs at the level of the individual. At such he notes that the coach's challenge is therefore to get to know the person they are working with: regardless of whether they were shaped by culture, social status, family background, life experiences, education, profession, personality, or other factors. He further adds, that while culture may be a potent force in shaping people's identity and behaviour, it is an unpredictable, unreliable factor in determining the character, values, or behaviour of any particular individual.

6.2 Roles

In this category, findings highlight the context-specific roles of the coach in helping organisations to manage diversity and achieve inclusion. Following in-depth coding, the following two categories emerged: 1) Managing coaching expectations and establishing the

coaching agreement; 2) Integrating context considerations into the objectives, design, and delivery of coaching.

6.2.1 Managing coaching expectations and establishing the coaching agreement

Findings on participants' views vis-à-vis relationship dynamics and expectations illustrated the delicate task for coaching providers to effectively manage expectations within the multiple relationships present in their engagement: the relationship with the individual executive(s) receiving coaching, and the organisation sponsoring the coaching. In addition, a possible third component may include additional duties to other stakeholders (e.g. the human resources department, direct reports of the coachee, and other employees). A participating coach's quote illustrating the ambiguity of the task is included below:

> 'I think that a lot of time as a coach, when we are hired by an organisation to work on certain competencies, we have an idea of what that will look like and when we work with the coachee, whether it's through analysing their psychometrics result or having a discussion. As we are exploring, it's a constant conflict where you're fighting with this culture of delivering results, and what this person actually needs to improve' (C6).

Participants discussed expectations from buyers that the coaching intervention should focus as much on developing individual and organisational potential and achieving organisational results as on solving individual problems. They also reminded coaches that the primary client is the organisation. This has many ramifications on the complexity of contracting for engagement. Participating coach C2 discusses the tension faced when working with the private sector between the developmental need of a coachee and responding to the strategic goals of the organisation which demands results that can be measured and are focused on performance. He notes:

> 'So you are reminded that you have ten sessions, or eight sessions with this coachee that you're being paid for, and that results are expected. Here in the region the private sector is so directed towards results. Where are the results? They want to know exactly what are you actually doing and what the coaching is going to achieve' (C2).

Participants discussed how the complexity of the alliance between organisational coaching and the demand of the UAE private sector was prompting new, more complex moral questions, in which current professional ethics alone might be inadequate. One participant highlighted the need for the coach to manage ethical issues in the design of the alliance:

> 'How do you manage ethical issues? How do you stick to your word, to the ICF

code of ethics, and for me, I'm bound as well by the CTI code of ethics, which is a bit deeper, and my own code of ethics? So how do you deal with all of that, that's all in the design of the alliance' (C5).

Other participants discussed how professional and ethical standards set by trade organisations such as ICF are ambiguous because of contextual implications in the region:

'I've spoken to a lot of coaches who disagree a lot of the time with the ICF definition of coaching, they feel like, because of the culture here, the Eastern culture, the coach has a more central position' (C4).

This supports the findings in Chapter 4 which highlight important coaching assumptions in the UAE workplace. The analysis of critical incidents in participants' interviews suggested strong expectations from the coach to act as an adviser, expert, consultant, teacher; and to inform both clients (the organisation and coachee) on the necessary steps to take. This conceptualisation conflicts with the ICF's definition, which argues against the use of consulting or advisory methods within the coaching intervention (ICF, 2016).

Participants noted that reaching a clear understanding with buyers in terms of expectations will aid thinking about potential and actual conflicts of interest:

'The first thing I will do is rules of engagement. How do we work together? The engagement has to be very clear' (C1).

Setting clear rules of engagement with all parties involved will help establish a successful partnership with the organisation and provide a basis to establish trust and intimacy with the coachee:

'Also from the corporations – just so that we're clear, this is the coaching relationship, this is the type of information I will give to you as HR, or as a corporation. You will not have these others' information so that you know it's all confidential' (C3).

Thus the coach should maintain clear boundaries, defend their own independence and that of their coaching. The coach's independence is essential to the development of trust, and trust is seen as central to the success of executive coaching (Peltier, 2010). Ives and Cox (2012) also recognise the coach's independence as pivotal in the development of trust, especially as coachees could perceive coaching as an instrument which could cause them harm.

6.2.2 Integrating context considerations into the objectives, design and delivery of coaching

In this sub- category, findings highlighted respondents' views regarding the coach's ability to select rigorous coaching approaches which assist the client in creating solutions which work in their unique context:

> 'The problem with Emiratis is that you can't tell them, I'm not happy with your performance. It's a very different coaching. You have to say to them, 'we are giving you an opportunity to develop. We are supporting the government, shaping the vision for you to become future leaders. But if you are not doing this, then I don't see you becoming a future leader.' So that's how you get them thinking, you know' (C5).

The choice of approach must therefore be based on rigorous assessment of the client's need, and a customised application to fit the situation at hand. CC2 particularly noted the need for coaching to adopt a more strength-based approach in the UAE private sector workplace:

> 'We're not very much of a feedback society here, and coaching requires to be able to take feedback. You can't just go and say, 'Thank you'. I mean it might work in the States, but I think here, here it's better to work on strengths than to work on weaknesses' (CC2).

This has important implications for the coaching process. Feedback provided by the coach is an important cognitive and behavioural mechanism in executive coaching. The relationship between feedback provider and recipient has a salient influence of the outcome of the process (DeNisi and Kluger, 2000). Psychometric tools are commonly used to assess the leader's skills and abilities, attitudes, values, and personality (Bourne, 2008). This information is often supplemented by multi-source feedback instruments, which shed additional light on the leader's performance behaviours as perceived by direct reports, peers, and bosses (Smither, London, Flautt, Vargas, and Kucine, 2003). If coaches in the UAE private sector are limited in using such tools, they will need to rely on their creative skills to devise tools which the coachee is comfortable with, and are still of value to the intervention.

Other participants who recognised the need for providers to adjust tactics and expectations to fit the situation at hand and the context of the engagement included C6, who discussed the use of 'a third voice' as an effective means of bypassing cultural sensitivity:

> 'We use a number of tools like the third voice in the coaching relationship. What you get if you have a third voice that is not a person then there is a lower defence mechanism so to speak. The third voice is the relationship is created by using

psychometric or discovery tools which becomes the third voice' (C6).

C1, a certified coach and psychologist with experience of working with organisations and developing inclusion programmes for Emirati nationals, suggested that in selecting assessment tools, coaches should not assume the coachee's level of development. Such is the extent of nepotism in the region, dealing with senior executives does not necessarily mean dealing with experienced individuals. C1 therefore discussed the need to carefully assess the coachee's current level of development prior to selecting the appropriate coaching tools. He describes four baseline skills which coaches need to be mindful of: deductive reasoning, cause and effect reasoning, critical analysis, and the ability to formulate and engage in good questions. He believes that these four skills are often misaligned between the coach and the coachee in the region. The coach might assume, because they are dealing with a senior officer; that these skills are fully developed; but very often, they are not. This could be because of educational background, or because appointments are not always based on competence or experience:

> 'If those four baseline skills aren't there, then the coach has to come alongside where the person is. The less developed these baseline skills are the most basic level tools a coach can bring in. The more the skills are there, the more the coach can gravitate towards more complex skill' (C1).

Research published in both Arabic and English concurs that favouritism, nepotism and personal connections are common practices in the region (Abdalla and Al-Hamoud, 2001). In the Arab world, this is known as wasta. Participants noted that when working in this region, it is very important for coaches to understand and be sensitive to the extent to which interpersonal connections and networks affect the business environment.

It is therefore essential that coaches assess the client rigorously, to tailor the correct tools. Berger (2006) suggests that an understanding of adult developmental processes and the different characteristics of different stages allows coaches to be more careful listeners, make connections they would otherwise not have made, and suggest interventions which can lead to clients enjoying heightened success and development.

Several participants discussed using simplified tools: 'We select tools that the coachee can't argue with per se'; 'that are not too complex so that the focus of understanding the tool does not take away from the coaching journey' (C3; C2; HR1); 'that are easy to understand' (C2). Other comments included:

> 'We are a firm believer that if you use psychometric tools that are too complex, you get lost in the complexity of the tool – you deter from the coaching journey' (C6).

The reluctance of using specific tools in specific context is acknowledged in cross-cultural coaching literature, Moral and Warnock (2006) identify various challenges with regard to coaching techniques. Tools developed and appropriate for one culture, especially psychometric tests, might need to be reconsidered for another. Additionally, a significant number of tools currently used in coaching were developed based on management techniques which are outdated or inappropriate, and therefore unhelpful in a multi-cultural environment. This was again reflected in participants' comments:

> 'I'm not a fan of very complex psychometric tools, I find them mismarked in Africa and Asia. I find they really take away from the coaching which is why we use tools such as the DISK and a few others that are easy to understand' (C2).

Theorists have argued for the need to challenge the applicability of Western coaching in a different culture. Renner's (2007) exploration of adaptations of coaching methods when working in less developed countries challenges coaches to modify both their assumptions about managerial competencies and the techniques with which they assess their clients. When Western models are imposed in less developed countries, this is likely to be ineffective - because clients learn to provide face-saving, superficial compliance while continuing behaviour which has worked for them. This has significant implications in terms of the coach's knowledge in applying adequate, culturally appropriate methods. While coaches have been advised to familiarise themselves with cultural differences through increase awareness of cultural values, this approach is still not a substitute for more direct knowledge of interpersonal interactions, just as values alone are not a strongly predictive feature of human behaviour (Ajzen and Fishbein, 1980).

6.2.3 Discussion

In this category, two context-specific responsibilities of the coach were identified: managing coaching expectations and establishing the coaching agreement; and Integrating context considerations into the objectives, design, and delivery of coaching.

In the first sub category, managing coaching expectations and establishing the coaching agreement was found to be especially relevant in the UAE private sector workplace. As illustrated in Chapter 4, despite executive coaching becoming a frequent practice, there is still confusion about the nature of the obligations and duties which executive coaches have regarding their clients and organisations. While most participants advise that managing expectations with all parties involved is essential to the coaching engagement, little attention has been paid in the literature to the coach's ethical and professional conduct. Brennan and

Wildflower (2014) notes that some attributes, such as professional ethics, are so important that the coach should provide evidence for this at the outset.

In the second sub- category, findings highlighted respondents' views regarding the coach's ability to integrate context considerations into the objectives, design and delivery of coaching. The need for coaches to assess the context more rigorously has been addressed by various theorists. Feldman et al., (2005) for instance argue that the way coaches gather information about the context and tailor their techniques is subjective and highly idiosyncratic. Nieminen, Biermeier-Hanson, and Denison (2013) contend that context-focused assessments have not gained in popularity, because practitioners and researchers have not fully elaborated: (a) the value and importance of rigorous assessments of context within individual-focused interventions, such as coaching; (b) the features of context most relevant to the leader's success in the short and long term; (c) the conceptual frameworks and corresponding methodologies needed to integrate assessment-driven insights of the individual and context.

6.3 Enabling skills

In this final category, participants highlighted context specific enabling skills perceived to be essential in the coaching engagement. These were labelled: communicating effectively, building trust and managing bias.

6.3.1 Communicating effectively

The findings here emphasised the need for coaches to work more rigorously towards establishing effective communication in the UAE workplace. Attention was given to the notion of meaning making (CC3), the coach's ability to explain concepts (C6), and clarify meaning (C2):

> 'I am very aware of how meaning is formed by cultural background. So in coaching, whenever I come across an important concept or idea (respect, faith, etc), I stop and clarify. For example: "I heard from you that is it important for the employee to show respect. In the workplace, how would you see that respect is being practised?" I would ask for precise indications with examples' (CC3).

> 'I spend a lot of time explaining tools and terms. There is definitely a challenge there in communicating what key concept and words actually mean' (C6).

> 'We spend a lot of time clarifying meaning. In a group setting, agreeing a definition amongst all members takes a lot of time, but it needs to be done if you want to speak the same language and ultimately understand each other' (C2).

Fostering effective communication during coaching sessions is an essential tool in balancing the challenge and support needed to facilitate learning, growth and renewal (Maltbia et al., 2009). Besides possessing a good level of awareness and understanding of how meaning is formed in cross-cultural settings, participants also noted that it was essential for coaches to understand the differences in communicative approaches between cultures. For example, in low-context cultures, such as Western culture, the responsibility for being clear and making sure there is understanding lies with the communicator, the sender (Rosinski, 2003).

Participant C3 explains that in order to maximise the chances of effective communication, the coach should take full responsibility of responses triggered by the coachee.

> 'It put me also in a position where I have to become an incredible student with the language I use. Is it simple? Is it complex? Should I say it in another way? Should I not say it at all? Should I bring a few pictures into the coaching session? Sometimes we use visuals where people can talk around pictures. The level of creativity is endless when you start saying you're fully responsible for the response you trigger' (C3).

He argues that during coaching, if something is said that triggers an unexpected response, the coach and coachee are probably miscommunicating. If the line of questioning used during the session does not trigger the correct responses, the coach is not communicating effectively or creatively enough, and will probably lose the confidence of their client. In taking full ownership of the responses which they trigger, this places the coach in the position of the learner.

6.3.2 Building trust

Significant emphasis was given by participants to the coach's ability to create a safe space when coaching in the UAE private sector environment. C4 noted that building trust is done by understanding and not judging each other; while CC3 identified the coach's ability to create a safe space by refraining from making judgements as essential in establishing trust in the cross-cultural coaching relationship:

> 'One of the ways to create trust and a safe space for people to be coached is to create that space in which they know they will never be judged. That's the biggest one. The power of the non-judgment which, you know, you really have to get into that here, especially. And I've seen it in practice and it works wonders' (CC3).

Additional comments highlighted the importance of coaches' ability to create a safe, supportive environment which delivers ongoing mutual respect and trust, in which people can

show their vulnerability and feel at ease in discussing personal matter; especially in the UAE environment, where cultural variances are widely apparent:

'As long as you can create the trust either in the coaching relationship or in the group or in the company, if everybody shows their vulnerability, and then they're open, then you can say anything you want. They can talk about having four wives, they can talk about all of the things that are different from your culture' (C2).

Ultimately, the role of the coach in creating the appropriate space was considered an important determinant of the quality of the relationship especially in the context of study. Establishing a personal bond with clients by creating a safe, supportive environment characterised by a trusted partnership, mutual respect, and freedom of expression (encouraging engagement and establishing trust) are the foundations of a successful coaching relationship (Goleman, 2006).

Participants also associated the ability to establish trust with inter-cultural intelligence:

'As a coach, I establish trust and intimacy with my client regardless of their background, culture, I create a coaching space and ultimately the person who does that well is typically someone with a high inter-cultural intelligence' (C1).

Recent theories of cultural intelligence (Earley et al., 2003) are largely based on cognitive behavioural psychology, and view successful cultural adaptation to a new environment as coming from cognitive appreciation of what is required for adaptation; capacity to take the required action; and desire to adapt.

6.3.3 Managing bias

At the core of every coaching process is a set of interactions between a coach and a recipient, where each party brings a range of predispositions. The notion that coaches needed to transcend their assumptions and habits, probing further to understand both themselves and others, was a key finding in this study. Being mindful of one's own biases was considered especially relevant when coaching in the UAE's highly diverse workplace. Due to their cultural blind spots, coaches might not be able to formulate relevant hypotheses for others:

'You have to manage yourself. We're full of bias, we're full of stereotypes, we're full of all those things, so as a coach, it's how you manage your own bias so that you can provide a safe space where there will be no judgment' (CC2).

Other comments noted on the role of the adopting a non-judgemental stance when interpreting the coachee's discourses within the engagement:

'The most important thing is the non-judgmental part. Be aware that you might be reacting to certain things. But know when you have your coaching hat on

you can listen to this person and translate their needs and choose to focus on how to link to that person, because you should know how to translate your own judgements' (C2).

'Develop this part to be non-judgemental and be aware that everyone has their right and perfect resources within them. Of course those are beliefs but they can help the coach to be a good coach'. (CC1)

One participant suggested that coaches should assume the presence of important cultural variables which they may not understand or appreciate, and be careful in perceiving and interpreting information about events and people in their own culturally influenced ways. He described how specific meta competencies, 'mastering fear' and 'engaging in freedom', can be helpful in managing bias:

'We have meta competencies. As a coach, one of the biggest, we call it the ability to master fear and engage in freedom. So I might have certain stereotypical ideas and as I am coaching I will have my own securities and reservations. If I become the master of those I can engage much more freely with the person in front of me, especially within a cross-cultural space things pop up very fast' (C1).

The need for coaches to increase their levels of self-awareness and search for hidden layers in themselves and the people they coach has been highlighted by various scholars (Peterson, 2007, Stelter, 2014, St Claire-Ostwald, 2007).

St Claire-Ostwald (2007) suggested that before any attempt is made to develop the skills necessary to negotiate the differences between cultures, greater awareness of how practitioners negotiate difference in their own culture is required. They need to be more consciously and self-critically aware of the assumptions which underlie their habitual responses and modes of interaction. For the coach or business organisation, it is therefore about understanding the processes involved in the different ways in which social interaction is negotiated, and the elements of the various models of culture. Coaches need to transcend the limitations of a focus on national culture and acknowledge that cultural identity is multi-faceted: people have a number of selves or identities, depending on context and setting.

6.3.4 Discussion

In this final category, participants highlighted context specific enabling skills perceived essential in the coaching engagement. These were labelled: communicating effectively, building trust and managing bias.

In promoting client understanding, facilitating learning and establishing rapport, the role of communication takes centre place. In evaluating the role of language in meaning making in cross-cultural settings, the field of sociology reveal important implications to language and its link to contextual social factors. Cross-cultural sociopragmatic failure is a mismatch arising from cross-culturally different assessments within the social parameters affecting linguistic choice: size of impositions, social distance between speaker and hearer, relative rights and obligations (Thomas, 1984). To this extent, more contextual sociopragmatic factors help determine appropriate behaviour in a given context. This can be linked to Levinson (1979)'s notion of activity types, which concern the codes that determine how statements by specific interlocutors in a finite range of communicative situations should normally be interpreted; and delimit what Levinson (1979) and Thomas (1995) refer to as allowable contributions.

For successful communications to take place in any situation, particularly in exchanges involving interlocutors of different cultures, these codes, which delimit the permissible, must be respected and by definition be known about in advance. If the codes are infringed, the consequences may well extend beyond the immediate context of the individual exchange and affect the future relationship between the interlocutors.

Such codes vary both culturally and contextually, and affect issues such as the extent to which interlocutors are expected to respect such conversational maxims as truth or modesty, as well as which specific politeness behaviours would be prescribed, permitted or proscribed (Spencer-Oatey, 2005). Levinson (1979) and Thomas' (1995) perspectives are particularly important in defining the success of the coaching relationship and its outcomes. For a rapport to be maintained, it is vital that coaches are aware of the codes which apply; otherwise, sociopragmatic failure is likely to result.

The main findings suggested that it is common for coaches to assume that their own perspectives, based on the discipline and practice from where they come, are most valid. The quote from participant C3 which discusses the role of coach in taking full responsibility in the coaching dialogue reflects an assumption based on a Western model in which the responsibility for being clear and making sure there is understanding lies with the communicator, the sender. However, this might not be the common approach in other cultures. In Arab culture, which is high-context, responsibility lies more with the recipient in understanding what is being communicated (Hall, 2013). This might have important implications for the coaching dialogue. In addition, English is fundamentally denotative and allows for explicit, clear and direct communication, contrary to Arab culture. For Emirati Nationals being coached, this may entail that they are much less comfortable with direct, assertive responses.

The theory of division of culture into high-context and low-context is based on Hall's (1976) functionalist approach. Hall argues that context is related to how information is communicated, and hence links to language, implying that coachees should be given more information (a directive approach) in low-context communication, while the coach should use a more facilitative style with coaches in high-context situations.

House, Hanges, Javidan and Dorfman (2004) also make an important contribution, noting that despite differences which may be culturally attributed and empirically noted, coaches need to be careful not to view non-Western leadership values and norms as backward or unsophisticated compared to where they see themselves. Similarly, Rosinski (2003) points out the dangers of our assumptions and beliefs systems when working with coachees from varying origins and backgrounds. he maintains that cultural awareness is more than just realizing another culture is different from our own; it is also about learning to value that other culture. Indeed, cross- cultural management teaching books tend to implicitly favour western perspectives (Kwek, 2003; Fougère & Moulettes, 2006). This leads to reproduce the power inequalities between developed and developing countries (e.g., in terms of knowledge development) that can contribute to western imperialism (Westwood, 2006; Jack & Westwood, 2009). The works of Westwood (2006), Prasad (2003), Jack et al., (2009) which are specifically addressing international management show for example the essentialisation of non-westerners as the Others, such as in teaching books, where implicit references (in the sense of what is implicitly seen as the normality) are the western Europeans or North Americans.

Managing bias is therefore essential in enabling effective communication and creating a safe space that will allow the coach and coachee to establish rapport and facilitate the learning. The role of adopting a non-judgemental mind-set and emotional intelligence were perceived as essential in establishing trust in the cross-cultural coaching relationship in the UAE workplace.

6.4 Summary

The analysis of the findings presented in this chapter illustrated the multi-faceted, pivotal role of the coach, which in turn raises questions regarding coaches' capabilities and experience, not least in the UAE private sector workplace. Three categories were constructed from the analysis of participants' data. Each comprises several affiliated sub-categories. The first category, 'knowledge skills identifies specific insights which a coach must possess, including: understanding of cultural differences and understanding of the client's business environment. In the category labelled 'roles', two responsibilities were highlighted: managing coaching expectations and contractual agreement; and integrating context considerations into the

objectives, design, and delivery of coaching. The final category, 'enabling skills', was formed from the grouping of three codes: ability to communicate effectively in diverse context, ability to build trust and managing bias.

To begin with the first category, 'knowledge skills', various comments emphasised the need for the coach to possess a good understanding of cultural differences, diversity and inclusion principles, and understanding of the client's business environment. Cross-cultural implications have started to have significance in coaching research (Rosinski, 2003; Abbott, 2007, van Nieuwerburgh, 2017). Knowledge Skills are identified in the coach's ability to adapt their language and/or approach to diverse individuals and cultural differences, and clearly understand the business benefits of effectively managing these; in addition, results stress the need for the coach to understand the broader business context in which the client operates (market outlook, competition, products and services, clients and customers).

Coaches have been advised to review resources which discuss broad dimensions of cultural differences and the specifics of social and professional discourse in particular cultures. However, most cultural models are rooted in anthropological and ethnographical studies, and very little empirical research has been conducted to test their validity. Findings in this study suggested that it is therefore essential that the coach does not rely heavily on these models and that more significance was given to the coach's ability to investigates the individual needs of the clients and adapt tools accordingly.

In the category labelled 'Roles', two responsibilities were highlighted: managing coaching expectations and contractual agreement; and integrating context considerations into the objectives, design, and delivery of coaching. The first of these was perceived as part of an overall statement of coaching effectiveness. Participants noted that coaches need to reach a clear understanding with buyers in terms of expectations, in order to avoid potential conflicts of interest. In this function the coach possesses the ability to understand what is required in the specific coaching interaction and come to an agreement with the prospective and new client about the coaching process and relationship (ICF, 2016). This role is imperative and has been highlighted in various research. For instance, in Moen and Federici's (2011) five-dimension scale, identified as 'co-creating the relationship'; and in Maltbia et al.'s (2014) framework: where it is also labelled as 'co-creating the relationship'. In the latter case, it is described as forming the foundation for the designed alliance between the coach and the client, comprising Social Competence (SQ) and Emotional Competence (EQ).

This process sets the foundations for the coaching engagement and preceded the role of the coach in assisting clients to create solutions which work in their unique context, and adjust tactics and expectations to fit the situation at hand. This leads to the second findings of this

category: the coach's role in integrating context considerations into the objectives, design, and delivery of coaching. In this process the coach aligns coaching initiatives with the business, in which the coach must identify and set coaching and development priorities within the context of business plans; ensure that coaching is primarily concerned with the client's development in the context of organisational needs; be clear about the responsibility of the client and other stakeholders to take action; and be flexible in adapting the client's development needs to changing business priorities (WABC, 2016).

In order for the coach to undertake the role and responsibilities within the coaching agreement a number of enabling skills were identified. The first of these emphasises the need for coaches to work more rigorously towards establishing effective communication when coaching in the UAE workplace.

This is not surprising when we consider that the primary activity employed by coaches to support clients is dialogue. Cox et al. (2014) note that how coach and client communicate is what really distinguishes how coaching works and learning is achieved. The authors describe coaching as a type of extended cognition, an alliance, where a new piece of knowledge may either result in a new explanation or is used to fill a gap in an existing explanation; but both help the alliance move a little closer to a more complete understanding of the task and its resolution. This alliance may be effective if there is a trusted relationship; but such relationships may take longer to develop in cross-cultural settings, where meaning making can be a challenging task. For successful communications to take place in the UAE private sector workplace the coach must delimit the permissible codes, which must be respected and by definition be known about in advance. These perspectives are specifically significant determinant in the effectiveness of the coaching relationship and its outcomes. For rapport to be sustained, it is fundamental that coaches are mindful of the codes which apply.

This leads to the category labelled 'building trust', where findings illustrate the role of coach as a key element in the value of the engagement. Establishing trust was also endorsed consistently across the literature, and identified in Maltbia et al.'s 'social competence' (2014) (building relationships to establish a personal bond with clients by creating a safe, supportive environment characterised by a trusted partnership, mutual respect, and freedom of expression).

As mentioned on multiple occasions in this chapter, findings suggested the need for coaches to increase their self-awareness and search for hidden layers in themselves in order to manage their own bias. Making a wrong assumption could be costly, as interactions are crucial to establishing the coach-coachee relationship.

In managing their self-bias, coaches have ready access to their thoughts and feelings and are aware of how they affect their behaviour. This also includes awareness of their emotions and the ability to recognise feelings at any given time and understand potential preferences and biases associated with their own cultural identity, and how these might enhance or impede on the coaching relationship.

Maltbia et al., (2014) also describes a similar notion, designated by the coach's ability to access their coaching presence by being conscious of their own thinking, and effectively managing emotions (self and others) to ensure client engagements are experienced as open, flexible, and productive (self-awareness and self-management/self- regulation).

Chapter 7. Conclusion

7.1 Coaching for diversity and inclusion: a conceptual framework

Foreign-owned private sector organisations in the UAE have been looking at ways to improve local – expatriate work relations, in light of the state-sanctioned Emiratisation policy which aims to increase the numbers of local Emiratis in the private sector environment. Several reasons have been proposed to explain the poor social integration of local employees within a workplace dominated by expatriates. Studies on Emiratisation document the negative attitudes of expatriates towards local citizens (Al-Waqfi et al., 2009); the struggle experienced by local citizens to find professional fulfilment within the private sector (Al-Waqfi et al., 2010, 2012); and the failed initiatives of private sector organisations in achieving the inclusion of Emirati Nationals (Shaban et al., 1995; Harry, 2007; Rees et al., 2007).

Set in this context, the aim of this research was to examine the role of coaching in helping foreign-owned private sector organisations in the UAE manage diversity and achieve inclusion in support of Emiratisation initiatives. Its first objective was to critically evaluate the literature related to the theory and practice of coaching in an Emirati context. This included a review of coaching, organisational diversity and inclusion goals, and the specific UAE context; and led to several important findings. I presented this review in chapter two of this thesis and although some relevant research was reviewed, few coaching specific studies were found that could form an evidence-base for coaching in the context of study.

In examining the literature related to the theory and practice of coaching for supporting organisations to attain their diversity and inclusion goals, empirically-driven data offered some evidence that coaching can help raise diversity- sensitivity orientation of leaders ; and help executives gain insights into below-the-surface diversity dynamics, address diversity in a sustained manner, and take up their organisational roles more effectively (Motsoaledi et al., 2012). Yet while both of these studies provide evidence of the role of coaching in achieving outcomes at individual level, they do not address these at organisational level.

A review of the literature examining the role of coaching in the cross-cultural, global environment features a variety of studies. Studies have tended to focus on three main themes: the development of global leaders (Rosinski, 2003; 2006); the development of coaching a framework with aim to support expatriate adjustment to new host countries (Abbott, 2008) and the implication of differences in coaching method and approach coaches should apply when coaching diverse groups (Passmore, 2013, van Nieuwerburgh, 2016).

The literature presents at least some convincing evidence that coaching can help individuals

to navigate the challenges of working in different contexts; however, regarding the potential benefits of specific methods of addressing cultural dilemmas, there is mixed opinion. There is strong evidence of the effectiveness of solution-focused approaches to organisational change but literature on the use of goals in coaching is focused merely on individual level frameworks.

To date, no empirical studies have examined the use of coaching in a cross-cultural context with a focus on organisational diversity and inclusion. While much has been written on coaching in organisations, research on this topic in a Middle Eastern context has not kept pace with the West (Noer et al., 2007). What literature does tackle this has been criticised for being narrow in focus and context: insufficient research has been conducted in non-Western economies in general; the United Arab Emirates (UAE), in particular (Elbanna, 2010).

In addressing this gap, this research adopted a methodology of social constructivist grounded theory, generating four research objectives. Methodological procedures of data collection, coding and analysis were systematically and sequentially carried out in a simultaneous iterative process. The method of data collection used semi-structured interviews with 19 participants. Codes were used to retrieve and organise information, which created a web of meaning grounded in the data, constant comparison of the different conceptual levels of data analysis drove theoretical sampling and the ongoing data collection which guided the development of a conceptual framework depicting the role of coaching in the context of study.

The findings identify several key categories highlighting the role of coaching in the context of the inquiry. These were presented in Chapters 4, 5 and 6 and achieved the second, third and fourth objectives: assessing contextual factors impacting on the practice of coaching; examining the perceived use and value of coaching in a UAE context; and evaluating the coach's attributes.

In this concluding chapter I present and discuss the summative conceptual framework, illustrated in Figure 7.1 and accomplish the final objective of this study: to generate new insights, theory and understandings which clarify and enhance conceptual and practical knowledge within the coaching profession.
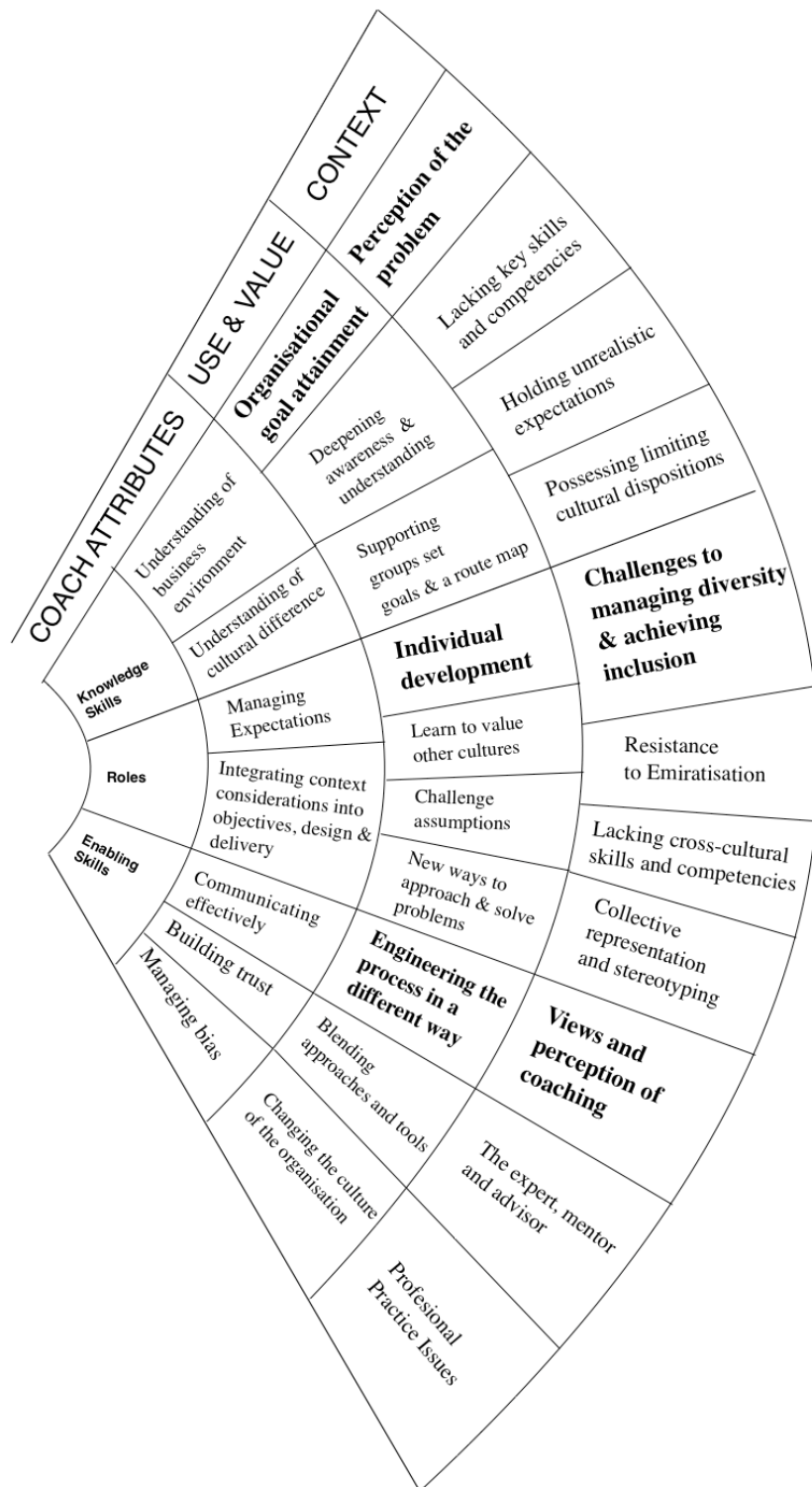
Figure 7.1: Coaching for diversity and inclusion in the UAE private sector workplace: a conceptual framework.

The conceptual framework presented in Figure 7.1 highlights three core categories illustrating the role of coaching in the context of study. This includes the role of coaching in relation to its context; the use and value of coaching in the context of study and the coach's attributes as the facilitator in the coaching process.

In the following section I present how categories relate and influence each other to form the theory as a whole and highlight the implications for professional practice. In this chapter, I also identify contributions to knowledge the research has delivered in the area of coaching and diversity and inclusion and underline future research opportunities. The final section considers the limitations of the findings and gives an account of the process from the perspective of my own learning.

In line with the social constructivist stance of this study, which recognises that influences on individual construction are derived from and preceded by social relationships (Bruner, 2006; Vygotsky, 1978), the framework illustrates coaching as embedded in a complex system, influenced by a number of variables. Complexity theory teaches us that outcomes are an emergent property of the system and not the sole responsibility of any single part of the system (Lewin, 1993). As a complex adaptive system, the role of coaching emerges from the complex interaction of three elements.

The first one: 'Context'; the environment in which the coaching will take place: foreign-owned private sector organisations in the UAE (presented on the outskirts of the diagram); the second : 'Use and Value', depicting the various coaching approaches which organisations can apply to achieve their diversity and inclusion goals (located in the middle of the diagram); and the third element: the coach's attributes (in the core of the graph). The theory suggests that the role of coaching should be considered in relation to the contextual factors influencing its use and value, which depends on the coach's attributes. This means that the latter supersedes the use and value of coaching, and are preconditions which impact on the role of coaching from the start.

7.2 Contextual factors

I start with analysing the first category, labelled 'context'. The findings indicated three sub-categories, illustrating the context-specific variables likely to influence and impact the role of coaching in helping private sector organisations manage diversity and achieve inclusion.

The first sub-category 'perception of the problem', suggests that Emirati Nationals are at the very heart of Emiratisation's failure. There are strongly unfavourable opinions regarding their skills and competencies, including the notion that they hold unrealistic expectations and possess limiting cultural dispositions: all of which are variables perceived to hinder their workplace inclusion. This set of beliefs, commonly shared in the private sector workplace, has important implications for the use of coaching. First, there is a risk that organisations and providers will assume that if Emirati Nationals are to be included in the workplace, they will need to enhance their skills and competencies, change their attitudes and transcend their cultural dispositions. This implies that Emiratis need to change to be included in the

workforce, and indicates that private sector organisations in the UAE favour a strategy of assimilation. This one-way process requires locals to adapt to the culture of the organisation, with their own cultures absorbed and eliminated; in other words, the minority culture meets the needs of the dominant culture (Olsen and Martins, 2012). Yet this strategy defies the purpose of diversity and inclusion, to 'embrace and leverage all employee differences to benefit the organisation' (Jayne and Dipboye, 2004, p.410).

This highlights the responsibility of the organisation in enabling diversity and inclusion initiatives. As seen in the analysis of issues surrounding the implementation and evaluation of Emiratisation programmes in chapter 4 (section 4.2) there is strong evidence of the private sector's lack of commitment and resistance to change. This might be caused by the socio-economical structure of the UAE, which presents an unstable environment for expatriates and increases issues of conflict and prejudices. Evidence of the private sector's lack of commitment towards the development of realistic, long term plans which encompasses both the current reality and the evolving needs of Emiratis is also apparent in the literature (Harry, 2007; Al Qudsi, 2006; Forstenlechner, 2008, Rees, 2007). From this, I can draw the conclusion that in the UAE some organisations are not sufficiently aware that ignoring and playing down cultural differences, as well as evaluating them negatively, is a major contributor to miscommunication, misunderstanding and conflict.

This lack of support for Emiratisation initiatives bring to light another important variable: senior expatriate employees' lack of experience and knowledge of inter-cultural capabilities. Indeed, the UAE workplace of today is a peculiar and relatively new environment. The task of managing diversity and encouraging effective collaboration across the different groups is very much a novel experience for most stakeholders. In turn, this has resulted in a workplace in which collective representations and stereotypes are commonly present. These have led to a failure to view others by their work performance; have been misleading; and constitute a major hindrance to effective cross-cultural working and ultimately, to organisations achieving their diversity and inclusion goals. Stereotyping has led to employees having a stronger identification with their social group over organisational groups. The relationship between these different groups and their attitude towards each other appear to be key factors affecting integration and inclusion.

In addition, if diversity and inclusion issues in some organisations are only addressed in cases of behavioural conflict, this will tend to cast them in a negative light. In the context of inter-group relations, beliefs are foundations for stereotyping of the out-groups, which may lead to negative attitudes and possibly discrimination against members of these groups.

These collective representations and stereotypes are so deeply engrained in the private sector

workplace that they represent key obstacles to effective coaching engagement, not least because coaches might hold these views themselves, and therefore make the same assumptions regarding Emirati nationals. This has important implications for the professional practice of coaching. What it takes for a successful coaching intervention can differ significantly based on the assumptions on which providers base their thinking and analysis, which is drawn from the coach's attributes.

Moreover, assumptions about the contextual implications at play can influence what someone pays attention to; and hence, the practice options included or excluded, as well as the results realised by coach and clients. It is common for individuals involved in executive coaching to assume that their own perspectives, based on the discipline and practice approach from which they come, are the most valid. Without a strong base of research on what is actually happening in their engagements and how to measure or maximise success, coaches are at risk of assuming that the practice of coaching is occurring, or should happen in a particular way.

For example, a coach with an in-depth knowledge of the theoretical foundations and practical applications of diversity and inclusion is more likely to advises an organisation on effective inclusion of Emiratis. As both the solution and goal focused approach to coaching place primary emphasis on assisting the client to define a desired future state and to construct a pathway in both thinking and action that assists the client in achieving that state (Cavanagh et al., 2010). In order for the coach to ask meaningful questions, the coach is likely to need to have at least an implicit theory about the issue, and a theory about what kind of question will best help the client explore and articulate a solution. Held, (1996) asks whether, if the coach really has no expertise and no theory about how best to help the client, on what basis can he/she presume to help?

This leads to the third finding in the contextual factor category and looks at inherent tensions between the different activities which coaches were expected to undertake; and suggests strong expectations for the coach to act as an adviser, expert, consultant, teacher; to inform both clients (the organisation and the coachee) on the steps necessary; and to provide answers or solutions to issues raised. The multiple activities a coach undertakes leads to lack of clarity about the nature of coaching in an Eastern context.

7.3 The use and value of coaching

Several reasons were found regarding how coaching might offer a viable solution to the criticism that diversity management lacks an innovative approach. Three sub-categories set out the use and value of coaching in an Emirati context: coaching in service of organisational goal attainment; executive coaching in service of individual development; and engineering the process in a different way.

In the first sub-category, the continuum of a coaching intervention conducted at organisational level offers a structure which ensures that critical success factors are in place for organisations to reach their diversity and inclusion goals. This was formed by grouping two applications of coaching together. The first highlights the use of coaching in increasing contextual awareness and understanding of diversity and inclusion: an essential step in helping stakeholders define the space between how things are and how they would like them to be. The second focuses on the use of coaching in helping organisations set goals and a route map, with the aim of developing new, more effective ways of managing diversity and achieving inclusion. As explained in Chapter 5, the two categories have been grouped together as they form the continuum of the coaching engagement in the context under study.

In line with this application, the intervention calls for a group coaching approach, is grounded in distinctive theoretical perspective (solution- and goal-focused), focuses on organisational learning and suggests organisational culture as a criterion for evaluating progress. The responsibility of the coach is to work with key members (managers, board members) within a group setting to clarify components of the organisation's agenda, increase contextual awareness, enable members to reflect upon goals, and draw up a realistic route map towards achieving diversity and inclusion goals. This process will require coaches equipped to help organisations explore specific challenges and problems, and implement compelling approaches at group level.

In this perspective, coaching uses a broader, more strategic approach triggered by organisational priorities and the coach might need to possess a practical knowledge of group and team coaching skills. In addition, as we have already noted, the coach's theoretical and practical knowledge of diversity and inclusion at organisational level will likely impact on the approach, tools and process of the intervention. It is therefore preferable if the coach possesses good understanding of diversity and inclusion principles, organisational learning and development theory, so that they can guide the organisation more effectively and maximise the potential for a successful intervention.

The second sub-category suggests using executive coaching in supporting individual developments. The value of coaching was perceived to lie in supporting coachee(s) develop the ability to value other cultures, challenge counter-productive assumptions and learn new ways to approach and solve problems. These areas of development were perceived as essential in promoting collaboration and teamwork within the different groups and creating an environment which can facilitate the inclusion of Emiratis into the workplace. Given the collective representations and stereotyping prevalent in the UAE private sector workplace, the coaching intervention will require the coach to try and develop coachees' self-awareness of their underlying cognitive and emotional barriers: so that the latter can explore the cross-

cultural problems or issues they have difficulty with, challenge the evidence for their current perspectives, and consider alternative perspectives which might be generated. In this process, the coach's role is to encourage coachee(s) to reach a point of cross-cultural understanding in their learning journeys, whereby not only can they work effectively across cultures through an appreciation of cultural difference, but synthesize and leverage these differences to construct new ways of perceiving and operating. This will necessitate coaches to create a safe space, essential in establishing trust in the cross-cultural coaching relationship. This task can be challenging when applied with people from different backgrounds. In a coaching setting, this means that much more time might need to be spent on hospitality and getting to know each other, before moving onto business. This process might require a timeframe which goes beyond seven or eight sessions.

In a traditional, western viewpoint, the role of the coach is to create the necessary conditions for learning, while the coachee(s) commit to meaningful objectives and take responsibility for acquiring and applying new learning (Cox et al., 2014). The goal of the process is to these tacit understandings to a level of conscious awareness, so that the coachee can direct their own learning. The coach does not provide answers or solutions to issues raised by the coachee, but assumes that the person being coached has the necessary insights. However, findings suggest that dealing with senior executives in the UAE workplace does not necessarily mean dealing with experienced individuals. It is important that the coach does not assume a particular level of development of the coachee and has the ability to assess what needs to be addressed: be they external, practical or goal-oriented behavioural aspects; and/or internal, psychological or cognitive elements.

In addition, this study has identified strong views that a self-directed approach may not be helpful. Given the cultural make-up of the environment findings have highlighted that blended approaches which can combine coaching and mentoring might also be efficient. In this way the coach shares experiences, advice, offers solutions and recommendations during the process. In this view, a flexible approach in adopting both (non-directive) approaches to coaching, in which the coach/coachee relationship is equal, promotes self-directed learning and encourages people to come up with their own solutions and solve problems for themselves as well as a directive approach which focus on the delivery of expert advice might be more helpful.

In the final sub-category, the use and value of coaching, there is an array of perceptions, opinions and experiences regarding the application of coaching in pursuit of effective diversity and inclusion. Some participants argued that for coaching to effectively support organisations in managing diversity and achieving inclusion, interventions needed to be conceived systemically and integrate individual, team and organisational learning – as opposed to

focusing primarily on individual effectiveness. Others suggested that coaching can offer a framework for human resource development grounded in the here and now, and assist in balancing individual, team and organisational development needs, by being adopted as part of an organisation's wider strategy. Blending coaching and mentoring approaches for maximum effectiveness were also mentioned, as well as the role of the organisation and its culture.

Implicit in the above is the range of coaching perspectives, tools and approaches perceived of value. Each coaching application highlighted demands different coaching processes (i.e. group vs one-on-one); is grounded in a distinctive theoretical perspective (solution-focused, goal-focused, cross-cultural and global); takes a unique focus (organisational learning vs individual learning); and suggests different criteria for evaluating progress (organisational culture vs individual development). Each component is likely to be influenced by both 'context' and 'coach attributes' and will therefore impact on the applications of the coaching perspectives, tools and approaches.

For instance, a solution focused approach to coaching places primary emphasis on assisting the client to define a desired future state and to construct a pathway in both thinking and action that assist the client in achieving that state. In terms of the goal-focused approach, the role of coaching is to help the organisation and coachee(s) establish goal-congruency, and ensure that self-regulation is taking place. Within both approaches, to maximise the probability of genuinely engaged, motivated action, and increase the prospects of goal satisfaction upon goal attainment, it is important that coachee goals are as self-congruent as possible (Grant, 2012). Given the concordant need of the coaching process, it is vital that the diversity and inclusion vision set by the organisation aligns with the coachee's core personal values. Goals which are drawn from attitudes and beliefs play a critical role in motivating and driving behaviour and therefore are considered a critical tool for individuals to exercise their self-efficacy (Bandura, 1977).

Telling expatriates and Emirati Nationals that they need to collaborate and team up, making them practice and rewarding their progress might be tempting; however, such approaches have failed to inspire and leverage learning. Kohn, (1999) warns that goals can just as easily undermine motivation, provoke resistance, usurp responsibility, rupture relationships, ignore reality, discourage risk taking, limit imagination and restrict results. They may work in the short term where work is understood as compliance, but as Kohn suggest, there are risks that in the long run they can generate significant improvements or at least not until they are abandoned in favour of self-directed learning.

The analysis of issues surrounding the contextual factors in Chapter 4, providing clear evidence of the importance of context in coaching and demonstrated how wider social,

political, and economic factors can affect it. The findings indicate a number of significant variables. The discrepancy between local, expatriates and the culture of the private sector goes beyond disparities in working practices which have been source of cultural miscommunication, tension and conflict, including the perils of stereotyping. Human behaviour is not only determined by intentions but is largely influenced by the broader socio-cultural environment. Therefore, in order to understand the factors that sway the behaviour of Emiratis and expatriates, a coach will need to address personal agency at the individual level as well as various contextual factors that drive behaviour in certain directions.

The UAE context presents a unique socio-cultural context, Islamism, urbanism, modernism, consumerism and the welfare state are all vital components of the socio-cultural and institutional structure (Sabban, 2008). These local structures have been broadly examined in the literature; studies have explored the dominance of family and religion, the sometimes problematic status of Arab women in the workplace and the use of social networking, or wasta, throughout the region. For Emirati citizens this include the cultural suitability of the work, (in Arab Gulf countries, the type of work, sector of employment and social interactions within it determine the social status of the job-holder); the place of religion, to extent to which a person believes that he/she will experience an unfavourable experience with management amongst others.

For expatriates, the sociocultural influence might involve, fear of losing jobs, instability of the environment, beliefs as regard to work ethics and responsibilities. Foreign owned private sector organisation in the UAE's culture can be seen to be founded on Western-based liberal democratic principles of the autonomous self, responsible only for his or her own actions and behaviours, which contradicts with the Eastern principles.

7.4 The coach's attributes

The final core category, is situated at the core of the framework, and illustrates the coach's attributes in relation to the role of coaching in the context of study. Analysis suggests the role of the coach is pivotal and multifaceted and various knowledge skills, roles and enabling skills were perceived essential in supporting organisation to manage diversity and achieve inclusion.

Findings reveal the need for coaches in the UAE private sector to obtain knowledge of the local culture if they are to coach Emiratis. This will help the coach adopt culturally appropriate behaviour: fundamental in engaging in a coaching relationship with Emirati citizens. Various scholars have discussed whether the cultural variable should be taken into consideration when coaching across cultures. Coaches have been advised to review resources which discuss broad dimensions of cultural differences, and the specifics of social and professional discourse. Cross-cultural coaching models, such as Rosinski (2003; 2006) and Passmore (2013) have

emerged from a synthetic analysis of a range of theoretical frameworks developed by anthropologists, communication experts and cross-cultural researchers: including Kluckhohn and Strodtbeck (1961), Hall (1983), Hofstede (2001), Trompenaars and Hampden-Turner (1997). These models provide insightful knowledge on cultural differences, and are essential in helping coaches generate hypotheses when coaching people from different backgrounds; however, very little empirical research has been conducted to test their validity.

Increasingly, theorists warn coaches that it is unhelpful to become preoccupied with these differences (van Nieuwerburgh, 2017); and that the use of such models may lead to the reader making stereotypical assumptions (Abbott, 2010). Peterson (2007) argues that coaching occurs at individual level; the coach's challenge is therefore to get to know the person they are working with, regardless of whether the latter is shaped by culture, social status, family background, life experiences, education, profession, personality, or other factors. While Grant (2007) and Stelter (2009) argue for the need to re-conceptualise functionalist assumptions about culture and inter-cultural encounters in business contexts, into the realm of social constructivism. While the findings accord with van Nieuwerburgh (2017) – namely, that it is preferable to attend to the nature of the coaching relationship, and focus on the creation of a one-to-one relationship based on mutual respect, openness and trust – the socio-pragmatic interactional principles present in cross-cultural coaching engagement nonetheless deserve a great deal of attention.

At the core of every coaching process is a set of interactions between coach and recipient, with each party bringing a range of predispositions. It is common for coaches to assume that their own perspectives, based on the discipline and practice approach from which they come, are most valid.

Given the centrality of the role of the coach in the UAE and the responsibilities he/she holds in facilitating learning, findings highlight the importance for coaches to surpass their assumptions and habits, probing further to understand both themselves and others. Being mindful of one's own biases was considered especially relevant when coaching in the UAE's highly diverse workforce. The findings suggest that because of cultural blind spots coaches might not be able to formulate all relevant hypotheses regarding others. Thus they must not deny the differences which exist between cultures and groups, must increase their self-awareness and manage their biases in a way which ensures both culturally appropriate behaviour and effectiveness of their interventions.

Behaviours reflecting trust, respect and a sense of equality required to established trust in the coaching relationships differs dramatically across cultures. If the coach does not acknowledge the 'allowable contributions' during the first interaction, there might not be a relationship to

build on at all, let alone a trusting or equal one. Wrong assumptions could be highly costly; as initial interactions are pivotal in establishing the coach-coachee relationship.

It may be concluded that the application of coaching models from the West will probably require adaptation if they are to have real impact. The diversity of opinion about the specific methods of adaptation suggested considerable variations. In this sense, it is important that providers of coaching to acknowledge the contextual dilemmas and adjust tactics and expectations to fit the situation at hand.

The findings feature various opinions on the coach's ability to select rigorous approaches that assist the client in creating solutions which work in their unique context. This implies a need for sophisticated understandings of coaching tools and approaches within the broader psychological and behavioural field. More importantly, providers need to demonstrate a good understanding of the inter-play between coaching and its systems. This includes contextual implications: it may be necessary to draw up relevant analysis of the developmental needs of the clients and provide evidence that the intervention will respond effectively to the demands of the organisation.

This leads us to the final set of findings, which highlight concerns over managing expectations and establishing coaching agreements in the UAE private sector workplace. There is an extremely delicate task facing providers: to manage expectations both with the individual executive(s) receiving coaching, and the organisation sponsoring the coaching. They may also have additional duties to other stakeholders (the human resources department, direct reports of the coachee, or other employees). The ethical issues that currently face professional coaches in the UAE include contracting confidentiality, conflict of interest, dual and mutual relationships and boundary management.

Findings highlight tensions faced when working with private sector organisations between the developmental need of a coachee and responding to the strategic goals of the organisations which demand results that can be measured and are focused on performance.

These tensions have important consequences when working within established ethical guidelines and professional standards and abiding by the code of conduct from professional associations (EMCC, ICF, AC, WABC, APECS). For instance, the blur between coaching and mentoring and the need to communicate the distinctions clearly to the clients; developing a working agreement on the nature of the coach-client relationship (e.g., roles, responsibilities and boundaries) and agree on terms of confidentiality.

Lastly, coaches' role in recognising the limit of their competence and determining whether there is an appropriate match between their background and coaching style and the prospective client's needs and expectations. In order to win over clients, coaches might promise unrealistic

outcomes. They might assume that they can help create changes or provide insights for clients which are beyond their level of ability. De Jong (2006) considers sound ethics to be the essence and underpinning of good coaching. Professional practice as a coach requires ongoing commitment to ethics with continuous awareness and learning in the process (Brennan and Wildflower, 2014).

7.5 Contribution to knowledge and implications for further research

Several implications can be drawn to guide the practice of coaching and to provide a richer understanding of the role of coaching in supporting private sector organisations in the UAE to manage diversity and achieve inclusion in support of Emiratisation initiatives.

Firstly, in this research, I presented a conceptual framework illustrating the role of coaching in the context of study and uncovered the presence of three central elements: context, use and value and the coach.

Findings have revealed evidence that private sector organisations may not be well informed about the nature of executive coaching or the current status of the industry. Given the growing investment in coaching as a management development strategy this framework may assist buyers of coaching in the UAE workplace to understand the implications of a coaching alliance in the context of diversity and inclusion and in better identifying and selecting competent coaches.

Findings may also benefit the professional practice of coaching and its stakeholders who are navigating the diverse, evolving, and unregulated executive coaching industry by providing some new insights and understandings that may lead to better executive coaching design, implementation, and outcomes. Educators of coaching might use the framework in improving the formal preparation of coaches.

Findings reporting on the coach-related attributes, can guide further research to explore what knowledge, skills, and abilities coaches must have if they are to address the various types of issues which clients face. Linking each executive coaching competency empirically to coaching outcomes would help coaches and training programmes identify and focus on the knowledge and skillset required. Grant and O'Hara (2006); Stevens (2005) argue that although a psychological background provides many necessary skills, this alone is insufficient. A thorough understanding of the coachee's cultural issues and real world environment is also required for the coaching engagement to be successful. van Nieuwerburgh, (2016), for instance suggests an interculturally-sensitive coach requires self-awareness in regards to level of cultural proficiency, cultural beliefs and assumptions; knowledge of the cultures of the client and the host country; personal experience of cultural adaptation; and an understanding of cross-disciplinary theory and research about cultures. He also presents the ability to build

relationships, strategies and approaches for working in multicultural settings as essential skillsets.

Future investigations should therefore examine other influential variables, such as specifying and examining the relationship between coaching outcomes and the coach proficiency in diversity and inclusion, including knowledge of socio-cultural theories, their specific attributes and practices and evaluating where coaching intervention may play a part.

As the rate of change and complexity of issues facing organisations everywhere continue to increase, the need to challenge current perspectives and solutions will become an even more important part of the coach's role. A coach is expected to know about theories and approaches relevant to a particular scenario, then translate that knowledge into the specific tools that can support the issues raised by the client at hand. As a complex adaptive system, the outcome emerges from the complex interaction of the coach and client together (Cavanagh, 2006). Such applications, of course, can be complete or incomplete, accurate or inaccurate, and, can cause harm when the wrong theory is applied (or the wrong assumptions made). Whether it is in the context of culture or diagnosis, based on this study, it could be argued that coaches in the UAE need to be doing a much better job of being sure that the categorisation of issues related to diversity and inclusion is accurate and that the interventions targeting different kinds of presenting problems in coaching demonstrably relate to successful outcomes. As such further research is needed to describe correct ethical behaviours and implications for professional practice in the UAE workplace.

7.6 Reflections on the research process

This section provides reflections on the learning experience of conducting the research; and indicates how, with the benefit of hindsight, it could have been strengthened.

From the beginning of this journey, throughout the research process, the need for reflexivity was pointed out systematically in the literature, the research methodology and amongst my supervisory team and peers. In Chapter Three, when reflecting on my potential biases, based on particular experience of working in the UAE, I sought to uncover the assumptions which could cause potential research risks; different measures were employed to ensure quality throughout the entire process. By writing memos, I articulated my thoughts, feelings and ideas, practised first-person research and used methodological congruence and procedural precision to achieve validity and rigour.

However, in line with the social constructivist stance of this study, both myself and the participants brought our own priorities, knowledge and concerns to the interview situation, which may not have been entirely compatible. Charmaz (2014) notes that research participants have problems to solve, goals to pursue, and actions to perform; they hold assumptions, form

ideas, and have feelings about all these concerns. This perspective aligns with my view that the world cannot be known directly, but rather by the construction imposed on it by the mind. Language plays a central role as a form of social action which constructs versions of reality. Thus the social realities and discourses described in this research must be understood as relative to a specific conceptual scheme, theoretical framework, paradigm, form of life, society, or culture (Bernstein, 1983); and are inseparable from me, not least because I construct the world in which I research.

Throughout the research journey, this reflexive stance remained a major focus of attention; while it was essential to develop reflexivity in the research process, it also triggered numerous issues. These manifested themselves during different phases, in various ways: for example, in the approach I used to recruit the research participants, the wording of questions I used in the interview guide, the way which both I and the participants interacted and discussed the sensitive subject of Emiratisation and I interpreted those. Each of these concerns triggered questions and doubts which I had to go through, and lessons I had to learn.

The first such lesson was to learn the value of writing in organising thought processes, with the aim of building theory. As a social constructivist, I adopt the view that mentally, each individual constructs the world of experience through cognitive processes; the self is considered a complex system of active, interactive self-organising processes directed towards self-organisation and order, embedded in social and symbolic contexts, seeking to achieve balance between ordering and disordering processes (Mahoney, 2002).

How this conceptualisation materialised in my own cognitive development and ultimately, the research process, was overwhelming. In the analysis phase, the inevitably large amounts of data, as well as the inductive nature of the grounded theory process, enticed me to look for links and connections within the wider systems (socio-economic, symbolic, linguistic, cultural, etc.), leaving me continually at risk of being distracted and even losing sight of the research questions. Analytical paralysis was inevitable at times. Numerous decisions needed to be taken, especially in the theoretical sampling process.

As a newcomer to grounded theory, I did not immediately realise that writing is a fundamental act of enquiry: as valuable, if not more so, as generating or collecting, reading and coding data. Encouraged by Glaser (1978), who argues that writing researchers evolve in their relationship with the data, I learnt how to inextricably intertwine writing and thinking in the construction of the grounded theory. This was especially relevant given the richness of some of the quotes provided by participants. I had to learn to manage the balance between hearing participants' stories in their fullness and searching for the analytical properties and implications of major processes.

Memo-ing played a key role in the above process; but translating these into well-formed arguments reflecting my opinions, observation and analytical rigour provided another challenge. I could relate closely to Plummer's (2009, p.87) thoughts about why the researcher as author sometimes attempts to dazzle the reader through overly intricate language while this phenomenon might be related to ideas which require more complex narratives, or the translations from difficult work in the past, more often, it has to do with what 'the puffed up pretence - to make our understandings appear more scientific, deep, serious, truly profound - that we dress it all up in a language that obfuscates and obdurately masks what we see and say'.

The second observation relates to the decision-making process in grounded theory. Important decisions had to be taken in terms of the level of analytical details included in the specific labelling of a grounded theory's core category, categories and sub-categories, properties and dimensions; and in finally accepting that my grounded theory was as complete as I could make it, and ready for representation. Strauss and Corbin write about the 'logic of letting go' (1990): whereby the researcher reaches an understanding of their analysis as always a work in progress, open to future critique and reformulation.

As a researcher-practitioner, this point of understanding was not difficult to accept, but difficult to achieve. I had to feel satisfied that I had presented a theory which could contribute to knowledge; inform practice by describing the experiences of those living the phenomenon; highlight areas for further exploration; and, not least, chart my journey through this process. Viewing this doctoral degree as a research apprenticeship and living the experience as a process of knowledge acquisition and skill development was a mindset which I tried to adopt throughout. I also worked toward developing a positive, 'can do' attitude throughout the process, and felt grateful for the opportunity which this journey provided in enhancing my theoretical and practical understanding of coaching.

7.7 Limitations of the study

The conditions pertinent to the validity of the grounded theory enquiry were discussed in Chapter 3. I have shown that the research purpose, design, procedures and environment meet the evaluation criteria suggested by Birks and Mill, (2015): my expertise in conducting research, methodological congruence, and procedural precision which contribute to the trustworthiness of qualitative research. In this section, I discuss three main limitations that need to be considered when evaluating the outcomes of the study; there are limitations with clarity of conceptualisation and participants sample.

Coaching in support of diversity and inclusion in the context of study proposes that the coaching experience of the individual and the organisation takes place in the interaction

between the individual and their context. It also identifies the presence of exclusion, seeks to expose its dynamics, and sides with coachee(s) and organisations in developing route maps and solutions to attain diversity and inclusion goals. These features are evident in every part of the proposed framework: from its key components – context, value and use and coach's attributes – to its underlying theory.

This conceptual rendering explicitly assumes a constructivist portrayal which presents some key limitations as regards to clarity of conceptualisation. Firstly, there is little agreement amongst social and organisational psychology scholars about how diversity should be defined. It is a fluid and dynamic concept emphasising its all-encompassing nature (Cañas et al.,, 2008). Similarly, to the concept of culture, diversity and inclusion is considered as a symbolic construction of shared meaning; an ongoing, changeable, social entity; or a meaning system which members create and use to interpret the world around them, suggesting it to be dynamic, complex, and overlapping.

Secondly, the question of a unique identity of coaching is also unresolved (Bachkirova et al., 2010). Despite the significant number of coaching approaches which have emerged in the past two decades, drawing from different theories, and aiming at achieving different purposes, there is currently no agreed definition of coaching (Gormley and van Nieuwerburgh, 2014).

The use of both concepts in this study: coaching and diversity and inclusion, can therefore only be conceptualised within the constructive paradigm embedded in social and symbolic contexts. The following definition of coaching which was proposed at the onset of this study: a collaborative helping alliance, formed to support organisations and their members attain meaningful collective goals within a formally defined coaching agreement, is therefore limited and deserves to be revisited so that it can reflect its applications as illustrated in the framework.

The second limitation of this study, is concerned with the process of meaning making. From this social constructionist standpoint, meaning is negotiated between individuals in specific social settings (Gergen, 1994) and is actively constructed in dialogue, rather than simply given to us in experience (O'Connell, 1998). Within this, though, several factors might have affected dialogue during the interview process and consequently, its outcome. The 19 participants in the study had 19 different nationalities, ranging from the Philippines, Australia, and Sweden, to India, Pakistan and France, among others. It is also important to note that at the exceptions of one participant, English was used as a second languages for all the other participants and the researcher. This led to certain concerns with regard to data analysis and coding in the interpretations of the data.

The third limitations, is concerned with the sample of the study. This study incorporates the views of only one Emirati national; and as such, it can clearly be argued that the views and

experience of Emirati Nationals are not represented. The decision not to include more was based on the nature of the research inquiry following the general principle of grounded theory, in which sampling is theoretical rather than purposeful (Glaser & Strauss 1967, Glaser 1978). As such, while the initial sample included an Emirati National, the selection of succeeding participants was driven by the emerging theory with no deliberate a-priori specification of the sample (Lincoln & Guba, 1985) and sampling size determined by theoretical saturation of categories rather than by the need for demographic representativeness (Hood, 2007)

I simply looked for source of data that would yield the most pertinent information and appeared to have a lot to say about the phenomena and those happened to come from the private sector organisations. Charmaz (2014) notes that grounded theory allows a deep focus on context and process that moves the researcher into the social world and setting far beyond one investigative story. Grounded theory contains tools to study how processes become institutionalized practices. Such attention to the processes that constitute structure can keep grounded theory from dissolving into fragmented small studies (Charmaz, 2014). I tried to remain genuinely engaged with the world I was studying, to come skin close to the lived experience and incidents and make sense of them. It might therefore be argued that, the absence of Emirati Nationals individuals in the sample might reflect the context of the private sector workplace, which lacks Emirati Nationals representativeness altogether.

Without theoretical sampling, I would have likely employed a case study approach focusing on a preselected group of Emirati Nationals and might have not moves past the idea of seeking a single basic process. Instead by applying grounded theory, the theory generated shows the complexities of particular worlds, views, and actions (Charmaz, 2006).

Several measures have been taken to mitigate the limitations stated in this study, those include: implicit and ongoing accumulation of relevant knowledge, triangulation, the constant comparative method combined with strong self-awareness and insight, my ability to give meaning to data, the capacity to understand, and the capability to separate the pertinent from that which isn't (Strauss and Corbin 1990).

REFERENCES

Abbott, G. (2006). *Exploring evidence-based executive coaching as an intervention to facilitate expatriate acculturation*. Fifteen case studies. Unpublished doctoral thesis, Australian National University, Canberra.

Abbott, G., and Rosinski, P. (2007). Global coaching and evidence based coaching: Multiple perspectives operating in a process of pragmatic humanism. *International Journal of Evidence Based Coaching and Mentoring* (1)5.

Abbott, G., and Salomaa, R., (2017). Cross-Cultural coaching an emerging practice. In *The Sage Handbook of Coaching*. Bachkirova, T., Spence, G., and Drake, D. Sage Publication.

Abdalla, I., A., and Al-Hamoud, M., A. (2001). Exploring the implicit leadership theory in the Arabian Gulf states. *Applied Psychology: An International Review, 50(4).*

Abdalla, I., Al Waqfi, M., Harb, N., Hijazi, R., and Zoubeidi, T. (2010). Labor policy and determinants of employment and income in a small, developing economy with labor shortage. *Review of Labour Economics and Industrial Relations*, 24(3).

Adler, N. J. (2002). *International dimensions of organizational behavior.* Cincinnati: South-Western.

ADUKG. (2017). Available online http://217.165.205.10:9000/en-us/Pages/Home.aspx. (24/09/2017)

Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes.* 50(4), 179-211.

Ajzen, I., and Cote, N., G., (2008). Attitudes and the prediction of behavior. In Crano, W.D. and Prislin, R. (Eds). *Attitudes and Attitude Change*. Psychology Press, New York, NY.

Ajzen, I., and Fishbein, M. (1980). *Understanding Attitudes and Predicting Social Behavior*. Prentice-Hall, Englewood-Cliffs, NJ.

Akbar, M. (1993). Ideology, environment and entrepreneurship: Typologies from Islamic texts and history. *Journal of Entrepreneurship*, *2*(2), 135-154.

Al Abed, I., Vine, P., Hellyer, P., and Vine, P., (2006). United Arab Emirates Yearbook 2006. Access online from the Ministry of Foreign Affairs & International Cooperation. (www.mofa.gov.ae). On the 14 August 2017.

Al-Ali, J. (2008) Emiratisation: drawing UAE nationals into their surging economy. *International Journal of Sociology and Social Policy*. 28 (9/10), 365-379.

Al-Dosary, A., S., and Rahman, S., M. (2005). Saudization (localization) a critical review. *Human Resource Development International*, (8) 4, 495-502.

Al-Hashimi, S., (2002). *Work and Work Conditions of the UAE Nationals in the Private Sector.* UAE National Labour Force Survey Series.

Al-Jenaibi, B. (2012). The scope and impact of workplace diversity in the United Arab Emirates – a preliminary study. *Malaysia Journal of Society and Space*, 8 (1), 1-14.

Al-Lamki, S., M., (2000). Omanisation: a three tier strategic framework for human resource management and training in the Sultanate of Oman. *Journal of Comparative International Management*. 3 (1).

Al-Lamky, A. (2007). Feminizing leadership in Arab societies: the perspectives of Omani female leaders. *Women in Management Review*. 22 (1), 49-67.

Al-Nasser, A., and Behery, M. (2015). Examining the relationship between organizational coaching and workplace counterproductive behaviours in the United Arab Emirates. *International Journal of Organizational Analysis*. 23 (3), 378-403.

Al-Qudsi, S.,S. (2006). *Unemployment Evolution in the GCC Economies: Its Nature and Relationship to Output Gaps. Labor Market Study* (22).

Al-Waqfi, M., and Forstenlechner, I. (2010). Stereotyping of citizens in an expatriate dominated labour market: implications for workforce localisation policy. *Employee Relations*, 32 (4), 364-81.

Al-Waqfi, M,. and Forstenlechner, I. (2012). Of private sector fear and prejudice. The case of young citizens in an oil-rich Arabian Gulf economy. *Personnel Review*. 41 (5), 609-629.

Al-Waqfi, M,. and Forstenlechner, I. (2014). Barriers to Emiratization: the role of policy design and institutional environment in determining the effectiveness of Emiratization. *The International Journal of Human Resource Management*. 25 (2), 167 – 189.

Ali, A., J. (1989). Decision style and work satisfaction of Arab Gulf executives: a cross-national study. *International Studies of Management and Organization*, 19 (2), pp. 22-8.

Ali, A., J. (1995). Cultural discontinuity and Arab management thought. *International Studies of Management and Organization,* 25(3),7-30.

Ali, A., J. (1989). Decision style and work satisfaction of Arab Gulf executives: a cross-national study. *International Studies of Management and Organization*. 19(2), 22-8.

Ali, A., J. (1995). Cultural discontinuity and Arab management thought. *International Studies of Management and Organization*. 25 (3), 7-30.

Allen, R., S., and Montgomery, K., A. (2001). Applying an organizational development approach to creating diversity. *Organizational Dynamics*. 30 (2), 149-161.

Alserhan, B., A., Forstenlechner, I., and Al-Nakeeb A. (2010). Employees' attitudes towards diversity in a non-western context. *Employee Relations*. 32(1), 42-55.

Anderson, M.C., Brill, P., and Lynch, J. (2007). The *utilization and impact of leadership coaching in organizations: results from the second annual benchmark study*. MetrixGlobal, LLC and Linkage, Inc.

Argyris, C. (1992). *On Organizational Learning*. (2nd eds). Oxford: Blackwell.

Arnaud, G. (2003). A coach or a couch? A Lacanian perspective on executive coaching and consulting. *Human Relations* 56(9), 1131-1152.

Arredondo, P. (1996). *Successful diversity management initiatives: A blueprint for planning and implementation*. Thousand Oaks, CA: Sage.

Askehave, I., and Norlyb, B. (2006). *Meaning and messages. Intercultural business communication*. Arhus: Academia.

Askehave, I., and Holmgreen L.,T. (2011). Why can't they do as we do?: a study of the discursive constructions of "doing culture" in a cross-border company. *Text and Talk*, 31(3).

Association for Coaching (AC) (2012). Association of Coaching definition of coaching. Access online on 10/01/2017. www.associationforcoaching.com.

Atkinson, P., and Coffey, A. (2011). Analysing Documentary Realities. In *Qualitative Research.* Silverman, D. Sage.

Auman, R., Jones, S., and Myers, G. (1996). Why is diversity becoming a four-letter word?. In Rice, M. (Ed.). *Diversity and Public Organizations*. Kendall/Hunt Publishing.

Baker, C., Wuest J., and Stern P., N. (1992). Method slurring: the grounded theory/phenomenology example. *Journal of Advanced Nursing* 17, 1355-1360.

Bandura, A. (1977). *Social Learning Theory,* Englewood Cliffs, New Jersey: Prentice-Hall.

Bealer, D., and Bhanugopan, R. (2014). Transactional and transformational leadership behaviour of expatriate and national managers in the UAE: a cross-cultural comparative analysis. *The International Journal of Human Resource Management*, 25(2), 293- 316.

Becker, P., H. (1993). Common pitfalls in published grounded theory research. *Qualitative Health Research,* 3, 254-260.

Beitler, M., A. (2003). *Strategic organizational change: A practitioner's guide for managers and consultants*. Greensboro, NC: Practitioners Press International.

Benavides, L. (2009). *The relationship between executive coaching and organisational performance of female executives as a predictor for organisational success*. San Francisco: University of San Francisco.

Bennet, J., B., and Bush, M., W. (2009). High impact coaching for organizational change. *International Journal of Coaching in Organisations, 32, 8(4), 114-123.*

Berger, J. G. (2006). Adult development theory and executive coaching practice. In D. R. Stober and A. M. Grant (Eds.). *Evidence Based Coaching Handbook: Putting Best Practices to Work for Your Clients*. 77-102. New York.

Bernardz F., Cavicchiolo E., Marchi S.(2011). Reflective practice, appreciative regard and organizational well-being: An experience in Swiss employment services. *Reflective Practice.*12(2), 265-279.

Bernstein, R. (1983). *Beyond objectivism and relativism: Science, hermeneutics, and praxis.* Philadelphia: University of Pennsylvania Press.

Bhuian, S., N., and Al-Jabri, I., M. (1996). .Expatriate turnover tendencies in Saudi Arabia: an empirical examination. *International Journal of Organizational Analysis*, 4(4), 393-407.

Birks B. and Mills., J., (2015). *Grounded Theory. A practical Guide*. Sage

Black, J., S., Mendenhall, M., and Oddou, G. (1991). Toward a comprehensive model of international adjustment: an integration of multiple theoretical perspectives. *Academy of Management Review,* 16, 291-317.

Black, L., L., and Stone, D. (2005). Expanding the definition of privilege: The concept of social privilege. *Journal of Multicultural Counselling and Development*, *33*(4), 243 – 255.

Blackman, A. (2006). Factors that contribute to the effectiveness of business coaching: the coach's perspective. *The Business Review*. 5(2), 98-104.

Bladd, J. (2007). Emiratization push failing in healthcare available at: www.arabianbusiness. com/497156-Emiratization-push-is-failing (accessed October 8, 2013).

Blasco, M. (2009). Cultural pragmatists? Student perspectives on learning culture at a business school. *Academy of Management Learning and Education*. 8(2), 174 – 87.

Bloisi, W., Cook, C., W., and Hunsaker, P.L. (2003). *Management and organisational Behaviour.* Berkshire: McGraw-Hill Education.

Bond, C., Seneque, M., (2013). Conceptualizing coaching as an approach to management and organizational development. *The Journal of Management Development*. 32(1), 1 57-72.

Booysen, L. (2007). Barriers to employment equity implementation and retention of blacks in management in South Africa. *South African Journal of Labour Relations*. 31(1), 47 – 71.

Bourne, A. (2008). Using psychometrics in coaching. In S. Palmer, and A. Whybrow (Eds.), *Handbook of coaching psychology: A guide for practitioners* (385 – 403). New York.

Boyacigiller, N., A. and Adler, N., J. (1991). The Parochial Dinosaur: Organisational Science in a Global Context. *Academy Management Review*, 16(2), 262-90.

Bozionelos, N. 2009. Expatriation outside the boundaries of the MNC: A study with expatriate

nurses in Saudi Arabia. *Human Resource Management.* 48 (1), 111 – 34.

Brennan, D., and Wildflower, L. (2014). Ethics in coaching. In E. Cox, T. Bachkirova, and D. Clutterbuck (Eds.). *The complete handbook of coaching* (2nd ed.). London, England: Sage.

Brown, S.W, Grant, A. M., (2010) From GROW to GROUP: theoretical issues and a practical model for group coaching in organisations. *Coaching: An International Journal of Theory, Research and Practice .*3(1).

Bruner, J. (2006). Culture, mind, and narrative. In J. Bruner et al., *Narrative, learning and culture* (13 – 24). Copenhagen: Copenhagen Business School.

Bryant, A. (2009). Grounded theory and pragmatism: the curious case of Anselm Strauss. *Qualitative Social Research* 10(3), 2-7.

Burke, D., and Linley, P. (2007). Enhancing goal self- concordance through coaching. *International Coaching Psychology Review.* 2(1), 62 – 69.

Cañas, K., A., and Sondak, H. (2010*). Opportunities and challenges of workplace Diversity.* (2nd Edn.). Prentice Hall.

Cañas, K.A., and Sondak, H. (2010). *Opportunities and challenges of workplace Diversity.* (2nd Edn.). New York: Prentice Hall.

Carey, W., Philippon, D., J., and Cummings G., G., (2011). Coaching models for leadership development: an integrative review. *Journal of Leadership Studies.* (5).

Carson, C.M., Mosley, D.C., and Boyar, S.L. (2004). Goal orientation and supervisory behaviors: Impacting SMWT effectiveness. *Team Performance Management.* 10(7/8), 152-162.

Cavaleros, C., Van Vuuren, L., and Visser, D. (2002). The effectiveness of a diversity awareness training programme. *South African Journal of Industrial Psychology*, 28(3), 50 – 61.

Cavanagh, M. (2006). Coaching from a systemic perspective: A complex adaptive conversation. In D.R. Stober and A.M. Grant (Eds.). *Evidence based coaching handbook* (313 – 354). Hoboken, NJ: Wiley.

Cavanagh, M., and Lane, D. (2012). Coaching psychology coming of age: the challenges we face in the messy world of complexity? *International Coaching Psychology Review*, 7(1), 75-90.

Cavanagh, M.; Grant, A., (2010). The Solution-focused Approach to Coaching. In Cox, E., Bachkirova, T., and Clutterbuck, D (Eds). The Complete Handbook of Coaching. London Sage.

Centre for Labour Market Research and Information (CLMRI). Access from the UAE

Ministry of Human resources and Emiratisation. http://www.mohre.gov.ae//en/home.aspx. Last Access on September, 2017.

Chan, D. (1998). Functional relations among constructs in the same content domain at different levels of analysis: A typology of composition models. *Journal of Applied Psychology*, 83(2), 234-246.

Charmaz, K. (2006). *Constructing Grounded Theory*. London: Sage Publications.

Charmaz, K. (2014). *Constructing Grounded Theory*. 2nd Edition. Sage Publications.

Chatty, D. (2000). Women working in Oman: individual choice and cultural constraint. *International Journal of Middle East Studies*, 32, 241-54.

Christian, J., Porter, L. W., and Moffit, M. (2006). Workplace diversity and group Relations: An overview. Group Processes and Intergroup Relations. 9(4), 459-466.

Cilliers, F., & May, M. (2002). South African Diversity Dynamics: Repor ng on the 2000 Robben Island Diversity Experience: A group rela ons event. *South African Journal of Labour Rela ons*, *26*(3), 42–68.

CIPD, (2005). Access online https://www.cipd.co.uk. Last access October 2017.

CIPD, (2007). Access online https://www.cipd.co.uk. Last access October 2017.

CIPD, (2009). Access online https://www.cipd.co.uk. Last access October 2017.

Clegg, S., Rhodes, C., Kornberger, M. (2005). Business coaching: Challenges for an emerging industry. *Industrial and Commercial Training* 37(5), 218‑223.

Clutterbuck, D. (1991). *Everyone Needs a Mentor: Fostering Talent at Work*. London: Institute of Personnel Management.

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

Clutterbuck, D., and Megginson, D. (1999). *Mentoring Executives and Directors*. Butterworth-Heinemann.

Clutterbuck, D., and Megginson, D. (2005). *Making coaching work: Creating a coaching culture*. London. CIPD.

Corley, K., G. (2015). A commentary on ʻwhat grounded theory is: engaging a phenomenon from the perspective of those living it. *Organizational Research Methods*, 18(4), 600-605.

Coultas, C., W., Bedwell, W., L., Burke, C.. S., and Salas, E. (2011). Values sensitive coaching: The DELTA approach to coaching culturally diverse executives. *Consulting Psychology Journal: Practice and Research.* 63*,* 149‑161.

Cox, E. (2003). The contextual imperative: Implications for coaching and mentoring. *International Journal of Evidence Based Coaching and Mentoring*. 1, 9-22.

Cox, E., Bachkirova, T., and Clutterbuck, D. (Eds.). (2014). *The complete handbook of coaching (*2nd ed.). London, England: Sage.

Cox, T., H., and Blake, S. (1991). Managing cultural diversity: Implications for organizational competitiveness. *The Academy of Management Executive*, 5(3), 45‑56.

Cox, T., and Beale, R., L. (1997). *Developing competency to manage diversity*. San Francisco: Berrett-Koehler Publishers.

Cox, T., Jr. (1991). The multicultural organization. *Academy of Management Executive*. 5(2), 34-47.

Cox, T., Jr. (1993). *Cultural diversity in organizations: Theory, research, and practice*. San Francisco. Berrett-Koehler Publishers.

Coyne, I., T. (1997). Sampling in qualitative research: purposeful and theoretical sampling; merging or clear boundaries? *Journal of Advanced Nursing* 26, 623-630.

Crotty, M., J. (1998). *The Foundations of Social Research: Meaning and Perspective in the Research Process*. London: Sage.

Cunningham, R., B. and Sarayrah, Y. (1994). Taming wasta to achieve development. *Arab Studies Quarterly*, 16(3), pp. 29-41.

Cutcliffe, J., R., and Harder, H., G. (2012). Methodological precision in qualitative research: Slavish adherence or following the yellow brick road? *The qualitative Report*, 17 (82).

Cytrynbaum, S., and Noumair, A. (2004). *Group dynamics, organizational irrationality, and social complexity*. Jupiter: A.K. Rice.

D﹐Zurilla, T., J., and Nezu, A. (1999). *Problem-solving therapy* (2nd ed.). New York: Springer.

David, M., N., Christopher, R., L., and Matthew, V. (2007). An Analysis of Saudi Arabian and U.S. *Managerial Coaching Behaviors. Journal of Managerial Issues*, 19(2), 271.

Day, A., De Haan, E., Sills, C., Bertie, C. and Blass, E. (2008). Coaches﹐ experience of critical moments in the coaching. *International Coaching Psychology Review, 3(3).*

Daya, P. (2012) Diversity and inclusion in an emerging market context, quality, Diversity and Inclusion. *An International Journal*. 33 (3), 293-308.

de Jong, A. (2006). Coaching ethics: Integrity in the moment of choice. In J. Passmore (Ed.), *Excellence in Coaching: The Industry Guide,* 191-202. London: Kogan Page.

de Shazer, S. (1988*). Clues: Investigating solutions in brief therapy*. Norton and Co.

DeNisi, A., S., and Kluger, A., N. (2000). Feedback effectiveness: can 360-degree feedback be improved? *Academy of Management Executive* 14 (1), 129-39.

Denzin, N., D., and Lincoln, Y., S. (2005). *The SAGE Handbook of Qualitative Research*. Third Edition.

Diamond, M. (2007). Organizational change and the analytic third: Locating and an ending to unconscious organizational psychodynamics. *Psychoanalysis, Culture and Society*, *12*(2).

Dixon, J., and Durrheim, K. (2003). Contact and the ecology of racial division: Some varieties of informal segregation. *The British Journal of Social Psychology*, 42(1), 1 – 23.

Dobbin, F. (2009). *Inventing equal opportunity*. New York: Princeton University Press.

Curtis, E., L., and Dreachslin, J., L. (2008). Diversity Management Interventions and Organisational Performance: A synthesis of Current literature. *Human Resources Development Review*. 7(1), 107-134

Dubai Chamber of Commerce and Industry, (2017). http://www.dubaichamber.com. Last accessed on 15 June 2017.

Dweck, C., S. (1986). Motivational processes affecting learning. *American Psychologist*. 41, 1040-1048.

Dweck, C., S., and Leggett, E., L. (1988). A social-cognitive approach to motivation and personality. *Psychological Review*. 95, 256-273.

Earley, P. C., and Ang, S. (2003). *Cultural intelligence: Individual interactions across cultures. Stanford*, CA: Stanford University Press.

Eisner, E., W. (1991). *The enlightened eye: Qualitative inquiry and the enhancement of educational practice*. Collier Macmillan.

Elbanna, S. (2010). Strategic planning in the United Arab Emirates. *International Journal of Commerce and Management*. 20(1), 26-40.

Ellis, J., H., M., and Keily, J., A., (2000). The promise of action inquiry in tackling organisational problems in real time. Action Research International. 5(3).

Ensari, N., K., and Miller, N. (2006). The application of the personalization model in diversity management. *Group Processes and Intergroup Relations*. 9(4), 589-607.

Eraut, M. (1994). *Developing professional knowledge and competence*. London.

European Mentoring and Coaching Council (EMCC) (2011). European Mentoring and Coaching Council code of conduct for coaching and mentoring. Access online on 10/08/2016 www.emccouncil.org.

Ezorsky, G. (1991). *Racism and Justice: The Case for Affirmative Action*. Cornell University Press, Cornell.

Feldman, D,.C., and Lanku, M., J. (2005). Executive coaching: A review and agenda for future research. *Journal of Management, 31*(6), 829–847.

Ferdman, B. M., and Brody, S. E. (1996). *Models of diversity training*. In D. Landis and R. S. Bhagat (Eds.). *Handbook of intercultural training* (2nd ed., pp. 282-303). Sage.

Ferdman, B., M., and Deane, B., R. (2014). *Diversity at work: The practice of inclusion*. Jossey-Bass.

Ferdman, M., B., (2017). Paradoxes of Inclusion: Understanding and Managing the Tensions of Diversity and Multiculturalism. *The Journal of Applied Behavioral Science*. 53(2) 235-263

Fernandes, C., and Awamleh, R. (2006). Impact of organizational justice in an expatriate work environment. *Management Research News*. 29 (11), 701-12.

Flaherty, J. (2005). *Coaching: Evoking Excellence in Others*. 2nd edn. Elsevier.

Fleras, A. (2009). *The politics of multiculturalism: Multicultural governance in comparative perspective.* New York: Palgrave.

Forstenlechner, I. (2008). Workforce Nationalisation in the UAE: Image versus Integration. *Education, Business and Society: Contemporary Middle Eastern Issues*. (1) 2, 82-91.

Forstenlechner, I., Madia, M.T., Hassan M. (2012). Emiratisation: determining the factors that influence the recruitment decisions of employers in the UAE. *The International Journal of Human Resource Management*. 23(2), 406–421.

Fougère, M., and Moulettes, A. (2006). *Development and modernity in Hofstede"s Culture Consequences*. A postcolonial Reading, Lund Institute of Economic Research, Working Papers Series.

Freedman, A., M., and Perry, J., A. (2010). Executive consulting under pressure: A case study. *Consulting Psychology Journal: Practice and Research*. 62(3), 189–202.

Gallant, M., and Pounder, J. (2008). The employment of female nationals in the United Arab Emirates (UAE), An analysis of opportunities and barriers. *Education, Business, and Society: Contemporary Middle Eastern Issues*, *1*(1), 26-33.

Gavin, J., and Westwood, R. (2009). *International and Cross-Cultural Management. A Postcolonial reading*. Palgrave.

Geertz, C. (1973). *The interpretations of culture*. New York: Basic Books.

Gefen, D., Geri, N., and Paravastu, N. (2007). Vive la différence: The cross-culture differences within us. *International Journal of E- Collaboratio,* 3(1).

Gephart, R., P. (2004). Qualitative research and the Academy of Management Journal. *Academy of Management Journal*, 47, 454–462.

Gergen, K., J. (1994). *Realities and relationships- soundings in social construction.* Harvard University Press.

Giovannini, M.J. (2004). Valuing diversity in all shapes and sizes – what gets measured gets done, achieving results through diversity and inclusion. *Journal for Quality and Participation.* Vol. 27 No. 4, 21-27.

Glaser, B., G. (1978). Theoretical Sensitivity. Mill Valley. Sociology Press.

Glaser, B., G. (1998). Doing Grounded Theory. Issues and Discussions. Mill Valley, Ca.: Sociology Press.

Glaser, B.G. and Strauss, A. (1967). *The Discovery of Grounded Theory: Strategies for Qualitative Research.* Aldine Publishing Co, Chicago, IL.

Goby, V., P., Nickerson, C., and David., E. (2015). Interpersonal communication and diversity climate: promoting workforce localization in the UAE. *International Journal of Organizational Analysis.* 23(3), 364-377,

Godwin, S. (2006). Globalisation, education, and Emiratisation: a study of the United Arab Emirates. *The Electronic Journal on Information Systems in the Developing Countries.* 27(1), 1-14.

Goleman, D. (2006). *Social intelligence: The new science of human relationship.* New York, NY: Banam Books.

Gormley, H., and van Nieuwerburgh, C., (2014). Developing coaching cultures: a review of the literature. *Coaching: An International Journal of Theory, Research and Practice.* 7(2), 90 – 101.

Gottfredson, L. (1992). Dilemmas in developing diversity programs. In Susan E. Jackson and Associates (Ed.). *Diversity in the Workplace, Human Resources Initiatives,* The Guilford Press, New York, NY.

Gokun Silver, M. (2016). The 4's Process to cultural intelligence. Acess at www.globalcoachcentre.com. On 3/10/2017.

Goyal, S., and Shrivastava, S. (2013). Organizational diversity climate: review of models and measurement. *Journal of Business Management and Social Sciences Research.* 2(5), 55-60.

Grant, A., M. (2007). Past, present and future. The evolution of professional coaching and coaching psychology. In S. Palmer and A. Whybrow (Eds.). *Handbook of coaching psychology.* London: Routledge.

Grant, A., M. (2014). The Efficacy of Executive Coaching in Times of Organisational Change. *Journal of Change Management,* 14(2), 258 – 280.

Grant, A., M. (2006). An integrative goal-focused approach to executive coaching. In D. Stober and A., M., Grant (eds). *Evidence-based coaching handbook* (pp152-192). New York, Wiley.

Grant, A., M. (2012)*.* An integrated model of goal-focused coaching: An evidence-based framework for teaching and practice. *International Coaching Psychology* Review, 7(2)

Grant, A., M. (2003). The impact of life coaching on goal attainment, metacognition and mental health. *Social Behavior and Personality: An International Journal*. 31(3), 253 – 264.

Grant, A., M., and Cavanagh, M., J. (2004). Toward a profession of coaching: sixty-five years and challenges for the future. *International Journal of Evidence-based Coaching and Mentoring*. 2 (1), 1-16.

Grant, A., M., and O'Hara, B. (2006). The self-presentation of commercial Australian life coaching schools: cause for concern*? International Coaching Psychology Review*, 1(2), 21-33.

Grant, A., M., Curtayne, L., and Burton, G. (2009). Executive coaching enhances goal attainment, resilience and work- place well-being: A randomized controlled study. *Journal of Positive Psychology*, 4, 396 – 407.

Greenwood, D., and Levin, M. (1998). *Introduction to Action Research*. Sage, Thousand Oaks,

Gregory, J., B., Beck, J., W., and Carr, A., E. (2011). Goals, feedback, and self-regulation: Control theory as a natural framework for executive coaching. *Consulting Psychology Journal: Practice and Research, 63*(1), 26.

Gregory, T., A., and Ouellette, C., A. (1995). Study examines the issue of competencies for workplace diversity practitioners. *Employment Relations Today*, *22*, 47 – 57.

Groggins, A., and Ryan, A., M. (2013). Embracing uniqueness: the underpinnings of a positive climate for diversity. *Journal of Occupation and Organizational Psychology*. 86 (2), 264-282.

Guba, E., and Lincoln, Y. (2004). Competing paradigms in qualitative research. In. Hesse-Biber, S., N., and Leavy, P. (eds), *Approaches to Qualitative Research: A Reader on Theory and Practice (17-38)*. New York. Oxford University Press.

Gudykunst, W., B., and Kim, Y., Y. (2002). *Communicating with strangers: An approach to intercultural communication*. New York: McGraw-Hill

Haajenh, A., F., Maghrabi, A., S. and Dabbagh, T., H., A. (1994). Research note: assessing the effect of nepotism on human resource management. *International Journal of Manpower,* 15(1), 60-7.

Hall, D., Otazo K., and Hollenbeck G. (1999). Behind Closed Doors: What Really Happens in Executive Coaching. *Organizational Dynamics* 29(3), 39-53.

Hall, T.E. (1976) *The hidden dimension*. New York: Anchor Books.

Hampden-Turner, C., and Trompenaars, F. (1998). *Building cross-cultural competence: how to create wealth from conflicting values*. Chichester: Wiley and Sons.

Handin, K., Steinwedel, J., S. (2006). Developing Global Leaders: Executive Coaching Targets Cross-Cultural Competencies. *Global Business and Organizational Excellence*. 14 (5). 23-35.

Harrison, D.,A., Kenneth, H., P., and Bell, P., M. (1998). Beyond Relational Demography: Time and the Effects of Surface- and Deep-Level Diversity on Work Group Cohesion. *Academy of Management Journal.* 41(1), 96-107.

Harry, W. (2007). Employment creation and localization: the crucial human resource issues for the GCC. *International Journal of Human Resource Management.* 18(1), 132-46.

Hawkins, P., and Smith, N. (2006). *Coaching, mentoring and organizational consultancy: Supervision and developmen*t. MacGraw Hill.

Hayfaa A., T. (2014). Women's Entrepreneurship, Barriers and Culture: Insights from the United Arab Emirates. *The Journal of Entrepreneurship*, 23(2), 289-320.

Heintz, P., and Steele-Johnson, D. (2004). Clarifying the conceptual definitions of goal orientation dimensions. *Organizational Analysis*. 12(1), 5-19.

Held, B., S. (1996). Solution-focused therapy and the postmodern: A critical analysis. In D.D. Miller, M.A Hubble and B.L. Duncan (eds), *Handbook of solution-focused therapy.* San Francisco, CA: Jossey-Bass.

Herdman, A., O., and McMillan-Capehart, A. (2010). Establishing a diversity program is not enough: exploring the determinants of diversity climate. *Journal of Business and Psychology*. 25(1), 39-53.

Hilliard, G. (2002). Beyond the confines of compliance and virtue: Honing asset of global ethics for South Africa and the United States of America. *Public Administration Quarterly*, 25(3/4), 436 – 462.

Hilton, J., L., and von Hipple, W. (1996). Stereotypes. *Annual Review of Psychology*. 47(2), 237-71.

Hobman, E.,V., Bordia, P., and Gallois, C. (2004). Perceived dissimilarity and work group involvement. *Group and Organization Management*. 29(5), 560-587.

Hofstede, G. (1994). *Culture and organisations, software of the mind: intercultural cooperation and its importance for survival*. London: Harper Collins Business.

Hofstede, G. (2001). *Culture's Consequences: Comparing Values, Behaviours, Institutions and Organizations Across Nations* (2 ed.). Thousand Oaks: Sage.

Hofstede, G., and Hofstede, G. J. (2001). *Cultures and organizations: Software of the mind*. (2nd ed.). New York: McGraw Hill.

Hogan, R., and Warrenfeltz, R., (2003). Educating the modern manager. *Academy of Management Learning and Education*. 2(1), 74 – 85.

Hood, J., C. (2007). Orthodoxy vs. power: the defining traits of grounded theory. In Bryant A, Charmaz, K. (Eds). *The Sage Handbook of Grounded Theory*. Sage Publications.

Hopkins, B. (2009). *Cultural differences and improving performance: How values and beliefs influence Organisational performance*. London: Gower.

House, R., J., Hanges, P., J., Javidan, M., Dorfman, P., W., and Gupta, V. (2004). *Culture, leadership, and organizations: The GLOBE study of 62 societies*. Thousand Oaks, CA: Sage Publications.

Huang, T., J., Chi, S., C., and Lawler, J., L. (2005). The relationship between expatriates' personality traits and their adjustment to international assignments. *International Journal of Human Resource Management*. 16(9), 1656-70.

Huffington, C., Armstrong, A., Halton, W., Hoyle, L., and Pooley, J. (2004). *Working below the surface. The emotional life of contemporary organizations*. London: Karnac.

Hunt, J., M., and Weintraub, J., R., (2007). *The Coaching Organisation*. Thousand Oaks, CA: SAGE.

Hutchinson, S., A. (1993) *Grounded theory: the method. In Nursing Research: A Qualitative Perspective*. 2nd edn, Munhall P.L. and Boyd C.A.

Hyter, M., C., and Turnock, J., L. (2005). *The power of inclusion: Unlock the potential and productivity of your workforce*. John Wiley and Sons.

ILM, (2011).Access online https://www.i-l-m.com on the 24/10/2017

IMF. (2004). Report for 2004 Article IV Consultation, IMF Country Report (04/174), International Monetary Fund Publication Services, Washington, DC.

Informa Middle East, (2017). http://www.informa-mea.com. Last accessed on 7/11/17.

International Coach Federation (2017). Definition of coaching available at: www.coachfederation.org/. Last accessed 12/1/17.

Itani, H., Sidani, Y., and Baalbaki, I. (2011). United Arab Emirates female entrepreneurs: Motivations and frustrations. *Equality, Diversity and Inclusion: An International Journal*, *30*(5), 409 – 424.

Ives, Y. (2008). What is 'coaching'? An exploration of conflicting paradigms. *International Journal of Evidence Based Coaching and Mentoring*. 6 (2), 100-13.

Ives, Y., and Cox, E. (2012). *Goal-Focused Coaching*. Theory and Practice. Routledge.

Jackson, P., Z, and McKergow, M. (2007). *The Solutions Focus: Making coaching and change simple*. (2nd ed.) London/Boston: Nicholas Brealey.

Jackson, T. (2002). *International HRM: A Cross-cultural Approach*, London: Sage.

Jandt, F., E., (1998). *Intercultural communication*. An introduction. London: Sage.

Jayne, M., E., A., and Dipboye, R., L. (2004). Leveraging diversity to improve business performance: Research findings and recommendations for organizations. *Human Resources Management,* 43(4), 409-424.

Johnson, H. (2004). The ins and outs of executive coaching. *Training*, 41(5), 36-41.

Jones, S. (2008). Training and Cultural Context in the Arab Emirates: Fighting a Losing Battle? *Employee Relations*, (30)1, 48-62.

Kampa-Kokesch, S., and Anderson, M., Z. (2001). Executive coaching: a comprehensive review of the literature. *Consulting Psychology Journal: Practice and Research*. 53(4).

Karmi, G. (1996). Women, Islam and patriarchalism. In M. Yamani (Ed.). *Feminism and Islam* (pp. 69 – 86). New York University Press.

Kazemi, F. (2000). Gender, Islam and politics. *Social Research*, *67*(2), 453-474.

Kegan, R. (1994). *In Over Our Heads: The Mental Demands of Modern Life*. Cambridge, MA: Harvard University Press.

Kets de Vries, M., F., R., and Engellau, E. (2004). Organisational dynamics in action. In *Conversations in leadership: South African perspectives*. Meyer, T., N., A., and Boninelli, I. (Eds.). Randburg: Knowledge Resources. (pp. 18 – 38).

Kilburg, R. (2004). When shadows fall: Using psychodynamic approaches in executive coaching. *Consulting Psychology Journal: Practice and Research*. *56*(4), 246 – 268

Kilburg, R., R., and Diedrich, R., C. (2007). The wisdom of coaching: Essential papers in consulting psychology for a world of change.

Kirton, G., and Greene, A. (2010). *The dynamics of managing diversity: A critical approach.* New York: Buerworth-Heinemann.

Kluckhohn, F., R., and Strodtbeck, F., L. (1961). *Variations in value orientations*. Evanston, IL: Row, Peterson.

Kochan, T., Bezrukova, K., Ely, R., J., Jackson, S., Joshi, A., Jehn, K., A., and Thomas, D. (2003). The effects of diversity on business performance: Report of the diversity research

network. *Human Resource Management*, 42(1), 3 – 21.

Kohn, A. (1999). *Punished by rewards: the trouble with gold stars, incentive plans, A's, praise and other bribes*. Houghton Mifflin Harcourt.

Korte, R., F. (2007). A review of social identity theory with implications for training and development. *Journal of European Industrial Training*, 31, 166-80.

Korthagen, F., A., J. (2005). The organisation in balance: Reflection and intuition as complementary processes. *Management Learning* 36(3): 371 – 387.

Kroeber, A,.J., and Kluckhohn, C. (1952). *Culture: A Critical Review of Concepts and Definitions.* Vintage Book: New York.

Kwek, D. (2003). Decolonizing and Re-Presenting Culture's Consequences. A postcolonial critique of cross-cultural studies in management. In *Postcolonial theory and organizational analysis: a critical engagement,* Prasad, A., (Ed.). Palgrave Macmillan, 121-146.

Larkey, L., K., (1996). Toward a theory of communicative interactions in culturally diverse workgroups. *Academy of Management Review*, 21, 463-491.

Laske, O. (2004). Can Evidence Based Coaching Increase ROI? *International Journal of Evidence Based Coaching and Mentoring,* 2(2), 41 – 53.

Lauring, J., and Selmer, J. (2009). Expatriate compound living: an ethnographic field study. *The International Journal of Human Resource Management* 20(7), 1451 – 67.

Law, H., C., Ireland, S. and Hussain, Z. (2007*). Psychology of coaching, mentoring and learning.* Chichester: John Wiley and Son.

Lee, G. (2010). The psychodynamic approach to coaching. In E. Cox, T. Bachkirova and D. Cluterbuck (Eds.), *The complete handbook of coaching* (23 – 36). London: SAGE.

Levinson, S. (1979). Activity types and language. In P. Drew and J. Heritage (eds) *Talk at Work*. Cambridge: Cambridge University Press.

Levinson, S. (1979). *Activity types and language*. Linguistics 17.

Lewin, R. (1993). *Complexity, Life at the edge of chaos*. London: Phoenix.

Lewis-Duarte, M. (2010). Executive coaching: A study of coaches' use of influence tactics. (Unpublished PhD dissertation), Claremont Graduate University.

Lincoln, Y., S., and Guba, E.G, (1985). *Naturalistic Inquiry*. Sage.

Lincoln, Y., S., and Guba, E., G, (2004). The roots of fourth generation evaluation. Theoretical and methodological origins. In Marvin C. Alkin, *Evaluation Roots, tracing theoriss' views and influences*. Sage,

Livermore, D. (2009). *Leading with Cultural Intelligence. The new secret to success*. Amacom

Loden, M., and Rosener, J. (1991). *Workforce America: Managing Employee Diversity as a Vital Resource.* Homewood.

Lowe, S. (2001). In the kingdom of the blind, the one-eyed man is king. *International Journal of Cross-Cultural Management*, 1(3), 313-332.

Madichie, N., and Gallant, M. (2012). Broken silence: A commentary on women's entrepreneurship in the United Arab Emirates. *Journal of Entrepreneurship and Innovation*, *13*(2), 81-92.

Mahoney, M., J. (2002). Constructivism and positive psychology. In C. R. Snyder and S. J. Lopez (Eds.). *Handbook of positive psychology* (745–750). Oxford: Oxford University Press.

Maltbia, T., E., and Power, A., T. (2009). *A leader's guide to leveraging diversity: Strategic learning capabilities for breakthrough performance* (New Frontiers in Learning Series). Oxford, UK: Butterworth-Heinemann.

Maltbia, T.,E., Marsick, V., J., and Gosh, R. (2014). Executive and Organizational Coaching: A Review of Insights Drawn From Literature to Inform HRD Practice. *Advances in Developing Human Resources.* 16(2) 161–183

Marshall, J., and Mead, G. (2005). Editorial: Self-reflective practice and first-person action research. *Action Research*. 3(3), 235-244.

Martin, J., and Sugarman, J. (1999). *The psychology of human possibility and constraint.* Albany, NY: State University of New York Press.

McDermot, D., and Neault, R., A. (2011). In-house career coaching an international partnership. *Journal of Employment Counseling*, 48(3), 121-128.

McDonnell, A., Lloyd Jones, M., and Read, S. (2000). Practical considerations in case study research: the relationship between methodology and process. *Journal of Advanced Nursing*, 32(2),383-390

McGrath, J., E., Berdahl, J., L., and Arrow, H. (1995). Traits, expectations, culture, and clout: The dynamics of diversity in work groups. In S. E. Jackson & M. N. Ruderman (Eds.), *Diversity in work teams: Research paradigms for a changing workplace* (pp. 17-45).

McKay, P., F., Avery, D., R., Tonidandel, S., Morris, M., A., Hernandez, M., and Hebl, M., R. (2007). Racial differences in employee retention: Are diversity climate perceptions the key? *Personnel Psychology*, 60, 35–62.

McKenna, D., and Davis, S., L. (2009). What is the active ingredients equation for success in executive coaching? *Industrial and Organisational Psychology: Perspectives on Science and Practice*, 2(3), 297－304.

Mead, R., and Andrews, T., G. (2009). *International Management*, fourth edition. John Wiley and Sons.

Mellahi, K. (2007). The effect of regulations on HRM: private sector firms in Saudi Arabia. *International Journal of Human Resource Management*, Vol. 18 No. 1, 85-99.

Merriam, S., B. (1988). *Case study research in education: A qualitative approach*. Jossey-Bass.

Meyer, T., N., and Boninelli, I. (2004). *Conversations in leadership: South African perspective*. Randburg: Knowledge Resources.

Miller, F., A. (1998). Strategic culture change: the door to achieving high performance and inclusion. *Public Personnel Management,* 27(2), 151-160.

Milliken, F., J., and Martins, L., L. (1996). Searching for common threads: Understanding the multiple effects of diversity in organizational groups. *Academy of Management Review*, 21(2), 402-433.

Ministry of Justice, 2012. Access online at http://www.elaws.gov.ae/DefaultEn.aspx. (12/08/2017)

Ministry of Labour, 2012. Access online at www.mohre.gov.ae/en/home.aspx. (Last access on 4/11/2017)

Moen, F., and Federici, R., A. (2011). Perceptions of coach competence and perceived need satisfaction: Assessing a Norwegian coach competence scale. *The International Journal of Coaching in Organizations*, 8, 124-138.

Mor Barak, M., E., and Cherin, D., A. (1998). A tool to expand organizational understanding of workforce diversity: exploring a measure of inclusion-exclusion. *Administration in Social Work*. 22(1), 47-64.

Moral, M., and Abbott, G. (2009). *The Routledge companion to international business coaching.* Abingdon: Routledge.

Moral, M., and Warnock, P. (2006). Coaching and culture: Toward the global coach. In M.Goldsmith and L. Lyons (Eds*.). Coaching for leadership: The practice of leadership coaching from the world＇s greatest coaches* (2nd ed., 126－135). San Diego, CA: Pfeiffer and Company.

Morgan, G., (2016). Organisational change: a solution-focused approach. *Educational Psychology in Practice. Theory, reseach and practice in educational psychology*. Volume 32.

Morse, J., M. (1991). Qualitative nursing research: a free for all. *In Qualitative Nursing*

Research: A Contemporary Dialogue. Morse, J., M. Sage. pp.14-22.

Morse, J., M., Niehaus, L., Wolfe, R., R., and Wilkins, S. (2006). The role of the theoretical drive in maintaining validity in mixed- method research. *Qualitative Research in Psychology.* 3, 279 291.

Motsoaledi, L., and Cilliers, F. (2012). Executive coaching in diversity from the systems psychodynamic perspective. *Journal of Industrial Psychology.* 2.

Muir, C. (2007). Communicating diversity at work. *Business Communication Quarterly.* 70(1), 80-102.

Mulec, K., and Roth, J., (2005). Action, reflection, and learning: Coaching in order to enhance the performance of drug development project management teams. *RandD Management* 35(5), 483 – 491.

Mullins, L., J. (2007). *Management and Organisational Behaviour*. Harlow. Prentice Hall.

Neal, M. (2010). When Arab-expatriate relations work well: diversity and discourse in the Gulf Arab workplace. *Team Performance Management.* 16(5/6), 242 – 66.

Neal, M., Finlay, J., Catana, A. and Catana, D. (2007). A comparison of leadership prototypes of Arab and European females. *International Journal of Cross-cultural Management*. Vol. 7 No. 3, 291-316.

Nieminen, L., Biermeier-Hanson B., and Denison, D., (2013). Aligning leadership and organizational culture: the leader-culture fit framework for coaching organizational leaders. *Consulting Psychology Journal: Practice and Research*. 65(3), 177 – 198

Noer, D., Leupold, C., Valle, M. (2007) . An Analysis of Saudi Arabian and U.S. Managerial Coaching Behaviors An Analysis of Saudi Arabian and U.S. managerial Coaching Behaviors. *Journal of Managerial Issues* 19(2), 271-287.

Norton L. (1999). The philosophical bases of grounded theory and their implications for research practice. *Nurse Researcher*, 7(1), 31 – 43

O' Broin, A., and Palmer, S. (2009). Co-creating an optimal coaching alliance: A cognitive behavioural coaching perspective. *International Coaching Psychology Review*. 4(2), 184-194.

O' Connell, B. (1998). *Solution-focused therapy*. London: Sage.

O' Reilly, C. A., Chatman, J., and Caldwell, D. F. (1991). People and organizational culture: A profile comparison approach to assessing person-organization fit. *Academy of Management Journal,* 34, 487 – 516.

Oddou, G. (1991). Managing your expatriates: what the successful firms do. *Human Resource Planning,* 14 (4), 301-8.

Olsen J., E., and Martins, L., l. (2012). Understanding organizational diversity management programs. A theoretical framework and directions for future research. *Journal of Organizational Behavior*, 33, 1168-1187.

Osland, J. , S., Bird, A., Delano, J., and Jacob, M. (2000). Beyond sophisticated stereotyping: Cultural sense making in context. *Academy of Management Executive*, 14(1), 65-79.

Oxford Business Group, 2008. Access online http://www.oxfordbusinessgroup.com. (22/12/2015)

Palmer, S. (2007). PRACTICE: A model suitable for coaching, counselling, psychotherapy and stress management. *The Coaching Psychologist, 3*(2), 71 – 77.

Parsloe, E., Wray, M. (1999). *Coaching and Mentoring*. Kogan Page.

Passmore, J., Holloway, M., & Rawle-Cope, M. (2010). Using MBTI type to explore differences and the implications for practice for therapists and coaches: Are executive coaches really like counsellors? *Counselling Psychology Quarterly, 23, 1-16.*

Passmore, J. (2009). *Diversity in Coaching: working with gender, culture, race and age*. London: Kogan Page.

Passmore, J. (2006). Excellence in Coaching, the industry guide. Kogan Page.

Passmore, J. (2013). *Diversity in Coaching: working with gender, culture, race and age*. London: Kogan Page.

Passmor, J., and Law, H. (2013). Cross Cutural and diversity coaching. In *Diversity in Coaching: working with gender, culture, race and age*. Passmore, J. London: Kogan Page.

Prasad, A. (2003). *Postcolonial theory and organizational analysis: a critical engagement*. (Ed.). Palgrave Macmillan.

Ridler (2013). Avaiblable http://www.ridlerandco.com/ridler-report/. (Last Access 23/10/2017)

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

Romani, L. (2010). The hidden side of cross-cultural management. A study agenda on absent perspectives*. Cross-cultural management research, education and management training*. 4(5).

Rosinski (2008);

Rosinski, P. (2003). *Coaching across culture: new tools for leveraging national corporate and profeisonal differences*. Nicholas Brealey Publishing.

Roosinski, P. (2010). *Global Coaching: An integrated Approach for long-lasting results*. Nicholas Brealey Publishing.

Sabban, R. (2008). *United Arab Emirates: Migrant Women in the United Arab Emirates; the case of female domestic workers.* International Labour Organization (ILO), Geneva nd) <http:// www.ilo.org/public/english/employment/gems/download/swmuae.pdf> accessed 13 September 2017.

Sackmann, S., A., and Phillips, M., E. (2004). Contextual influences on culture research: shifting assumptions for new workplace realities. *International Journal of Cross Cultural Management*, 4(3), 370-90.

Sandelowski, M., Holditch-Davis, D., and Harris, B., G. (1992). Using qualitative and quantitative methods: the transition to parenthood of infertile couples. *In Qualitative Methods in Family Research*. Gilgum, J., F., Daly, K., and Handel, G. Sage. pp. 301-323.

Scharmer, O. (2007). *Theory U: Leading from the Future as it Emerge*s. *The Society for Organisational Learning.* Cambridge, MA.

Schaubrock, J., and Lam, S., K. (2002). How similarity to peers and supervisor influences organizational advancement in different cultures. *Academy of Management Journal*, 45(6), 1120-1136.

Schein, E., H. (1992). *Organizational culture and leadership* (2nd ed.). San Francisco: Jossey-Bass.

Schein, E.,H. (2003). On dialogue, culture, and organisational learning. *Reflections,* 4(4), 27 38.

Schiffrin, D., Tannen, D., and Hamilton, H.E. (2001). *The handbook of discourse analysis*. Blackwell Publishers

Schnell, E.,R. (2005). A case study of executive coaching as a support mechanism during organisational growth and evolution. *Consulting Psychology Journal: Practice and Research*, 57(1), 41–56.

Schwartz, S. H. (1994). Beyond Individualism/Collectivism – New Dimensions of Values. In *Individualism and Collectivism: Theory Application and Methods*. U. Kim, H.C. Triandis, C. Kagitçiabasi, S.C. Choi and G. Yoon (Eds) Newbury Park CA: Sage.

Shaban, R., A., Assaad, R., and Al Qudsi, S., S. (1995). The challenge of unemployment in the Arab region. *International Labour Review.* 134(1), 65.

SIETAR, 2017. Avaialable online https://www.sietareu.org. Last access 7/10/2017.

Smither, J., W., London, M., L., Flautt, R., Vargas, Y., and Kucine, I. (2003). Can working with an executive coach improve multisource feedback ratings over time? A quasi-experimental study. *Personnel Psychology, 56,* 23–44.

Soderberg, A., M., and Holden N. (2002). Rethinking cross cultural management in a

globalizing business world. *International Journal of Cross Cultural Management,* 2(1), 103 – 21.

Soderberg, A., M., and Holden, N. (2002). Rethinking cross cultural management in a globalised business world. *International Journal of Cross Cultural Management.* 2. 103-121.

Spencer-Oatey (2005). (Im)Politeness, Face and Perceptions of Rapport: Unpackaging their bases and interrelationships. *Journal of Politness Research. Language, Behaviour, Culture.* 1(1), 95-119.

Sperry, L. (1993). Working with executives: consulting, counseling, and coaching. *Individual Psychology: Journal of Adlerian Theory, Research and Practice*, 49(2), 257 – 266.

St Claire-Ostwald, B. (2007). Carrying Cultural Baggage: the contribution of socio-cultural anthropology to cross-cultural coaching. *International Journal of Evidence Based Coaching and Mentoring.* 5(2).

Stams, G., J., Dekovic, M., Buist, K., and de Vries, L. (2006). Efficacy of solution-focused brief therapy: A meta- analysis. *Gedragstherapie*, 39, 81 – 94.

Stelter, R., (2009). Coaching as a reflective space in a society of growing diversity - towards a narrative, postmodern paradigm. *International Coaching Psychology Review*. 4(2).

Stelter, R., (2014). Third generation coaching: Reconstructing dialogues through collaborative practice and a focus on values. *International Coaching Psychology Review*. 9 (1).

Stern, L.,R. (2009). Challenging some basic assumptions about psychology and executive coaching: Who knows best, who is the client, and what are the goals of executive coaching? *Industrial and Organisational Psychology: Perspectives on Science and Practice*, 2(3), 268 – 271.

Stevens, J., H. (2005). Executive coaching from the executive's perspective. *Consulting Psychology Journal: Practice and Research.* 57(4), 274-285.

Stober, D., R., (2008). Making it stick: Coaching as a tool of organizational change. *Coaching: An International Journal of Theory, Research and Practice*. 1(1): 71 – 80.

Stout-Rostron, S. (2017). Working with Diversity in Coaching. In *The Sage Handbook of Coaching*, T. Bachkirova, G. Spence and D. Drake. Sage.

Strauss, A., and Corbin, J. (1990). *Basics of Qualitative Research*. Newbury Park, CA: Sage.

Street, B. (1993). *Culture is a verb: Anthropological aspects of language and cultural processes*. British Association for Applied Linguistics

Sue-Chan, C., Wood, R.,E., and Latham, G.,P. (2012). Effect of a coach's regulatory focus and an individual's implicit person theory on individual performance. *Journal of Management*, 38(3), 809 – 835.

Summerfield, J. (2006). Do we coach or do we counsel? Thoughts on the 'emotional life' of a coaching session. *The Coaching Psychologist*. 2(1), 24-7.

Sullivan, P., Paquette, K.J., Holt, N.L., Gordon A. and Bloom, G., A., (2012). The Relation of Coaching Context and Coach Education to Coaching Efficacy and Perceived Leadership Behaviors in Youth Sport. *The Sport Psychologist*, 26(1) 122-134

Strübing, J. (2007). Research as pragmatic problem-solving: The pragmatist roots of empirically-grounded theorizing. In *The Sage handbook of grounded theory*. Sage.

Swart, J., and Harcup, J., (2012). If I learn do we learn?: The link between executive coaching and organizational learning. *Management Learning*, 44, 337-354.

Tajfel, H. and Turner, J.C. (1979). *The social psychology of intergroup relations*. ResearchGate.

Tajfel, H. (1981). *Human groups and social categories: Studies in social psychology*. Cambridge: Cambridge University Press.

Tajfel, H. and Turner, J.C. (2004), 'An Integrative Theory of Intergroup Conflict,' in: M.J. Hatch and M. Schultz, (eds.), *Organizational Identity*, Oxford: Oxford University Press.

Tanmia (2004), The national human resource development and employment authority. United Arab Emirates. Available https://eservices.mohre.gov.ae/smarttasheel, last access on October 2017.

Tayeb, M. (1994). Organization and National Culture: Methodology Considered. *Organisational Studies,* 15.

The Global Coaches Network (2016). Access online http://www.globalcoaches.com. (3/10/2015)

Theeboom, T., Beersma, B. and Van Viansen, A.E.M. (2014). Does coaching work? A meta-analysis on the effects of coaching on individual level outcomes in an organizational context. *The Journal of Positive Psychology*. 9 (1) 1-18.

Thomas, A. (2002). Employment equity in South Africa: Lessons from the global school. *International Journal of Manpower*, 23(3), 237–255.

Thomas, J. (1984). Cross-cultural discourse as 'unequal encounter': Towards a pragmatic analysis. *Applied Linguistics*. (5), 226 235.

Thomas, J. (1995) *Meaning in Interaction*. London: Longman.

Thomas, K., M. (2005). *Diversity dynamics in the workplace*. Belmont: Thomson/ Wadsworth.

Thomas, R., R. (2006). Coaching in the midst of diversity. In M. Goldsmith and L. Lyons (Eds.), *Coaching for leadership: The practice of leadership coaching from the world's greatest coaches* (2nd ed., 229‒236). San Diego, CA: Pfeiffer and Company.

Tlaiss, H. (2013). Women entrepreneur motivation: Evidence from the United Arab Emirates. *International Small Business Journal*, 10(11).

Torbert, W., R. (2004). The practice of action inquiry. In P. Reason and H. Bradbury (Eds.), *Handbook of action research: Participative inquiry and practice*. London: Sage.

Trompenaars, F., and Hampden Turner, C. (1997). *Riding the waves of culture: understanding cultural diversity in business*. London: Nicholas Brealey Publishing.

Turnbull, H., Greenwood, R., Tworoger, L., and Golden, C. (2010). Skill deficiencies in diversity and inclusion in organizations: Developing an inclusion skills measurement. *Academy of Strategic Management Journal*, *9*, 1‒14.

Thomas, D., and Ely, R. (1996). Making differences matter: A new paradigm for managing diversity.

van Nieuwerburgh, C. (2016). Coaching in Professional Contexts. Sage Publications.

van Nieuwerburgh, C., (2016). Interculturally-sensitive coaching. In *The Sage Handbook of Coaching*, T. Bachkirova, G. Spence and D. Drake. Sage Publications.

VandeWalle, D. (2001). Goal orientation: Why wanting to look successful doesn't always lead to success. *Organizational Dynamics*, 30(2),162-171.

VandeWalle, D., and Cummings, L.,L. (1997). A test of the influence of goal orientation on the feedback-seeking process. *Journal of Applied Psycholog*y, 82(3), 390-400.

VandeWalle, D., Brown, S., P., Cron, W, .L., and Slocum, J., W., Jr. (1999). The influence of goal orientation and self-regulation tactics on sales performance: A longitudinal field test. *Journal of Applied Psychology*, 84(2), 249-259.

Walsh, I., Holton, A.J., Bailyn, L., Fernandez, W., Levina, N., and Glaser B. (2015). What grounded Theory is. A critically reflective conservation among scholars. *Organisational Research Methods,* 18(4).

WanVeer, L., and Ruthman, S. (2008). *The 2008 executive coaching fee survey: An analysis of fee structures used by executive coaches*. New York, NY: The Conference Board.

Ward, C., Bochner, S., and Furnham, A. (2001). *The Psychology of Culture Shock* (2 ed.). Hove: Routledge.

Weir, D. (2000). Management in the Arab world. In Warner, M. (Ed.), *Management in Emerging Countries*, Thomson Learning, 291-301.

Weir, D. (2000). Management in the Arab world. In Warner, M. (Ed.). *Management in*

Emerging Countries. Thomson Learning, London.

Wentling, R., M., and Palma-Rivas, N. (2000). Current status of diversity initiatives in selected multinational corporations. *Human Resource Development Quarterly*, 11(1), 35-60.

Westwood, R. (2006). International Business and management studies as an Orientalist discourse: a postcolonial critique. *Critical Perspectives on International Business*, 2(2), 91-113.

Whiteoak, J., W., Crawford, N., G., and Mapstone, R., H., (2006). Impact of gender and generational differences in work values and attitudes in an Arab culture. *Thunderbird International Business Review*, 48 (1), pp. 77-91.

Whitmore, J. (2003). *Coaching for performance*. London, England: Nicholas.

Whitworth, L., Kimsey-House, H., Sandahl, P. (1998), *Co-Active Coaching*, Palo Alto, CA: Davies-Black Publishing

WIL Economic Forum, (2017). available online at https://www.naseba.com/what-we-do-/leadership-forum/global-wil-economic-forum/.

Wild, K., Macavei, B., Podea, D., (2015). Managing the double agenda in executive coaching. *Journal of Psychological and Education Research.* 23(1). 89-99.

Williams, K., Y., and O'Reilly, C. A. (1998). Demography and diversity in organizations: A review of 40years of research. Sage Publications.

Willig, C. (2001). *Introducing Qualitative Research in Psychology: Adventures in Theory and Method*. Maidenhead: Open University.

Witherspoon, R., and White, R., P. (1996). Executive coaching: A continuum of roles. *Consulting Psychology Journal: Practice and Research* 53(3), 124–133.

Wong, L. (2010). Postcolonial Interventions and Disruptions: Contesting Cultural Practices. *International Journal of Cross-Cultural Management.* 8(3)

Worldwide Association of Business Coaches (WABC) (2016). Worldwide Association of Business Coaches definition of business coaching. from: www.wabccoaches.com.

Yaghi, A., Ihsan, Y., (2012). Human resource diversity in the United Arab Emirates: empirical study. Education, Business and Society. *Contemporary Middle Eastern Issues.* 6 (1), 15 -30.

Yin, R., K. (1994). *Case study research: Design and methods* (2nd ed.). Sage.

Zeus, P., and Skiffington, S. (2002). *The Coaching at Work Toolkit: A Complete Guide to Techniques and Practices*. McGraw-Hill.

Appendices

Appendix A: Invitation letter

Invitation to participate in research

Dear [Organisation]

I would like to invite your organisation to take part in a research study to explore the role of coaching in helping private sector organisations to manage diversity and achieve inclusion, in support of Emiratization initiatives. This research is part of a Doctoral Research programme at Oxford Brookes University, United Kingdom.

The research requires participation from four volunteers who are members of staff within your organisation: two keys informants from human resources/higher management and two senior employees that are directly involved with the recruitment, management or training of Emirati Nationals.
Their participation will entail in-depth interviews. The details of the research and what is required from each participant are given in the Participant Information Sheet.

The study is scheduled to take place between January to June 2015.
If this research is of interest to your organisation and its members, kindly let me know. I am of course more than happy to discuss this in more detail; my contact information is given below.

Yours sincerely
Sonia Watlal
+971 50 912 5254
13013086@brookes.ac.uk

www.brookes.ac.uk

Appendix B: Participant information sheet

INFORMATION SHEET

Title of the Research

The role of coaching in helping private sector organisations in the UAE private sector workplace to manage diversity and achieve inclusion, in support of Emiratisation initiatives.

You are invited to participate

You are being invited to take part in a research study to examine the role of coaching in helping private sector organisations in the UAE private sector workplace to manage diversity and achieve inclusion, in support of Emiratisation initiatives.

This research is part of a Doctoral Research programme (Doctor of Coaching and Mentoring) at Oxford Brookes University, United Kingdom. Before you decide whether to take part in the study it is important that you understand what the research is for and what you will be asked to do. Please take time to read the following information and discuss it with others if you wish. It is up to you to decide whether or not to take part. If you decide to take part, you will be given this information sheet to keep. You will also be asked to sign a consent form. You can change your mind at any time and withdraw from the study without giving a reason.

You are welcome to contact me if you would like any further information.

What is the purpose of the study?

With increasing pressure from the local government to attain Emiratisation quotas, the purpose of this research is to explore the role of coaching in supporting private organisations to manage diversity more efficiently and achieve their inclusion goals.

 What will the study involve?

Your participation is the study entails, a one-on-one interview with the researcher. Interviews will take approximately 60 mins. Questions will focus on past and current experiences of the Emiratisation programme and its implementation within your organisation. This will help in understanding more about the implications of its implementation. I will not ask you to share any knowledge that you are not comfortable sharing. You might also be asked to assist in inviting participants for phase 2 of the research. (See participants Information sheet 2 for details).

Why have I been invited to participate?

You have has been invited to take part in this research because your position, experiences and insights gained through professional practice in the UAE workplace environment can contribute to the understanding and development of coaching in cross-cultural organisational context.

Do I have to take part?

Your participation in this research is entirely voluntary and taking part will not affect your work role. It is up to you to decide whether or not to take part. If you do decide to take part you will be given this

information sheet to keep and be asked to sign a consent form. If you decide to take part you are still free to withdraw at any time and without giving a reason. The choice that you make will have no bearing on your job or any work-related evaluations or reports. You may change your mind later and stop participating even if you agreed earlier.

What will happen to me if I take part?

If you wish to take part, you will keep this *Participant Information Sheet* for your reference and you will be asked to complete, sign and return a *Consent Form.* The next step will be to contact you in order to schedule for the interviews between January 2015 to February 2015.

No negative consequences at envisaged. However, there might be a risk that you might share some personal or confidential information by chance, or that you may feel uncomfortable talking about some of the topics. You do not have to answer any questions or take part in the interview/coaching intervention if you feel the question(s) are too personal or if talking about yourselves makes you uncomfortable.

What are the possible benefits of taking part?

Participation in this project will enable the implementation of a real-time coaching intervention to engage with the Emiratisation policy in your organisation. This can potentially contribute to developing cross-cultural awareness and management competencies which will be of benefit to yourself, your organisation and teams.

In addition, as key participant in the research you can provide data that can shed light on what is missing in terms of implementing the Emiratisation policy and to what extent cultural awareness and competency is prioritised. Furthermore, the study will contribute as new knowledge to compliment the coaching and management literature and previous research while providing first hand valuable information expressed by experience participants themselves.

Will what I say in this study be kept confidential?

The interviews will be recorded on audio tape and then transcribed onto a computer. The audio tapes will be stored in a locked secure place at all times and the computer data will be protected from intrusion also. Responses will be treated with full confidentiality and anyone who takes part in the research will be identified only by code numbers. You will have the opportunity to review and amend the interview transcript. The interviews will be analysed using a computer package by myself. It should be noted that due to the small sample size, complete anonymity cannot be guaranteed in this research.

Participants are free to stop the interview at any time if they do not wish it to continue. In the event you decide to withdraw from the research you will have the choice to remove the data you have already supplied. Data generated by the study are to be retained in accordance with the University's policy on Academic Integrity. Electronic data and audio-recordings generated in the course of the research will be held securely, password protected and encrypted on my own computer.

What should I do if I want to take part?

If you wish to take part in the study, kindly contact the researcher directly. Contact information is included at the end of this sheet. You will then be provided with a consent form to complete, sign and return. The next step will entail arranging and determining the schedule for the interviews.

What will happen to the results of the research study?

The data gathered will be transferred to Oxford Brookes University and the results will be presented in the thesis. The study may be published in peer reviewed academic journals and conference presentations. The information gained from this research can be used to make recommendations for best practice and will offer insights into the experience of coaching to cross-cultural organisational contexts. The results of the study may also lead onto further studies into the field of coaching, management and cross-cultural studies.

Who is organising and funding the research?

This research is self-funded and organised by the researcher.

Who has reviewed the study?

The research has been approved by the University Research Ethics Committee, Oxford Brookes University.

Contact for Further Information

For further information contact:

Researcher

Sonia Watlal

+971 50912 5254

13013086@brookes.ac.uk

Research Supervisor

Dr. Elaine Cox

+44 (0) 1865 488350

ecox@brookes.ac.uk

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 time to read the information sheet.

Appendix C: Consent form

CONSENT FORM

Research Tittle:
The role of coaching in helping private sector organisations in the UAE private sector workplace to manage diversity and achieve inclusion, in support of Emiratization initiatives

Researcher:
Sonia Watlal
64 Bathurst Gardens
London NW10 5HY
United Kingdom

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.

2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving reason.

3. I agree to take part in the above study

Please initial box

Yes   No

4. I agree to the interview being audio recorded

5. I agree to the use of anonymised quotes in publications

6. I agree that my data gathered in this study may be stored (after it has been anonymised) in a specialist data center and may be used for future research.
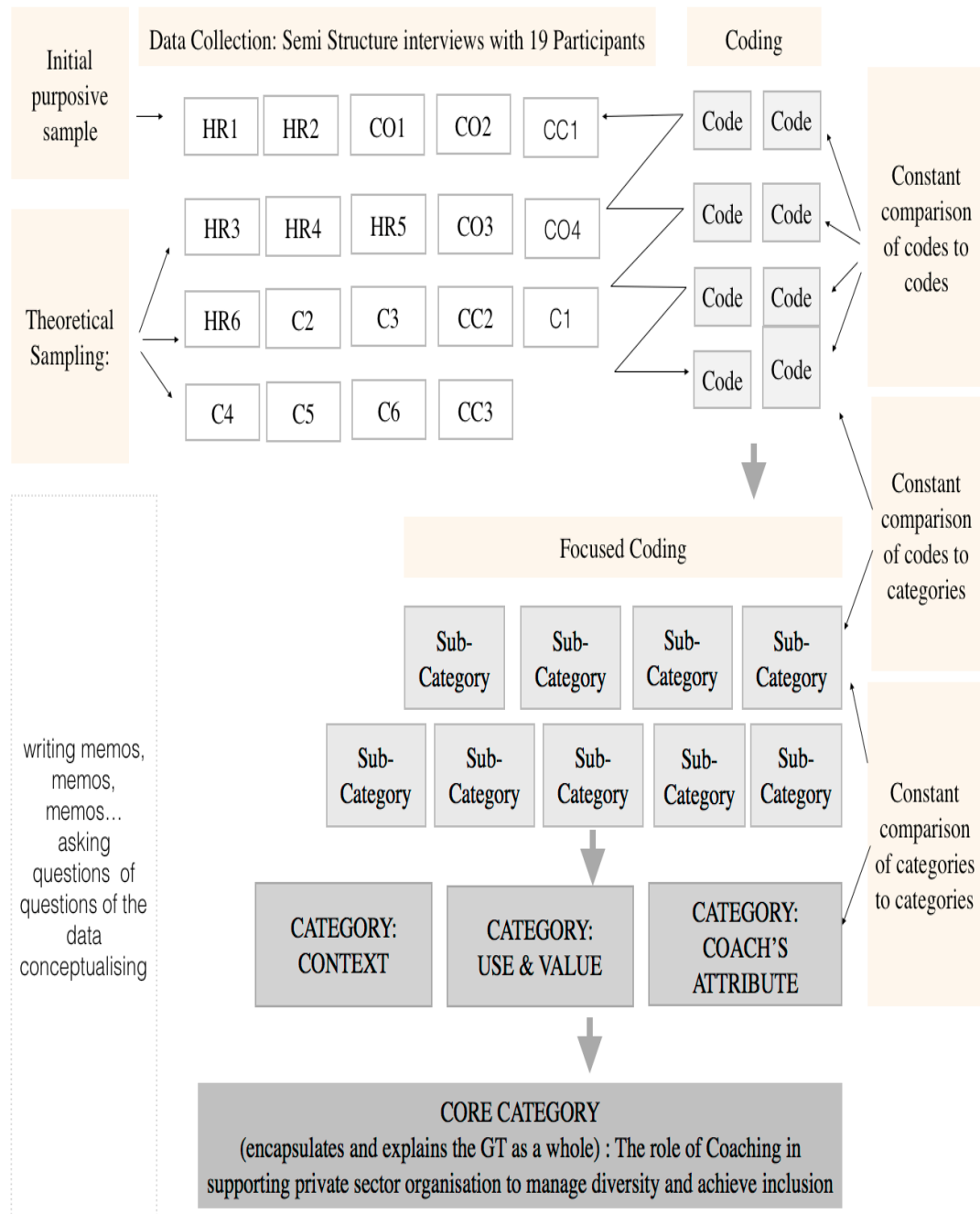
_____   _____   _____
Name of Participant   Date   Signature

_____   _____   _____
Name of Researcher   Date   Signature

Appendix D: Data collection, coding and analysis process

	Data Collection: Semi Structure interviews with 19 Participants					Coding	

Initial purposive sample → HR1 | HR2 | CO1 | CO2 | CC1 ← Code | Code

Theoretical Sampling:
HR3 | HR4 | HR5 | CO3 | CO4 → Code | Code
HR6 | C2 | C3 | CC2 | C1 → Code | Code
C4 | C5 | C6 | CC3 → Code | Code

Constant comparison of codes to codes

Focused Coding

Sub-Category | Sub-Category | Sub-Category | Sub-Category

Sub-Category | Sub-Category | Sub-Category | Sub-Category | Sub-Category

Constant comparison of codes to categories

Constant comparison of categories to categories

writing memos, memos, memos... asking questions of questions of the data conceptualising

CATEGORY: CONTEXT | CATEGORY: USE & VALUE | CATEGORY: COACH'S ATTRIBUTE

CORE CATEGORY
(encapsulates and explains the GT as a whole) : The role of Coaching in supporting private sector organisation to manage diversity and achieve inclusion

177

Appendix E: Interview Schedule Group (A)

Participants: Six Human Resources Professionals

Selection criteria: Human resources professionals directly involved with diversity and inclusion policies, Emiratisation programmes and the sourcing, selection and implementations of various inclusion programmes within their respective organisations.

Area of inquires focused on:	Cycle		
	1	**2**	**3**
1. THE POLICY	-		
Nature of Emiratisation target (Mandatory or Voluntary)	-		
What is the target for this year ?	-		
How your organisation report to government authorities regarding its achieving Emiratisation targets?	-		
Describe what "Emiratisation" means for your organisation	-		
In your organisation who is responsible for the implementation of the policy? (Executive board, specific department or HR alone)		-	-
Is it a key part of the overall organisational strategy?		-	
What priority level does it hold ?		-	
What is the perceived effectiveness of the Emiratisation Policy in your organisation?		-	
What are the perceived benefits of the Emiratisation for your organisation?		-	
the benefit of making this policy a success in your organisation?		-	-
what can be done within your organisation to increase Emiratisation success?		-	-
if the policy was a success in your organisation, how would you describe it?		-	-
2. HR Strategy			
What is the current number of Emirati National in your team?	-		
How many have you hired in the past 12 months?	-		
How many have you retain? lost?	-		
What are the most common reasons for leaving ?		-	-
What are main challenges in retaining Emirati National?		-	-
How do you recruit Emirati Nationals?	-		
What changes have you seen in the last 5 years that has impacted your approach to engaging and retaining National Talent.			-
3. MANAGING DIVERSITY			
Are they any management interventions used to ensure that the introduction of Emiratisation takes place smoothly? …. any others measures?		-	
In your opinion what do you believe are…..		-	

the main implications (operational, managerial….ect) of implementing the Emiratisation in your organisation?		-	
the main challenges associated with the inclusion of Emiratisation within your teams		-	
the most important elements in making the Emiratisation a success in your organisation		-	
What is the general perception of Emiratisation in your organisation and its team members?		-	
Are there any assessment of employee reactions to the implementation of the Emiratisation programme? If so, please give examples.			-
How are Emiratisation target communicated across your organisation?			
To what extent is the manager responsible for making the Emiratisation work?			-
In your opinions what skills and competencies are essential for an executive member to embody if they are to successfully manage Emirati Nationalsemployees in your organisation?		-	-
What soft skills			-
Do the people currently working with Emirati National are been trained on this skills and competencies?		-	-
What is expected from them?		-	-
Based on your experience and knowledge, what types of training or skill development is needed for your executive team in order to be able to effectively managed their cross-cultural team?			-
What in your view should be done to enhance their competency level to the standards needed for successful implementation of Emiratisation policy within your organisation?			-
Based on your experience, what specific HRM practices, such as training and mentoring, as well as building supportive organisational culture, can be utilised to enhance Emiratisation success ?		-	
4. GOALS			
What are the goals the organisation would like to achieve as regard to this policy?		-	-
5. Perceived NEED for Coaching			
What is your understanding of coaching	-	-	-
What id expected from a coach	-	-	-
What are the immediate objective of the coaching programme for your organisation?	-	-	-
What are the expected outcomes ?	-	-	-
Do you wish to add anything regarding the topics discussed thus far?	-	-	-

Appendix F: Interview Schedule Group (B)

Participants: Coachee

Selection criteria: Expatriate managers who had benefited from an executive coaching programme to support the management or supervision of Emirati Nationalswithin their respective organisations.

Area of inquires focused on:	Cycle	
1. Examination of the coaching process	1	2
Coaching mechanics: How did you find the process?	-	
The attitude and support of line managers. Did line managers support the coaching intervention? Did they allow the coachees time and space in which to try new strategies? Did they support coachee learning after the intervention?	-	
The attitude and support of Teams Did line managers support the coaching intervention?	-	
Did the coaching provide support in any perceived scope:		-
2. The coaching results and perceived impact		
Can you describe the overall experience in your own words?	-	-
What did you observed?	-	-
to what extent did the coaching program:		
- Help u Identify areas of development?	-	
- Help you formulate goal	-	
- Help you take actions toward achieving these goals/	-	
Was anything learnt from engaging in the coaching process?		-
To what extent have the goals of the coaching programme been attained?		-
What are the direct and indirect impacts of the coaching programme on you, the organisation, the community?		-
How can the coaching programme be improved (during its planning and delivery phase) to be more effective?		-
How does the coaching programme compare on specific indicators with an alternative training or development initiative?		

**Appendix G: Interview Schedule Group (C)**

Participants: Coaches

Selection criteria: Expatriate managers who had benefited from an executive coaching programme to support the management or supervision of Emirati Nationalswithin their respective organisations.

Area of inquires focused on:	Cycle			
	1	2	3	4
What is your understandings of Executive coaching	-	-	-	-
What is your understandings of organisational coaching	-	-	-	-
What is your understandings of cross-cultural coaching	-	-	-	-
Can you tell about your experience dealing with private sector organisation in the UAE?	-	-	-	-
What program were you involved with?	-	-	-	-
What was the purpose of coaching?	-	-	-	-
Were you working with goals? Individual or the organisations?	-	-	-	-
Tell me about the contractual agreements		-		
clarity on the Deliverables and perceived outcome?			-	-
When Goal are at set by the organisation: what are the implication for the coaching process?			-	-
Have you worked on project in western organisation⋯ are they any perceived difference on the coaching process?			-	-
What contextual factors do you think have a direct impact on the perceive outcome of the coaching assignments ?	-	-	-	-
Have you ever work on a project/program with aim to facilitate cross-cultural interactions?	-	-	-	-
Most of the work that you do is focus on Intercultural Intelligence ? Can you define the term				-

|				
Certification in other cross-cultural tools				-
Have you ever work on a project/program to facilitate diversity and inclusion?	-	-	-	-
Uses ICI to underpin the work What Does it means to practice ICI? What are the competencies in your ICI			-	-
What approach would you be using and why	-	-		
What process and why	-	-		
Assessments and the use of psychometrics			-	-
How would you measure success?				-
What factors impact the quality of the coach/client relationship				-
does background of the cache impact of the coaching intervention:				-
Professional Background - Which i necessary				-
Experiences- Which is necessary				-
In your opinion what do you think is the most important skills a coach should possess for such an assignment when dealing supporting expatriate enhance their "Diversity and inclusion' or cultural intelligence competencies…				-
What individual qualities do you foresee as been essential				-
What ethical qualities do you foresee as been essential				-
Is there anything else you want to adding to the research questions: in your opinion and own words, how do you think coaching can help private sector organisation in the UAE manage diversity to achieve inclusion in support of Emiratisation initiatives				-

Appendix H: Line by line coding of Participant C4 Transcript in Nvivo.

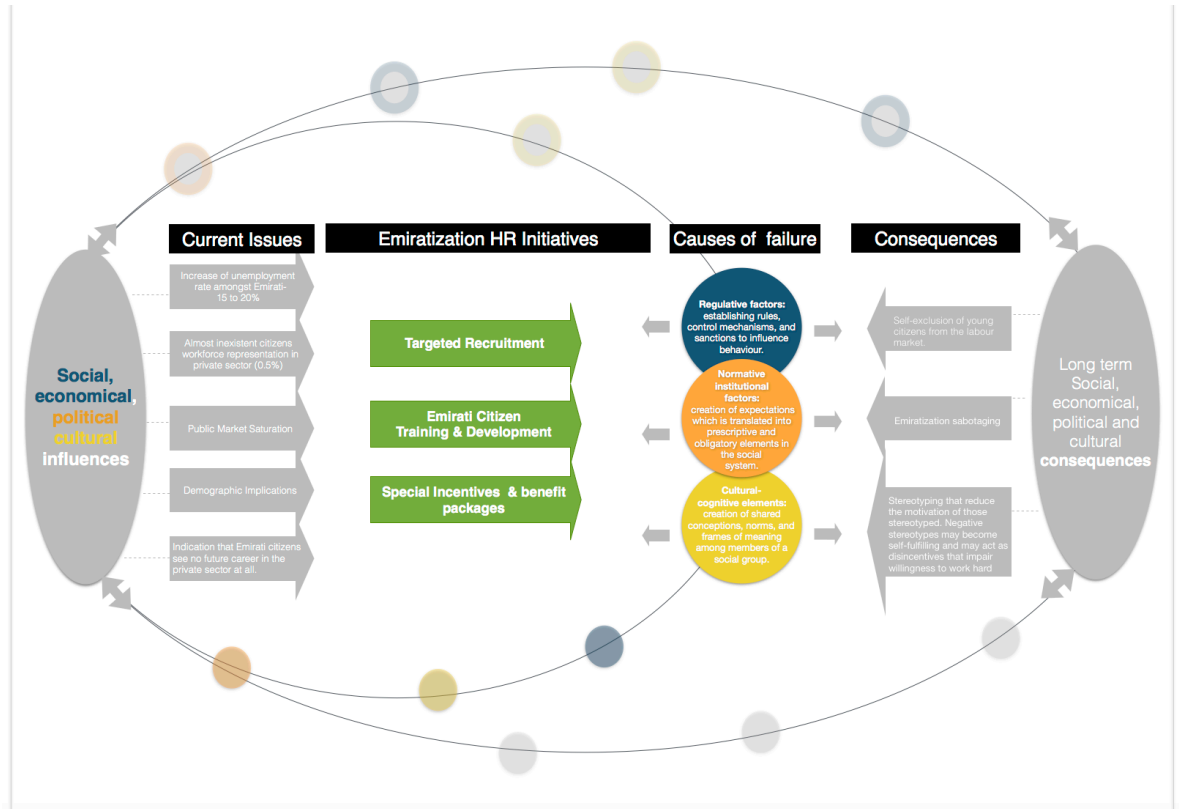**Appendix H: Line by line coding of Participant C4 Transcript in Nvivo(continue)**
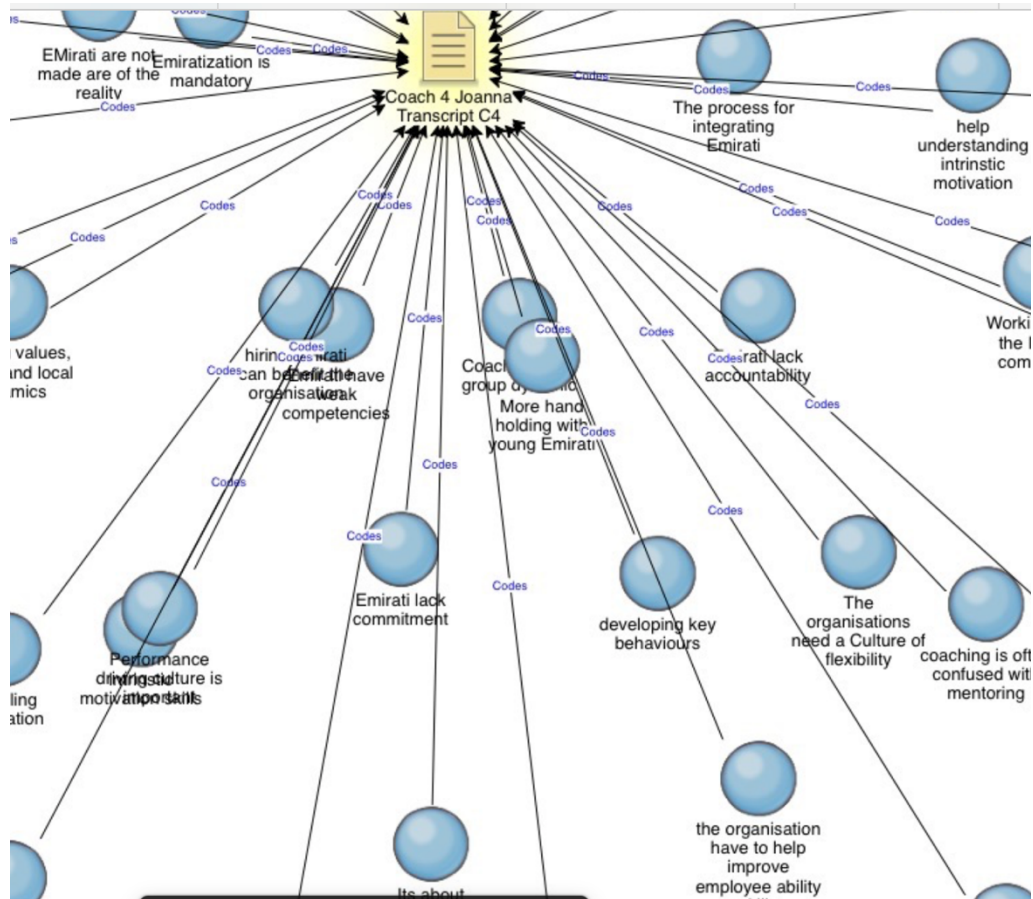
Appendix I: Example of node labelled 'cultural disposition' in Nvivo
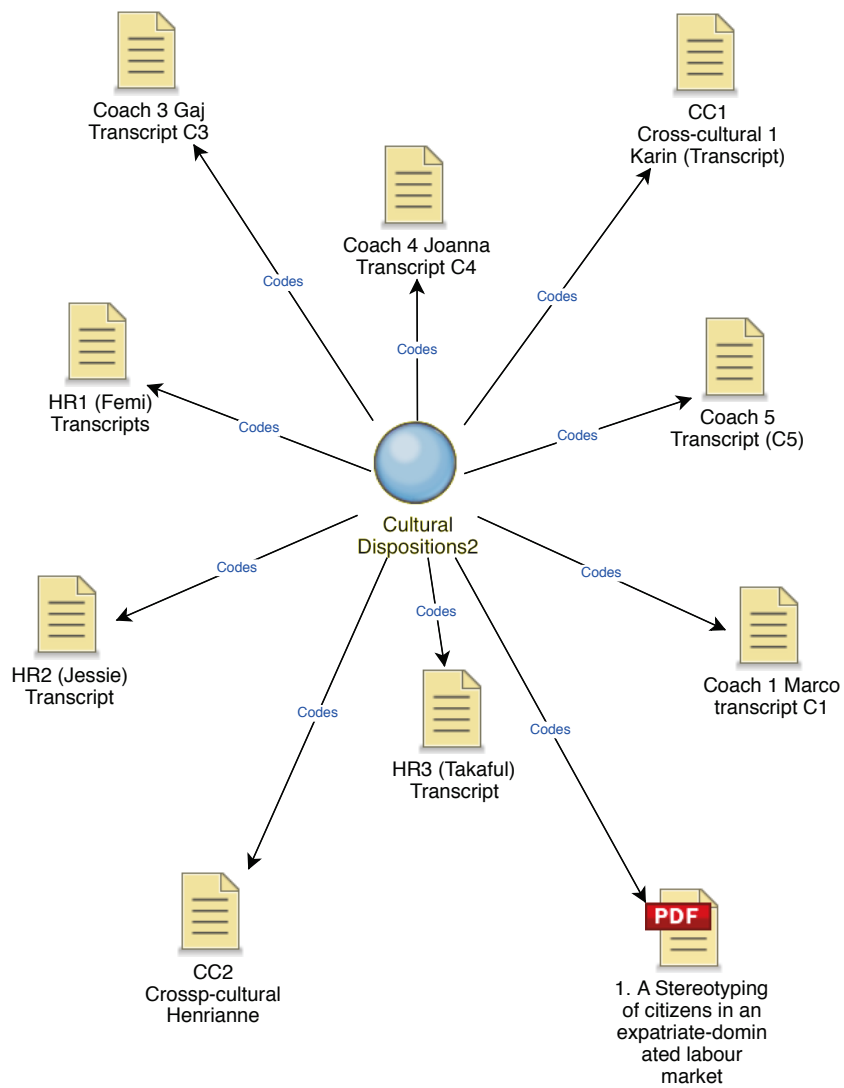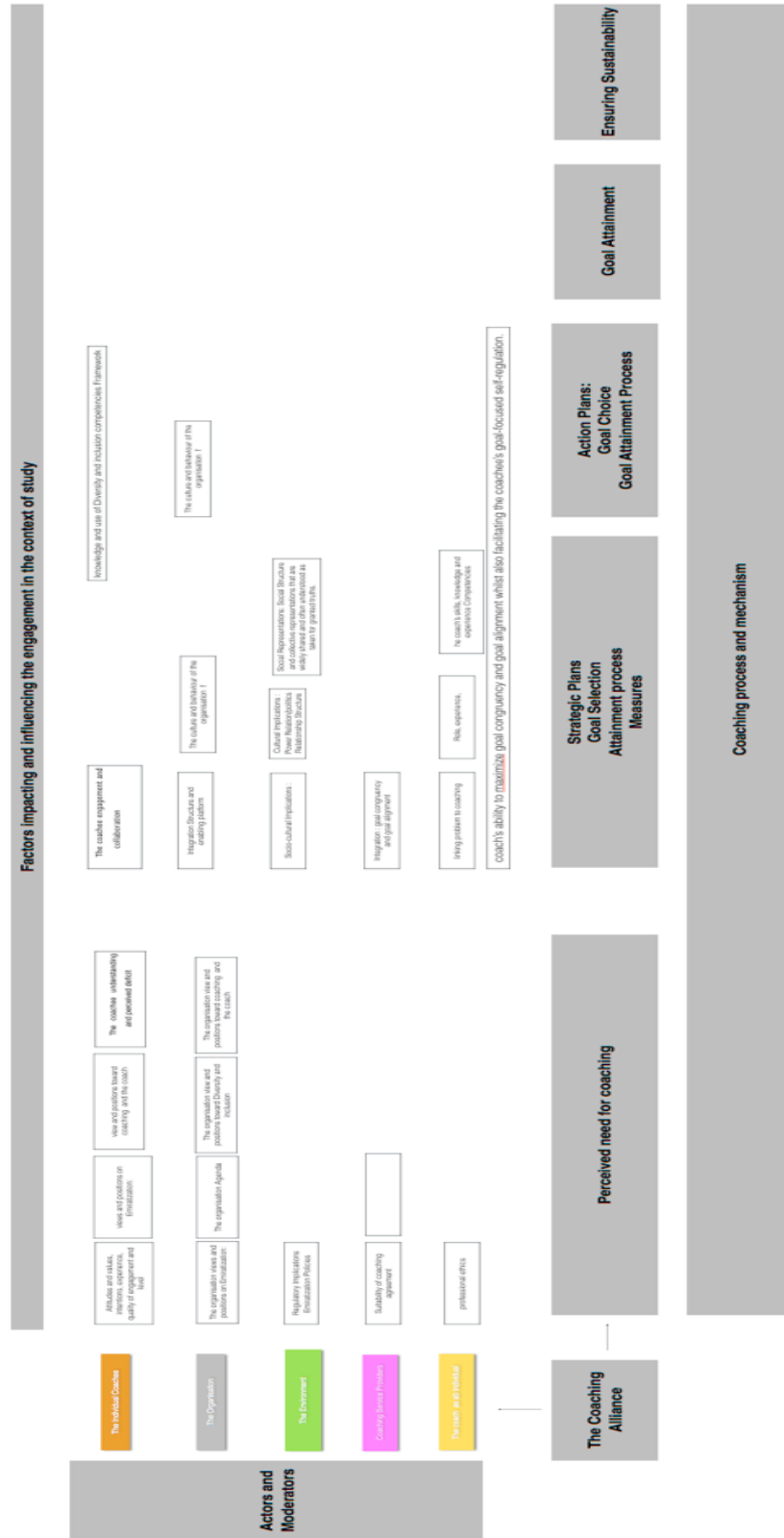
Appendix J: Categories construction in Nvivo
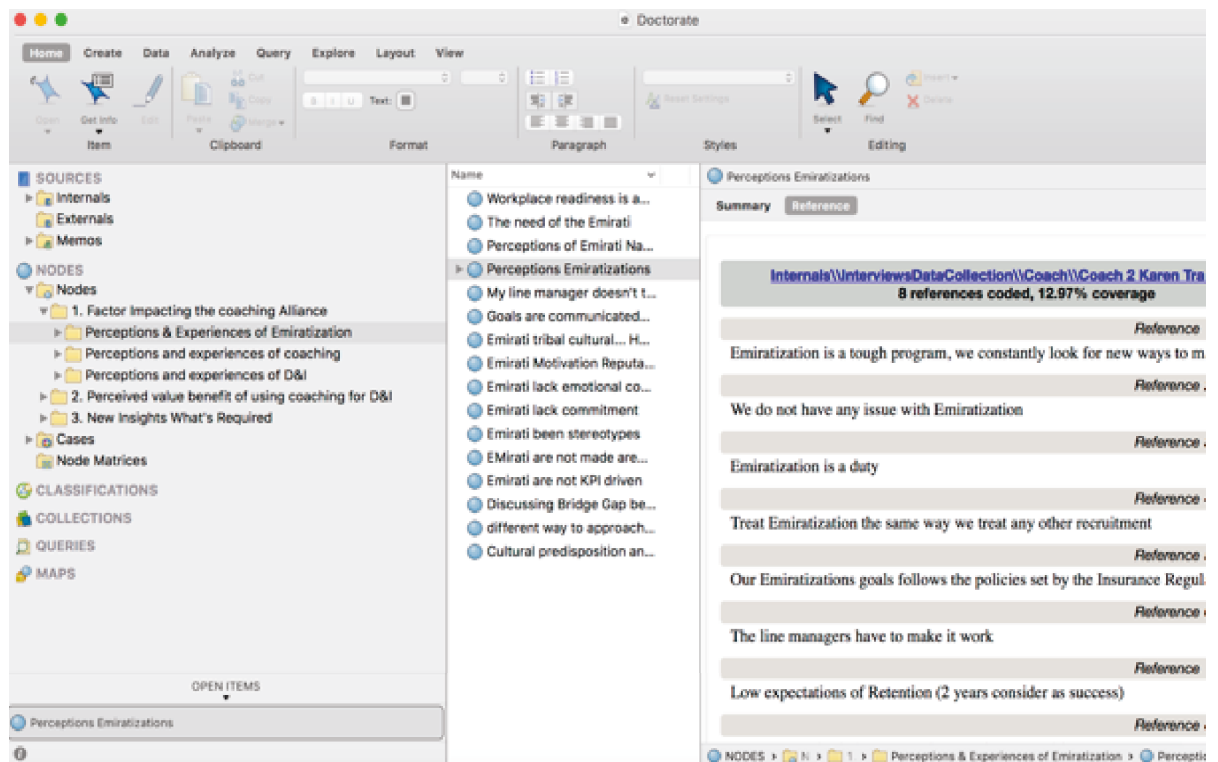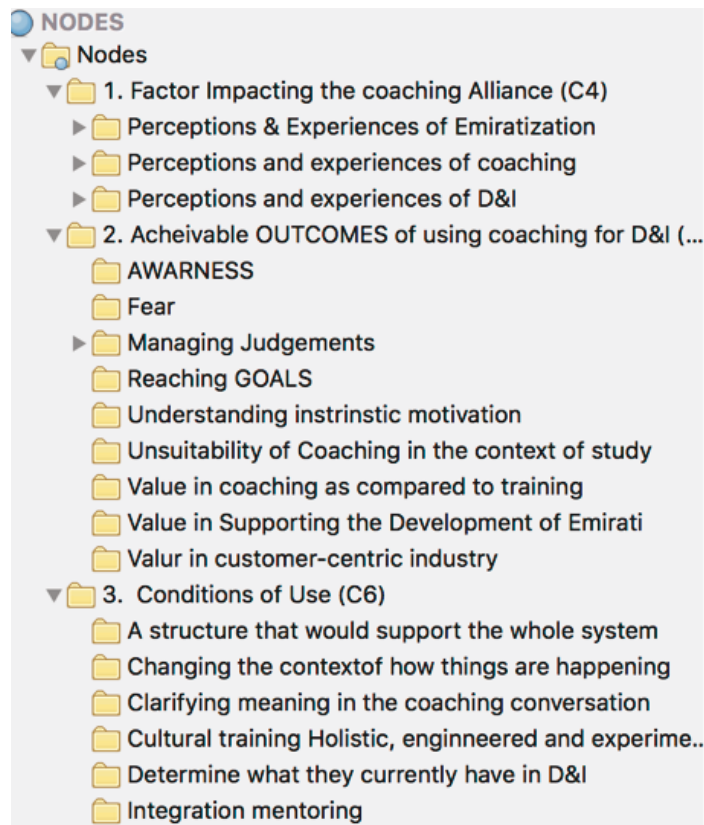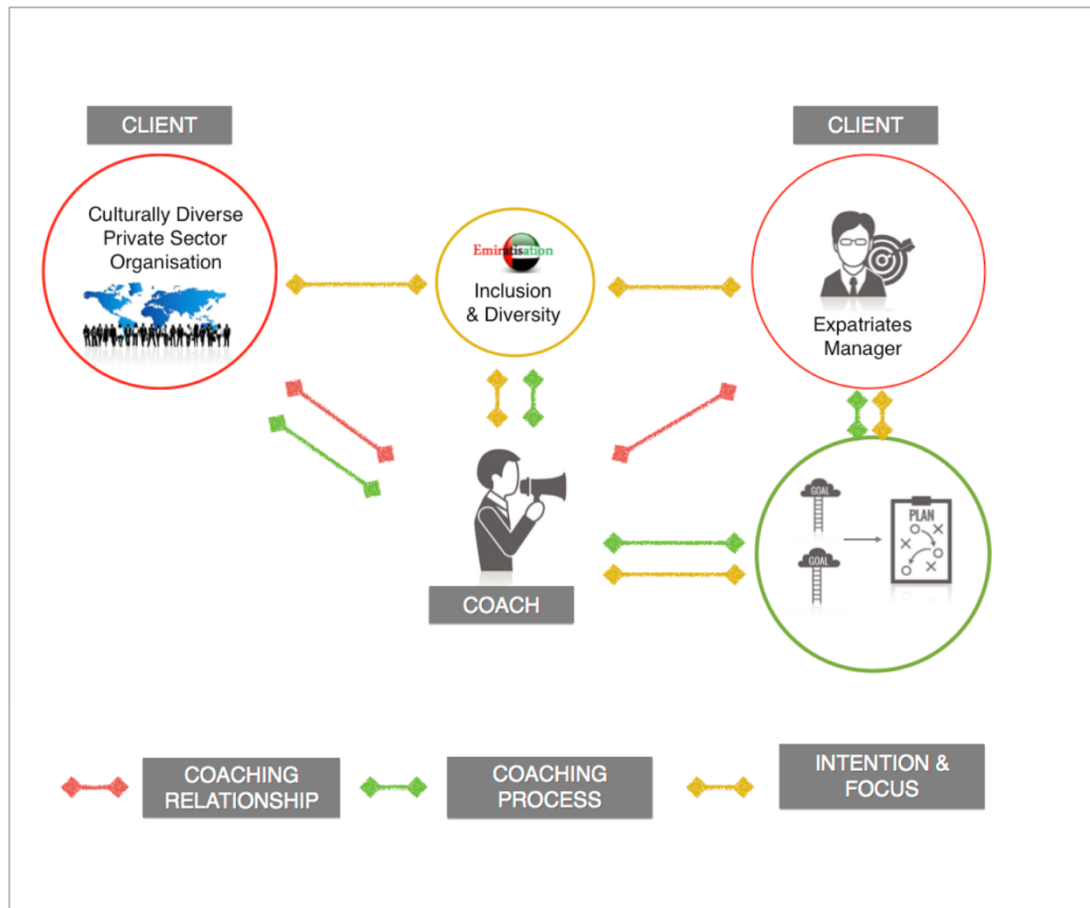
Appendix K: Memos and Visual Mapping

Memo: March 2015: The wider socio-economical context

Appendix: Memos: Analysis in factors influencing the coaching alliance in the context of study. Theoretical reach to sensitising concepts.

Memo: January 2015 Contextual factors and their perceived impact on the coaching Alliance.

Memo: April 2015

The multiple clients' perspective in organisational coaching: the first and primary client is usually the organisation for which the individuals or groups being coached work. The second client is the individuals or groups being coached. The third is the individuals' or groups' managers/boards and their human resources professionals.