CLODFELTER, MELISSA ANN, PhD. Using Coaching as a Social Justice Tool. (2015).
Directed by Dr. Leila Villaverde. 291 pp.

The purpose of this research is to explore the way professional coaches are taught to use advocacy in their work with and for their clients. The research posits that the use of critical questions in the coaching conversation is both ethical and necessary work for coaches to support their clients' development.

The poststructural paradigm and accompanying methods are used to open up spaces within the core competencies and ethics of two credentialing organizations, sample training materials, and supplemental reading. Queer and critical whiteness theories question and push the traditional boundaries of the client/coach relationship, creating possibilities that make advocacy a necessary and meaningful aspect of coaching.

Chapter six of this research holds a layered approach to viewing the development of the coach as a social justice advocate. This chapter also contains a social justice training module for coach continuing education. Finally, I have developed a social justice coaching conversation model that embraces critical questions from hermeneutics and critical discourse analysis. This conversation model encourages coaches to think more critically and use critical questions to create awareness around bias within their clients and themselves.

USING COACHING AS A SOCIAL JUSTICE TOOL

by

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A Dissertation Submitted to
the Faculty of The Graduate School at
The University of North Carolina at Greensboro
in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

Greensboro
2015

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ACKNOWLEDGEMENTS

Coaching is a process of reflection through which people make intentional choices regarding life directions and decisions. I have had many coaches along this journey over the past eight years and I would like to take this opportunity to thank them.

I begin with my colleagues and friends at the Wake Forest University School of Divinity who encouraged me to begin this educational experience. To Bill Leonard, Jill Crainshaw, Wade Stokes, and Veronice Miles, your confidence and care started me on a path of self-exploration that has changed my every day conversation and life trajectory.

I would also like to thank the Educational Leadership faculty and classmates who have alongside me shaped, shifted and unraveled my thoughts about privilege and community. You are a gift to our society and I am grateful to have learned with you. Special thanks goes to the members of Silva Bettez's Culturally Responsive Leadership class for sitting with me in the awkward space of what it means as a white person to get into the folds of white privilege. I also want to thank my dissertation committee members, Glenn Hudak, Silvia Bettez, Brian Ammons, and Leila Villaverde, Chair for your questions and support. Thank you for waiting and wading with me through the many turns in the process, your patience is admirable.

I want to thank two groups of people who have listened most intently to my day to day anxious ramblings and believed in me when I did not believe in myself. First, my colleagues and friends in the Professional Development Center at Wake Forest University, thank you for holding faith in and with me. Thank you for giving me the

space and time to talk and then close my door. Andrea Ellis, John Champlin, and Tomma Guastaferro you have been an amazing team!

Second, my gracious family has taken the brunt of how this process has impacted me and without you I could have never completed this work. My parents, Harry and Faye Clodfelter and my siblings, Jill Clodfelter and Kevin Clodfelter have been my anchors for many years and have cheered me on through some very difficult turns in life. I thank you for always being present and reminding me both who I am and who I can become. Bryan and Jessie Hatcher, my love and respect for you have grown deep as you have cared, understood, pushed, and strategized with me. You have stood watch over my time and tears and have endlessly given support in the most difficult of times. I am extremely grateful to be family with you and dedicate this project to you and the opportunity we have to share what we've learned in our perspective communities.

Thank you.

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CHAPTER I

THE ETHICAL DILEMMA: AN INTERNAL STRUGGLE BROUGHT TO WORD

Two threads weave through my experience as a professional coach. The threads are at the same time connected and disconnected. Together the threads create a feeling in my gut every time I am coaching situations where I wrestle with my role as a coach and my commitments to justice. One of the threads is related to coaching conversations. The other thread is related to the commodification of coach training and the coaching relationship. The two threads create a cross hairs, and as a coach, I get caught in that cross hairs. This dissertation contends with these threads.

A closer look into the cross hairs provides a clearer view of the dilemma. In a coaching conversation, a coach listens to and then asks questions of her client to support the client's move toward a specific goal. Listening is central to the coaching relationship, and listening is where the dilemma of the connected/disconnected threads arises.

Haroutunian-Gordon (2011) describes the listening process as an internal interruption by a new train of thought or dissonance of what we think we know even as we are listening to a speaker. For example, when I hear something from a client that is her/his attempt to deal with some form of bias/unconscious bias, I begin an internal dialogue that starts with, "hmm, something's not right" and then continues with, “that may be true, but what is my place in this conversation?” The coach is trained to accept that what the coach hears as meaning may not be what the client means as all. Remembering this is key to establishing trust and agreement with a client. The role of the coach is to provide a conversational vehicle for the client to arrive at her/his desired destination, so if a client resists what the coach is saying or wants to go in another direction, the coach must be willing to follow the client into the rabbit hole of the client’s choosing by listening. While the coach should intervene with questions about the chosen destination and the direction, the client always determines the destination or end result. My internal dialogue as coach is also an ethical dialogue.

At some point in this internal dialogue, I determine my role and responsibility in the conversation, turn my attention back to the speaker, and ask another question. In a split second the internal, ethical dialogue becomes an action plan that arises out of at least two parts of myself: the professional coach and what I describe here as the advocate.

The aim of this study is make external two significant points in the coach’s internal listening process: 1) the point at which the coach hears the ethical dilemma within herself, and 2) the point at which the coach strategizes about and decides on an action plan.

This enables me to explore what I am ethically expected to do, what options I have, and what coaching lacks as a form of social justice advocacy. I propose that there is a style of coaching that offers social justice advocacy and that informs rather than breeches coaching ethics.

I bring to light in this study a type of coaching that allows me as a coach to put into play critical questions of equitable practice. I have researched how two coach certifying organizations I am aligned with (The International Coach Federation, Inc. and The Center for Credentialing Education) write about coaching and coaching ethics. I have also examined a sampling of existing coach trainings and supplemental materials that guide a coach's understanding of advocacy. My aim is to contribute elements to help coaches engage a social justice advocacy style.

This is a seriously playful project, one that has required me to take apart the coaching process and investigate my own professional work. Uncovering unconscious biases can stir resistance. I did not know when I began what I would experience as resistance within myself as I unraveled or unfolded core values and principles of coaching and then folded them in on each other. Unraveling can be intentional, for example when we untangle a knot or fix a missed stitch. Other times unraveling is accidental, such as when a knot comes loose and stitches that hold threads tight fall away. Accidental unraveling can leave a mess of threads, loose ends, undesired tangles, and unkempt edges that fold in on each other and form other knots and configurations. This project has included both intentional and accidental unraveling because it is just that; an unraveling. The theoretical chaos caused by unraveling creates uncertainty within the structure of the project, but unraveling also reliability. As I have unraveled, I have drawn out some of the issues that lie within the coaching paradigm and my thinking around them.

Theoretical unraveling requires one to choose tools to aid the process. These tools must give structure and direction to unwieldy work without determining the outcome. Coaching is new professionally and borrows theory from multiple places. Thus, I bring together multiple theories in my search for new paths to and understandings of advocacy. In the sections that follow I discuss the tools I use and outline my argument for work that both extends beyond my personal experience as well as reaches into societal and professional concerns.

An Introduction to the Poststructural Paradigm

The unraveling in this project takes place through an engagement with the poststructural paradigm. Within the poststructural approach, the aim of writers such as Deleuze and Derrida shifts from searching for truth or meaning in language to looking for opportunities for change (Patton, 2003). This approach makes space to pull loose, unfold and play with what we think we know, to look for new opportunities of interaction, and then perhaps to refold (Conley, 2005), or create another starting place for a new project. The strength and challenge of the paradigm is that change is ever present.

One reason the poststructural paradigm is a useful theoretical framework for the study is the because of the way the coaching process and the poststructural paradigm mirror each other. Both make space to ask questions that unravel something. In coaching, the questions unravel the self and/or work of the client. In the poststructural paradigm, questions unravel ideas to create awareness and opportunities for change. While the development of the coach is central to this study, the confluence between the coaching process itself and the poststructural paradigm is also worth naming.

Another value in the use of the poststructural paradigm is the way that it aligns with the history of coaching. Coaching history reflects a non-linear development process. The theory is borrowed from various disciplines and folded into a profession that has multiple ways of being practiced. This non-linear history makes it possible to imagine a coaching space where the coach becomes an advocate for and with her client. It also makes it possible to imagine a shift in the way many coaches currently view the coaching relationship.

Some clarifying comments are important before moving into the structure of the study. In the next section, I define advocacy and describe my connection to the work. I also outline the study's importance to the broader coaching community and clients.

Advocacy

I use the term advocacy to describe what I believe coaching can do. Thus, it is important to define advocacy and explain how this study is related to advocacy. Community organizer Shane Cucow (2011) says this about advocacy on his blog, *Change think: musings on society, internet and social good:*

> Many authors on advocacy (Tusinski, 2007; Masner, 2008) see it as the act of publicly representing an individual, organization, or idea – with the aim being to persuade people to look favorably on it. Cohen (2001) – an author on advocacy in social justice – also defines advocacy as the pursuit of influencing outcomes in society – including social policy, budgets and resource allocation within political, economic, and social institutions that directly affect people's lives.

Cucow's inclusion of the words "persuade" and "influence" engages the ethical dilemma that I am investigating. If advocacy includes persuasion, is there a way to make space for persuasion within the coaching process? How does the coaching literature talk about advocacy, and how do we get at what advocacy can and cannot mean for a coach?

Cucow goes on to say that in a broad way, advocacy is an umbrella term under which activities such as lobbying and awareness raising can exist. Advocacy, he says, "can include empowering people to have their voices heard, when they may not be able to do so alone" (Cucow, 2011). Using Zeitz's understanding of activism, Cucow writes that activism is becoming an active participant or "taking direct action" in order to create social change (Cucow, 2011).

Language used in coaching suggests that coaching is at least a form of advocacy in the broadest sense. Coaches often seek to empower clients' voices, but what level of empowerment is expected or accepted in coaching? In other words, does advocacy exist in the act of coaching, or am I reading more into coaching than is there? My professional experience continues to drive this line of questioning and my belief that the coaching literature needs a clear articulation of advocacy.

The literature of similar professions does include discussions of advocacy. Counseling and social work literature are examples. I use work from both of these professions, coupled with social justice education theory, to push coaching theory forward in the area of advocacy. I use social justice education theory and concepts in chapter six to build a training module to teach coaches to use coaching as a social justice tool.

By using this study to explore advocacy in the coaching process, I hope generate a form of academic activism around the use of advocacy in coaching and the availability and cost of the training and the service. Bringing together advocacy and coaching in these multiple ways taps into multiple aspects of myself that have been developed throughout my life. The way I am constructed speaks to why I have chosen to undertake this project.

My Assembled Self

I get the notion of coaching and advocacy at a very deep level which has been assembled over time. The assembling process began with my educational experience as female in a fundamentalist theological church/school where women were expected to be submissive. At many points along the journey, this early educational experience has come back around to connect to my training and experience as a minister and chaplain and later to my experience as an educator to those in training for such work. As much as my early educational experience has haunted me, it has also aided my awareness of the many ways people are limited by others and by systems based on class, race, sexual orientation, gender, ability, language, and other issues intertwined in oppression and bias. This experience and awareness drive my desire to continue to ask questions.

While I developed initial understandings of advocacy through my educational processes and as I educated others training for ministry, my sincere awareness of bias deepened in the graduate classroom as I read books about inequities in education and listened to colleagues' stories of their own experiences of inequities. My past experience and education, my current work as an executive and leadership coach, and my seat in the graduate classroom continue to assemble meaningful and difficult questions that inform my work. These difficult questions happen on at least two levels: in my work coaching individual clients and in the coaching profession as a whole. This research informs how I engage my clients and should influence how other coaches are trained to engage clients around issues of equity and bias. As I continue to become more aware of myself, my actions, and my privilege as a white woman, the nuances of conscious and unconscious biases call out in me some required action. I attempt to define this action in this project.

Significance for the Wider Community

This project has significance for the wider coaching community. This is true both for coach training and for considerations of the cost and accessibility of coaching as a whole.

According to the 2012 International Coach Federation, Inc.'s (ICF) Global Coaching Study Executive Summary, there are an estimated 47,500 professional coaches worldwide, about half of which are members of the ICF or International

Coach Federation (ICF, 2011). I offer this statistic to note that during a time of economic downturn, the coaching industry has continued to develop as a means of providing personal and professional support.

Coaches who become members of ICF and CCE (Center for Credentialing Education) agree to adhere to a code of ethics. Little is explicitly articulated in either of these organizations' documents about the way a coach may or may not function as an advocate for or with her clients. The type of ethical and advocacy-oriented coaching style I propose is best suited for those places in the coach training which have to do with the organizations' codes of ethics and core competencies. What follows in this project is a dialogue with each organization's codes of ethics and core competencies and a look at samples of training materials used in coaching to see how they do and do not refer to advocating for and with clients.

The thread of commodification of the coaching profession emerges here. Coaching and coach training can be cost prohibitive, thereby excluding people who want/need to use the development process. If the coaching process is to be a useful social justice tool, it has to be both accessible and cost effective. This study, as a form of academic activism, looks at a system that in its development both includes and excludes people.

As I have moved back and forth between my roles as coach and researcher, Denzin's (1997) writing about the feminist communitarian model in ethnographic research strikes a chord with me:

> The moral dialogical self is a narrative, storytelling production-a production that weaves its way through and into the storied lives of others. A narrative ethic (Frank, 1995, p. 157) that regards self-stories as moral acts is pursued. This ethic is judged by the sort of person it shapes (Frank, 195, p. 157, p. 278).

As a coach I am always listening into the storied, narrative lives of my clients in community. I am bringing myself as a coach into conversation with a client in order to support the client to make decisions for himself/herself in and as a part of community. Both the listening I do and the decisions clients make are a part of the "narrative ethic" where the speaking and the hearing of the story are moral acts. These conversations have serious implications for both my clients and their communities. Clients engage these conversations in a style that encourages them to dream, to be playful and curious, and to deconstruct the grand narrative in order to create opportunities for moving forward. It is vital for me critically to consider what part(s) of myself I can and am bringing to the conversation; this is also vital work is also important for the coaching community as a whole, for the client, and for the client's community. Thus, I want to know what coaches are told in their training related to advocacy. I also want to know what assumptions are being made by and about coaches or what issues and assumptions are being left unresolved in coach development processes. This work is critical to the development of the coach and the client.

Christian (2000) writes about qualitative research that "given the primacy of relationships, unless we use our freedom to help others flourish, we deny our own well-being" (p. 144). This is true for the relationship building that takes place between the client and coach, who are much like co-researchers engaged in a reflective discovery process. As a coach, it is part of my ethical and moral response to use my "freedom" to help others flourish. When I do this, I also flourish. A part of flourishing is recognizing and naming what keeps one from flourishing. This is a key component of coaching. Asking critical questions to check/tease out what I hear as a coach is a form of advocacy with and for my clients.

Structure of the Study

I return now to the cross hairs that create the tension between the coach's development and the coach's convictions. How does the coach perform the ethical balancing act between what she believes and what the client's agenda requires from her? The research questions that feed the turns of this study are:

- Can coaching ethically be used as a social justice tool?
- If coaching can be a form of advocacy, can critical questions that raise awareness be pointed out and developed in educating coaches?
- What are the implications of these questions for coach training?

What is true of the coaching method is true of this study and, again, is a natural connection with the poststructural paradigm: questions lead to more questions, not to answers that are impervious to deconstruction. In order to maintain this ambiguity within a research structure that requires clarity, I work throughout to unravel and at the same time to define structure, findings, and training design.

This study is divided into six chapters. In chapter one I have set up the research questions and described my connection to the research and my research process. Chapter two contains the theoretical framework, theories used in the analysis, and literature reviewed. Chapter three explains the methodologies used to interrogate the texts. Chapters four and five contain the research and analysis. Chapter six includes additional theoretical components I use in the training module developed for coaches to engage social justice education. This training module is also included in chapter six.

Chapter two begins with a history of coaching. This historical overview provides an understanding of coaching and a rationale for the research. An understanding of the history of coaching is necessary in order to understand what the coach does and how the coach understands her role with clients.

First, coaching research and literature developed *after* the practice of coaching started and emerged out of multiple experiments that took place during the 1960's human potential movement. Second, coaching theory is traced on top of multiple, borrowed business and psychological theories. Varied styles of coaching are the result. Third, coach development has taken a particular shape in order to meet specific ethical expectations and core competencies that support the profession. The eruptions of the various coaching methods and their borrowed theories create interesting ways to consider how the coaching process is used as well as challenges for controlling the practice.

The history of coaching exists without a singular and uniform theoretical underpinning. Research-oriented members of the profession have had to forge pathways for scholarly research in an effort to legitimize the profession. This creates both a dilemma and an opportunity for the study. The dilemma is that I have had to look for literature on my topic in various places. The opportunity, related to the dilemma, is that I have discovered that coaching and the poststructural paradigm make excellent partners for developing coaching as a social justice tool.

The next section of chapter two discusses the poststructural paradigm. This creates a stage for the interplay of and exploration into the identity development of the coach and the connection of the coach to advocacy. The poststructural paradigm is seen as an "antiparadigm" (Hatch, 2002). Within this paradigm, knowledge and language are deconstructed as structures of power. Because of this (and noted as a warning) the poststructural paradigm also deconstructs useful theoretical frameworks. The rigor of the poststructural paradigm creates an opportunity at the same time both to deconstruct theories and to see them as useful. Because I use critical whiteness theory alongside the poststructural paradigm it is important to note here not only the value but also the necessity of critical theory in the interplay with poststructuralism. Critical theory requires that I more firmly hold the tension between the theories in my unraveling so that concepts are not simply unraveled to nothing. The unraveling is purposeful as it makes invisible whiteness opaque and thus more viewable.

Within the poststructural paradigm section of chapter two I foreground the concepts of affirmative deconstruction, folds, and space in order to show how the core competencies and training materials in chapters four and five can be deconstructed and reconstructed. Then weaving in queer theory and the assemblaged self, I am able to shift from the positionality in the cross hairs to movement within the winding and flexible nature of poststructuralism. Dialogue with queer and critical whiteness theories moves the conversation from thinking about what language means to considering what language does (Nealon, 2003). Such a shift may make it possible for clients to imagine a move from a fixed and undesired reality to a place of flourishing.

Using critical whiteness theory foregrounds the issue of white privilege, including my own. Recognizing and exploring privilege is a necessary part of advocacy training due to the nature and slipperiness of white privilege. As coaches become more aware of the presence of privilege and our use of it, we are able to make decisions about how to manage it for and with our clients. Within this lens/development of the self, concepts connected to critical pedagogy, for example *conscientization,* create confluence with the coaching process and thus within the coach.

Moving from an understanding of coaching history, the poststructural paradigm, and queer and critical whiteness theory, I explore the identity development of the coach through Kemp's (2008) coach development concepts and Foucault's technologies of the self. The technologies of the self is a useful lens through which to explore the "whole self" and how the whole self functions within the understanding of multiplicities throughout queer theory. This allows me to consider what parts of the self the coach and/or client may bring to any conversation as a means of being "whole." This look at being "whole" provides an opportunity to create a deeper complexity when considering advocacy.

Again, I am faced with a dilemma as I move into the literature review for the study as there is no direct literature on coaching and advocacy. I have chosen to go in three directions: social justice education literature, advocacy in counseling and social work literature, and narrative coaching literature.

Social justice education literature bridges part of the gap between coach development theory and advocacy literature. It also provides a way to think about how advocacy development is organized. Different workshop and training models offer theory and insight into the importance of certain tools and how these tools are managed in the classroom. I use concepts from social education literature as a part of the training module that concludes chapter six.

The second literature section comes out of the fields of counseling and social work and brings advocacy into focus. Advocacy and other terms used in these fields, such as self-determination, point out some of the murkiness that exists around how and when to advocate for and/or with a client. I believe this component of the study enters an unexplored area in the literature within the coaching framework as well.

The third literature section includes several theories used in the development of coaching theory which informs the development of the coach. This section brings together positive psychology, narrative therapy, and performance improvement and change theories from the business literature to show how coaching works. This section also lifts up the assembled nature of coaching theory. Perhaps it is by virtue of the fact that coaching theory is multiple theories cobbled together that some aspects of the coach's development get foregrounded and others exist in the background. This section emphasizes narrative theory and narrative coaching as it is one form of coaching connected to a specific theory which creates confluence with queer theory, the assemblaged self, and the coach self.

Chapter three focuses on the methodology that builds from the poststructural theoretical framework: hermeneutics and discourse analysis. I include here Schleiermacher's hermeneutic (Slattery, 2006) circle, as it emphasizes three concepts that weave through the research: the inherent creativity of interpretation, the pivotal role of language in human understanding, and the interplay of part and whole in the process of interpretation. Several questions arise here. How does client agency, so necessarily built into the coaching process, both empower and fragment what the coach can and will do? Can we use this interplay of part and whole of the coach's assemblaged self to acknowledge the coach's responsibility within the ethical dilemma to empower the client toward flourishing? These hermeneutic circles create interplay with the ethical standards expected of the coach, the development of the coach, and the real world issues of white privilege and bias entangled in every move toward flourishing.

Chapters four and five contain the research components of the project. Chapter four examines the two certifying organizations of which I hold credentials, their competencies, ethics, and certification processes. This chapter explores what these organizations say to coaches about ethical understandings of advocacy. Again, this creates ambiguity around how coaching and advocacy are understood together.

Chapter five includes the process I used to request proprietary training materials, what I have collected, and the findings from the hermeneutical and discourse analysis of these materials and related costs. The themes that come forward in chapters four and five set the stage for chapter six.

Chapter six begins with a collection of theories that when brought together provide the theoretical framework for the advocacy coach development. These theories serve as components in a critical questions coaching model and a training module also included within chapter six. The training module teaches coaches to use "Coaching as a Social Justice Tool."

By undertaking this study I answer for myself and others the question of how coaching and advocacy are connected in order to shed light on the ethical dilemma I experience when I am a coach. I also use components of theory to develop training that coaches need to take into their practice. This answer and the training are not an ending but a middle that creates more opportunities for future research.

CHAPTER II

HISTORY, THEORY, AND LITERATURE REVIEW

This chapter provides groundwork for the research in chapters four and five. Moving through this groundwork requires winding through history to theory and then to literature. The aim is to explore the context of coaching's beginnings. Situating the history section first sheds light on the way coaching theory has been borrowed and developed from other disciplines.

The history section also explains why I, as a researcher, draw from counseling literature to examine coaching as a form of social justice advocacy.

History of Coaching

Coche is a French word meaning carriage (Lages, 2007), Kocs is a trading center in Hungary where carts, or kocsi szekérs, are believed to have originated. Both coche and Kocs inform the practice of coaching as it is used here. Different than the view of coaching as a relationship with an athlete, professional coaching is a conversational carriage, or vehicle, to help people move from their current reality to a desired destination. The professional coaching process is a method of transporting people from one place to another.

The International Coach Federation, Inc. defines coaching this way (ICF, 2008): "Coaching is partnering with clients in a thought-provoking and creative process that inspires them to maximize their personal and professional potential." Expanding on this definition, Moen and Allgood (2009) write that coaching leads to self-actualization by supporting "the resource base of another person" (p. 71). The coach provides a service to the client, who is the one being coached.

Some other professionals also use a coaching style in their conversations with others. For the purposes of this study, I examine the "professional coach." I consider a "professional coaching relationship" one in which there is a contract for services between the coach and client. The professional coaching relationship also sometimes includes a sponsor. The sponsor is "the entity (including its representatives) paying for and/or arranging for coaching services to be provided" (ICF, 2008).

Most who write about coaching history credit the birth of coaching to Timothy Gallwey, a Harvard educationalist and tennis coach (Lages, 2007; Whitmore, 2004; & Wildflower, 2013). Gallwey's tennis coaching theory and methods remain central to coaching methodology today[1]. Gallwey, a proponent of getting himself out of the way as the coach, believes that the student can pay more attention to her/his body if she/he does not have to deal with the constant judgment and critique of the coach. Gallwey invites the student to pay attention to what his/her body is doing. This, he argues, reduces inner obstacles that get in the way of optimal performance. Instead of teaching students, coaches help students learn (p. 8).

Following Gallwey, professional coaches decentralize the master teacher or the expert from the coaching process and bring the student or client and her/his decision-making to the center. Coaching, as Gallwey has describes it, is about creating an environment where students can be aware of their current reality free of the self-critical voice. Once free of the self-critical voice, students can choose next steps trusting that they have the resources to take these steps.

Whitmore (2004), who incorporated Gallwey's coaching techniques in the business world added that "unless the manager or coach believes that people possess more capability than they are currently expressing, he will not be able to help them Whitmore, using Gallwey's and professional coaching's techniques in management practice means that the manager must give up control, including giving up the idea of her/his superior ability. Whitmore's insights are true for the professional coach as well; the coach must be willing to set aside her/his expertise and see the client as the one with expert knowledge about her/his learning goals and desired outcomes.

Whitmore advocates that coaches move away from telling the client what to do toward support of the client. Whitmore (2004) also writes that coaching requires empathy and integrity (p. 20). This means that the character of the person doing the coaching is integral to the coaching process.

This shift in the way Whitmore viewed the supervising process came out of a shift in people's expectations of being included in workplace decision-making processes. "It is the evolving consciousness of our collective society, for which we should be grateful as it holds the promise of higher performance possibilities. Deep down people want choice and responsibility…" (p. 29). Whitmore is unclear about how to connect the dots of higher performance to the "deep down" of people and the "evolving consciousness of our collective society." What is clear is that Whitmore advocated a shift in the way leaders work with those they manage to make room for employees to have choices;

“responsibility demands choice. Choice implies freedom” (p. 33). For Whitmore, if a person is expected to have work-related responsibilities, she/he must also be free to make choices.

Similar language used in the coaching paradigm requires further scrutiny. The connection Whitmore makes between responsibility, choice, and freedom, while noteworthy, may be too simplistic and idealistic when placed next to identity construction and language constraints and power within the poststructural framework. While Gallwey and Whitmore are important players in coaching history, further exploration must be done.

Wildflower (2013) traces the history of coaching to the positive thinking movement that emerged out of the Great Depression. Wildflower highlights works such as Napoleon Hill’s *Think and Grow Rich,* Dale Carnegie’s *How to Win Friends and Influence People,* and Bob Smith and Bill Wilson’s development of the 12 step program that is the basis of Alcoholics Anonymous as examples of popular efforts to help people overcome emotional, social, physical, and economic struggles prominent during difficult post-Great Depression economic times.

Wildflower moves from the post-Great Depression positive thinking movement to consider the human potential movement. Many of the influential people developed therapeutic processes during this movement as a part of experiments taking place at Esalen Institute in Big Sur, California. The developments at Esalen were sparked by a surge in student activism related to the Civil Rights movement and Vietnam War protests. “Esalen, a centre of particularly intense psychological and spiritual experimentation, served as a prism, taking in light and refracting it in many directions" (Wildflower, 2013, p. 13). Experimental practices that emerged out of Esalen included sensitivity groups and later T-groups. Both are group therapy models developed to encourage people explore how their communication and behaviors impact others in the group. Kurt Lewin, who researched religious and racial prejudice, developed the T-group process (p. 111).

The Esalen community and its developments invite further research. Important for this study is the positive connection between coaching's history and development and Esalen's attempts to deal with behaviors related to unexamined values and prejudices.

John Whitmore, cited above, was influenced by time he spent at Esalen exploring "yogi coaching," a term he later coined (Lages, 2007). Wildflower (2013) added:

> One of the achievements of coaching, in whose development Whitmore would play a role, would be to take elements of talk therapy and the encounter process and fully democratize them, making the client an informed, consensual and equal partner in the engagement. (p. 42)

Whitmore, because of his emphasis on freedom and choice in decision- making, encouraged open conversation in the workplace as part of his coaching development. Whitmore's coaching exploration and his notion of "fully democratize(d)" talk therapy and the encounter process (Wildflower, 2013), however, come from the manager's or supervisor's position of power; thus, the empowerment or freedom to make decisions is always subject to the power of the supervisor.

Other therapies and/or practices related to coaching development also took shape in the Esalen community. One example is the Erhard Seminars Training (EST) that "grafted personal and financial success on to the human potential movement" (Wildflower, 2013, p. 32). EST encourages people to create their "future from the future" and not from their past (Lages, 2007, p. 42). Also noted is Fritz Perls' gestalt therapy, which emphasizes "what the client is experiencing, thinking, and doing in the present moment. It focuses on the social and environmental context and the kind of adjustments the client is making to it" (Wildflower, 2013, p. 73).

Another well-known name from the time frame of the human potential movement is Carl Rogers. Rogers, who also spent time at Esalen, developed humanistic psychology and was influential in the development of coaching (Lages, 2007, & Wildflower, 2013). Rogers challenged Freud's therapeutic methods of going into the past of his clients, emphasizing instead a more growth oriented approach focused on the whole person. Rogers was influenced by Buber's philosophy, which regarded people as equals in the conversational space, and by Rank's work, which focused on the here and now. Rogers' work significantly shifted the way therapists do their work by placing the patient or client in the center of the therapeutic relationship and encouraging equal participation between therapist and client in the here and now (Wildflower, 2013, p. 79).

Some core principles of Rogers' humanistic treatment that translate into the coaching relationship: an emphasis on trust and empathy in the relationship as opposed to the therapist's attempts to "fix" clients or situations, an emphasis on truthfulness on the part of the therapist in order for the therapist to be present to the client, an emphasis on the client's experience of herself as authentic so that contradictions arise in an open-minded, nonjudgmental space (p. 78). Rogers' understandings of the client/therapist relationship are the basis for the client/coach relationship in coaching.

Strozzi-Heckler's Lomi therapy, a type of "body oriented psychotherapy," comes out of concepts of embodied leadership developed at Esalen (p. 66). Strozzi-Heckler, Rogers, and the other thinkers and leaders cited above have had a theoretical hand in the development of coaching as they impacted the work of those who came through Esalen and later developed and marketed coaching as a professional practice and field of training.

One specific coaching model that can be traced to the Esalen Institute work is that of Flores and Ollala. Flores and Ollala developed what is known as "ontological coaching," or coaching of being, which uses self-awareness techniques from eastern thought (Lages, 2007 & Wildflower, 2013). "In ontological coaching, the client is held as a 'legitimate other.' What does this mean? It means the coach listens out for what really matters to their clients, not necessarily what they want to achieve" (Lages, 2007, p. 224). Heidegger's writing on the 'transparent life' supports the ontological coaching process. Heidegger argued that people live with little awareness of what's happening around them until there is a breakdown of sorts. In the ontological coaching process, the client names the breakdown and the coach listens behind what the client is saying for the heart of the concern. This type of coaching supports the client to be a better participant observer of self and encourages her/him to question her/his own ideas. A deep listening style that leads to deeper questions sets a seasoned coach apart from a beginning coach.

In the late 1980's, Thomas Leonard, the budget director of Landmark Education (which followed EST) and teacher of a class entitled "Design your Life" (Lages, 2007), opened the Coach Training Institute in partnership with Laura Whitworth in 1992. They later took different business paths, and Leonard founded Coach University in 1992-1993 and the International Coach Federation, Inc. in 1994. All three of these teaching and credentialing entities still exist today.

Concerns with Coaching Research

The borrowed theory and the strategic development of coaching create a turbulent confluence in the area of coach specific research because "coaching developed from life planning and was not research based" (Lages, 2007, p. 44). Before the development of the International Coach Federation, Inc., much of what was written about coaching was performance based (Drake, Brennan, & Gortz, eds., 2008). Also Peter Jackson (2008) has suggested that the development of coaching has been market-driven.

However, Drake (2009) adds that while marketing has been the primary reason for coaching research, the desire to improve the practice is growing. As recently as 2005, then President of the ICF, Francine Campone, began to develop a strategy for academic coaching research. By 2013, according to advisors of the Coaching Institute connected to Harvard Medical School, five coaching peer review journals were in publication. At least one of these journals dates at least to 2004. Others did not begin publication until 2008.

This project foregrounds advocacy in coaching and adds to a body of coaching research still only ten years in development. Drake (2009) argues that research is more challenging as coaches "tend to focus on integrating research into practice to sustain a distinct professional identity and efficacious approach rather than becoming significant producers of research itself" (p. 11). To see a shift in coaching research, Drake continues, researchers will have to employ more critical thinking and clearer pedagogy. Understanding how coaches serve as advocates within this project is one step in this direction.

The history of coaching reflects a consistent overlap of theoretical frameworks. This creates opportunities for new ideas and coaching processes to break through. Developers of various coaching types and styles chose and continue to choose different threads from coaching's history to bring forward into their coaching processes. Three things about this are important for this study. First, coaching is a nimble process that connects to and flows out of a variety of practices and theories. Second, each coaching process has a thin layer of borrowed theory connected to a pedagogy or process used in the coaching conversation. Third, coaching developed somewhere between human development and the market. This means that the coach works in a tension of coaching to make a living and using coaching tools of her/his choice.

These three realities create for the coach, coaching theory and research wide and varied issues difficult to bring into focus. However, if we weave the history of coaching into the research and then layer it with the thoughts and practices of scholars such as Denzin (2010), we can connect the history with the poststructural period, structure and method and cobble together a theory and pedagogy across disciplines. This approach allows for playful and intricate research processes that are more circular and creative than reductionistic.

Theoretical Framework: Poststructuralism

We turn now to an exploration of the poststructural paradigm. Situating this study's theoretical framework between the history of coaching and literature reviews brings into view gaps in and tensions between the two.

This is difficult work for a *trained literalist.* Taught from childhood that Truth is foundational to values, my beliefs are comforting to me and almost invisible. They are hard to give up. The fundamental Truth transmitted to me in my childhood also leaves me as a woman in a powerless position. That which we believe to have meaning and truth can collapse under the weight of the oppression of that truth and a new understanding is formed; language both frees and confines us. That is what makes this theoretical work difficult work.

Foucault (Huffer, 2010) suggests that disruption or doubling under the pressure of the history of events is what causes history to be taken into account in a way other than as a series of cause and effect processes. Instead, *eventualization,* the "disruptive bringing to light of that which is plain or clear to sight or understanding" (p. XI), creates fragmentation and illumination. Huffer argues that after the moment of illumination and visibility, the illumination disappears. As possible truths multiply and disrupt what we think we know, more clarity or insight erupts and then disappears. This cycle of disruption, illumination, and disappearance requires a playfulness if we are to see that which is in plain sight. It also requires a willingness to think through what we see as it unravels to become something else. The cycle calls for strength and flexibility so that growth and learning can happen in the midst of what Derrida calls destabilization.

According to Patton (2003) Derrida's philosophical aim is not to find truth, but the "destabilization of the 'established institutions so as to open up the passage toward the other'" (Derrida, 1992a, p. 341, p. 15). This opening is created in the tension that exists between what Derrida refers to as the irreconcilable but indissosiable (p. 20), or the impossible and the possible. Only in the midst of the impossible is change possible, and then only change to that which is possible.

The paradigm is complex and indefinite, simple, finished and disappearing. This is both frustrating and exciting because just when one arrives at an understanding, a new possibility is created and what was seen as a possibility before may disappear into the new creation. Thus, the poststructural paradigm at the same time offers endless opportunities for change and creates difficulties for those rooted in Truth.

Feminist scholars bring to the forefront another complication with poststructural theory, namely that it unravels authority and structures of power for everyone, not just for the privileged. While deconstruction takes apart structures of power for the dominant group, it also makes it difficult for people on the margins "to develop alternative knowledge claims" (Hill Collins, 2000, p. 55). This is one of the reasons I use poststructural theory, queer theory and critical whiteness theory together. In the "spaces in between" the history of coaching and theoretical framework where the coach is being developed, alternative knowledge may come forward to play with more traditional perspectives. Holding multiple theories together helps keep the tension in the developmental space nimble for alternative understandings.

This kind of ongoing change and assemblaged development described here as part of the postmodern paradigm can be seen in the history of coaching and in the development of coaching theory. Using the poststructural paradigm to consider the development of the coach creates space for the unexpected eruptions that can lead to advocacy. The next section explores concepts related to the poststructural paradigm: affirmative deconstruction, folds and maps, and space. I consider these concepts to discover how they are usefulness for coaching theory, advocacy, and coaching. Though these concepts are inseparable, my aim is to unravel them for a moment and then put them back together to see if something new breaks through.

Affirmative Deconstruction: Unraveling as a Positive Turn

One way to consider reinvention or change is through affirmative deconstruction. Patton (2003) views affirmative deconstruction as a place of confluence for the works of Derrida, Deleuze and Guattari. Affirmative deconstruction relies on two analytical concepts: “the genealogical study of history” with the “interconnectedness of concepts,” and the “re- description of existing concepts” (Patton, 2003, p. 18). In the space between these two conceptual poles, the possible is constantly reinvented.

Alverman (2000) explains interconnectedness and re-description, using Deleuze and Guattari’s discussion of maps and rhizomes. “Maps, unlike tracings, are always becoming; they have no beginnings and endings, just middles. It is by working at the middles that we begin to see how, in perspective, everything else changes” (p. 116). As re-descriptions emerge and with them breaks and ruptures, maps and tracings can work together to provide layers of visibility. Alverman (2000), quoting Deleuze and Guattari, writes, “A rhizome ceaselessly establishes connection between semiotic chains, organization of power and circumstances relative to the arts, sciences and social struggles” (Deleuze & Guattari, 1987/1980, p. 7, p. 117). For example, the question of the meaning of the text moves toward how the text functions outside itself and alongside other maps. Ammons (2010) describes it this way: “Thought described as rhizomatic then similarly links unexpected texts and events, making surprising connection and disruptions” (p. 8).

Deleuze and Guattari also write about this concept through the lens of “deterritorialization” and “reterritorialization” (Patton, 2003, p. 21). Incorporating Derrida’s perspective on affirmative deconstruction, they write about an, “affirmative force of context breaking the necessity of responding to emergence or the event” (Nealon, 2003, p. 163). For Derrida and Deleuze and Guattari, deconstruction “aspires to inspire and be consequential” (Patton, 2003, p. 16). This offers us an opportunity to see history as developing, and a part of the “what next,” interconnected only with that which is possible. Viewing history in this way allows us not only to respond to something emerging or an event happening but also to make connections and recognize possibilities for change. Affirmative deconstruction does not unravel into nothing and thus give up the total significance of the event or text, it unravels to something new. “By inspecting the breaks and ruptures that become visible when the more stable tracing is laid upon the always becoming map, we are in a position to construct new knowledge, rather than merely propagate the old” (Alverman, 2000, p. 117).

Rozmarin (2011) adds another dimension to affirmative deconstruction by naming the individual as the "focal point of resistance" (p. 56). "Women need to engage in a continual fold of social power through which different identities are affirmed and the oppressive practices become the material for a new aesthetic of existence" (p. 56). This is an important perspective to consider in coaching for social justice; affirmative deconstruction using the "oppressive practice" as "material for new aesthetic existence" can occur when a client sees herself as the "focal point of resistance." The client can use critical questions from herself and the coach to open up the points of resistance as a map on top of the oppressive tracing of existence by folding into her identity and position.

The next section describes folds and maps and explores the intricate curves of the process that create both resonance and resistance in difference.

Folds as Disruptive Escape Routes

McMahon (2005) writes of Deleuze's work on folds that along the edges of folding ideas, new thoughts occur, new folds are made, and new ideas are folded in or refolded. Two characteristics of Deleuze's work on folds are important to this study. First is the idea that "concepts are created in the movement of thought" (McDonnell & van Tuinen, 2009, p. 2). Second is the notion that non-assignable points are places on the curve that turn and become a part of a continuous motion that creates a "resemblance in perception" but not a representation. Loreke (2009) writes that "folding is a way to differentiate matter without introducing discontinuity" (p. 27).

Loerke (2009) traces Deleuze's work back to the baroque work of Leibniz where folds are endlessly produced. While folds do not generate new concepts or theories, they stretch them beyond their original meaning. In the folds, subjects are always becoming or folding into the world and the world is folding into the subject. Just as metaphors are word pictures that connect to deeper meanings or explain multiple situations all at once, folds are allegorical and help us see how former concepts resemble each other. Loerke (2009) writes:

> The essence of truth is not self-representation, but the representation of the divine order folded into each soul. Subjects are destined to live in the same world, insofar as they come to the world that they each express from their individual perspective, as 'a circle of convergence on which are distributed all the *points of view'* (*DR* 273, p. 33).

For Deleuze, everything folds, unfolds, and refolds (Conley, 2005). Working within the folds is important to this research because it allows me not to stand in opposition to the world of coaching and advocacy but instead to see the writing and the work that has already been done in coaching and advocacy as inner or outer turns. My research stretches the existing work into another curvature or concept. By staying within the folds of the already existing work, I have been able to create a diagram from existing maps of what can happen next in the field of coach training. I turn now to mapping and diagrams to investigate what is happening within the folds.

Maps and Diagrams: Uncovering Hidden Agendas

Conley (1998), using J. Brian Harley's concept of looking for hidden agendas, writes about Deleuze's use of cartography as a form of discourse analysis (p. 125). Hidden agendas tell us what we can do with the maps of our subjectivity; "the map is allied with power, discipline, and control" (p. 126). Deleuze uses this cartographical form to “pry open the ideological agendas of maps” (p. 124). A map’s cartography is a multi-dimensional, “textured and contoured” image (p. 133) that can slip over its edges and create another fold (Loerke, 2009). This capacity of a map’s cartography gives us an opportunity to see our subjectivity from another perspective within the tension of the map.

Deleuze introduces and then pushes the notion of the diagram to surface the difference between resemblance and representation (Conley, 1998). The map replicates in the fold, and the diagram “grids life according to the force-patterns it imposes on social bodies” (p. 127). But because the diagram is a resemblance instead of a representation, the diagram can be pushed to “possible becomings and intensities that can find places in a social construct for the good reason that they do not sum up past behaviors and ways of living” (p. 127). The diagram resists the power and control of the map while existing as a resemblance of the map.

The notion of resemblance is important throughout Deleuze’s work as he writes “with” other philosophers, not “about” or “on” them (McDonnell & van Tuinen, 2009). Writing “with” creates the opportunity for the fold as the existing philosophy with which Deleuze is writing is turned and added to and another opening is created. “Perceptions multiply all over a given surface in a form of differentiations reminiscent of what characterizes the diagram” (Conely, 1998, p. 133). The diagram, the writing “with,” the resistance and the turn are what allow us to “rewrite” our maps (p. 131).

Foucault writes about folding in history as a doubling of becoming. Doubling produces an inner and outer, a past and present, memory and subjectivity. “The struggle for subjectivity is a battle to win the right to have access to difference, variation, and metamorphosis" (p. 172). The labyrinth floor is used as a mental picture to describe how the lines double back against each other and how the spaces create a maze of confluence, a maze of perspectives and new thoughts. Lines that were at one time on the outside become inner lines that fold back and create some new opportunities and close off other opportunities.

Another way to think about uncovering hidden agendas is through Shapiro's image of white noise in a centrifuge as used by McCoy (2000, p. 245). This image employs a methodological swirling motion. The methodological centrifuge sets loose "swirl of emotion, urgency, rationality, and commodification" (p. 249) that is "white noise" so that the existing codes become visible without creating a linear process. Linear processes "squeeze out emotion and urgency" and risk creating an unquestionable "climate of intelligibility." McCoy works to preserve the emotion and urgency and to create spaces within the existing code that make visible how language confines and oppresses people.

All of these concepts are vital if we want to reconfigure the existing concepts with a view of whiteness that makes room for interplay and envisioning something new.

Space

Consider again the mental picture of a labyrinth floor. In a labyrinth, space is necessary to define the lines. Derrida writes that even though we do not see space, it is not extraneous to the text. Space cannot be assimilated by or into the text (West-Pavlov, 2009). Deleuze, in his pre-texting era, writes that we could not produce a coherent sentence without space. (Perhaps this is a place where even this conceptual understanding of space is unraveling.) West-Pavlov writes that Lefebvre sees space as the "fabric of social existence" (p. 19) into which relationships and actions are woven. Poststructural theorists foreground the assumed and unrealized power in our lived experience by pointing out the spaces between our interactions as part of our interactions.

Included in poststructural thinking on space is the Deleuze and Guattari concept of nomadology. St. Pierre (2000) writes, "Nomads are not defined by movement as is commonly thought since they do not inhabit or hold space…" (p. 258). Nomadic writing or text becomes a way to more easily subvert the text surrounding it, as it "encroaches" on what is (p. 271). In this view of the nomad, the spaces around the nomad move and change without aim or destination (p. 264). If we take movements or changes within spaces into account as Shapiro and McCoy do, then we can see the assemblages of identity, the coding and the urgency, not in as linear fashion, but as always disrupting and without destination.

Kristeva writes about psychic space as the space between the biological and social, space that our emotional lives depend on (Oliver, 2002). For Kristeva, meaning happens in the space between body and culture. According to Oliver, Kristeva brings the social into the psyche, causing the subject to stay in process. By doing this the subject can learn to live with the "oppressed other" within the self and learn to be in relationship with the other. Kristeva sees the process of psychoanalysis useful for this purpose. What this means is that space is neither negative nor inactive. Space is openness that is always creating and developing or folding, unfolding, refolding. It is in this space that the "authentic" self creating oneself as a work of art (Anderson, 2010) takes place. I return to this idea in the section on queer theory.

To conclude, the shifting nature of the poststructural paradigm creates opportunities for noticing disruptive and subversive spaces. In these spaces two things can happen related to the practice and process of coaching. First, critical questions can come into play in the coaching conversation. How this works becomes more apparent in the model of coaching developed in chapter six. The model includes critical questions that emerge out of and to create disruptive and subversive spaces. Second, critical theoretical questions can be asked of the way coaches are developed and understand advocacy. In the next sections I foreground queer and critical whiteness theories as theoretical frameworks for thinking through the development of the coach. The theoretical section concludes with a look at literature on how coaches and social justice advocates are educated. This overview provides layers through which to view the research chapters and serves as scaffolding for the coaching model and training in chapter six.

Queer Theory

The concept of the assemblage self provides a useful way to think about the development of the coach as an advocate. Queer theory is a route into this exploration. Nikki Sullivan (2003) in *A Critical Introduction to Queer Theory* writes that poststructuralists critique grand narratives because grand narratives recreate dominant stories and leave no room for difference. Sullivan says that "poststructuralist theories tend to concentrate on the local and the specific, and eschew universal and ahistorical accounts of oppression, definitions of homosexuality, blueprints for freedom, and so on" (p. 40). Queer theory argues that in order for norms to exist someone must be abnormal (Ford, Harding, & Learmonth, 2008, p. 101) and norms require "normalizing strategies" which are unattainable (p. 109).

To combat normalizing strategies, Foucault focuses on experience (Anderson, 2010) as a way to reflect and reinvent thought; through experiences one is able to reinvent the self. Sullivan writes that it is the poststructuralists' troubling of grand narrative and "this sort of focus on the constructed, contingent, unstable and heterogeneous character of subjectivity, social relations, power, and knowledge, that has paved the way for Queer Theory" (p. 42-43). Recognizing that normative and dominant stories are predicated on "constructed, contingent, unstable and heterogeneous" subjectivity makes room for other ways of knowing and understanding the self. Queer theory problematizes the "production of normalization as a problem of culture and of thought" (Britzman, 1995, p. 154).

Sullivan goes on to paint a complicated and erupting picture of the ways queer theory(ies) are understood and enacted. Queer theories resist singular definitions or description. People understand the theories and themselves in multiple ways. The preface of Sullivan's book says that a function of queer theory is "to make strange, to frustrate, to counteract, to delegitimize, to camp up – heteronormative knowledge and institutions, and the subjectivities and socialities that are (in)formed by them and that (in)form them" (p. vi). When marginal narratives are foregrounded or backgrounded in order to move away from grand narrative, then multiple possibilities emerge for identifying ourselves. Because the concept of wholeness is present in coaching and coach training, it is useful to examine the self as a whole through the lens of queer theory. This dimension of coaching is emphasized in chapters four and five.

Queer Theory and the Whole Self

Coaches often use terminology such as the whole self and the authentic self to refer to work with clients and to their own development. This terminology assumes that we may not fully know ourselves thus; there is a hidden or lost self to be found and assimilated. The concept of assemblages offers insights into how we understand the self as a whole. In *Terrorist Assemblages: Homonationalism in Queer Times,* Puar (1007) uses queer theory to "disrupt" what is a normalized, racial and sexual "exceptionalism" nationally (Hyndman, 2010) to deconstruct a growing connection of LGBTQ groups with nationalism. Puar suggests that we shift how we think about difference from intersectionality to assemblages. "The assemblage, as a series of dispersed but mutually implicated and messy networks, draws together enunciation and dissolution, causality and effect, organic and nonorganic forces" (p. 211).

It is helpful here to consider assemblage as an artistic medium. Because an assemblage is a "three dimensional medium" which uses an "additive process rather than shaped or carved," it "actively intrudes on the space of the spectator" in a tangible way (Waldman, 1992, p. 244). Assemblage in art is used to disrupt the "usual" and uses materials not intended for art in order to be an "evocative reminder of the whole."

According to Marcus and Saka (2006) the use of assemblages allows us to disrupt both process and relationship and thus move beyond the expected conversation. Puar suggests that the self comes together as a messy network, creating and creative of other permeating moments that are at the same time seen and dissolving. Marcus and Saka add that "the time-space in which assemblage is imagined is inherently unstable and infused with movement and change" (p. 102). If Puar and Marcus and Saka are right and both identity and the time and space identity is imagined within is messy and shifting, then we must move in our thinking about identity beyond clean lines and points of intersection graphed on paper. Instead, we have to acknowledge that the self is always moving, growing, and explosive and is both known and unknown to time and space, which are also unstable and changing. Marcus and Saka (2006) write:

Assemblages are thus the causally productive (machinic) result of the intersection of two open systems, and their properties are emergent in the sense in which that concept is deployed in logic, that is, not part of, and so not foreseeable in light of, either one or the other system considered in isolation, but instead only discernible as a result of the intersection of both such systems. Assemblages are thus finite, but they have no specific or distinct life-span; they do not have a specific temporality. Furthermore, assemblages have no essence (nor does anything else in Deleuze's universe). The assemblage is productive of difference (non-repetition). It is the ground and primary expression of all qualitative difference (p. 103).

Marked by change and instability, the self, as noted in Foucault, Deleuze, Puar, and Marcus and Saka has no essence but is always being created and then dissolving as the result of differences coming together.

Marcus and Saka warn us to use this idea of assemblage with care because "assemblage is a strategically deployed but passing term that evokes conditions under modernist theoretical influences with structural allusions" (p. 106). Similarly, Kopelson (2002) investigates a difficulty within the gay/queer binary in identity based and queer theories. Queer theories destabilize much of what identity theorists have worked to establish, creating questions around the spaces and positions of the marginalized. Queer theory and the notion of assemblages always attempt to deconstruct the constructed. They can therefore also be detrimental to those who have worked diligently to be seen in a culture that prefers them to be invisible. Thus, a tension emerges between critical and poststructural paradigms.

Puar (2007) plays with deconstructing identity while looking at assemblages through Massumi's work on positionality. Puar writes that Massumi wants to move away from understanding positionality as "points on a paper" that are fixed, foregrounding the beginning and the ending over the gap between. "In the stillness of position, bodies actually lose their capacity for movement, for flow, for (social) change," and intersectionality becomes an attempt to "harness their threatening mobility" (p. 213); if we can order and "still," then we can reduce identity. Thinking about the self as assemblage "allows for becoming beyond or without being" (p. 214) and position takes a back seat to process and movement.

Puar (2007) uses a "queer re-reading" of the suicide bomber's body, "which allows for a scrambling of sides that is illegible to state practices of surveillance, control, banishment, and extermination" (p. 221). Bringing together Puar's work with assemblages, Mollenkott's (Goss, R.E. & West, M., eds., 2000) development of the necessary and ethical subversion of the trickster, and Villaverde's (2008) consideration of the trickster as "antagonistic agent," assemblage becomes ethical and necessary for the creation of dissonance toward change.

Mollenkott (2000) writes, "Tricksters are agents of cultural change; they incorporate a spirit of disorder and threaten hardened cultural boundaries. They bring a type of social vision that provides alternatives to the way things are" (p. 13). Mollenkott, following the work of Judith Butler, writes that being open is often only for people of power. This means that subversion necessary for change. Mollenkott goes on to say "it is time for queer people and all other oppressed people to openly espouse an ethical system that honors necessary subversion and ceases to shame those who practice it" (p. 15). Much like Villaverde's (2008) work on the feminist researcher trickster, the role of the trickster is to "induce cognitive dissonance, dislodging our attachment to the way things are" (p. 9). For these writers, the trickster asks the questions that surface the things we cannot bear thinking (Britzman, 1999). Perhaps it is the critical questions of the trickster that create awareness and movement toward advocacy in coaching

Sullivan brings critical race theory into the conversation with queer theory in order to surface how power and privilege are connected. Sullivan writes that personality traits and characteristics are attributed to particular groups of people of color which in turn sets up the white racial dominant grand narrative. Sullivan connects this to sexuality with a description of identity construction of middle and upper-class white women, women who are expected to be pure and to reproduce within heterosexual marriage.

Sullivan considers arguments of writers such as Gloria Anzaldúa who complicate the notion we can separate race, gender, and sexuality in order to focus on one apart from the others. The danger in focusing one but not the other is that the other can be overlooked. Anzaldúa, according to Sullivan, does not see race, gender and sexuality as separate or as in "cubby holes" but as inseparable elements in a process (p. 71). Expanding on this, Donald Hall (2003) writes:

> To discuss sexuality in sterile and 'nice' terms, and with only passing or nervous reference to sexual acts and sexually active bodies, is *not very queer* theory. And nervously avoiding a discussion of racism among queers and racially inflected interactions in our own queer lives is at best intellectually shallow and at worst actively racist (p. 93).

At the same time, one must take care to move through discussions about these concerns in a way that privileges the dominant story as "good" and that enables those who "fit" the dominant story to be in the conversation (Thompson, 2003). Critical whiteness theory helps to center discussions of white privilege for the purpose of thinking through dominance and power. This theory is a useful component of advocacy education and thus include it here. Dealing with white privilege is a slippery issue. As a white person, I cannot allow myself to get comfortable with the unraveling, but I have to become familiar with it so I can bear to see it. Even as I write this, I am aware of Hytten and Adkin's (2002) warning not to over emphasize white privilege to the neglect of "other matters of privilege and power." However, white privilege warrants further examination as we consider advocacy in coaching because of the way whiteness washes over and invades so much of what we do as a society.

Critical Whiteness Theory

Monaghan (2010) names the importance of doing white privilege work in diversity training as a "key component in increasing effectiveness" (p. 54) in organizations. But generally speaking, discussions of whiteness in cultural competency development and multicultural curricula (Katz, 2005) are omitted. The absence of discussions of whiteness systematizes the capacity of white people to fall into a practice of meritocracy that does not create room in organizations for people of color.

Absence of these discussions also causes us to overlook white power structures that recreate power and privilege through surface understandings of other cultures (Kincheloe & Steinberg, 1998). Hytten and Warren (2003) write that students protect power and privilege by focusing on their own experiences, calling on "authentic" experiences of people of color, calling for immediate action (as if we "understand" and now must act), and then creating binaries that make problems too overwhelming to be addressed. Monaghan believes that because there is a lack of people of color in positions of power within institutions, people of color lack mentors of color within these institutions. This can mean that people of color are passed over for challenging opportunities, a reality which feeds into the cycle of predominantly white systems of leadership. Monaghan also states that while a person of color may be hired to "represent" diversity, a white person is never hired for her/his "expertise of whiteness" (p. 56). Monaghan encourages white leaders to challenge assumptions that make white privilege invisible. In order to do this, more work in the area of privilege is required.

Giroux (1998) turns the conversation by saying that while "whiteness is no longer invisible" (p. 42) we nevertheless need to "develop a pedagogy of whiteness that enables white students to move beyond positions of guilt or resentment" (p. 44). A gap exists work on whiteness that does not allow for possibilities or insight (Kincheloe & Steinberg, 1998). Giroux (1998) writes:

> Cultural critics need to connect whiteness with a language of possibility that provides a space for white students to imagine how whiteness as an ideology and social location can be progressively appropriated as part of a broader politics of social reform (p. 44).

This is complex work as we are unable to understand exactly what whiteness is and cannot separate it from hegemony and power. Kincheloe and Steinber (1998) add:

> The moments do not present themselves in some convenient linear unfolding but are *enfolded* into the opaqueness of whiteness itself, expressing themselves here and there like photons in a linear order. Extending the quantum metaphor, the moments are observable only if we ask the 'appropriate' questions (p. 17).

Linking queer and critical whiteness theories is vital to understanding of how coaching language reifies structures of power and prevents coaches from advocating with and for their clients by asking the appropriate and even risky questions.

Unfolding Whiteness

Even when white people do anti-racist activist work, we struggle with a desire to save "face" and look good to people of color and to each other. Lorin Blewett (1995) writes about the awkwardness novice white, anti-racist activists experience as they attempt to engage in interracial conversations. Through Blewett's interviews with people who self-identified as new to white anti-racism work, the researcher learned that the activists were often afraid to bring up racism with friends of color because they did not want to be perceived as trying too hard. These same activists wondered if this kind of self-censorship was a form of racism. Blewett writes that people with more experience in white anti-racist activism are less concerned about being misunderstood.

Blewett used the sociological theory of face and facework to examine the white anti- racist activists' comments about discomfort. She based her use of this theory on the work of Goffman and Brown and Levinson. She writes that Goffman defines face as "the positive social value a person effectively claims for him/herself by the line others assumes s/he has taken during a particular contact" (1995, p. 30). In the case of the novice white anti-racist activists, the white people want the people of color to view their stance as positive or desirable and do not want the people of color to reject, oppose, or criticize their stance. The desire for a positive face can cause white people to be silent.

Along a similar line, Audrey Thompson (2003) writes about white people's need to see themselves as "good" in order to work against whiteness. She says that "although the category of cross-race friendship seems to be embedded more firmly than ever in the white imagination, colorblind protocols require that whiteness be played down as the explicit reference point for friendship" (p. 7). Hytten and Adkins (2001) write that because whiteness is seen as "nothing," white people do not own their role in the challenges of diversity and see the privilege of whiteness as "normal." Thompson (2003) goes on to say that while white people can talk about a generalized racism, we do not want to see it in ourselves. Thus, we are complicit in racism whether we are early in our journey of understanding or consider ourselves white anti- racist activists. Our complacency keeps "whiteness in the center of antiracism" (p. 8).

Even white people who care about equity and white privilege are presupposed not to see privilege and whiteness. Jenny Gordon (2005) explores this reality as she works reflexively back through a former research project and article on the A+ Schools Program to identify in that research her internal issues of racism and white privilege. "I tend to align myself with Usher and Edwards (1994) who believe that reflexivity challenges the hegemony of written account by providing readers with ways to deconstruct those accounts" (p. 280). Gordon writes that white privilege is "sustained on a variety of logics" (p. 281), and she uses these logics to interrogate her work. She uses the logic of "colorblindness" and the "culture of niceness" to uncover several areas of white privilege in her work. Gordon reveals that the "break" or realization came to her only when she read a blind reviewer's notes on another article written from this same research. Reflexivity such as Gordon's (2005) and reflection in writing, such as the autobiographical sketches of Katz (2005) and Bauman (2011), can be powerful ways to re-engage privilege when we are able to recognize privilege.

Queer and critical whiteness theories provide opportunities for coaches to listen into the coaching text in new ways by questioning existing maps of subjectivity and what we understand as "normal." Bojie (1998) adds that the mere presence of the "inquirer" or listener changes the storying process. Bojie writes:

> Overall, this approach is about a shift from thinking about a story as a fixed commodity transmitted from one person to another to think about a story as co-

created within a narrative space that lies between, yet beyond, the participants (p. 289).

Perhaps recognizing this about listening and the storying process keeps us from becoming cynical (Warren & Hytten, 2004) or from attempting to “fix” the problem. Similar to Bojie, Hytten and Adkins (2001, p. 442) write about Ann Diller’s concept of being the “philosopher of one’s own education.” When one is the philosopher of one’s own education, one adopts a stance of being reflexive and reflective. This stance enables the “philosopher” to distance oneself from her own education, to look at it through different angles, and then to be “torpefied” or awestruck in order to move to a moral, ethical, and aesthetic way of understanding. These scholars insist that a pedagogy of whiteness is necessary: “We need to engage the substance and structure of whiteness as cultural and social constructs: make whiteness utterly visible, subject it to sustained critique, and learn new strategies for recognizing, dealing with, and discussing it” (p. 442).

Critical whiteness and queer theories together offer opportunities for the consideration of multiple subjectivities, subjectivities that are not separated into “cubby holes” but that are seen as complex and messy, inventing and reinventing; again, as Anzaldúa writes, identity formation is a process. Critical whiteness and queer theories create space to center the coach for the purpose of this study, thereby shifting what has been deemed “normal” in the coaching process. Finally, this theoretical framework offers a way to think about risk-taking conversation as normal in the coaching conversation and vital for the advocate/activist/client/coach.

Making a Connection between Authenticity and Activism

Here I return to the idea of the self, discussed earlier, in order to think about the authentic self. Reflecting aspects of Foucault's concept of technologies of the self, Guignon (2004), in *on being authentic,* unravels, the notion of authenticity and traces the developments, twists and turns of the concept of authenticity throughout history. As Guignon comes to the more recent turn of authenticity in history, he writes about people such as Harry Frankfurt and Charles Taylor and how they link the concept of the authentic self to a greater societal need. Guignon (2004) writes:

> To be fully authentic is to recognize the need to be constantly vigilant in one's society, to be engaged in political action aimed at preserving and reinforcing a way of life that allows for such worthy personal life projects as that of authenticity. If this is the case, however, then the authentic individual cannot be thought of as someone who is simply reflective and candid in acting in the world. Such a person must also be attentive to what is going on in the political arena and politically active at all levels of society. It is through this sort of attentiveness and activism that the authentic person takes a stand not just on his or her own life, but on the community's project of achieving a good society (p. 162).

In order to understand the self as an authentic self, something coaches often talk about with clients, we cannot dismiss this current understanding of the authentic self as one concerned with those things that are critical in society and those things that we care about. Frankfurt (1988) calls this "wholeheartedness." At least in this historical fold, being an authentic self is not simply focusing on oneself, but requires attentiveness to the community as a whole and to those things we care about with and for each other. This notion of authenticity and the whole self connects to the activist self through the "things we care about."

Zygmunt Bauman (1995) in *Life in Fragments: Essays in Postmodern Morality* explores the changing role of the intellectual from modern to postmodern times. In the postmodern era, he writes, the society's primary interest is in notoriety instead of fame. Intellectuals are no longer valued as the objective holders of truth, but instead must:

> adjust their own activity to the principle of 'maximal impact and instant obsolescence.' The justice or truth of intellectual ideas is increasingly irrelevant to the allocation of public attention; what count are their repercussions, the amount of media time and space devoted to them-and this depends first and foremost on their setting/rating and potential (p. 230.).

This creates a bleak picture for the writer who hopes to "live above" the world market and stick with what she knows to be "true" in an objective way. Bauman, using the work of Balandier and Lyotard, suggests that the intellectual can "recompose" herself in order to keep writing, but the recomposition that takes place without authority is a duty instead of a right. It is "(t)he duty to express what otherwise would remain silent…" (p. 242). "The duty to make them audible is a duty without authority, and without even the hope that sometime, somewhere, the unshakable foundation of that duty will be found, or built, to retrospectively release the doers from the responsibility for what they have done" (p. 242).

This means, at least for me as a coach who seeks to be an advocate, that I need better to understand what I am doing in order to develop that practical philosophy or practitioner philosophy of advocacy in coaching that will bring to light the concern and responsibility I feel. This is a first step in the process and may lead to other steps, but the responsibility for taking these steps remains with me. Jeni Hart (2008), in her work to support women in the academy, outlines some processes/activities that bring activist professional strategies into the academic world. Her examples include letter writing, forums, and planned conversations. Hart's strategy and examples are central to my own emerging strategies for developing an advocacy curriculum for the coaching profession.

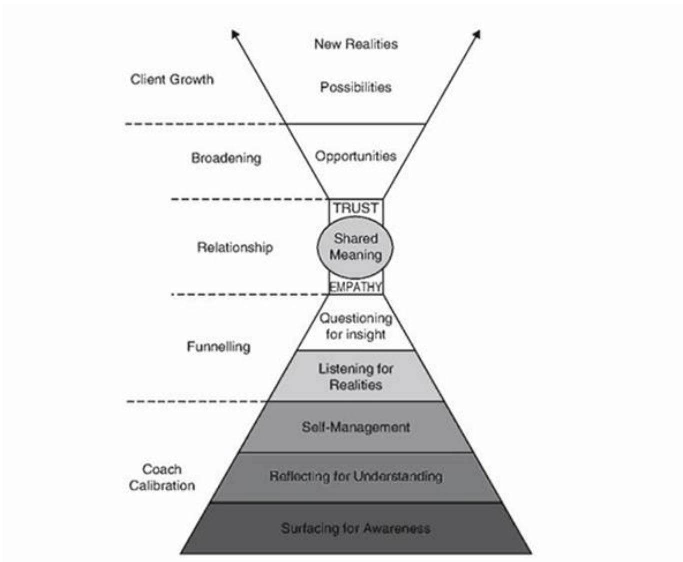
Thinking Through Development

How the coach is developed as an advocate is a central question of this project. The theoretical foundations for this development are key to the research in chapter four and chapter five and for the design in chapter six. The next section considers, theoretically, *how* coach development should happen. The following section explores *how* social justice thinking and care are developed in students, facilitators, and teachers. These two development pieces together frame a working definition of advocacy development central to the research chapters and serve as the framework for training that will enable coaches to use coaching as a social justice tool.

Coach Self-Management as Development

Travis Kemp (2008) believes that it is the relationship between the coach and the client more than the coaching process that determines the client's change. Because of this, Kemp says, the coach must consider her development and self-management; Kemp views this as central to the coach's role. Self-awareness and development deepen the impact of the coaching engagement. Kemp goes on to say that little has been written about the coach's ongoing self- development, but the self-development process is part of ethical practice and should be taken into account. Kemp cautions that the coach can become a part of the fundamental attribution error where stereotypes are a part of identified behavior due to internal beliefs and/or environment (p. 29) without considering or acknowledging external forces. Coaches have to be aware of biases and develop ways to manage them. Kemp writes, “I propose that by engaging in a structured and continuous cycle of self-reflection, illumination and self-management, the coach develops a deeper level of personal capability in maintaining appropriate relationship boundaries between herself and client” (p. 34). While Kemp’s use of the term “appropriate” is problematic because of how it signifies normativity, his emphasis on self-reflection remains useful. Kemp suggests that feedback from peers, supervisors and past clients can serve as a tool for self-reflection, and he developed a four-question reflection model to help the coach uncover biases: what do I think (what is my cognitive bias), what do I feel (what is the impact of emotions), what do I do (what are my behaviors), and what do I see (what are my perceptions). Kemp believes that this process of questioning can surface the coach’s biases and identify blind spots (see Figure 1). I argue that an additional question is needed along with these four to uncover assumptions: how do I know what I think I know?

Figure 1. Self-Management Pyramid (Kemp, 2008)



Kemp goes on to say that in order for the coach to support change for others, she needs to encounter the change process herself. "Insight driven questions are those that stimulate a generative motivation for developing deeper personal awareness and reflection" (p. 42). Kemp aims with this process to uncover coaching biases so that coaching relationships have a better chance to support change for the client. I agree that Kemp's questions can be useful in uncovering a coach's biases and should be folded into coach training, but I argue that the coach may need to push the boundaries of the questions as the needs of clients shift around them.

Drake (2009) writes about four domains of knowledge that foster active evidence and are a part of the coach's development and masterful practice: personal, contextual, professional, and foundational (p. 2). Drake aspires to provide "decision-making patterns in coaching that openly draw on valid research, personal reflexivity, professional experience, and contextual awareness on behalf of the client" (p. 2-3). Drake believes that many coaches are missing the "road map" that connects valid research to practice and suggests that the overlap of the four domains offers such a map. "In a blended approach, coaches draw on and evaluate multiple sources of evidence for use with each unique client, and they are encouraged to do so in ways that are consistent with and contribute to the collective evidence about efficacy in coaching" (p. 5).

Drake's understanding of coaching research and development, coupled with Grant's model (2011) for teaching coaching psychology as an informed practitioner model, contributes a framework for an advocacy model in training coaches. Grant's model resurfaces in the section on narrative theory as a mapping for narrative coaching and a connector for advocacy in coaching. Before exploring Grant's theory in greater detail, I return now to the technologies of the self as another approach to coach advocacy development and as a form of caring for the self.

Technologies of the Self: Coach Development as Care of the Self

The development of the coach, and more specifically the development of the advocate coach, is intertwined with technologies of the self. Best and Kellner (1991) assist my understanding of the technologies by bringing forward Foucault's definition:

> Foucault defines technologies of the self as practices 'which permit individuals to effect by their own means or with the help of others a certain number of operations on their own bodies and themselves in order to attain a certain state of happiness, purity, wisdom, perfection, or immorality' (1998, p. 18, p. 61).

They go on to describe Foucault's understanding of subjectivity as a "construct of power" (p. 61), which includes the individual's capacity to "transform their own subjectivities through techniques of the self" (p. 61). Foucault's work with discipline is not focused on power and dominance but on the power one may use to free oneself. Foucault comes to this place through his study of the self-care disciplines developed in Greek, Roman, and Christian writings as begins the project of "a history of the link between the obligation to tell the truth and the prohibitions against sexuality" (Martin, Gutman, & Hutton, eds., 1988, p. 17).

Foucault delineates two components of the care of the self: actual, physical acts of care and the Delphic principle of knowing oneself (p. 19). Both of these components are important for understanding oneself in order to have power over oneself and then to rule over people, but in philosophy the second component (know oneself) has been favored. Foucault states that this second component is also important in Christianity because knowing oneself "was paradoxically the way to self-renunciation" (p. 22). As we come to know ourselves, we uncover things about ourselves that we decide we must renounce as sin and give up. The turns of understanding the self and the care of the self throughout history make spaces for freeing oneself. Some of this freeing work happens in individual spaces, and some of this work happens in spaces where a teacher or mentor is also present.

Rozmarin (2011) writes about freeing the self as agency: "Individual agency is the ability to influence one's world through one's actions" (p. 1). This happens as the individual is shaped by her interaction with others and with herself in relationship to others. If coach training is a technology of the self, not only does the coach free herself, but models this freeing through coaching questions that support the client's care of the self. The coach thus invites the client to create herself as she is "power turning upon herself to constitute a new domain of mastery, governance, and responsibility" (p. 56). Rozmarin exemplifies the vital link between care of others and the care of the self by highlighting the relationship of mothering, the other becoming both a "guide" and "internal horizon" as this "attentiveness is a practice of relationality" (p. 64-65).

Cordner (2008) brings the other into dialogue with ethics and Foucault. Cordner writes that the "ethical other" seems too self-involved and wonders if there are other aspects of the rapport of the self that must be considered, one of which is based in a question of becoming (p. 593). "What do I aim to become through my adherence to the moral obligations I recognize" (p. 594). Cordner argues that for Foucault, the care of the self takes precedence over the care of others. Cordner's concern is to reveal an ethical dilemma in this by factoring in the concept of remorse, making the relationship and care of the other a necessary dialectic in ethics. "The structures that help give effective expression to (for example) justice arise when, to encounter with the other is added the presence of the 'the third'" (p. 603). In this view, care of the other becomes a necessary part of how one cares for the self, the other becoming a guide and an internal horizon by which we measure and gauge our moral responsibilities. If the coaching process is a technology of the self, then understanding and including the agency of the other is important to the development of the coach.

Social Justice Development

The need for people to understand and be educated to do social justice work is great. Adams, Bell, & Griffin (2007) write that they intentionally use the term oppression to describe the ways power, privilege, and inequity show up to "emphasize the pervasive nature of social inequality woven throughout social institutions as well as embedded within individual consciousness" because it is "pervasive, restrictive, hierarchical, complex, and internalized" (p. 3). Constantine, Hage, Kindiachi, & Bryant (2007) state that social justice work is about "valuing fairness and equity in resources, rights, and treatment for marginalized individuals and groups" (p. 24). Targeted groups, they write, are made up of people who have been relegated to the margins of societal wealth, power, and consideration because of their race, ethnicity, socioeconomic status, gender, religion, sexual orientation, ability, and immigration status. Keddie (2012) uses Fraser's three dimensions of justice to paint a picture of the work that needs to be done: cultural (recognitive), political (representative), and socioeconomic (redistributive) (p. 14).

If people are to "identify and analyze dehumanizing sociopolitical processes, reflect on their own position(s) in relationship to these processes so as to consider the consequences of oppressive socialization in their lives, and think proactively about alternative actions" (Adams, Bell, & Griffin, 2007, p. Xvii), then social justice development is vital. For Adams, Bell, and Griffin social justice is both a process and a goal. "The goal of social justice is full and equal participation of all groups in a society that is mutually shaped to meet their needs" (p. 1). In order to meet this goal, people must be educated. This section focuses on the “democratic and participatory” (p. 2) process of developing people who can work toward the goal of social justice.

Understanding the importance of and participating in social justice education is difficult at best because of the entrenched nature of oppression. It can be especially complicated work for people who are a part of the advantaged group because consciousness-raising regarding societal realities leads to guilt and other feelings and rationales that truncate the growth process. Training processes, such as Young’s 1990 “faces of oppression” (Goodman, 2011) which emphasize dimensions of oppression including exploitation, marginalization, powerlessness, cultural imperialism, and violence and the ways these surface can be both eye opening and disheartening. Learning and growth processes must be managed with care in order to create open classrooms where thoughts and feelings can be shared in a respectful way. Social justice education equips people with critical thinking skills that are necessary for understanding oppression. It also helps them to become aware of “their own socialization within oppressive systems and to develop a sense of agency and capacity to interrupt and change oppressive patterns and behaviors in themselves in the institutions and communities of which they are a part” (p. 2). With this in mind, in the sections that follow I first explain the theory of privilege within Goodman’s model (2011) for social justice development and describe aspects of the model. I then investigate the theoretical base of Adams, Bell, and Griffin’s (2007) and Rouse’s (2011) social justice development models to create a context for analyzing what already exists and proposing what needs to happen in coach training.

Social justice education for privileged groups. Goodman (2011) shares four characteristics of privileged groups important to understand as we consider educating for social justice: normalcy, superiority, cultural and institutional power and dominance, and privilege. "The dominant group becomes the point of reference against which other groups are judged" (p. 12), setting the standard of "good" and "right" for targeted or marginalized groups. The sense of normalcy experienced by the advantaged group leads to a parallel sense of superiority. "Privileged groups uphold their own attributes as preferable while distorting and disparaging the qualities of others" (p. 15). By doing this, the advantaged group suggests to the disadvantaged group that they should try to be more like the advantaged group which "allow(s) privileged groups to rationalize the systematic unfair treatment of people from oppressed groups and to feel entitled to power and privilege" (p. 16).

The privileged group not only sets the societal norms but has the power to develop policies and procedures that impact access to resources and opportunities for the targeted group. Goodman (2011) employs Gaertner and Dovidio's (1986) term "aversive racism," (p. 26) to describe when disconnects occur between the "egalitarian values" held by white people and their "unconsciously (held) negative feelings and beliefs about people of color" (p. 25). The embedded nature of systemic oppression can lead to 'internalized oppression' by people in the marginalized group(s). Goodman also describes this as 'internalized inferiority' which "undermines their self-esteem, sense of empowerment, and intragroup solidarity" (p. 18).

People join the process of social justice development in different places, but they first have to become aware of their multiple identities and how these identities bring advantages and disadvantages (Goodman, 2011). Activities such as writing down how a person describes herself or writing down one's three most important identity categories and then doing reflection on why one leads with or does not lead with certain identity factors are useful ways to raise consciousness concerning oppression.

Besides lacking consciousness, privileged groups reflect two other important traits. First, people in privileged groups deny and avoid oppression by drawing attention to persons in the targeted group as "trouble making" or "over sensitive" (p. 26). Second, privilege cultivates meritocracy which creates a false sense of entitlement and superiority. Included in this is the reality that because individuals are assemblaged identities, each person is characterized by both identities of privilege and marginalization. "Not everyone benefits equally; privileges are mediated by one's other social positions" (p. 28). Goodman (2011) builds on Rogers' work to argue that because of the complex nature of oppression, strategies (including the ones listed above) must be developed to work on cognitive, behavioral, and emotional change that also "encourage empathy" (p. 32). People need to be exposed to "new perspectives, facts, theories and analyses" (p. 33) in such a way that they become open to change. "Good education involves addressing its emotional (affective) and intellectual (cognitive) dimensions" (Rogers, 1980, p. 33). Tending to the emotional aspect of education and change is an important part of pedagogy because people are being asked in the social justice education process to question their "belief systems and assumptions about how the world operates" (p. 33).

Goodman recommends dealing with feelings through journaling and sharing with peers. Goodman uses Kegan's (1982) theory of human development as scaffolding for the social justice education model. "He maintains that growth unfolds through alternating periods of dynamic stability, instability, and temporary balance" (Goodman, 2011, p. 35). Kegan says that people need confirmation and support before they are able to move into the difficult space of conflict and instability. Finally, it is 'continuity', "which allows for transformation and re- equilibrium" (p. 35). Because of the accompanying discomfort and risk-taking involved, social justice education requires that educators create a safe and secure environment. These three stages of stability, instability, and temporary balance translate into the three phases Goodman uses in the social justice education model: trust and rapport, contradiction, and equilibrium or closure and action.

Within the phase of building trust and rapport, facilitators work with the group to establish guidelines that encourage openness and respect. Students need to be able to share their concerns and/or fears and learn about each other through ice breakers or while working in pairs (Goodman, 2011, p. 36). Once people have established some comfort with each other, the training moves to the contradiction phase. Goodman (2011) connects to Freire's (1970) *conscientization*, or developing critical consciousness, to develop this phase. "According to Freire *conscientization* is critical social and political awareness" (p. 37). Goodman also connects critical consciousness to critical thinking by including Brookfield's description of critical thinking as "identifying challenging assumptions" and developing an awareness of how "context shapes what is considered normal" (p. 37). By using case studies and simulations, people are able to consider how context shapes normalcy and begin to think differently and see patterns.

In the continuity phase, the intellectual development that takes place in the contradiction phase can be put into action. Goodman foregrounds Perry's (1968) model of intellectual development in order to show how people learn to connect intellect to action. In Perry's model, people move from seeing knowledge as something received from outside sources, to viewing knowledge as a matter of opinion, to viewing expert opinions as more valuable than non-experts, and finally to integrating knowledge and beginning to think abstractly (Goodman, 2011, p. 6). As a greater tolerance for new ideas and information develops, people are also able to see how oppression becomes integrated into systems in such a way that we become a part of the oppressive process as oppressors and the oppressed (p. 44).

Goodman (2011) uses Hardiman and Jackson's theory of social identity development and Helm's six stage theory of white identity development to shape this social justice education model. In Hardiman and Jackson's social identity development model there are five stages: naïve, or little awareness of social identities; acceptance, which is "accepting and participating in an unjust society" (p. 46); resistance, which can be toward their identity group or other groups; redefinition, when they find a "new way to define and understand themselves" (p. 47); and internalization or getting comfortable with the new identity. Helm's stages of white identity development (p. 48) include contact, in which people are ignorant of prejudice; disintegration, or beginning to see the "social significance of race"; reintegration, guilt and fear, which includes blaming the victim; pseudo-independence, also known as the "guilty white liberal"; immersion/emersion, or taking responsibility for racism and exploring ways to dismantle racism; and autonomy, which requires having a new understanding of whiteness and racism that is not based on superiority. Knowing these stages of development supports the facilitator's understanding of what is happening in a training and why participants may be behaving in certain ways. The stages can also help participants understand why they are reacting and responding in certain ways.

Goodman's focus on understanding and dealing with resistance adds an important dimension to the social justice education model. Resistance can come from fear and the awkwardness associated with consciousness-raising, but fear can also generate powerful questions and lead to important conversations. Goodman (2011) writes that our system of meritocracy is built on a sense of competition which can cause victim blaming. "Instead of setting up adversarial relationships in which we become more forceful, we can think about how to engage and dance with the student" (p. 66). Goodman suggests affirming people's self- esteem, acknowledging viewpoints and feelings, and expressing common feelings to help people deal with resistance. Goodman also suggests pointing out the cost of oppression to advantaged and targeted groups. "Systems of oppression constrain the ability of people from dominant groups to develop their full humanity" (p. 86).

Teaching for diversity and social justice. Adams, Bell, and Griffin (2007) also point out the cost of dehumanization to privileged and marginalized groups. "A goal of social justice education is to engage people from all groups in recognizing the terrible costs of maintaining systems of oppression" (p. 12). Again, they use the term oppression to draw attention to oppression's pervasive and embedded nature. Adams, Bell and Griffin recommend using history in training in order to show the cyclical nature of oppression and the historical movements that worked against oppression. They note how social justice work has changed over time as a result of different movements' progress. The Civil Rights movement sparked awareness of the systemic nature of oppression and of the way oppression does "psychic and ethical violence" to the marginalized and dominant groups (p. 6). The New Left movement examined "how power operates through normalizing relations of domination and systematizing ideas and practices that are then taken as given" (p. 7). "The Women's Liberation movement developed important theoretical and analytic tools for a general theory of oppression and liberation" (Evans, 1979, p. 7). They used consciousness- raising groups to deconstruct patriarchal systems. Women who shared other marginalized identities critiqued this movement's theories and analytical tools "stressing the multiple and diverse perspectives, needs and goals of women from different social groups" (Collins, 1990; Hull, Scott, & Smith, 1982; Moaga & Anzaldúa, 1981/1983, p. 8).

"Binary categorizations" continue to be questioned and critiqued with the aim of moving past simple understandings of identities that eradicate multiplicities of difference. Adams, Bell, and Griffin (2007) use Gramsci's terminology of hegemony to describe what happens as a result of the invisible nature of privilege. Hegemony is "the way in which power is maintained not only through coercion but also through the voluntary consent of those who are subjugated by it (Gramsci & Forgacs, 2000; Morrow & Torres, 1995)" (p. 10). Foucault writes that hegemony is maintained through discourse, or 'regimes of truth' (p. 11) that control who can speak and what is said.

Adams (2007) writes that social identity and cognitive development theory are the foundation of social justice development "whether focusing upon racial, sexual, class, or gendered identities or the intersection among them, describe a person's awareness and understanding of oppression in the social environment (and also "within" every person) as part of the development process" (p. 17). Some key assumptions of social identity and cognitive development theory are that everyone is affected by oppression, but each person may respond differently. Social identity and cognitive development theory provides a way of tracking how change is progressing within groups (p. 17).

Traditional classroom experiences emphasize pedagogical methods that overlook or ignore the experiential knowledge brought forward by Black and ethnic studies. Processing and feedback are necessary aspects of social justice education and Adams (2007) foregrounds Lewin's development of T-groups as a way of staying in the here and now in a group context in order to hear from others in a non-defensive way. "Feedback helps participants understand their impact on each other across differences of culture, social identity, and social status" (p. 19). Adams also writes about Intergroup Dialogue and Intergroup Relations Programs as programs that have worked to "bridge social and cultural difference and inequality, and to help resolve intergroup conflict (Schoem & Hurtado, 2001)" in educational communities and beyond.

Adams (2007) troubles the notion of voice and silence in conversations, writing that the question of how to bring people into the conversation is complicated for feminists who “note that in diverse ethnic communities as distinct from traditional classrooms, women have not always or necessarily been silent,” but, quoting bell hooks, have struggled to “make a speech that compels listeners” (p. 29). Being authentic is as important as using one’s voice.

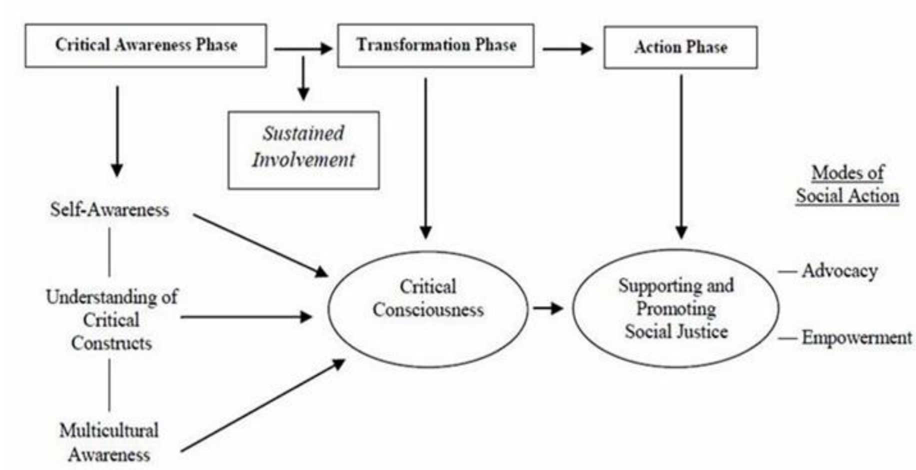
Adams (2007) also writes about the use of critical thinking not only as a tool of, but also as a result of social justice education. Critical thinking becomes “a communicative process that reflects social experience in order to understand the social and historical forces at work, it enables participants to develop ‘critical consciousness’” (p. 31). Social justice education principles emphasize balancing emotion and cognitive learning, even in the midst of critical thinking, supporting the individual, and attending to the group’s development while valuing awareness and personal growth.

In this social justice education model, Hardman and Jackson (2007) put forth the conceptual framework on which Pat Griffin’s model is built. The model receives detailed attention in chapter six, but a brief description of the conceptual framework is useful here. Hardiman and Jackson’s desire is to help students “understand how systems of oppression are constructed and maintained” so they can begin to challenge the systems (p. 36). They also want to bring attention to the broader characteristics of oppression. They share six characteristics of oppression: 1) Oppression is pervasive and systematic; 2) Oppression has multiple manifestations; 3) Systems of oppression have consequences for everyone; 4) There are not agreed upon labels for oppressors and oppressed groups because labels affect groups; 5) Oppression operates on multiple dimensions as it is interlocking and multi-leveled; and 6) People are socialized to accept oppression as normal (pp. 36-41).

The complexity of social membership groups is even more complicated for people who have "border identities" and the binaries that exist can cause them to be further marginalized. Social membership groups can also be complicated by different types of relationships, such as "one-up" or "one-down" relationships and horizontal relationships where at least one social group is shared (p. 45). Doing social justice education is complicated work; the need for allies is great, and allies' motivation for doing the work can be just as complicated based on how they understand their own social identities.

Social Justice Developmental Model for academic advisors. Janelle Rouse (2011) uses constructivist, critical, and post-womanist pedagogies to bring together a three phase social justice development model (critical awareness, transformation, and action) to train academic advisors. Rouse writes that this model is designed so that people can join it at different places along their journey since not all people begin social justice development at the same place. "The model is designed to facilitate academic advisors through three developmental phases that encourage advisors to examine the fundamental connections and conflicts between *self* and *society* that influence our personal lives/relationships and our interactions within our social world (Gergen, 1971; Stevens, 1996)" (p103). Rouse's (2011) first phase of critical awareness includes developing self-awareness, understanding critical constructs, and developing multicultural awareness (see Figure 2).

Figure 2. Social Justice Development Model (Rouse, 2011)



Rouse (2011) writes that "[c]ritical awareness is noted for its 'consciousness-raising' ability to increase an awareness of self and others, to help individuals enlarge their narrow worldview, and to assist individuals in recognizing other legitimate ways of thinking, knowing, being, and doing" (Goodman, 2001, p. 105). Rouse goes on to say that the stages in the critical awareness phase "serve as conduits of critical information to assist advisors in unpacking notions of inequity and building cultural competence" (p. 106).

Giving advisors the opportunity to do self exploration "is an important first-step in social justice development" (Rouse, 2011, p. 107). We have to look at who we are as individuals and how we perceive ourselves in our worlds, society, and families. Rouse says that it is useful in social justice development to see the self as a "psychological process that underlies self-awareness and reflexivity" (p. 107). Rouse uses Rosenberg's three dimensions of self-reflection: extant, the way she sees the self, desired or the way she wants to be seen by others, and presenting or what the person shows to others to, “more closely establish and examine their social identity, disposition, desired image (both personally and socially), and how they present themselves to others” (Rosenberg, 1986, p. 107).

Rouse joins with this a person’s understanding of social rules and norms that are used to manage behaviors of self and others. Rouse uses Harro’s Cycle of Socialization to show how “identity shapes our relationship/interactions with others; how we respect, appreciate, and accept difference; and one’s role (if any) in perpetuating social oppression, power/privilege, prejudice, bias, and stereotypes” (p. 111). This model depicts how and by whom people are socialized to believe, see, understand, and then live out ways of behaving that are constantly being enforced through the systems in which we live.

The second stage of phase one includes “understanding critical constructs.” Rouse says sharing these social and critical constructs with advisors gives advisors “general knowledge of the existence and meaning of oppression, power, and privilege, as it relates to students who fall within dominant and subordinate social groups” so that “inequity due to discrimination, stereotyping, and marginalization” (p. 115) becomes a part of the dialogue in order to dismantle these inequities. Like the previous models, Rouse uses Young’s five categories that “individuals/social groups are generally subjected to that represent oppressive acts/behaviors” (p. 116). Rouse also uses Goodman’s types of oppression in order to lift out the types of oppression discussed in the curricula. Included in this guide are racism, sexism, heterosexism, classism, ableism, anti-Semitism, ethnocentrism, and linguism. Because Rouse is working with advisors in higher education, she finds naming the inequities that are a part of higher education as important for her audience.

Rouse (2011) says transformation takes place when people "begin to 'wrestle with' a deeper awareness of their social identity and personal concern for interrupting oppression, a deeper understanding of how oppressive systems marginalize others, and an understanding of the critical skills necessary for a culturally-competent professional" (p. 131). In the transformation phase, advisors in educational systems have a new found willingness to 'create anew a culture that reflects a collective identity: new assumptions, new structures, new roles, and new rules consistent with a more socially just and equitable philosophy…where the values of a diverse and united community shape the system' (p. 467-468, p. 138).

Phase three of Rouse's (2011) model is action. Rouse writes of academic advisors. In these roles of strength and power they are individuals who seek to transform the world 'not just understand the world, but have developed a commitment to justice and equity; engage in acts of justice personally and professionally and promote liberty and freedom of choice' (Vera & Speight, 2003, p. 141).

Alongside Boler's (1997) perspective of empathy compelling us to action, the idea of 'wrestling with' emerges in a way that transforms our thoughts then transforms our work. "They will be asked to consider where their socially conscious work will lead them in eradicating oppression" (Rouse, 2011, p. 143). In order to generate both transformation and action, thinking through “sustained involvement” is necessary to the ongoing development of the advisor.

Additional components of social justice education. The above three models are inclusive and duplicative of the necessary components of social justice education. However, I want to bring attention to some components of some other valuable conceptual frameworks and models. In the final turns of this section on social justice education, I investigate the importance of and connections between self-efficacy, rigor, introspection, and participatory parity. I also emphasize the necessity of social justice skills development, the value of assessment, and the importance of components of moral dialogue for social justice leadership.

The first component is “increased self-efficacy or self-confidence in interpersonal interactions” that can lead to increases in behavioral change (Fernández & Mayhew, 2007, p. 56). This component is an outcome both during and after social justice education. Paralleling the models discussed earlier, Fernández and Mayhew see self-efficacy coming out of a balance between challenge, support and opportunities for practice. Fernández and Mayhew (2007) write that the interactive nature of educational experience leads to what Black and Mendenhall refer to as “cognitive rigor” (p. 56). When people are given space to practice and receive feedback about their interactions, they develop confidence to have the difficult conversations outside of the educational experience.

Much as Adams, Bell, and Griffin’s (2007) conceptual framework points out the importance of using history to see the bigger picture of oppression, Fernández and

Mayhew (2007) underscore the value of course content that uses a “societal system approach” (p. 74). This bigger picture approach helps people see that much of what is experienced today is less about the one bad person and more about the way the system functions for the good of the advantaged. In a model for cultural diversity training, Sue (1991) echoes this point in a 3x3x3 model which starts by “analyzing an organization’s functional focus” (p. 99). This, along with a clearer understanding of microaggressions[2] as outside the perpetrator’s consciousness.

Social justice education should have a peer education component that starts by connecting with participants’ lived experience. Keddie (2012) uses Fraser’s language of ‘participatory parity’ to describe healthy social justice relationships, writing that “justice requires social arrangements that permit all to participate as peers in social life” (p. 14). Arredondo and Perez (2003) write about this from the perspective of reciprocal relationships, quoting César Chávez, “When I’m out with workers, they teach me every single day” (as quoted in Ley, 1975, p. 521, p. 287). Modeling peer education in the social justice classroom can help build confidence in and create consciousness of participatory parity in other places in society. Peer education is vital to growth and transformation.

Researchers in the area of educational leadership bring an important perspective to social justice education because they highlight the impact educational leaders have on the transformation of society through schools. In their framework of social justice education for educational leaders, Capper, Theoharis, and Sebastian (2006) point out the value of leaders making a connection to the community (ex. internships) so that they have opportunities to hear, share, and understand the experiences of those they impact and so that they can begin to integrate their learning with the lived experiences they encounter. These researchers also point out the need for evidence-based practices that help educational leaders develop skills for putting social justice into practice. Skills development creates strategies for dealing with the resistance leaders experience when attempting to do social justice work (Theoharis, 2007). Capper, Theoharis, and Sebastian (2006) also name the importance of assessment educational programs and encourage the use of assessment as a way of paying attention to how teaching strategies marginalize or center particular groups.

Shields (2004) frames the role of educational leaders who are doing social justice work as "facilitators of moral dialogue" (p. 110). Shields says that social justice work is "transformative" work that takes place within strong relationships that impact an individual's sense of self. The dialogue that happens in these relationships creates opportunities to understand difference in ways that "distinguish between recognizing difference in legitimate ways" (p. 117). When conversations about difference are integrated into all conversations and are not relegated to bracketed conversations, we move toward inclusion.

So far in this chapter I have written about the history of coaching and the call from researching coaches for more critical research to be undertaken. I have also described the theoretical and paradigmatic frameworks that I use as a lens through which to view this project. I have used coach development and social justice education development theories as avenues for thinking about how coaches and social justice advocates are educated. The concern that remains is the lack of literature against which I should position or view the gap in the coaching conversation about advocacy. While I am careful to point out that coaching is not counseling, it is from the counseling theoretical pool that coaching has borrowed and been assembled. Thus, it makes sense that I turn to that pool to look at the literature and conversation around advocacy in counseling and social work and how that literature impacts the concern I experience in my work.

In this final section I outline the discussion of advocacy in counseling and social work and then consider it alongside narrative coaching, a type of coaching which is an outgrowth narrative therapy. McClure and Russo (1996) name the paradigmatic shift that makes this connection possible as they write about the development of social constructionism and narrative-based theories that emerge in counseling theory. This view of the development of the self makes space for understanding advocacy in counseling. I argue that narrative coaching creates the most space for unraveling advocacy in coaching within the world of the client in order to address both the client and her world.

Adjoining Literature on Advocacy

The counseling literature speaks of advocacy on two levels: advocating for and with the clients, their families, and within their communities, and advocating for or advancing (Sweeney, 2012) the profession. These two types of advocacy mutually influence each other (Lewis & Lewis, 1989). According to Sweeney (2012), the professional identity of the counselor is what invites her/him into advocating for the profession and helps counselors “make meaning of their work” (Chang, 2012, quoting Solomon, 2007). This professional identity development supports advocating with and for clients even as it complicates the process of advocacy because of the complex nature of professional association membership; I address this complexity later in this section. While I touch on advocating for the profession, for the purposes of this project, I am more concerned with what happens with clients as a way of understanding the dilemma the coach experiences in the coaching conversation.

The terminology used in the literature moves from empowerment, to advocacy, to social action. I expand on this in relation to coaching by including client self-determination. Empowerment, a dimension of advocacy, is fostering power in clients so they act independently (Holcomb-McCoy & Mitchell, 2007). It is important to note that empowerment can actually be disempowering when empowerment is “the powerful giving power to the powerless” (p. 148). Empowerment is collaborative work between the client and counselor in which the counselor focuses on the client’s strengths (Lewis & Lewis, 1989) and validates the client’s reality (Kress & Paylo, 2012) so the client can advocate for her/himself. “A client advocating on her or his own behalf is the eventual hoped for product of all professional counselor-generated advocacy initiatives” (p. 122). Empowerment moving toward self- advocacy creates and requires critical consciousness. Critical consciousness is “consciousness that focuses on personal awareness of oppression, dialoging with others, and taking action or praxis (Friere, 2001)” (Brubaker & Goodman, 2012). Teaching, guiding, and supporting are all parts of empowerment (Patrick, 2007) that moves toward advocacy.

Advocacy moves from empowerment to representing a position, need, or solution that is not being heard (Patrick, 2007). “Starkly put, ‘Advocacy is about power. It means influencing those who have power on the behalf of those who do not'" (Teasdale, p. 1, p. 188). Lee (2007) writes that advocacy is a "process or act of arguing or pleading for a cause or proposal, either on one's own behalf or on behalf of someone else" (p. xvi). Lee also sees the advocate as a "social change agent" who "challenges culture, social, historical, or economic barriers that stifle optimal human development" (p. xvii). For Lee, counselors should take on the goals of helping clients understand the multiple social aspects of their problems and support and empower them with the development and implementation of strategies to "eliminate or reduce all forms of discrimination or oppression" (p. xvii), which removes barriers to wellbeing (Holcomb-McCoy & Mitchell, 2007). Lee (2012), foregrounding social justice concerns in advocacy, also says that this is living in a way that is "dedicated to promoting access and equality" (p. 111).

Advocacy requires action and action takes courage. "Client advocacy must seek a positive end goal of wellness and human dignity, understood and driven from the client's perspective" (Brubaker & Goodman, 2012). Social action is action taken on the larger level (Kress & Paylo, 2012) and generally emerges out of the counselor's passion combined with the client's perspective. "As social change agents, counselors engage in activities that are linked to changing the conditions of the lives of clients at the individual, family, group, and community levels" (Patrick, 2007, p. 188). It seems clear from the literature that empowerment goes hand in hand with advocacy and action. What seems to create a wrinkle in this process is the notion of client self-determination.

Client self-determination means that the client has the right to make decisions concerning her/his life choices as long he/she is able; it is the responsibility of the practitioner to respect that right (Biestek, 1951). The practitioner should not manipulate, persuade, control or force the client's decision (p. 371). Moving to the theoretical realm, self-determination theory offers guidelines and then principles for motivating people to think through their experiences and explore options to make change (Ryan & Edward, 2008). Self-determination theory includes a process called motivational interviewing, which is a "client-centered (Rogers, 1951) method that neither persuades nor coerces patients to change, but instead attempts to explore and resolve their ambivalence, allowing them to decide for themselves whether to change" (p. 187). The practitioner cannot be invested in the outcome of the client, as the client is in complete control.

Client self-determination moves along a continuum between reflective exploration and independent action of the practitioner based on the competency of the client with prescriptiveness at the center (Rothman, Smith, Nakashima, Patterson, & Mustin, 1996, p. 397).

The more difficult place to determine ethical action by the practitioner on this continuum has to do with prescriptiveness rather than directiveness as the dance between client and practitioner moves in a more liminal and fluid space. In other words, it is clearer when the client is able to act for himself and when the client needs a direct action on the part of the practitioner.

Schwartz (2000) writes about the difficulty of decision-making on the more reflective side of the spectrum, calling it the "tyranny of freedom," "…when self-determination is carried to extremes, it leads not to freedom of choice, but to *tyranny* of choice" (p. 80). Schwartz writes about the "rational choice theory" (p. 81) and its connection to culture. In rational choice theory there is an assumption that when people have information they can make a logical choice which is reliant on habit and tradition (p. 82). Schwartz adds that “[c]ultural traditions invest certain practices with a great deal of moral significance so that people will be discouraged from regarding them as matters of individual choice at all” (p. 82). The illusion is that individuals have choice in every aspect of life and this individual autonomy peels the individual away from community responsibility, creating confusion and too much choice. Client self-determination is a necessary wrinkle in the empowerment, advocacy, and social action that Lee and others call practitioners into as it reminds us that clients must be making the decisions about action in their lives. Again, this requires creating a careful dance between educating and supporting that differentiates between advocacy and prescribing or manipulating action.

Self-determination is not the only complicating factor related to practicing advocacy. Focus on individual change versus community change that comes out of the “tyranny of choice” is also of concern (McClure & Russo, 1996). Counselors’ intense focus on changing the inner world of the client can create a focus on disconnected, individual choice that leads and the client and/or counselor to somehow see the client as the one with the problem.

Another complexity involved in advocacy is the issue of power (McClure & Russo, 1996). There is power inherent in the systems that license counselors. Thus, the same professional identity that is necessary for developing the advocate and bringing legitimacy to the profession can also constrain the advocate from stepping too close to the boundaries set by the credentialing body; this step might be necessary for confronting oppression but may also create risk for the professional.

Counseling has long been seen as a "value-free" process, which causes counselors to understand their work as objective (McClure & Russo, 1996). "Value neutrality assumes that the act of counseling operates in a vacuum that is free of sociopolitical considerations. The assumption of value free neutrality serves to support the status quo of inequity in society (McClure & Russo, 1996; Seem & Hernandez, 1998)" (Lee, 2007, p. xix). Lee believes that this leads to blaming the client for his/her situation.

Holcomb-McCoy and Mitchell (2007) name the embedded nature of the traditional understanding of counseling in a "White, Eurocentric culture" as a limitation or complication of doing advocacy work in counseling (p. 147). A part of this complication is the complexity of white privilege that creates difficulties for naming unseen privilege and bias that impacts both the practitioner's and client's abilities to act. I position the "nice counselor syndrome" alongside the concern of white privilege as the nice counselor desires to be seen as "good," a desire is positioned by Blewitt in the critical whiteness literature. While this syndrome is generally seen as a characteristic of counselors who are conflict avoidant, it is also a roadblock to advocacy (Brubaker & Goodman, 2012). The many challenges that exist in being an advocate in the counseling world cause writers in this area of advocacy and social justice to make suggestions about how a counselor is trained to do advocacy work. Lee (2007) views counselors who are also advocates as having developed three abilities or skills: 1) They view their work from a systemic perspective; 2) They work for change in the system through a partnership with their client; and 3) They have an understanding of how systems change.

Counselors being trained to do advocacy should be trained from an interdisciplinary approach that encourages multicultural competence (Herlihy & Watson, 2007). This competency alone is not enough; they must also practice self-awareness, becoming aware of personal biases and assumptions and then aware of others and appreciative of difference. "Counselors cannot guide their clients to a level of awareness that they themselves have not reached" (p. 181). Bemak and Chung (2007) write about the increased awareness of the counselor as embracing an "ecological framework" (p. 243), which requires an understanding of "sociopolitical, historical, psychosocial, economical, cultural, physical, and spiritual health of individuals, families, communities, organizations, and systems."

I return to the curricular development of the advocate in chapter six, but conclude this section by bringing forward both the illusive nature and intentional conversation around advocacy that is complicated by client self-determination and aspects of the development of the counselor, both internal and external. These same concerns exist in the way coaches can see themselves as advocates but can be both troubled and unraveled with the help of narrative theory.

Literature on Narrative Theory as Coaching Theory

Drake (2007), in *The Art of Thinking Narratively,* says that developments in family therapy are forerunners to coaching theory development in the areas of strengths based work, collaborative partnerships between therapist and client, and constructing the future. In this vein, Drake says that it is important for coaches to look to narrative therapy for developments that translate into coaching. For Gergen and Gergen (2006), Michael White's work on narrative therapy is among the most helpful in understanding the development of narrative in other professions. In White's approach, the goal of narrative therapy is to "transform narrative constructions so as to enhance client wellbeing" (p. 113). Within the structure of narrative therapy, narrative plots and subplots are pulled from a client's story to build something new.

Connecting narrative therapy to coaching, Drake (2007) states that the stories people tell in a coaching conversation are "threads in the fabric of their self-identities," an idea borrowed from McAdams (p. 284). Drake goes on to say that while the goal of coaching may be related to client behaviors, the stories narrated are often connected to deeper understandings of client's identities. "The stories clients tell in coaching are windows into their identities, their patterns of authorship, and openings for new narratives about who they are and how they want to be in the world" (p. 284). Foucault, discussed earlier, may add here that "who they are" is tied to how the world wants them to be who they are and not who they are somewhere inside. The "who" is integral to the "how." Understood this way, the story a coachee tells gives the coach a chance to think not only about who the coachee says she is but how she thinks the world wants her to be.

Drake says that clients are always moving between identities they present to the public and identities they embody in the private, using stories to move between the two. Drake, drawing from Foucault, points out that people make their invisible identity processes visible through stories which can help clients see the way they narrate themselves and visualize new opportunities for change.

Through narrative one also begins to see dominant and non-dominant stories and can deepen the non-dominant plots in which he/she finds little meaning. For Drake, narrative coaching supports a client not only to listen to her stories but also to understand the way she narrates and interprets her stories and the consequences of her stories so that options for change become visible as she realizes her stories are framed by language from a dominant and normalized process. Flawed as it is, this is the place where we notice incongruences between the identities we live out and the identities we want to live out.

Drake (2007) states that often people in the client's culture or context will not like identity change as it upsets the greater narrative. Drake points out that this creates an ethical dilemma of sorts as coaches must support clients to recognize the multiple concerns change may cause amid the desire for client agency. Again, with Foucault in mind, a question surfaces: is the coach helping the client to see how potential identities may create dissonance within the culture the client/coachee finds him/herself in? Is the coach supporting or undermining the power of the culture by doing so? These are questions perhaps without answers, but Zalloua (2004) cautions us related to the relational aspect of power that it "works primarily not by controlling *individuals* but their actions" (p. 237). Within the development of the coach, consideration should be given to how much the coach is influencing the client's actions, bringing into question what advocacy may look like in the coaching process.

Another important aspect of narrative is that context matters (Bojie, 1998) when it comes to stories. Stories cannot be heard as independent and objectified but must be heard in context, connecting the story to "embedded social, economic, and cultural context." Again, recognition of this connection complicates the ethical dilemma even more. A particular story told is always only part of the greater narrative from which it is plucked and shared. As Drake (2007) says, the coach should always ask what the client is trying to accomplish by telling a particular story. By asking this question the coach is questioning both the dominant narrative and potential narrative or identity options. The less dominant stories create opportunities to develop identities that may be desired but unnoticed because of the power or normativity of the dominant narrative. Drake also states that people may not recognize the limitations of the dominant story until they cross boundaries or step outside the dominant experience. The troubling of dominant narrative can be greatly enhanced with queer and critical whiteness theories, as we shall see in the theoretical framework section.

Gergen and Gergen (2006) surface a current concern for those researching and writing in the field of narrative work, a divergence along the lines of "narrative coherence" (p. 114). Narrative researchers are of at least two minds. Some writers think narrative creates a "stabilized or anchored sense of being" and other writers "view the individual as embedded in complex social relationship requiring multiple narratives in varied contexts." Psychologist and coach Reinhard Stelter (2009) writes about the need for narrative in postmodernity as he points toward what he and others call "societal hypercomplexity" (p. 211) even more complicated by "globularity" (Stelter & Law, 2010). His aim is to show the need for reflective and narrative spaces. Stelter seems at the same time to call for more identity coherence. Perhaps individuals prefer simplicity in the face of complexity, and perhaps the desired simplicity comes when we can allow for the existence of the complex and incongruent without attempting to order and dominate.

Conclusion

As human beings we use language to construct what we think we know and see about ourselves and our world. Every time we do this we both open up and close off possibilities for understanding ourselves and others. The poststructural paradigm creates for us a space in which to play seriously with ideas about power and privilege and advocacy and the self so that we can wander around in what it can mean for the coach and client relationship and the coach's construction. The way the coach is developed as a professional is based on what the client is supposed to receive from the process. In the coaching profession boundaries, have been established that at times are messier than we have acknowledged and assembled in ways that build bridges.

Within the poststructural framework, there can be space to dialogue with critical whiteness theory that adds texture to the illusive and often transparent whiteness that can and does allow for another layer of possibilities for and limitations on how we live together in the world. The interplay of queer and critical whiteness theories creates space between the lines to offer ways of moving awkward conversations through murky waters toward useful action. These theories also make interesting partners for the difficult conversations of risk in relationship to activism and advocacy for the coach and client.

Finally, the literature on advocacy coupled with the literature on using narrative theory to inform narrative coaching creates multiple webs through which to unravel the core competencies and ethics of coaching along with what coach trainers say about advocacy in order to generate new perspectives on the coach as advocate.

Both promise and concern for the project emerge at this juncture. The amount of training required to develop the coach advocate seems overwhelming and necessary but must include room for play. Bringing together the folding nature of the poststructural paradigm and queer theory with the critical nature of whiteness theory and the social justice education model offers space for imagining options that avoid the kinds of judgments that become roadblocks to much-needed work in the professional coaching field.

CHAPTER III

UNRAVELING METHODOLOGY

This chapter investigates the methodologies used to analyze the texts in chapters four and five. It also outlines the textual questions that emerge out of the methodologies. The final two sections of the chapter consider my positionality as researcher and the overall validity of this research.

Hermeneutics and discourse analysis, the research methods used in this study, function as a "constellation of methodologies" (Hill Collins, 2000). They are tools that work within the poststructural paradigm to uncover hidden agendas and ask questions that provide opportunities to unravel the assumed meaning of the texts. Also, since theory and method cannot be separated from each other, hermeneutics and discourse analysis are extensions of the theoretical framework discussed in the previous chapter (Gee, 2011). Theory and method together become two of the voices that dialogue with the texts, each asking questions of and making suggestions to the other. This approach makes space for an intentional unraveling that uncovers possibilities for shifting constructs of power and difference. The following research questions emerge in the unraveled space: Can coaching ethically be used as a social justice tool? As a form of advocacy, can critical questions that raise awareness be pointed out and developed in the practice of educating coaches? What are the implications of exploring these questions on coach training?

The methods questions that emerge this chapter are conversation partners with the work done in chapters four and five that attempts to answer the research questions. Chapter four looks at the certifying agencies connected to professional coaching as well as at the coaching core competencies and ethical standards; both the competencies and the ethical standards are accessible on the ICF and CCE websites. Chapter five includes samples[3] of proprietary training materials acquired from coach training organizations and from those who have participated in coach training. These samples exemplify how coach trainings programs educate coaches about core competencies and ethical standards. I sought in the samples evidence for how coaches develop knowledge about and skills for advocacy. I also looked on the credentialing organizations' websites for training groups that align themselves with those organizations. I requested materials from twenty groups that offer at least sixty required hours of basic training toward credentialing. I received materials from two groups. I also included as samples materials from trainings through which I have been educated and the training I have taught. Thus, the research for chapter five includes a total of six samples of proprietary materials.

The third section lists nine books used as supplemental reading by coaches for their professional development. In chapter six I propose a training module for the advocate coach. The model relies on Grant's (2011) informed practitioner model for teaching coaching psychology and on advocacy training materials from the field of counseling along with Janell Rouse's (2011) Social Justice Model for developing Academic Advisors.

I use hermeneutics and discourse analysis to question and analyze the data of the research chapters. These methodologies also shape the curriculum proposed in chapter six. Again, these methodologies offer particular questions that sit alongside and interrogate the core competencies and ethical standards, the training materials, and the supplemental coaching self- development texts. I pose the research questions, stated above, to each set of coaching texts.

These questions turn, stretch, and unravel the texts, creating spaces for new understandings. I coded the texts using the following categories: statements that directly use the term advocacy, statements that allude to advocacy, statements that indicate the multiple roles and responsibilities of the coach as they pertain to advocacy and related terms. While hermeneutics and discourse analysis are not discrete tools or processes, for the sake of clarity, I have teased them apart here.

Hermeneutics

Hermeneutics involves asking questions of a text or bringing texts into conversation that open up new ways of understanding what's going on around and within a text. It also invites an unraveling of texts that demands we, as interpreters, think about what we bring to the interpretative process. Maxine Greene's work (Kinsella, 2006) is a reminder that personal tradition and lived experience are always a part of interpretation and understanding. Hermeneutical questions such as those posed by Gadamer (Kinsella, 2006) help to uncover important dimensions of how one "is becoming" a coach. Gadamer's hermeneutical questions ask "what is being omitted" as well as "who is being omitted" from the conversation. Not only does this method ask who and what is missing, but also “what can we do” in order to be more inclusive of what and who is missing. Slattery (2006) writes, “Hermeneutics is the art and process of interpretation that can lead not only to understanding but also personal growth and social progress” (p. 129). Hermeneutical questions like these questions become a part of the dialogue between theory, method, and text, a dialogue that stimulates new ideas for coach training.

Hermeneutical questions are daunting questions to pose to the coaching profession. They unravel something about the existing profession without providing a clear ending. In fact, similar to the unraveling that takes place in the poststructural paradigm; hermeneutical work creates a sense of unendingness that can lead to exhaustion in the midst of the change process. Gee (2011) reminds us that growth includes mistakes and failures; in this methodological approach there is (and needs to be) room for error; error makes room for opportunity too. “The quality of research often resides in how fruitful our mistakes are, that is, in whether they open up paths that others can then make more progress on than we have” (p. 9).

The sense of unendingness in hermeneutical work is exemplified by this project. This is my first attempt to add my voice to the voices of coaches who already do research in our field. I want to remain open to learning what I think I know and do not know. While I have taken this work with advocacy in coaching a little farther down the road, I am aware that no research offers a “fix” for all time. The poststructural paradigm and the hermeneutical method teach us. As soon as a truth is noticed, it disappears and makes way for the next truth, and that next truth may unravel the previous truth.

Haggerson and Bowman (Slattery, 2006) use the metaphor of a running stream to describe four perspectives in hermeneutic inquiry. In the first perspective, the rational perspective, the researcher sits on the side of the stream as an objective observer, making generalizations and predictions. The second is the mythological perspective which is also practical. In this perspective, the researcher gets into the boat as a participant observer to observe in the moment how the researcher and the stream respond to each other. The third is an evolutionary or transformational perspective in which the researcher becomes a part of the stream. The researcher is a total participant, getting in touch with what it's like to become the stream. The fourth perspective is the normative or critical perspective. In this perspective, the researcher has crossed over the stream and brings all of the perspectives together in order to demystify the stream.

As a professional coach I already move within the stream of coaching and am connected to the texts within the stream as some of them have been a part of my formation. In this study, I intentionally move between the various perspectives as an observer, a participant/observer, and a coach/researcher, getting into the boat to view and ask questions of the texts from these different positions. I finally return to the bank and use the methods questions to integrate my observations and to suggest responses to the overarching research questions. The first three perspectives lead to the fourth. From the fourth perspective, on the bank, I have been able to "demystify" the core competencies, ethics, and training materials and offer possibilities for change in the coaching curriculum. This process resonates with discourse analysis and its reciprocal process of shuttling "back and forth between the structure (form and design) of a piece of language and the situated meaning it is attempting to build about the world, identities, and relationships in a specific context" (Gee, 2011, p. 128). By moving back and forth across perspectives and by exploring genre and content within context, I am able to bring some of my experience as a coach to bear on what I see within the text. In the analysis of the three types of texts, I have read, challenged and then coded what each text has to say about advocacy from the different perspectives around and within the stream. The significant themes that emerged from the readings create the textual threads for the dialogue between the theory and methods.

Slattery (2006) describes Schleiermacher's hermeneutic circle as constantly moving in and out of the process of understanding. The components of the hermeneutic circle are the inherent creativity in interpretation, the pivotal nature of language in human understanding, and the ongoing interplay between the parts and the whole of text (p. 141). I engage a hermeneutical approach to create a textual conversation between the critical questions of analysis and the coaching materials, the issue of how the coach considers what parts of the coach as "self" makes a "whole" in a given moment of client/coach dialogue, and advocacy. Given the "interplay of part and whole" (p. 141) in the hermeneutical circle, Foucault's construction of the self is an interesting artistic partner and elicits a key question: what parts of the way coaches are developed are brought forward at any given time and how can those be reinterpreted to create new spaces for the development of the coach's critical/social justice line of questions? A cautionary word emerges here. I recognize that there is a risk involved in querying how the credentialing bodies allow for advocacy and a risk involved in exploring how the coach understands herself in her profession.

Within hermeneutics, truth is not absolute (Slattery, 2006). This small "t" understanding of truth creates room for "humility, complexity, multiplicity, eclectic, ecumenism, and doubt" (p. 123). Even as postmodern thinkers work to deconstruct how we understand truth, poststructural pedagogues think about multiple ways that oppressions "cut across each other" (Yates, 2011, p. 430). If coaches are tasked with asking questions that support clients to move from their current reality toward a desired outcome (Goebel, 2009), then coaches must be willing to ask questions that help clients uncover aspects of their realities that clients deem "normal" but that are in fact oppressive (Yates, 2011). Thus, the hermeneutical approach, coupled with critical whiteness theory, creates tension between the possible and impossible within existing coaching practice and folds that tension and its possibilities into a training module of practical philosophy that informs and engages coaches in a wider discussion (Slattery, 2006) around using advocacy with coaching clients.

A question concludes this discussion of hermeneutics: how will this method to be recognized in the work that follows in chapters four and five? Kinsella (2006) writes, following Jardine's thinking, that the "task of hermeneutics is to restore life to its original difficulty" (p. 6). Hermeneutics is a messy process of understanding that requires some comfort with ambiguity. Part of the difficulty in this for me as the researcher is that the dissertation process requires clarity. Thus, in my research and writing I have to manage both the ambiguity implicit to the hermeneutical process and the clarity required in a dissertation project. The process of reading through and looking at each coaching text from my different perspectives on the stream bank has created intentional spaces where theory can be woven together with several questions crafted based on the hermeneutical inquiry work of, of Gee (2011), Slattery (2006), Yates (2011), and Kinsella's (2011):

- Who is included in the text?
- Who is excluded or left out of the text?
- What can be seen from the side? By moving in and out? As a part of? When we demystify the text?
- How are we interpreting Truth? truth?
- Is there some part of the text that can be read differently within the whole and intention of the text? What do the parts say to each other?

By folding in discourse analysis, I expand the questions that are asked of the text.

Discourse Analysis

Discourse analysis is the "study of language-in-use" (Gee, 2001, p. 9). Language is political as it constructs certain ways of saying, being, and doing in the world (Gee, 2011). Discourse analysis, as a "thinking device" (p. 9), is one way to investigate how this happens. As human beings, we seek ways to make meaning of events in our lives. In life events, "social goods are at stake," and "in these cases, how you use language (and more generally how you say, do and be) and how people respond to you are deeply consequential to you and for you" (p. 6). This is what makes discourse analysis useful and necessary in this research process and why I am undertaking a critical approach.

“Critical discourse analysis examines the use of discourse in relation to social and cultural issues such as race, politics, gender and identity and asks why the discourse is used in a particular way and what the implications are of this kind of use” (Paltridge, 2012, p. 186).

Before getting too far into the work of discourse analysis, I want to work through what happens in language use. There are three elements of discourse (Fairclough, 1995): social practice, discoursal practice (text production, distribution and consumption), and text. The speaker/writer produces spoken/written text for the reader/listener, and, as Maxine Greene reminds us (Kinsella, 2006), we bring our lived experience into the interpretation for understanding. This lived experience in interpretation is part of what creates for us that which we understand as “normal” (Brown & Yule, 1983). The listener/reader “only pays attention to those features which have been necessary and relevant in similar situations in the past” (p. 63), that is, unless she/he is told to look for change within the text. Brown and Yule (1983) add that people tend to assume coherence in interpretation and to follow along with the writer/speaker to the intended meaning. Thus we do not generally look for breaks or inconsistencies in the text unless we are told to expect them. Weaving this into the earlier section on hermeneutics, the reader/listener generally expects and accepts what the writer/speaker is saying as truth and perhaps even normative unless cued by the speaker/writer expect something different.

Background knowledge of our worlds constructs the development of socio-cultural knowledge (Brown & Yule, 1983) or “figured worlds” (Gee, 2011). “Figured worlds are simplified, often unconscious, and taken-for-granted theories or stories about how the world works that we use to get on efficiently in our daily lives" (p. 76). The "facts" that make up our figured worlds are stored together (Brown & Yule, 1983) and create frameworks. Within these frameworks are missing links that require the interpreter to make assumptions and inferences about the text.

According to Gee (2011), there are three different figured worlds. There are the espoused worlds; we have theories and stories or ways of looking at the world that we say we believe. There are the evaluative worlds; we have theories and stories we use to judge ourselves in the world. Finally, there are worlds in (inter)action; we have theories and stories that guide our actions in the world. Gee recommends (p. 95) using the following questions in order to interrogate the text: What figured worlds are relevant? What do I assume people believe and/or value? What are the differences between the formal and functional figured worlds? How consistently are they used? Are there master figured worlds?

Within these figured, socially constructed worlds, we enact or perform different identities that are recognized by other people. "Discourse analysis considers how people manage interactions with each other, how people communicate within particular groups and societies as well as how they communicate with other groups, and with other cultures. It also focuses on how people do things beyond language, and the ideas and beliefs that they communicate as they use language" (Paltridge, 2012, p. 7). Discourse analysis looks at more than just how we get to particular, complicated understandings of text. Discourse analysis also investigates what lies within the text, such as ideas and beliefs, and then considers how we enact the text. Discourse analysis thus invites us to see the "bigger picture" of the language in use in our conversations (p. 11).

Everything we say and do says something about us and what we believe as "some values are foregrounded while others are in the background" (p. 30).This means that the interpreter's experience is not the only thing that impacts interpretation. What the writer/speaker chooses to foreground in the text based on what they know of the figured worlds of the listener/reader also shapes interpretation. "The way a piece of discourse is staged, must have a significant effect both on the process of interpretation and on the process of subsequent recall" (Brown & Yule, 1983, p. 134). The writer/speaker uses what they believe they can depend on as part of the listener/reader's world. Context, order, structure, angle and tone are the "given information" in a conversation. These elements become a part of a lexicon of accepted and assumed words that cause readers/listeners to accept text as normative.

Based on understanding of how language is used, it seems that as readers and listeners, we often accept rather unknowingly what we think we know, and that as writer/speakers, we make assumptions about what we think we know. Discourse analysis interrogates text, and this discipline must be intentionally utilized in order not to leave text unexamined. I use figured worlds (Gee, 2011) to examine the three sets of text (core competencies and ethics, training materials, and supplemental texts) included in chapters four and five for incongruences and gaps in what we say as coaches say we believe, how we evaluate ourselves, and how we behave and then how we normalize advocacy or its absence without questioning what is accepted and expected. Paltridge's (2012) use of critical discourse pushes deeper into the values and beliefs that lie within figured worlds and drives some of the theoretical questions posed to the coaching texts. I move back and forth between what the writer/speaker does to develop communication in certain ways and what the listener/reader brings to the understanding both as a curriculum developer and as developing coach.

Genres

Another way to look at text is by considering the genre used to convey content and purpose (Paltridge, 2012). Genre is a useful way to work through the texts explored in the study because these texts are used in a particular way to forward a particular kind of work. They are used both to education and to credential or not credential coaches; they keep coaching practices aligned in such a way that ethical practices are discernible. Genres convey messages in particular ways. “Genres, thus, are culture specific and have particular purposes, stages and linguistic features associated with them, the meaning of which need to be interpreted in relation to the cultural and social context in which they occur” (p. 65). Again, consideration of the genre of the core competencies and ethics statements of the ICF and CCE is useful for thinking about advocacy. What does the way information in these texts is shared add to the coach’s understanding of advocacy?

In analyzing text from the genre approach, Paltridge suggests some questions for consideration: Who is the writer and the audience? What is the purpose or goal(s)? What is the surrounding network of texts? What do people need to know to take part? What does the text assume of its writer and reader? What are the values, assumptions, beliefs? What are the expectations, conventions and requirements? Paltridge adds to these and to critical discourse analysis questions that we should also consider the framing of the text, the perspective of the writer, what is in the background and foreground, assumptions, the technical nature of the text, and who has the most authority (p. 194). As I consider how core competencies and ethics statements are presented to coaches as well as their purpose and context, I also have to ask what the coach needs to know and assumes about what is being stated or mandated in his/her development. These questions along with questions about figured worlds lead me to analyze the coaching discourse more critically.

According to Gee, there are seven building tasks for language: significance, practice (what we enact), identity, relationship, politics, connection, and signs/symptoms of knowledge (privileging of language). These tasks can be unraveled into questions: What meaning is being made with this language use? Who is being privileged in the use of this language? What does this language allow us to do and not do? These questions are added to the hermeneutics questions in this project and are posed to the coded materials in chapters four and five that come out of the coaching texts.

Fairclough (1995) names an obstacle to critical language awareness developed through education. The obstacle is that of “appropriateness.” “Appropriateness” is an issue in coaching because power is exercised through consent instead of coercion (p. 219). In other words, what is “appropriate” can become a part what is considered normative and thus also becomes a part of how we collect and use background knowledge. This can impact the capacity of critical language awareness. Appropriateness intertwines competencies and ethical practices, making it difficult to question that which is a part of the competencies and ethics. Perhaps employing the trickster in the discussion of appropriateness will unravel new ways of considering that which is appropriate and open up the avenue of advocacy for developing coaching as a social justice tool.

A particular set of questions for the selected coaching texts emerges out of the theoretical worlds of hermeneutics and discourse analysis. Queer and critical whiteness theories act as tricksters that weave within the responses to deepen the analysis and disrupt what is "there" to suggest new opportunities for incorporating advocacy in coaching. The questions that are placed next to each text for the purpose of inquiry and analysis are as follows:

- Who is the writer? Audience?
- Who is included in the text? Privileged in the text?
- Who is excluded or left out of the text?
- What can be seen from the side? By moving in and out? As a part of? When we demystify the text?
- What is being said by the text?
- What are the inconsistencies in the text?
- How are we interpreting Truth?
- What is the "given" information or figured worlds?
- Is there some part of the text that can be read differently within the whole and intention of the text? What do the parts say to each other?
- How is the coach being constructed by the text?
- What is the assumed knowledge? Values? Beliefs?

- How are cultural, gender and identity issues at play when we add critical whiteness and queer theories?
- What is at stake?

Posing these questions to the different components of text and then inviting theory to speak into what emerges creates a new narrative understanding of advocacy in coaching that looks at the binaries, shifts them around in order to change dependencies, and creates cohesion (Hill Collins, 2000). Chapters four and five include an explanation of the core competencies, ethics, curriculum, and then suggests themes that emerge both as three part harmony and as dissonance. In other words, the texts are maps that become part of the coach's subjectivity. The questions move into these maps and look for places where the maps can spill over into advocacy in new ways. At some points in the process, the text answers questions, and at some points, the text and the questions together create a curve of possibility, an unraveling to a different understanding. In true discourse form, the questions, the texts, and the theories become dialogue partners.

Validity

Given the winding, unraveling nature of hermeneutics and critical discourse analysis, it is important to consider both how I think about the validity of this research and my own positionality as a researcher. I begin first with the question of validity.

Lincoln and Guba (2000), in laying out Schwandt's criteria for validity, shift how we think about validity. Validity is less about what is right or true than it is about practical philosophy, or how we get along in the world (p. 179). Looking at validity in this way moves the question of validity from how we obtain quantifiable results driven by data to how research impacts what happens in the world. To ask about the validity of research thus asks about the "so what" of the research, or how the data makes a difference in society.

There are three criteria for research validity: that the research generates knowledge that includes participant research in situations where we do not yet have the content necessary to understand; that the research creates mutual "critical intelligence" that develops this practical philosophy; and that the research creates useful, practical wisdom that enables more inquiry. This project does not include participant researchers but it does create practical wisdom for coaches as I consider coaches' roles as advocates for and with clients. The project also generates mutual "critical intelligence," but it is an intelligence that is always changing. Perhaps the most critical intelligence is that developed within myself as a researcher and coach.

Positionality

As I have worked through the first three chapters, I have named different aspects of my ever changing and assembled identity that may present challenges in doing this research. I summarize them here to be clear about them and in order to deal with them more directly. First, I am a trained literalist who can easily slip into mistaking message as truth (Slattery, 2006). I was educated through childhood in a system where questioning the authority of sacred text and its "ordained sharers" was heretical. Literal and unexamined interpretation made up the core of every course I took, from history to math to science to literature. Some of the most difficult work I do every day is to remind myself to question what is in front of me. I am certain I have missed things in this research, but hope that I have asked questions that another researcher can pick up and take further. One of the reasons I chose this type of theoretical research is that I need to push myself to question, something that is always a challenge.

Second, I am a coach who wants to use coaching as a social justice tool. I have been concerned and sometimes excited by research findings that have invited me to come face to face with myself in my own profession. The research has also forced me to deal with the question of "what now" in my own professional life. I have something riding on this project, but a part of that something is my own ethical development. I cannot turn away from the work of my own language awareness or buy into the "appropriateness" of my questions to myself and the clients with whom I partner.

Third, I am a white middle-aged, middle-class woman. If I am honest with myself I am at a place in my life that is more comfortable than I have ever been. Yet this research approach demands a level of discomfort. I struggle at times to bring texture and opaqueness or visibility to my own slippery and invisible privilege. This reality compels me to adhere to my own methodological questions and to continue to query those things I may too easily gloss over. The consistency and rigor of the questions help me to keep my shifting position in check.

Conclusion

The questions, text(s), and theories are each a voice or thread in the conversation. Alone they have value and meaning, but together they create opportunities for analysis, disruption and change. In chapters four and five I introduce the texts and proceed with the dialogue. In these chapters, hermeneutics and critical discourse analysis are creative partners with queer theory, critical whiteness theory, and coaching. All of these different and philosophical threads demand that I ask powerful questions that create awareness and that enable the profession of coaching to have greater impact and meaning in society.

CHAPTER IV

RESEARCH

The research for this study is divided into two chapters. In chapter four, I review and analyze the credentialing organizations, including their core competencies and ethical guidelines. I also review training aligned with the certifying organizations. The focus of my review is on how these organizations and aligned groups frame the development of the coach and on how they understand advocacy. In chapter five, I look at samples of training materials used to credential coaches along with supplemental materials used for coach self-development. The focus of this review is on what the materials say about advocacy and how the materials form coaches as advocates.

The research in these two chapters utilizes a polyvocal analysis structure. I read the whole of the texts and attempt to tell the story of the texts while posing my methods questions. In other words, I listen for the ways the "story" or guidelines are shared and held for coaches, my aim is to offer as clear a picture as possible of what the text is and is not saying (Hatch, 2002). Again, within each of these research sections, I share the text and explain or give context to the material while asking the methods questions in order to lift out pieces of the whole that connect to advocacy or position advocacy in a certain way. Each of these sections is a dialogue between the text, the explanation or context, and the methods questions.

Several themes emerge as a result of the analysis that reveal how advocacy is and is not discussed by the credentialing agencies: organizational design and its impact on understanding advocacy, how advocacy is alluded to through the use of "effective match" and "agenda-free," questions to raise awareness, and the client/coach relationship. These themes are brought into conversation with the theories to discover implications for coaching and coach training.

Coaching is conversational. So, too, is this research. This conversational quality contributes to the research because it allows the text to tell the story of advocacy in coaching. In this conversational mode, I am able to ask the research questions: Can coaching ethically be used as a social justice tool? As a form of advocacy, can critical questions that raise awareness be pointed out and developed in coach education? What are the implications of these questions on coach training?

Haggerson and Bowman's metaphor of the running stream (Slattery, 2006, p. 139) provides me a way to position myself and the text within the research questions. In this process, I function as the interviewer and use the methodological questions developed in chapter three to pose questions to the text. I then invite the theory to "comment on" or "ask further questions." My role as researcher is not that of an objective bystander. I am a part of the stream of coaching as a coach and trainer and therefore have to move back and forth between different roles and voices in order to disrupt and find opportunities for change. The result is that the voices within the text and theory are amplified, making it possible for the revised story (Hatch, 2002) to become the story that is opened up within the folds of the conversation.

Description and Analysis of the International Coach Federation (ICF)

Utilizing the hermeneutical circle discussed earlier, I begin with a brief overview of the ICF website (www.coachfederation.org). My aim is first to see the whole before looking at the parts. I am interested in how the parts fit together, what they do, and how they might create a connection with advocacy. After providing an overview and analysis of the how the ICF website positions advocacy, I describe the core competencies, ethics, and training certification of the ICF in order to pose the methods questions to the text. Responses to the questions teased out of the text become the themes for final analysis.

The ICF website provides information about coaching as a profession and is set up to be used by people who are certified coaches, people who are considering becoming certified coaches, people who are providing coach training and are or want to be aligned with a certifying organization, and people who want to employ certified coaches. This expectation created by the structure of the website is that anyone interested in coaching or finding a coach is the organization's audience. A closer look at the website's "about" tab provides greater detail about the organization's audience. Clicking on the "about" tab, one finds a brief description of the history of the ICF. This history states that ICF was founded by Thomas Leonard in 1995 in order for coaches to provide support for each other and to "grow the profession." This brief statement centers the profession and coaching members of the organization as ICF's primary audience. Thus, some inconsistency is created concerning the website's primary audience.

Three years after its founding, ICF began to "raise the profile of professional coaching." The organization did this by creating core competencies and ethical standards and a way for clients to report unethical practice. They also established standards to identify consistent training of coaches and a multi-leveled accrediting system that requires a coach to be recertified every three years. The cost of membership is $245.00, annually. The cost of certification for an ICF member ranges from $100.00 to $400.00 depending on the accreditation level of the training they have attended. While having competencies and standards that prevent some coaches from practicing with ICF credentials may be good for the practice, the extensive qualification process along with the cost can be prohibitive.

The ICF continues to focus on professional standards and strategic positioning for the organization. “ICF’s goal is to keep growing membership and maintain a solid direction, presence, and professional voice for coaches” (ICF, 2008). The ICF’s first goal was to advocate for the profession, and this is the first place where advocacy is mentioned. This goal appears to make professional advocacy central to ICF’s mission. However, no mention is made of advocacy with or for clients. While the coaching process centers the client, the credentialing organization in this first goal omits the client from the advocacy process.

The ICF encourages its members to be connected and active in its governance structure on a local and global level. Members do not have to be credentialed coaches, but they are encouraged to do so. Besides its board of directors, the ICF also has committees and taskforce groups that work on priorities of the organization. These priorities include “creating partnerships to grow ICF’s body of knowledge and advance its standards, constructing a global-standards system, building a high-performing organization, and becoming a preferred resource for the business community" (ICF, 2008). The history, goals, and priorities of the ICF align to raise awareness of the profession, strengthen and grow the organization, and develop coaches as professionals to become advocates for the advancement of the practice. In analysis, the advancement of ICF and coaching professionals are intertwined, a reality that brings some coaches deeper into the system than others. It also means that coaches make the rules and establish the competencies for other coaches. While joining the groups that put coaches in places they can be more visible is voluntary, some coaches, because of constraints such as financial constraints, may have to think more carefully than others about expending their resources.

The desire to advance the profession can also be seen in the core values that ICF members are expected to uphold. ICF's core values are (ICF, 2008):

- Integrity: We uphold the highest standards both for the coaching profession and our organization.
- Excellence: We set and demonstrate standards of excellence for professional coaching quality, qualification, and competence.
- Collaboration: We value the social connection and community building that occurs through collaborative partnership and co-created achievement.
- Respect: We are inclusive and value the diversity and richness of our global stakeholders. We put people first, without compromising standards, policies, and quality.

These core values reflect a continued connection between the ICF, developing standards for coaching, and strategic positioning. For example, the final core values statement says the following: “We put people first, without compromising standards, policies and qualities.” This statement might allude to clients, but the “people” being put first could also be the coaches. The statement is unclear about this. In other words, while the website is built for clients and coaches alike, it is unclear if ICF’s primary customers are coaches or clients. This seems problematic for a credentialing organization with multiple roles.

Besides having the chance to serve in a leadership role on the ICF board, ICF members also have opportunities to connect through local chapters, communities of practice, and liaison groups. These networks keep best practices moving among the members. They also keep information about regulatory concerns flowing back into the larger organization. Regulatory liaisons “monitor and discuss regulation issues impacting the coaching profession” (ICF, 2008). The volunteer coaches who worked to develop the infrastructure of the ICF provide an argument for how the infrastructure advocates for the profession. The ICF also offers a place for coaches to gather and develop skills that are congruent with high quality practice of professional coaching. During my seven years as a certified coach with the ICF, I have witnessed the development of more explicit standards for training, mentoring, and ethics in coaching. These developments make more active involvement in the system, its meetings, and service more essential in order to stay current. Those who are involved in the organization’s leadership have a hand in constructing a positive future for the profession, the way coaches are trained, and how research is done. This system benefits some but not all coaches. The core competencies, the ethics statement, and the structure for certifying training are ways the ICF not only impacts but also mandates certain qualities for certified coaches.

Core Competencies

The ICF has developed eleven coaching core competencies that "support understanding about the skills and approaches used in today's coaching profession" and that "support you in calibrating the level of alignment between the coach-specific training expected and the training you experienced" (ICF, 2008). These competencies serve as the "foundation" for the credentialing exam as well as for training that prepares coaches for ICF credentials. The core competencies are in no particular order and are not weighted because each competency is of equal importance for the credentialed coach. The following section, I describe the competencies or ethics. I also highlight themes surfaced by the methods questions that speak to advocating with and for the profession and its clients.

The ICF places each of the eleven core competencies into one of four categories: setting the foundation, co-creating the relationship, communicating effectively, and facilitating learning and results.

Setting the foundation: coaching ethics and conduct. Setting the foundation includes meeting the ethical and professional guidelines and standards and establishing the coaching agreement (ICF, 2008). Since the first core competency focuses on ethical standards and professional guidelines, it is important to look further into ICF's ethics statement while working through setting the foundation for coaching ethics and conduct.

ICF's ethical standards are broken into three parts: definitions of coaching and of people such as sponsors or clients who might be a part of the coaching agreement, coach conduct, and an ethics pledge that focuses primarily on ethical conduct. Because I considered the definitions earlier, I begin my explanation here with Part II of the standards.

Part II, Section 1 (ICF, 2008) includes the following information:

As a coach:

1) I will not knowingly make any public statement that is untrue or misleading about what I offer as a coach or make false claims in any written documents relating to the coaching profession or my credentials or the ICF.
2) I will accurately identify my coaching qualifications, expertise, experience, certifications, and ICF Credentials.
3) I will recognize and honor the efforts and contributions of others and not misrepresent them as my own. I understand that violating this standard may leave me subject to legal remedy by a third party.
4) I will, at all times, strive to recognize personal issues that may impair, conflict or interfere with my coaching performance or my professional coaching relationships. Whenever the facts and circumstances necessitate, I will promptly seek professional assistance and determine the action to be taken, including whether it is appropriate to suspend or terminate my coaching relationship(s).
5) I will conduct myself in accordance with the ICF Code of Ethics in all coach training, coach mentoring and coach supervisory activities.

6) I will conduct and report research with competence, honesty and within recognized scientific standards and applicable subject guidelines. My research will be carried out with the necessary consent and approval of those involved and with an approach that will protect participants from any potential harm. All research efforts will be performed in a manner that complies with all the applicable laws of the country in which the research is conducted.
7) I will maintain, store, and dispose of any records created during my coaching business in a manner that promotes confidentiality, security, and privacy, and complies with any applicable laws and agreements.
8) I will use ICF Member contact information (email addresses, telephone numbers, etc.) only in the manner and to the extent authorized by the ICF.

Part two, section one includes statements about how the coach will behave "at large" by adhering to guidelines such as not making "false claims" or identifying her/his experience and qualifications appropriately, not taking credit for the work of others, doing research in a proper manner, and not abusing access to other coaches. This section is written to protect clients and coaches from those inside and outside of the coaching profession who exhibit behaviors that take advantage of clients. Concern for the client becomes more visible in the ethical guidelines, but the organization beginning as a way to advance itself seems to be more focused on the profession than advocating for the client. My own context provides some context for this idea. I have been through 125 hours of training, and I have heard many seasoned coach trainers talk about sharing information with each other and making that information "your own." Welcome packets and other information explaining coaching, once created, have been shared widely and then improved upon or changed with what I refer to as loose permission. In other words, I hear mixed signals in what the guidelines say and what I have experienced of the way coaches interact.

Again, the people who are a part of the governance structure of ICF are the people who both establish standards and then interpret these standards in different ways. This seems to create a hierarchy of sorts. Those who have established and understand the standards and thus know how to interpret them seem to have more power in the system than those who are trying to figure out how to interpret the standards. These same people who have developed and continue to develop the standards are the people who have participated in the credentialing process and are the most nuanced interpreters who sit in the best seats to become coach mentors. With the requirement of ten hours of mentor coaching for each certified coach, people who are looking for mentors may look for people with the most understanding of the process. A systemic conflict of interest exists between who is setting the rules and who is benefitting from the rules that are set.

The second section in ethical conduct (ICF, 2008) has to do with conflict of interest and includes the following statements:

9) I will seek to avoid conflicts of interest and potential conflicts of interest and openly disclose any such conflicts. I will offer to remove myself when such a conflict arises.
10) I will disclose to my client and his or her sponsor all anticipated compensation from third parties that I may pay or receive for referrals of that client.

11) I will only barter for services, goods or other non-monetary remuneration when it will not impair the coaching relationship.

12) I will not knowingly take any personal, professional, or monetary advantage or benefit of the coach-client relationship, except by a form of compensation as agreed in the agreement or contract.

This section concerning conflict of interest supports the coach's transparency in business and practice with the client and/or sponsor. Three of the four points in the conflict of interest section have to do with the coach's financial practices. If the coach is not transparent with all parties involved in the coaching engagement about the expense and payment it can create a strain on or "impair" the coaching relationship. Throughout my coaching experience I have learned that services range in cost and payment type from volunteering service, giving it away or exchanging it for the price of coffee to $425.00 per coaching hour and more. When asked in training what a coach can charge, my response is one that I have both heard and experienced and it is, "whatever the market can bear." This is both good and bad as coaches are not required to ask for a certain amount per hour. Clients also have little way of knowing what is expected in terms of payment.

Transparency is necessary in the financial agreement and other areas that may look like a conflict of interest. The language of transparency creates an environment where those involved in the agreement are then seen as having the same information.

Transparency between the coach, client, and sponsor builds trust in the relationship that may not be accurate. Coaches need more clarity about establishing prices for their services.

The third section of ethical conduct (ICF, 2008) covers the coach's conduct with the client and reads as follows:

13) I will not knowingly mislead or make false claims about what my client or sponsor will receive from the coaching process or from me as the coach.
14) I will not give my prospective clients or sponsors information or advice I know or believe to be misleading or false.
15) I will have clear agreements or contracts with my clients and sponsor(s). I will honor all agreements or contracts made in the context of professional coaching relationships.
16) I will carefully explain and strive to ensure that, prior to or at the initial meeting, my coaching client, and sponsor(s) understand the nature of coaching, the nature and limits of confidentiality, financial arrangements, and any other terms of the coaching agreement or contract.
17) I will be responsible for setting clear, appropriate, and culturally sensitive boundaries that govern any physical contact I may have with my clients or sponsors.
18) I will not become sexually intimate with any of my current clients or sponsors.

19) I will respect the client's right to terminate the coaching relationship at any point during the process, subject to the provisions of the agreement or contract. I will be alert to indications that the client is no longer benefiting from our coaching relationship.
20) I will encourage the client or sponsor to make a change if I believe the client or sponsor would be better served by another coach or by another resource.
21) I will suggest my client seek the services of other professionals when deemed necessary or appropriate.

This section starts by prohibiting egregious behaviors including knowingly giving misleading advice or misleading the client about what it is possible to achieve in the session. It also prohibits sexual relationships between coaches and current clients and sponsors. This section speaks again to the importance of transparency in the coaching relationship as it refers to honoring the agreement, explaining all aspects of the agreement, setting "clear, appropriate, and culturally sensitive boundaries that govern any physical contact the coach may have with the clients and sponsors," respecting the client's right to end the coaching agreement, and making necessary and appropriate referrals. Establishing a clear and transparent agreement with client and sponsor is central to the coaching relationship. This section of the code also establishes as "given information" that the coach will "know" what "clear, appropriate, and culturally sensitive boundaries" are as they relate to her/his clients. Information around culturally sensitive boundaries needs to exist in all basic training.

The final section of the code of conduct (ICF, 2008) deals with confidentiality and privacy. This section reads as follows:

22) I will maintain the strictest levels of confidentiality with all client and sponsor information. I will have a clear agreement or contract before releasing information to another person, unless required by law.

23) I will have a clear agreement upon how coaching information will be exchanged among coach, client, and sponsor.

24) When acting as a trainer of student coaches, I will clarify confidentiality policies with the students.

25) I will have associated coaches and other persons whom I manage in service of my clients and their sponsors in a paid or volunteer capacity make clear agreements or contracts to adhere to the ICF Code of Ethics Part 2, Section 4: Confidentiality/Privacy standards and the entire ICF Code of Ethics to the extent applicable.

This section includes guidelines for how the coach should manage client information. It also addresses the trainer or lead coach who helps students and others around them to manage confidential records and information. While the guidelines are clear about the coach's responsibilities around managing and/or storing information, little is said about what should be included as a part of that information. As will become apparent later, the ICF and the Center for Credentialing Education (CCE) have different ways to describe record keeping. Lack of clarity and consistency in managing and storing information could put the coach's practice at stake. This lack of clarity also pushes clients to be responsible for their work. The fuzziness that exists in area of record keeping creates opportunities and constraints for coaches.

The confidentiality section also includes an emphasis on clear agreement between the coach and the client and sponsor about how information will be managed. The client and/or sponsor must agree to any sharing of information or records and the coach has a responsibility to respect the privacy of both. The transparency within the relationship creates equal footing in some ways for all participants in the relationship. However, confidentiality agreements always create power as one or two people withhold information from others. Transparency and confidentiality establish an important tension in these relationships.

The code of conduct serves as a way to set parameters of ethical and unethical conduct for the coach members of the ICF. It also serves as a way for clients to understand what they can expect and what constitutes unethical behavior that should be reported. While some acts may be considered clearly egregious, others are nuanced and unclear. Most recently, both ICF and CCE have encouraged training groups to do more training around ethics for certified coaches. It has been my experience as a student in these classes that there is often not a "right" or "wrong" answer for many ethical situations, but rather there are multiple answers depending on the perspective of the coach, client, and trainer. This may be a primary value of the classes. Through them, coaches are reminded that much of what we do exists in gray areas without clear boundaries. If we believe that behaviors are easily labeled or understood as unethical, we place ourselves and our clients at risk.

Setting the foundation continued. Returning to the first core competency, after “understanding and exhibiting” ethical behavior, the coach is expected to “clearly communicate(s) the distinctions between coaching, consulting, psychotherapy and other support professions” and “[R]efer(s) client[s] to another support professional as needed, knowing when this is needed and the available resources” (ICF, 2008). It is the responsibility of the coach to set clear boundaries with the client around what takes place in a coaching conversation. When the client moves beyond what the coach can/should do as a coach, the coach must make a referral to another professional or resource. I view it as the responsibility of the coach training organization to help coaches understand what the boundaries of coaching are and know when to refer clients to other resources. Information about the differences between coaching and other helping professions is often shared in the coaching welcome packet and then again in an introductory conversation. Without specific counseling or consultant training, however, coaches may have a hard time knowing where these boundaries exist.

Still a part of setting the foundation, the second core competency establishes the coaching agreement, which is the “Ability to understand what is required in the specific coaching interaction and to come to agreement with the prospective and new client about the coaching process and relationship” (ICF, 2008). This competency (ICF, 2008) includes the following specifics:

- Understands and effectively discusses with the client the guidelines and specific parameters of the coaching relationship (e.g., logistics, fees, scheduling, inclusion of others if appropriate).
- Reaches agreement about what is appropriate in the relationship and what is not, what is and is not being offered, and about the client's and coach's responsibilities.
- Determines whether there is an effective match between his/her coaching method and the needs of the prospective client.

This competency functions on two levels: the level where coaches and clients work through the overall agreement at the beginning of a coaching relationship and level where coaches and clients establish an agreement around goals in every coaching session. Vital to creating a positive coaching environment is helping clients to understand what is possible in a coaching relationship and what their role is in the coaching process. Part of establishing this agreement goes back to the clarity discussed relative to coaching conduct. Coaching requires that assumptions or "given information" be verbalized in the coaching process; while this may seem rudimentary, it creates space for mutual sharing and understanding as well as for asking more questions. It also creates a belief that everything is on the table and within view. This expectation of honesty sets a stage for a trusting relationship early in the conversation and trust is necessary for the coach to support the client. Trust is also engendered by the credentialing agency and shared with the coach. An ethical response on the part of the coach is to protect that trust with transparency and honesty.

A final aspect of this competency has to do with client/coach match; an "effective match" is important for the process to work well. One way that coaches work toward an effective match is by developing a coaching niche. Developing a niche becomes one way to demystify the notion of match and its effectiveness because it enables a client to choose a coach based on the type of work she/he hopes to accomplish. Establishing a coaching niche can also give a coach and client a way to think about the body of knowledge a coach brings with her into a coaching relationship because a coach's niche often aligns with the past work of a coach and becomes the backdrop for the coach's theory. Niche can help the coach and client determine if the match is working to support the client toward his goals based on the coach's existing expertise.

Co-creating the coaching agreement. The next two core competencies are a part of co-creating the coaching relationship: establishing trust and intimacy with the client and coaching presence. These core competencies (ICF, 2008) are described as follows:

- Establishing Trust and Intimacy with the Client-Ability to create a safe, supportive environment that produces ongoing mutual respect and trust.
  1) Shows genuine concern for the client's welfare and future.
  2) Continuously demonstrates personal integrity, honesty and sincerity.
  3) Establishes clear agreements and keeps promises.
  4) Demonstrates respect for client's perceptions, learning style, personal being.
  5) Provides ongoing support for and champions new behaviors and actions, including those involving risk taking and fear of failure.

6) Asks permission to coach client in sensitive, new areas.

- Coaching Presence-Ability to be fully conscious and create spontaneous relationship with the client, employing a style that is open, flexible, and confident.
  1) Is present and flexible during the coaching process, dancing in the moment.
  2) Accesses own intuition and trusts one's inner knowing—"goes with the gut."
  3) Is open to not knowing and takes risks.
  4) Sees many ways to work with the client and chooses in the moment what is most effective.
  5) Uses humor effectively to create lightness and energy.
  6) Confidently shifts perspectives and experiments with new possibilities for own action.
  7) Demonstrates confidence in working with strong emotions and can self-manage and not be overpowered or enmeshed by client's emotions.

These competencies involve creating a space for "mutual respect and trust" and require the coach to be open, flexible, confident, and fully present to the client. Presence focuses on how the coach "shows up" to a conversation with the client. Within the competency of establishing trust and intimacy, the coach is expected to ask permission often of the client and to be transparent with the process and where the coach is moving the client in order to "champion new behaviors." All of these actions on the part of the coach are for the purpose of supporting the client in achieving his/her goals. The client's goals are really what are at stake in coaching. The coach must respect the client and her/his perceptions of self and situation, privileging the client's desired direction, and again, asking permission to bring up sensitive issues or shift directions in the conversation. As emphasized in the previous section, trust is central to the work of the coach and client and is in many ways a part of what is being engineered by the coach.

Establishing trust and intimacy is not a given in a coaching relationship. However, while and there are particular activities and skills that build this competency, coaching presence seems more nebulous and mystical. For instance, coach training and processes privilege a coach's capacity to follow ones "gut" as a part of being present to the client. Trusting one's intuition foregrounds a different type of knowledge than working with facts alone. This dimension of coaching's core competencies highlights an artful and/or experience-oriented aspect the coaching self. Humor also shows up as a part of the coaching presence. Humor is a useful tool as it puts people at ease by making *lite* of and shedding *light* on complicated situations. It can also be useful when the coach is encouraging the client to take risks.

Communicating effectively. The next set of core competencies are a part of communicating effectively (ICF, 2008):

- Active Listening—Ability to focus completely on what the client is saying and is not saying, to understand the meaning of what is said in the context of the client's desires, and to support client self-expression.
    1) Attends to the client and the client's agenda and not to the coach's agenda for the client.
    2) Hears the client's concerns, goals, values, and beliefs about what is and is not possible.

3) Distinguishes between the words, the tone of voice, and the body language.

4) Summarizes, paraphrases, reiterates, and mirrors back what client has said to ensure clarity and understanding.

5) Encourages, accepts, explores, and reinforces the client's expression of feelings, perceptions, concerns, beliefs, suggestions, etc.

6) Integrates and builds on client's ideas and suggestions.

7) "Bottom-lines" or understands the essence of the client's communication and helps the client get there rather than engaging in long, descriptive stories.

8) Allows the client to vent or "clear" the situation without judgment or attachment in order to move on to next steps.

- Powerful Questioning—Ability to ask questions that reveal the information needed for maximum benefit to the coaching relationship and the client.

1) Asks questions that reflect active listening and an understanding of the client's perspective.

2) Asks questions that evoke discovery, insight, commitment, or action (e.g., those that challenge the client's assumptions).

3) Asks open-ended questions that create greater clarity, possibility, or new learning.

4) Asks questions that move the client toward what they desire, not questions that ask for the client to justify or look backward.

- Direct Communication—Ability to communicate effectively during coaching sessions, and to use language that has the greatest positive impact on the client.

1) Is clear, articulate, and direct in sharing and providing feedback.
2) Reframes and articulates to help the client understand from another perspective what he/she wants or is uncertain about.
3) Clearly states coaching objectives, meeting agenda, and purpose of techniques or exercises.
4) Uses language appropriate and respectful to the client (e.g., non-sexist, non-racist, non-technical, non-jargon).
5) Uses metaphor and analogy to help to illustrate a point or paint a verbal picture.

When a coach listens actively, she/he listens both to what is and is not being said and to what the client means in the context of her/his "desires." Again, the coach is developed as one who sets aside her/his agenda to help the client move toward his/her goals. However, the coach is expected to "integrate" or "build on" the client's suggestions and ideas. While the coach should not follow her agenda, she does have an additive role. If the coach listens for what the client thinks is possible and supports the client to take risks, it seems that the additive approach could shift the direction of the conversation. This stands in tension to some degree with the coach's commitment to remain agenda free in the coaching relationship. In her listening, the coach is responsible to get to and hold the essence of the client's work without judgment.

Powerful questions are those that "reveal necessary information" for "maximum benefit" to the client and the coaching relationship. These are questions that take in the client's perspective, move them toward discovery, insight, and commitment, and provide clarity and more possibilities. These questions interrupt the previous thinking of the client to develop a new circuit of thinking. As a coach and trainer, I often joke with sincerity that the best way to know you have asked a good question is for the client to say so. Good questions come from listening to the client while holding his desire in tension and looking for the incongruences between where he is and where he wants to be; powerful questions complete the circuit and bridge the gap. The questions come from being mindful of and to the client's desires and their beliefs about what is possible. The powerful questions open up new possibilities.

While ICF does not favor any one competency over another, powerful questions are the sought after Holy Grail of coaching because they are what lead clients toward awareness and new options. Many coaches in training want a list of questions that they can use, and most coaching models provide sample questions. However, the strongest questions come out of active listening done with the goal of creating new awareness.

Direct communication is the final piece of the effective communication loop. Coaches are trained to listen more than we speak. This means we should use our words wisely for the greatest amount of impact. If a coach has something to share with a client but attempts to ask a question instead of saying what is on her mind, the question can sound contrived or leading.

The coach can use direct communication to reframe or shift the perspective of a client, sometimes creating word pictures with metaphors or analogies. Direct communication can also be used to remind the client of the goals of the session or to provide transparency. Sometimes a coach may even share a story or offer his perspective if it supports a client to move toward her goals, but permission should be asked before sharing, and the relationship should be safe enough for the client to disagree with the direction the coach suggests. From the coach trainer perspective, this is one of the last coaching skills to develop because new coaches tend to use messaging to give advice when advice should rarely (if ever) be shared as the client surfaces and chooses her own possibilities. In other words, offering advice too readily can make the client dependent on the coach for expertise when the aim of the coaching process is to value the client as the expert.

Some analytical insights emerge at this juncture. The coach's commitment to approach the coaching relationship without an agenda and to avoid giving advice seems to exist in tension with the emphasis on communicating directly in order to "reframe(s) and articulate(s) to help the client understand from another perspective what he/she wants or is uncertain about" (ICF, 2008). If the coach is sharing a perspective and the client is uncertain about what to do, there is an opportunity for the client to hear the coach's suggestion as a directive. If the client and coach are working from mutual agreement, the coach should be able to share her perspective without fear the client will take it as a directive. There seems to be room for the coach to nuance this approach.

Facilitating learning and results. There are four core competencies under the final section of facilitating learning and results (ICF, 2008):

- Creating Awareness—Ability to integrate and accurately evaluate multiple sources of information and to make interpretations that help the client to gain awareness and thereby achieve agreed-upon results.

- Goes beyond what is said in assessing client's concerns, not getting hooked by the client's description.
- Invokes inquiry for greater understanding, awareness, and clarity.
- Identifies for the client his/her underlying concerns; typical and fixed ways of perceiving himself/herself and the world; differences between the facts and the interpretation; and disparities between thoughts, feelings, and action.
- Helps clients to discover for themselves the new thoughts, beliefs, perceptions, emotions, moods, etc. that strengthen their ability to take action and achieve what is important to them.
- Communicates broader perspectives to clients and inspires commitment to shift their viewpoints and find new possibilities for action.
- Helps clients to see the different, interrelated factors that affect them and their behaviors (e.g., thoughts, emotions, body, and background).
- Expresses insights to clients in ways that are useful and meaningful for the client.
- Identifies major strengths vs. major areas for learning and growth, and what is most important to address during coaching.
- Asks the client to distinguish between trivial and significant issues, situational vs. recurring behaviors, when detecting a separation between what is being stated and what is being done.

- Designing Actions—Ability to create with the client opportunities for ongoing learning, during coaching and in work/life situations, and for taking new actions that will most effectively lead to agreed-upon coaching results.
    - Brainstorms and assists the client to define actions that will enable the client to demonstrate, practice, and deepen new learning.
    - Helps the client to focus on and systematically explore specific concerns and opportunities that are central to agreed-upon coaching goals.
    - Engages the client to explore alternative ideas and solutions, to evaluate options, and to make related decisions.
    - Promotes active experimentation and self-discovery, where the client applies what has been discussed and learned during sessions immediately afterward in his/her work or life setting.
    - Celebrates client successes and capabilities for future growth.
    - Challenges client's assumptions and perspectives to provoke new ideas and find new possibilities for action.
    - Advocates or brings forward points of view that are aligned with client goals and, without attachment, engages the client to consider them.
    - Helps the client "Do It Now" during the coaching session, providing immediate support.
    - Encourages stretches and challenges but also a comfortable pace of learning.

- Planning and Goal Setting—Ability to develop and maintain an effective coaching plan with the client.
    - Consolidates collected information and establishes a coaching plan and development goals with the client that address concerns and major areas for learning and development.
    - Creates a plan with results that are attainable, measurable, specific, and have target dates.
    - Makes plan adjustments as warranted by the coaching process and by changes in the situation.
    - Helps the client identify and access different resources for learning (e.g., books, other professionals).
    - Identifies and targets early successes that are important to the client.
- Managing Progress and Accountability—Ability to hold attention on what is important for the client, and to leave responsibility with the client to take action.
    - Clearly requests of the client actions that will move the client toward his/her stated goals.
    - Demonstrates follow-through by asking the client about those actions that the client committed to during the previous session(s).
    - Acknowledges the client for what they have done, not done, learned, or become aware of since the previous coaching session(s).
    - Effectively prepares, organizes, and reviews with client information obtained during sessions.

- Keeps the client on track between sessions by holding attention on the coaching plan and outcomes, agreed-upon courses of action, and topics for future session(s).
- Focuses on the coaching plan but is also open to adjusting behaviors and actions based on the coaching process and shifts in direction during sessions.
- Is able to move back and forth between the big picture of where the client is heading, setting a context for what is being discussed and where the client wishes to go.
- Promotes client's self-discipline and holds the client accountable for what they say they are going to do, for the results of an intended action, or for a specific plan with related time frames.
- Develops the client's ability to make decisions, address key concerns, and develop himself/herself (to get feedback, to determine priorities and set the pace of learning, to reflect on and learn from experiences).
- Positively confronts the client with the fact that he/she did not take agreed-upon actions.

The organization of these competencies appears to reflect a coaching belief that when people get new awareness, they can create and take action. This may or may not actually be the case. The competencies are directed at the coach, but it is the client who is to take action. The work of the coach is to provide support to the client and hold the client. This means that the work of the coach is to empower the client to action. This competency suggests that the challenges the client experiences are more internal than external. Thus, little emphasis is placed here on dealing with external roadblocks to change or action

Creating awareness requires that the coach be able to hold together many threads of a conversation so that clients can uncover new interpretations of the information she shares. When coaching enables this kind of perspective-taking, new awareness can emerge that moves the client toward his desired goals. The coach should not get caught up in the client's story, but instead should listen for points of inquiry that spark awareness. The coach identifies "…underlying concerns; typical and fixed ways of perceiving herself/himself and the world; differences between the facts and the interpretation; and disparities between thought, feelings, and action" (ICF, 2008). Coaching creates awareness when a client sees incongruence between what they say and what they do and uncovers new opportunities for change. Looking deeper into the text, this is often the place where a client sees the difference between what they think they are doing to move toward the desired outcome and what they are really doing that is getting in their own way. This may be the place where they see how and why people around them interpret their behaviors differently than what they intend. It may also be the place where they realize that the roadblock they are experiencing is or is not one of their own making. Again, the way the competency is written suggests that the roadblocks are internal to the client. In other words, the competency implies that clients often get in their own way. Much of the work that happens in a coaching conversation is around what the client can *do* about the situation she/he is experiencing. This can be a very humbling and energy producing stage of the coaching process where the bond between the client and coach deepens because of the vulnerability and energy present in the new awareness. This pedagogical moment holds great opportunity for understanding and developing advocacy. This is also the point where the coach turns the client's thoughts toward designing action.

Designing action that leads to the desired outcome is a co-creative process between the client and coach. The role of the coach is to encourage the client to create as many options for action as possible and then explore and experiment with possibilities, risks, and roadblocks related to those options. In this core competency the coach "challenges the client's assumptions and perspectives" and "advocates or brings forward points of view that are aligned with client goals." all done "without attachment."

Again, the coach holds the threads of the client's work in order to help the client see these threads "look" when placed together. The coach takes on the role of advocating for "points of view that align with the client's goals" but without attachment. The gap here is that advocating with clients to meet their goals requires that the coach have an attachment to the client's best interest. The coach holds the client's desired goal and advocates for a point of view that aligns with the client's goal. If the client is unable to see this perspective, then the coach is supposed to challenge the client's perspective. I think we too easily dismiss the attachment that develops in the coaching relationship if we underestimate the coach's view of the client's perspective.

ICF's final core competency leaves responsibility for action with the client. The responsibility of the coach is to support the client to stay on task in a way that sends her/him in the direction of the desired outcome. The coach "[d]evelops the client's ability to make decisions, address key concerns, and develop himself/herself (to get feedback, to determine priorities and set the pace of learning, to reflect on and learn from experiences)" (ICF, 2008). The work of the coach is to support the client's ability not just to take a singular action but to make decisions and take actions going forward.

All of these core competencies point toward the action of the client and away from the action of the coach. The coach appears to be merely a vessel for a client's work, and the competencies do little to encourage the coach to imagine herself as a part of the process. This creates an illusion that can keep the coach from owning her role and words in the process. This can be damaging both to client and coach.

Training Certification

The ICF has developed three types of accreditations for groups doing coach training. They are the Accredited Coach Training Program or ACTP, Approved Coach Specific Training Hours, or ACSTH, and Continuing Coach Education, or CCE. These accreditations are developed to "ensure quality training" that meets "high standards" which will give those who complete the process "a competitive edge both in their content and stature" (ICF, 2008). The website states "Coaches worldwide recognize ICF as an industry leader and turn to the Association for training and continuing education. Getting your coach training program accredited or approved by the ICF will give you credibility and expose your program to a wider network of coaches through its listing and searches" (ICF, 2008). The ACTP and ACSTH programs are approved because of their alignment with the core competencies and ethics of ICF and count toward basic requirements for credentialing. ACTPs include training, mentor coaching, observed coaching sessions and a comprehensive final that allows coaches in training to bypass much of the credentialing process of the ICF and puts the coach on a fast track to certification. ACSTHs include only training hours, so the coach has to complete the credentialing process but does not have to give detailed information about the training and run the risk of attending training that will not be approved. CCE is supplemental training for recertification which is required (40 hours) every three years. ICF offers a listing of approved trainings that creates a seamless path into the credentialing and recertification process.

I have participated on a training team that uses materials not associated with the ICF process because of the cost of ICF training ($500-$1,000) and because of the maintenance required. The team has discovered that more information is required regarding the training every time a coach who has gone through the training decides to be credentialed by ICF. It appears that ICF may be moving toward a requirement that all trainings be approved in order for individuals to receive certification. If this is the case, then ICF is taking steps to exclude those who complete training that has not received ICF approval as well as those who choose not to or cannot afford to pay the initial and ongoing costs.

Center for Credentialing Education and the Board Certified Coach

This section considers the construct of another coaching credential, the Board Certified Coach, or BCC credential. This credential was developed by the Center for Credentialing and Education, Inc. (CCE). I note differences between CCE and ICF in order to contrast the different ways they talk and teach about advocacy and engage the methodologies questions.

CCE is an organization that serves other organizations, professionals, and the public and "advances professional excellence through credentialing, assessment, and business services" (CCE, n.d.). CCE was formed over 10 years ago to meet the growing needs of organizations who were requesting help from the National Board for Certified Counselors, Inc. (NBCC) with issues of credentialing and assessment. CCE and NBCC have a strong connection, but CCE is a "wholly controlled tax-exempted 501(c) 3" organization. "While CCE's initial projects focused on counseling and related professions, its reputation for excellence resulted in requests from organizations representing many other fields. CCE serves clients from a diverse array of professions ranging from medical to interior design" (CCE, n.d.).

The Board Certified Coach credential (BCC) originated in 2009 to "independently verify that applicants have met professional coaching competency standards established by CCE and subject matter experts" (CCE, n.d.). I became a Board Certified Coach during the test norming phase of their credentialing exam two years ago with the first group of coaches. At the same time, one of the training groups I have worked with over time decided to seek approval for their training. BCC now has over 3,000 certified coaches and 100 training schools and functions in a global capacity.

The BCC training time requirement is dependent on the education level achieved by the person going through the certification process. CCE relates this sliding scale training requirement to a crossover in the competencies of counseling and coaching while still requiring some coach training to fill in the gap. For people with a master's degree in a social science or related field, an additional thirty hours of training is necessary. A person with a bachelor's degree in a social science or related field has to complete an additional 120 hours of coach training. Every person who seeks certification is required to complete the exam, provide one professional endorsement, complete 30 hours of post degree coaching, and pay a $249.00 application review fee and a $40.00 annual maintenance fee. Over a five year period, each coach must complete 100 hours of continuing education in order to maintain the credential.

At this point, two significant differences between ICF and CCE become apparent. First, ICF is the coach certification organization, the profession's advocacy organization, and the organization of coaches who learn from each other and work together. CCE is a separate organization that manages credentialing for many professional groups. CCE provides a "firewall" to manage the ethical behavior of coaches and trainings for the BCC. In the ICF, coaches govern their own ethical behaviors and credentialing processes.

Second, ICF does not require prior education, while the BCC privileges those with prior education. The ICF has a layered certification process. The minimum number of hours for training is 60 for the Associated Certified Coach. One hundred twenty-five (125) hours of training are required for the Professional and Master Certified Coach. Also, the ICF requires mentor coaching (10 hours), while CCE/BCC does not. ICF requires 100 hours of coaching experience, 80 of which must be paid hours that can be accumulated while in training. CCE/BCC requires 30 hours of coaching experience, hours that can only be counted after training has been completed. CCE/BCC appears heavily to value the educational competencies associated with higher education and the social sciences, while ICF relies on practical, paid experience. These distinctions alone create opportunities for some while marginalizing others. This may also mean that a very different type of coach is found in ICF versus CCE.

Core competencies. The coaching core competencies for the BCC serve as a way to measure potential trainings and coaches in testing for readiness. The core competencies were not easily accessible from the website other than their basic constructs which are the following: screening and orientation in coaching, fundamental coaching skills, assessments in coaching, approaches for individuals in coaching, organizations: organizational role, change process mentoring and conflict management, and ethical and professional practice (CCE, n.d.). With some additional help from people who work for CCE/BCC, I obtained supplemental information regarding work behaviors which were newly released in April 2014.

The supplemental information starts as follows: the BCC coaching work behaviors outlined below have been compiled from a thorough review of coaching literature and applicable counseling, career, mentoring, and leadership literature. All the work behaviors outlined in this document are designed to be broad enough in scope so as to allow their application in various areas of coaching practice such as health/wellness, life, business, executive, and career coaching, etc. Because the BCC is such a new credential it seems to be a work in progress. This is reflected in the development of BCC's core competencies.

The first competency is related to “screening and orientation in coaching” (CCE, n.d.). This competency has to do with “client motivation, coach and client roles, informed consent, and parameters for establishing the coaching process” (Appendix A). The work behaviors associated with the competency (Appendix A) are:

- Explanation of the coaching process and coach/client roles to the client
- Identification client obstacles to coaching, as well as client’s prior experience with helping services, if any
- Need to obtain the client’s informed consent prior to beginning coaching, and assess what is motivating the client to seek coaching
- Need to assess whether the client has any potential to harm himself/herself or others

This core competency and its working behaviors are established to make sure the client understands coaching, obstacles to coaching, past experience with coaching, getting informed consent, and motivation. Unlike ICF, CCE is concerned with whether or not the client might be of harm to self or others. While I think ICF would say this concern is also important to them, ICF maintains a certain distance from all things counseling. Because CCE sees an overlap in counseling and coaching behaviors, they seem to begin with counseling guidelines and work to ensure sure that any counseling issue raised in coaching is referred or managed appropriately. CCE uses counseling language to reinforce an expected clarity between counseling and coaching. Much of what is clearly stated around referral concerns for the BCC is more ambiguous for the ICF.

The second competency includes “fundamental coaching skills” (CCE, n.d.) which “focus on basic coaching compliance, helping skills, coaching plans, and other essentials of the coaching process” (Appendix A). The related working skills include:

- Creation of the coaching alliance and facilitating the coaching process using various methods and techniques such as using empowerment and appropriate reinforcement
- Creation of an estimated timeline for coaching services and a comprehensive coaching plan
- Integration of coaching theories, strategies and models when coaching the client,
- including clients with special needs
- Facilitation of communication with clients with limited English skills
- Identification of issues that could influence and require modifications to the coaching process such as behavioral or health issues, etc.
- Maintenance of a physically safe coaching environment
- Use of empowering skills and monitoring of client progress
- Provision of alternative types of coaching including group coaching and distance coaching
- How and when to refer to other services providers and coordinate the coaching plan with them
- Assessment of coaching outcomes, including ways to follow up on client goal attainment, methods for conducting post-coaching follow up activities, and providing the client with opportunities for evaluating coaching received.

- Creating an alliance refers to building a connection using various coaching techniques, theories, strategies, and models in order to meet the client where he is and provide the best environment for him to move forward. This includes maintaining a physically safe environment as well as an emotionally safe space for the coaching conversation. CCE foregrounds a consideration for people who live with special needs and have language barriers. They seem to have an acute awareness of the difference of people and their situations and surroundings and the responsibility of the coach to adapt or refer in order to meet clients where they are.

The third competency is "assessment in coaching" (CCE, n.d.) and includes "assessing coaching goals, client strengths, and specific issues that concern the coaching process" (Appendix A). The working behaviors include:

- Utilization of assessment strategies appropriate to the coaching process and the goals of the client
- Identification of the client's support systems and obtaining existing client data
- Identification of client's occupational skills
- Assessment of client's strengths related to his/her goals
- Assisting the client in identifying life experiences relevant for career change
- Assist the client in understanding the balance of life roles in careers
- Helping the client clarify his/her goals and discuss the client's preferred processes for achieving goals

- Clarification of potential influences on the client and the coaching process such as client attitude towards work, use of alcohol and/or other substances, etc.
- Identification any issues that may influence client goals such as behavioral, health, or multicultural issues
- Use of assessment results

CCE uses the term assessment to refer to the information gathering phase of the coaching process. In other words, during the assessment phase, the coach assesses the client's strengths and goals and ability to move toward goals. The coach also considers potential roadblocks to the client's progress. CCE, unlike ICF, uses assessment language and "assisting" and instead of "agreement" language. This language difference reflects a difference in the way the two organizations view the client/coach relationship.
Assessment taking requires expert knowledge and skill around assessment. Agreement making is, as the ICF core competency states, "co-creative," and the expertise shifts from coach to client.

There are several work behaviors that speak directly to career and skill ability of the client and other work behaviors that focus on mental health and wellbeing of the client. This competency seems to try and capture the multiple ways coaches may need to assess clients based on the work they are doing together. The detail of the assessment section and the specificity and prohibitive language used in the ethics guidelines creates some confusion around what is required and what is optional.

The fourth competency is "coaching approaches for individuals" (CCE, n.d.) and relates to "skills used to facilitate the client's desired goals during the coaching process:

monitoring client progress, decision making, and use of resources" (Appendix A). The working behaviors are:

- Assisting the client in setting short- and long-term goals, creating a personal action plan, and identifying achievable strategies to achieve these goals
- Monitoring of client progress towards achieving established goals
- Assisting the client to understand the various theories/models of decision-making that fit his/her circumstances
- Helping the client mitigate risk by educating him/her on the potential risks in decision making and on strategies to minimize that risk
- Assist the client in understanding the value of a portfolio and how to create one.
- Assisting the client in developing key skills such as job searching and employability
- Helping the client accomplish role transitions
- Helping the client locate and learn to use relevant information resources such as basic labor market information and community job-search resources
- Facilitating client access to additional services and resources

Some analytical insights surface at this juncture. The work behaviors related to this competency make teaching and client skills development a responsibility of the coach, who adds assumed knowledge. CCE supports coaches who take a more active role in the client's learning. This represents another difference in the way ICF and CCE understand coaching.

The language used in this competency creates a clear distinction in the way risk is understood within the BCC compared to how it is discussed in ICF. According to the CCE/BCC, the coach should help the client see risk in order to "mitigate" risk. In the ICF, language around risk functions as an invitation for clients to take risks versus playing it safe. This can be seen in ICF's core competency of establishing trust and intimacy as it "provides ongoing support for and champions new behaviors and actions, including those involving risk taking and fear of failure" (ICF, 2008). Another gap emerges here between the open language of encouragement used by ICF and the more careful discerning language used by CCE. For those coaches who are dually accredited, this difference creates difficulty as we attempt to be in alignment with both credentials.

The fifth competency is "coaching approaches in business and organizations" (CCE, n.d.), which refers to "systems and organizational roles, change process, mentoring and conflict management as applied to coaching" (Appendix A). The working behaviors are:

- Helping clients understand the role of vision in the articulation of organizational issues
- Explaining differences in organizational styles and the role of effective communication in each
- Serving as a change agent in an organization
- Promotion of effective decision-making, and assisting employees in an organization in building skills and confidence

- Using case examples to demonstrate skills as a spokesperson, advocate, and negotiator for an organization
- Assisting organizations with conflict management and employee mentoring to enhance productivity

This competency takes a somewhat different approach to coaching as coaching is understood as a tool that can help organizations see and understand their systems and consider how to deal with conflict within them. In this understanding, the coach helps clients understand how to become change agents in the system and understand how vision can help to create language around organizational issues. "Using case examples to demonstrate skills as a spokesperson, advocate, and negotiator for an organization" (Appendix A). This competency generates inconsistencies with the other competencies as it seems to step away from the counseling oriented language to include business and organizational work and to create space for advocacy within systems.

The final competency is "ethical and professional practice" (CCE, n.d.) which includes "codes of ethics, advocacy, continuing education, and personal barriers to professional practice of coaching" (Appendix A). Work behaviors included here are:

- Assessing personal effectiveness as a coach and identifying any personal barriers to being an effective coach
- Consulting with other professionals as appropriate, including seeking mentoring and supervision
- Providing coaching supervision to other coaches when appropriate
- Acting as a client advocate when appropriate

- Applying standards of practice in coaching, including:
- Adhering to the BCC Code of Ethics
- Informing clients of ethical standards and legal aspects of coaching
- Obtaining authorization for release of client information
- Practicing liability risk management
- Maintaining adequate client case notes and records
- Seeking to continually improve coaching skills and knowledge through continuing education
- Promoting an awareness of coaching

These work behaviors relate to professional and ethical practice and emphasize the importance of a coach knowing when she has moved past her own ability and needs to make a referral and/or receive or provide supervision. In the center of this competency is clear language about "acting as an advocate for clients." The statement at the end of the bulleted list about "promoting awareness of coaching" is a form of professional advocacy. In CCE/BBC competencies, advocacy is ethically expected when appropriate. The difficulty is in understanding what the CCE/BBC means by the phrase "when appropriate." Again, knowledge about what this means seems to be assumed or expected to have been gained through one's previous educational experience.

These responsibilities are connected to other professional expectations such as "practicing liability and risk management." This language and the language that refers to keeping "case notes" are used by clinical professionals. The difference in the genres of language between ICF and CCE reflect different professional expectations related to distance and connection in the client/coach relationship. CCE's language also excludes some coaches from the text even if they are approved for certification.

Ethics. CCE requires all coaches who hold credentials or who are in the process of receiving credentials to adhere to the ethical standards set by CCE (CCE, n.d.). The BCC code of ethics is introduced in the following way: the Board Certified Coach (BCC), a certification developed by the Center for Credentialing & Education (CCE), identifies qualified individuals who have satisfied the established knowledge standards in coaching. Coaching is a career in which professionals have specialized education, training and experience to assess needs of clients, collaborate with clients on solutions, and offer strategies that assist individuals and organizations in reaching identified goals.

Regardless of any other affiliations or credentials, this BCC Code of Ethics (Code) applies to each individual certified by CCE as a BCC (certificant), and each individual seeking BCC certification (applicant). The Code is designed to provide appropriate practice guidelines and enforceable standards of conduct for all certificants and applicants. The Code also serves as a resource for those served by BCC certificants and applicants (individuals and organizations), with respect to such standards and requirements. For the purposes of this policy, "client" refers to the person who receives direct services from the coach. "Sponsor" refers to the individual(s) or employer(s) who hire a coach to provide services to employees or other individuals.

BCC certificants and applicants have the obligation to maintain high standards of integrity and conduct; act in a manner that protects the welfare and interests of clients;

accept responsibility for their actions; act consistent with accepted ethical and legal standards; continually seek to enhance their occupational capabilities; and practice with fairness and honesty.

Much like the language used in the core competencies, the introduction to the code of ethics sets a stage for the coach to assess the client, listen to the client, and then support the client with strategies for working toward the client's goals. This places the coach's ability to assess, an expertise in the forefront of the ethics statement, as a form of accountability for the client's work. The ethics statement is written so that the client will know what to expect and the coach will have clear guidelines to follow.

The code of ethics is organized into four sections; the first section relates to "Compliance with legal requirements and conduct standards" (CCE, n.d.). BCC certificants and applicants shall:

1. Comply with all applicable laws and governmental regulations relating to occupational activities.
2. Refrain from conduct or behavior that is contrary to legal or regulatory requirements.
3. Refrain from behavior involving dishonesty or fraud.
4. Refrain from unlawful discrimination in occupational activities, including age, race, gender, ethnicity, sexual orientation, gender orientation, religion, national origin, or disability.
5. Avoid condoning or engaging in harassment, including deliberate or repeated unwelcomed comments, gestures, or physical contact.

6. Maintain accurate records related to the coaching relationship for a period of five (5) years. Records must include current data identifying the client and sponsor; fees schedule and payment documentation; coaching service agreement; purpose and goals of services; progress notes; referrals made; and date of coaching relationship termination. At the conclusion of the five year record maintenance period, certificants and applicants may dispose of coaching records in a manner that protects client privacy.
7. Disclose to appropriate governmental agencies and sponsors when a client appears to be a danger to or is otherwise unable to act safely concerning self or others. Such disclosures shall be consistent with the coaching service agreement as well as legal and occupational requirements.

The legal requirements and conduct section of the code of ethics calls coaches to know about particular state regulations as well as basic mandates concerning fraud, harassment, and disclosure. In this genre of writing, no coach specific language is used until the issue of record keeping surfaces. Here, very specific guidelines are established for record keeping. While both ICF and CCE stress the necessity of confidential record keeping, the particulars of what records are kept and how is very different in the two agencies. CCE requires coaches keep client records for five years. This requirement is the same as that for National Board Certified Counselors. CCE's ethics reflects the organization's history. There is a clear connection between counseling and coaching ethics. This requirement creates a challenge for coaches who do not have a counseling background.

The second section of the CCE/BCC code of ethics is “compliance with CCE organizational policies and rules” (CCE, n.d.). BCC certificants and applicants shall:

1. Comply with all applicable CCE policies and procedures, including the BCC Code of Ethics and CCE Ethics Case Procedures, as amended or revised.
2. Provide accurate information to CCE.
3. Maintain the security of confidential CCE information and materials, including examination materials.
4. Cooperate with CCE concerning ethics matters, including the collection of information.
5. Inform and support others, such as employers, sponsors, or coaches, regarding the responsibilities established by this Code.
6. Report an apparent violation of the BCC Code of Ethics by a certificant or an applicant upon a factual basis.

This section of the code of ethics places specific responsibility for compliance with CCE. The code makes clear that sharing of confidential CCE materials is not allowed. Other than the exam that tests coaches’ knowledge of coaching, it is unclear what CCE’s confidential materials and information are. Testing is completed online at a testing facility with clear guidelines for protecting test questions and for determining inappropriate test taking procedures. Prohibitive language carries with it a particular expectation of behavior, behaviors that are difficult to carry out when all aspects of the prohibition are unclear. Unclear prohibitive language leaves little room for interplay and generates a culture of fear for coaches.

The third section of the code of ethics is “Performance of services and other occupational activities” (CCE, n.d.). BCC certificants and applicants shall:

1. Conduct all occupational activities in a responsible manner.
2. Recognize the limitations of coaching practice and qualifications, and provide services only when qualified. Certificants and applicants are responsible for determining the limits of their competency based on education, knowledge, skills, experience, credentials, and other relevant considerations.
3. Protect the privacy of information obtained in the course of providing services, including electronic files and communications. Certificants and applicants shall not disclose this information unless authorized to do so by applicable legal requirements, client authorization, or the written coaching agreement. The limits of privacy shall be clearly identified before coaching services begin.
4. Properly use occupational credentials, titles and degrees; and provide accurate information concerning education, experience, qualifications, and the performance of services.
5. Avoid coaching techniques that are harmful or have been shown to be ineffective. Certificants and applicants are responsible for ensuring that the techniques used are consistent with clients’ emotional, intellectual, and physical needs. Certificants and applicants shall inform clients regarding the purpose, application, and results of the techniques, assessments, and strategies.

6. Obtain a written coaching service agreement before initiating a coaching relationship. This agreement shall include the rights, roles and responsibilities of the parties involved, as well as the manner in which private information will be protected.
7. Seek supervision from qualified professionals when necessary, and provide referrals when unable to provide appropriate assistance to a client as well as when terminating a service relationship.
8. Ensure that clients, sponsors, and colleagues understand that coaching services are not counseling, therapy or psychotherapy services, and avoid providing counseling, therapy and psychotherapy.

Emphasis throughout the code is placed on "knowing the limits of competency" in order to do no harm to clients. The theme of knowing what is harmful through education and expertise development in order to do no harm by doing assessment creates a cautious entre into professional coaching. It is reiterated in this section that the coach should be clear with the client that coaching is not counseling or psychotherapy and that the coach should not wander into this type of conversation. The extreme emphasis placed on understanding this distinction causes me to wonder what groups are being privileged.

The final section of the ethics guidelines is "Avoidance of conflicts of interest and the appearance of impropriety" (CCE, n.d.). BCC certificants and applicants shall:

1. Disclose to others, including sponsors, clients, or colleagues, significant circumstances that could be construed as a potential or real conflict of interest, or any having an appearance of impropriety.

2. Avoid conduct that could cause a conflict of interest regarding clients or sponsors. If a conflict of interest occurs, certificants and applicants shall take reasonable steps to resolve the conflict.
3. Avoid engaging in multiple relationships with clients or sponsors. In situations where multiple relationships cannot be avoided, certificants and applicants shall discuss the potential effects of the relationships with the affected individuals and shall take reasonable steps to avoid any harm. This discussion should also be noted in the client's record.
4. Avoid sexual or romantic relationships with current clients. Certificants and applicants shall not engage in sexual or romantic interactions with former clients for a minimum of two (2) years following the date of termination.
5. Refrain from offering or accepting significant payments, gifts or other forms of compensation or benefits outside of the written coaching service agreement.
6. Acknowledge accurately the intellectual property of others with respect to all activities.

This section starts by requiring coaches to be clear and transparent when conflict of interest may be present in order to move past an "appearance of impropriety." Conflicts of interest include financial concerns, multiple relationships, sexual relationships, and giving credit for intellectual property. Transparency between the coach and the client and/or sponsor is necessary for working through conflicts of interest, and conversations about potential conflicts of interest are to be written about in the client's record. One clear difference between ICF and CCE in this section of the code has to do with the timing and prohibition of sexual relationships. In the ICF, there is no required waiting period before moving into a sexual relationship with a terminated client. The CCE code specifies a two-year minimum waiting period. The CCE timeframe is also in line with that established by the National Board Certified Counselor code. Again, the way these specifications are written about changes the role of the coach and the coach's relationship to the client.

Training certification. The version of the core competencies with the working behaviors was newly developed as of April 2014. The guide and application for those who seek to have their training approved is also under construction. Unlike ICF, who has a provision for trainings that are not certified by them, CCE has no provision for trainings that are not approved by them. Those who want the BCC credential are required to attend an approved coach training.

CCE generally requires that approved coach training programs cover all of the core competencies. Each competency must be taught for a minimum number of hours. The training must also fit within the time necessary for certification: 30, 60 or 120 hours. The application includes space to explain how the competencies are taught and for how long. Again, I have learned from CCE that this document (the application) is under revision. The initial cost of having a training approved is $400.00, with a $200.00 renewal fee every 5 years.

In the next section, I group threads that have emerged from the above analyses of the core competencies and codes of ethics and into themes that intersect with the research questions: Can coaching ethically be used as a social justice tool? As a form of advocacy, can critical questions that raise awareness be pointed out and developed in the practice of educating coaches? What are the implications of these questions on coach training? The themes are organizational design and understanding advocacy, alluding to advocacy, the use of questions to raise awareness, and client/coach relationship. Because of the difference in the way the two organizations have developed and are structured, the themes function as points of confluence that shed light on the questions even as the language used sometimes causes the organizations to stand in tension.

Organizational Design and Understanding Advocacy

The history and development of ICF and CCE reflect differences in the way the organizations are constructed. According to the work of Paltridge (2012) and Gee (2011), their construction causes them to use specific language that has implications for how coaches understand advocacy and are constructed as advocates and for how willing coaches are to do the work of advocacy.

The ICF was begun to “grow the profession” and as a way for coaches to provide support to each other. It is an organization started by coaches, for coaches and for the development of professional coaching. While ethical statements include language about care for the client, the real point of advocacy in the ICF is for coaching and for the ICF. The future and growth of coaching and the growth of ICF are intertwined.

Because ICF is an organization started by coaches for the support of coaches, coaches are also a consistent part of the governing body, feeding information around best practice into the system and creating the guidelines that define and confine them. This creates an inherent conflict of interest in the system as the same people making the rules also benefit from the rules as mentor coaches and training faculty. This impacts the way the organization advocates for professional coaching.

CCE is an organization known for their credentialing work and are asked by outside organizations to help deal with conflicts of interest by creating a firewall between coaches and their credentials. CCE created their core competencies for coaching by reading related theory and working with experts in related fields. The core competencies and ethics of CCE/BCC are similar in form to a genre of writing that is clinically based and used for counseling. An example of this language is the use of “do no harm.” CCE specifically names the working behavior of advocacy as a part of the coach’s work “when appropriate.”

Within the critical discourse analysis literature, Fairclough (1995) raises a problem with the term “appropriate” and how it causes ideas or beliefs to become normative, keeping us from questioning what we say and/or think we believe to be true without question. Because coaching is built on agreement, or as Fairclough says, consent and not coercion, we accept that something is appropriate, which means that something else is inappropriate. The use of this term places some activities and people on the outside of the equation while others are inside. The term also leaves little room for accepting difference, although both ICF and CCE/BCC state that understanding and appreciating cultural difference are important. Appreciating difference can only be stretched so far when we are at the same time acknowledging what is and is not “appropriate.”

Because of the different histories behind the way these organizations have developed their certifications, there are differences in the way the client/coach relationship is discussed and the way the coach is constructed. I address this in the client/coach relationship theme.

Both organizations use language of empowerment and advocacy, but each group foregrounds a different type of advocacy. This lack of consistency in the way they specifically discuss advocacy leaves room for advocacy development and constrictions. Because of the limited writing on advocacy in the materials of both organizations, the next theme looks more closely at language that could be used to signify advocacy in coaching in some way.

Alluding to Advocacy

Because the ICF does not speak specifically to client advocacy, I attempt to surface other ways the literature might refer to advocacy. The ideas of creating an "effective match" and being "agenda free" complicate the use of advocacy in ICF.

Effective match. "Effective match" is a part of establishing the agreement between the coach and client. To say that a coaching relationship is an "effective match" suggests that the coach's methods fit the client's goals and needs. One way to ensure an effective match is by establishing and clearly stating the coaching niche. This also allows the coach to bring her/his past education, knowledge, and experience to bear in the coaching relationship. This is one way clients choose coaches and it can help them move forward in an efficient and effective way. If a coach is clear about his advocacy niche and it is clearly stated in his agreement and other materials, then the coach has met the necessary standards of transparency to establish a relationship with the client. This type of transparency opens the way for conversation about advocacy in the coaching relationship.

Agenda-Free. Within the core competency of active listening, ICF states that the coach should focus on the client's agenda and not the coach's agenda. Even when a coach "advocates for a perspective" she is supposed to do so without attachment and without judgment. I have often heard this referred to as "agenda-free," which is language used in training. The coach and the coaching process seem to be vessels, or, as I stated earlier, vehicles for the client's goals. The way the competency is written does not appear agenda-free but has a client-centered agenda. This gets tricky when thinking about what the coach is supposed to do with his agenda since the coach holds the multiple client threads without attachment to one particular result or chosen path. If the coach is in the conversation for the client, then an agenda is unavoidable and how the coach remains detached from the result becomes a matter of self-awareness for the coach. Agenda-free language is slippery language that allows for openings but not necessarily clear answers. It can also cause coaches to fill in knowledge gaps with information in figured worlds (Gee, 2011) which creates nuanced understanding and action.

Questions to Raise Awareness

This theme is in response to the research question about asking critical questions to raise awareness in coaching. The questions posed in a coaching relationship play a particularly important role in creating awareness. ICF core competencies are developed in such a way that they place a magnifying glass on the coaching process. CCE/BCC core competencies are developed to cover a wide range of coaching types (CCE, n.d.). They are broader and require more assumed knowledge. This creates a greater need for prior education, something I will discuss in the next theme. What this means for the questions to raise awareness theme is that we are able to see a very close perspective on the question and awareness aspects in ICF core competencies and a more distant or assumed perspective in BCC core competencies.

According to the active listening competency in ICF, the coach should listen for the client's beliefs about "what is and is not possible" related to his/her goals. The ability to use powerful questions then is "the ability to ask questions that reveal information needed for maximum benefit to the coaching relationship and the client" (ICF, 2008). These questions "evoke discovery" and "challenge the client's assumptions" in order to move the client "toward what they desire." It is necessary to join the creating awareness competency with powerful questions in order to look further into the goals of questioning.

Creating awareness "identifies underlying concerns" (ICF, 2008) of the client in order to uncover "typical and fixed ways of perceiving himself/herself in the world." It also supports the client's ability to take action that achieves what is important and "inspires commitment to a broader viewpoint." Finally, creating awareness helps clients "see different interrelated factors that impact them." If the questions are supposed to challenge the client's assumptions and increase their ability to see the larger picture in order to take action that is more deeply connected to underlying concerns, then the questions need to be critical in nature. The expression of critical questions is discussed in more depth in the theoretical analysis section.

Within the CCE/BCC core competencies, the criticality of the questions seems to be assumed in order for the coach to make an accurate assessment of the client's surroundings, mental and emotional state. There is also an inherent critical nature to the questions surrounding "mitigating risk" in CCE language. Again, more discussion of the understanding of "critical" follows.

Client/Coach Relationship

The final theme points toward the growth of the coach/client relationship and how the two credentialing organizations describe the construction of that relationship. The historical development of the two organizations shapes the language used by each to describe the client/coach relationship and shapes how the coach in each organization sees her responsibility to empower and/or advocate for her clients. It also shapes the power each person holds in the relationship which informs the role of the coach.

ICF uses the language of "establishing agreement" with the client. As a part of the agreement, the coach explains what coaching is and is not and outlines other boundaries of the coaching work. Transparency in the process, payment, and responsibility of the coach and client are all established to set the relationship on as equal footing as possible. The more responsibility the client takes in the process of coaching, the more likely she is to feel empowered to achieve her goals. ICF views the relationship building taking place in the client/coach relationship as "co-creative" to best serve the client.

The language used by CCE for the BCC that most closely aligns with agreement and co-creating the relationship is language about alliance. Alliance is built by assessing the client's needs and then using strategies, techniques, and theories that fit the client's goals. The greatest difference between these two genres has to do with where the power resides in the relationship. Within ICF's language, power is shared to create mutual trust and respect. This language seems to overlook the inherent power of the coach as the person who is hired because of a particular expertise. The language attempts to make the power invisible by discussing a process of sharing power which, as can be seen through the language in the code of ethics. In other words, coaching ethics language makes the coach responsible for the coaching relationship even though the core competency language attempts to put client and coach on equal footing, foregrounding the expertise of the client.

Because CCE uses clinical language for the BCC, the coach holds greater responsibility for the client/coach relationship. By using terms such as assessment, techniques, theory, and strategies, the coach is placed in a position of having expertise that the client does not have. This in turn creates more distance between the client and coach. Language about the use of expertise moves throughout the BCC's core competencies and is strongly supported by the language used in the ethics guidelines. Within this language is the clear call for the coach to advocate for the client when appropriate.

Language of co-creating used in ICF competencies carries with it a sense of playfulness that gets lost in the serious language of assessment and technique. While advocacy is serious work, it loses some flexibility within such serious language. Examples of this show up in two places, in the ways the two different agencies view record keeping and risk.

Both agencies write about record keeping and confidentiality in their ethics statements. ICF states that if records are kept they should be stored safely where the confidentiality of the client and sponsor are protected. CCE requires BCCs to keep client records with specific information: agreement, client information, and regular, updated notes. These notes are to be kept securely for a period of five years.

Both agencies also use the language of risk but in very different ways. Within ICF's guidelines, the coach and client are encouraged and expected to take risks. Risk is seen as necessary for the achievement of goals. Within CCE, the mitigation of risk is encouraged and the amount of risk taken is carefully measured and discussed by coach and client. Thinking through risk in both ways is necessary but one need not be emphasized to the detriment of the other.

As previously discussed, each organization emphasizes expertise in different ways and use educational requirements to reinforce their perspectives on expertise. Within the ICF, while there is no previous educational requirement, intuition is foregrounded as providing important knowledge for the coaching conversation. CCE/BCC requires different amounts of training depending on the candidate's previous educational experience. By privileging higher levels of education within its requirements, the CCE coaches are encouraged to lean on prior expertise.

Comparisons between the two credentialing organizations open up places for advocacy to occur. While advocacy is spoken about by both groups, it looks and feels very different in each because of the way the organizations were constructed and because of the language they use. Joining of literature and theory to the themes unravels them further to trouble the work of advocacy in coaching and creates new possibilities.

Advocating for the Profession and Clients

Counseling advocacy takes place in the two categories also emphasized by ICF and CCE: advocating for the profession and advocating for clients. While these two categories are believed to feed each other (Lewis & Lewis, 1989), they do not explicitly overlap in the two credentialing organizations, a fact which makes a clear argument across both organizations for doing advocacy work in coaching.

Professional advocacy is a necessary component of any profession and is part of advocating for clients. People who look for a coach without knowledge of what to expect can find themselves paying for something they do not receive, an outcome which constitutes unethical behavior, is bad service, and creates a problem for professional coaches. By organizing ourselves and advocating for the profession, we are able to educate potential clients on what they should expect.

CCE/BCC does a clear job of advocating for clients in their core competencies and ethics while making the coach more responsible for the coaching relationship. This is more complicated for ICF because it is comprised of coaches who approve training, certify coaches, and advocate for the profession. The intertwined nature of advocating for the profession and building the organization creates a grey area of ethical behavior that cannot go unchallenged. This grey area also creates a fold because the same ethical dilemma that cannot go unchallenged creates possibilities for trying new things. In other words, while the ICF uses unclear language for client advocacy, the way relationships are constructed makes room for creative relationships and tricky conversations that get at "underlying concerns" and what matters.

Perhaps seeing professional advocacy and client advocacy as separate actions creates a normative understanding of advocacy. Or perhaps if we say that client advocacy is a result of professional advocacy, a linear approach to advocacy is created and, again, advocacy becomes a normative process. The easy acceptance of this normative thinking by me and others causes me to work trouble the way such normative thinking may center white, privileged thinking. In other words, because white privilege does not readily present itself, we have to look within power structures and linear processes to notice who is being privileged (Kincheloe & Steinber, 1998). While the ethics statements and prohibitive language protect clients, they also protect coaches and the coaching profession. This is not in itself negative. However, it is important to consider as well the extent to which the construction and development of the systems, relationships, and processes associated with this language have a layer of whiteness washing over them.

I propose that an assemblaged approach to viewing coaching advocacy has the potential to disrupt the normative conversation (Marcus & Saka, 2006) and allow the work co-created between the client and coach to drive an understanding of advocacy pushes the limits on the way the profession advocates for itself. In other words, centering the client/coach relationship has the potential to "move and change" what advocacy can do (p. 102). Slipping between the lines with theory creates new ways to consider the language of advocacy and the relationship between the coach and client. I return to this notion in the section on co-creation and distance.

Alluding to Advocacy

In the counseling literature, the question is not *do* counselors advocate but *how?* What is acceptable? How do counselors understand where it is "appropriate" to *be* on the continuum? What does "appropriate" action look like? Writers such as Lee (2007) take a more definitive stance toward advocacy in counseling, but the question of how is left to each counselor to determine.

The ICF uses the terminology of empowerment while CCE/BCC uses the terminology of empowerment and advocacy. The counseling literature views empowerment as a dimension of advocacy, with the goal that clients will learn to take a role of self-advocacy (Holcomb-McCoy & Mitchell, 2007). Both the ICF and CCE/BCC have core competencies that require coaches to engage clients in action planning. For ICF and CCE/BCC, the coaching process is a conversational vehicle that moves travelers to their desired destinations. The coach is the owner and driver of the vehicle, but does not control the destination; while the coach can suggest route changes, the coach's only recourse in this system if the coach disagrees with the client's choice of route of destination is to decide not to take the trip. At no point in the trip can the coach decide to change the route without the rider's agreement. This coincides with the notion of agenda-free coaching, a notion I will return to with the next theme. On the advocacy counseling continuum (Rothman, Smith, Nakashima, Patterson, & Mustin, 1996, p.397), the ICF seems to encourage the coach to err on the side of reflective exploration, encouraging self-advocacy, while CCE/BCC leaves room for more prescriptive suggestions and even action when "appropriate."

Self-advocacy requires the development of critical consciousness, which according to Freire, is a combination of personal awareness, dialogue, and action (Brubaker & Goodman, 2012). When dialogue and empathy are brought together, Shields (2004) says the dialogue becomes moral. Critical consciousness is dialogue that takes place in caring relationships and leads to action. This is where critical questions come into play. In order to support the development of critical consciousness, critical questions must be asked. Lee (2007) says that counselors who do this work and ask these questions are social justice change agents because they help clients see the social and political landscape, including roadblocks and pitfalls, and promote "access and equality" (p. 111). This seems to resonate with the ICF core competency of creating awareness as it is the competency under which the client and coach begin to look at roadblocks to goals, determine if these roadblocks are insurmountable, and decide if there are other routes to take.

The wrinkle of self-determination elicits a need for clients to move away from ambivalence and make their own choices. This is where the question of "how" comes into play. Schwartz (2000) says that all of these decisions carry with them a facade of choice. This means that some choices that could be questioned go unquestioned because they are a part of our figured worlds or belief systems (Gee, 2011). Other choices that should be asked in community appear to be left to individual choice. Critical questions serve as tricksters or “antagonistic agents” (Villaverde, 2008), inviting “cultural change” and “social vision” (Mollenkott, 2000). Critical questions peel away the layers of unquestioned beliefs in order to find useful ways to engage systems of privilege and move the questions into the community.

Co-creation and Distance

While CCE/BCC does explicitly name advocacy as a part of the work of the coach, it also creates a distance between the coach and client that does not exist in the same way in the ICF materials. For example, the ICF materials include instructions that sexual relationships should not be a part of the coach/client relationship. The ICF, however, unlike the CCE/BCC, does not specify a timeframe for developing a sexual relationship after the coaching relationship has been terminated. Also, while the CCE/BCC gives the coach more responsibility for client behaviors than the ICF materials do, the ICF materials emphasize client empowerment, making the client the one most responsible for the client’s actions. By moving beyond the “expected conversation” (Marcus & Saka, 2006) and boundaries that generally exist in professional relationships, new ways of understanding the client-self can be unearthed.

Clarity about advocacy in the CCE/BCC materials creates opportunity for coaches to teach their clients as well as advocating *for* them. The client/coach relationship articulated in the ICF materials has more grey areas or messiness. This leaves more space for advocating *with* as opposed to *for* the client. ICF emphasizes co-creating with the client. This terminology gives clients an opportunity to experience agency alongside the coach. In this way, the client is able to use her own power to make changes in her world (Rozmarin, 2011) with the support of her coach. This also allows the client and coach to be a part of each other's worlds as they care for each other and themselves and to change the narrative simply by adding the presence of the inquirer (Bojie, 1998).

Travis Kemp (2008), discussing the development of the coach, writes that the relationship constructed between the coach and client determines the coaching outcomes more than the coaching process. There must be some professional distance between the coach and client, but how is this determined? Kemp writes that it is the responsibility of the coach to know herself in order to recognize bias, assumptions, and perceptions within herself and resist attaching a stereotypical narrative to the client that does not belong to the client. The stereotypical narrative can only be unraveled when the coach and client trouble the difference in the relationship to see difference (Sullivan, 2003). Rozmarin (2011) introduces the need for remorse and Boler (1997) introduces the need for a deeper understanding of empathy that moves one to action. Perhaps remorse and empathy make it possible for the coach and client to understand each other, thereby creating space for the other in the care of self as client and coach. Empathy and remorse, it seems, also create space for an expression and act of justice (Cordner 2008). I see this as the moral dialogue that leads to action (Shields, 2004).

Goodman (2011), in developing social justice curriculum, writes about "peer parity" as a way to consider how social justice development takes place. When people work alongside each other toward equity, they are able to move through the awkward moments and see each other as equal partners in the work. While distance or perhaps boundaries in the relationship are necessary on some level, appreciation of the client's and coach's expertise can result in stronger and more actionable plans.

Mutuality in the coaching relationship also keeps the coach and client from pretending to have expert roles as they challenge themselves and each other. One way to chip away at the notion of expert roles in the coaching relationship is to deepen an understanding of white privilege. To do so makes it possible for coaches and clients to build actual expertise in doing anti-racist work when placed alongside whites who want to save face (Blewitt, 1995) or be seen as "good" (Thompson, 2003). For white people who want to do anti-racist activist work, recognizing and then setting down this notion of being the expert can spill over into opportunities for client self-advocacy. It is important to raise again here the concern of Hytten and Warren (2003) that white people protect white privilege by centering their experience. We have to be careful that in over-valuing the experience of clients as experts, we are not also protecting white privilege.

Gaining Insight from Assemblages

The self is an assemblage. This means that at some point the assembled selves of the coach and client will connect. It is not in the distance between the coach and the client but in the assembled, messy connection (Puar, 2007) between client and coach that advocacy becomes a part of both as it "actively intrudes on the space of the spectator" in a tangible way (Waldman, 1992, p. 244). Advocacy then creates a reminder, or perhaps a resemblance, of the whole, allowing both client and coach to experience the self as whole.

This is not a clean and clear process but one that creates change in and for the coach and client as the relationship grows. The flexibility that is a part of the assemblage allows the coach and client to move within the client's story to unravel the grand narrative and ask questions that leaves room for difference (Sullivan, 2003). Because assemblages have no essence (Marcus & Saka, 2006) and are not ongoing, the assemblaged coaching relationship does not become a dependent relationship, and the client moves on to accomplish her work.

I agree with Kemp that a self-reflection process is necessary if the coaching relationship is to be one of advocacy alongside instead of for the client and if the coach is to be aware of his process and work. However, to connect the self-reflection process to an understanding of assemblages has the potential to prevent the coach from running over the work of the client because the concept of assemblages allows the coach to value difference. An assemblage is productive of difference as the expression of difference (Marcus & Saka, 2006, p. 103).

Advocacy Continuum and Wholeness

Similar to seeing the client/coach relationship as an assemblage, it is possible to move back into the advocacy continuum to see within the tension between the poles of reflection and acting *for* clients a third way of listening. This third way of listening reconnects mind and body and generates a sense of wholeness. Laura Rendón (2009) writes about this in *Sentipensante (Sensing/Thinking) Pedagogy*. "Ancestral ways of knowing were based on wholeness. Ancient ways of knowing focused on the complementarity that exists between two opposites, resulting in a multiperspectival yet unitive view of the world" (p. 134). Rendón writes about *difrasismo,* which is "a stylistic concept in the Aztec culture where a pair of words is employed to refer to a third term or phrase. The third term reveals the hidden wisdom behind the paired dualities" (p. 134). She says that wisdom comes from the pairing of the dialectic and the emergence of "hidden mystery." The mystery is released as the dialectic meets in this third space between thinking and feeling and brings about wholeness in knowing. We bring our selves together within the dialectical third space of knowing and bring our whole selves into a more holistic understanding of the world where differences connect. By foregrounding intuition, coaches invite the hidden mystery into the open, appreciate difference, and work with the whole person. This means that it is necessary to bring up issues of justice and equitable practice as a part of being whole. Rendón's work troubles what might be seen as the third way or the middle ground on the continuum as prescriptiveness. If we join intuition to the notion of prescriptiveness, the plan that is crafted could come from the coach or the client or both. This approach allows for a more flexible and creative understanding of the whole self where there is no clarity for where ideas begin and end.

Modeling Risky Behavior as an Act of Advocacy

Again, risk is interpreted differently by ICF and CCE, and the different interpretations change what the coaching relationship does. Risk in the language of ICF has to do with inviting clients to take calculated risks, with encouraging them not to living so safely that they cannot achieve their goals. Risk, as is discussed in CCE/BCC materials, has to do with mitigating risk, or helping the client to avoid taking risks or behaving in a risky way. Clients who are working and/or living in oppressive systems have to see and determine the risks that may exist on many fronts. In other words, there may be risk both in taking and not taking action. Risk discussed in this way can offer opportunities, strategies, and cautions. Writing about freeing the self as agency, Rozmarin (2011) suggests that conversation like this about risk creates agency by “power turning upon herself to constitute a new domain of mastery, governance, and responsibility” (p. 56). When we understand risk both as potential harm and potential new opportunity and not simply as one or the other, new experiences are made possible and re-invention takes place (Anderson, 2010).

As a coach, the grey areas and blurred lines in the ICF competencies and ethics create opportunities to invoke the spirit of the trickster as “antagonistic agent” (Villaverde, 2008) alongside the client, modeling a style of risk-taking and resistance (Rozmarin, 2011) that the client can choose to employ to free herself. It is this type of risky behavior the coach may choose to enact in order to support the development of his client.

Working Through “Appropriate” and Developing Critical Questions

As discussed earlier, the notion of “appropriate” comes up in related to the coach’s proper behavior in relationship to the client and advocacy. Ford, Harding, and Learmonth (2008) say that there must be an abnormal in order to have a normal.

Similarly, there must be an inappropriate in order to have an appropriate. I do not question that there can be an "inappropriate" with regard to how we treat our clients. However, it is vital to question where boundaries between "inappropriate" and "appropriate" might lie in order to understand where they do not lie. Discussions about this can cause "cognitive dissonance" (Villaverde, 2008) and loosen attachments to the unquestioned boundaries of the client/coach relationship.

Normativity has been surfaced in a variety of ways throughout this research. Gee (2010) writes about unquestioned beliefs as figured worlds. Nikki Sullivan (2003), through a lens of queer theory, and Drake (2007), through narrative coaching, bring normativity into focus as grand narratives which recreate dominant stories and leave no room for difference. Assemblages open up an understanding of difference based on a messy and shifting construction of the self. Looking more closely at grand narrative is another way to use critical questions to raise critical consciousness that leads to self-advocacy. While this may not be simple work for coach or client, it is necessary work as coaching *is* a process of self-advocacy for clients. We have to ask the critical questions that again move as the trickster through what we think we know in order to develop critical consciousness.

A part of developing a critical consciousness is questioning the notion of coaching as "agenda-free," a notion that seems to be a part of coaching's unquestionable grand narrative. Within the assembled nature of the coach and the client/coach relationship, an agenda is set has to be acknowledged as acceptable by client and coach. Again, I am not suggesting that the coach should have an agenda, but if the coach's values create an agenda perhaps it is the transparency of the agenda that the client and coach move forward or move on. It is the responsibility of the coach to say what needs to be said without doing harm.

Connecting Community as an Act of Advocacy

Finally, coaching is oriented toward the individual with the expectation that change will happen within the individual. This expectation carries with it an assumption that the client has the power to change his situation in some way and that if he cannot change the current situation he may want to consider getting out of the situation in order to live a better life. Two issues related to this need to be addressed. First is the assumption the client has the power to change her situation. Second is the assumption that the work of change is individualized work. Both have an overlay of privilege that makes the implicit difficulty almost invisible for some. The notion that the client has the ability to change the situation overlooks the existence of oppression and the way it functions within the whiteness of meritocracy. In other words, everyone does not carry the "invisible backpack" of white privilege (McIntosh, 1988), so not everyone has access to the same opportunities. Giroux (1998) believes that white people have to push past the guilt and shame that they feel related to privilege in order to bridge the gap that would allow them to appropriate whiteness for "broader social reform" (p. 44). Coaches have to be able to see white privilege in order to support client's development of the critical consciousness.

Second, the individual nature of coaching overlooks the necessity of the other in understanding ethics associated with the self and the importance of the role of the other in the development of the self. As a way to understand the importance of the other in the care of the self, Rozmarin (2012) foregrounds the relationship between mother and child. The other is both a guide and horizon toward the self. Being in relationship to the other and understanding one's impact on the other are both necessary in any attempt to understand the self. Even though coaching is often an individual's work, we cannot overlook the role of the other and the role of privilege in understanding the client's situation and possible responses.

A dimension of social progress related to this could be connecting client to community. Rendón's work surfaces again at this juncture. To connect client to community creates another dialectic from which "hidden mystery" or perhaps another way forward can emerge. A coaching model that would do this connecting works would be explicit about how people within the client's work community, home community, and other communities perceive the desired change and what this change would mean for the client's relationship to these important others. How would they support this change? How would they work against this change? What would this change add to access, support, and resources for those around the client? This additional support toward creating a new type of awareness and then developing next steps has the potential to strengthen the coaching model.

Conclusion

Before I shift to training materials for coaches, I want to reiterate the advocacy perspectives of the ICF and CCE/BCC. According to the core competencies and ethical guidelines of the CCE/BCC, a coach should be advocate for and with her clients when appropriate. The ICF makes room the co-creative work of the client and coach as long as the client drives the decision-making. ICF uses the language of empowerment. This fits the nature of the coaching process as it emphasizes encouraging client self-advocacy. Self-advocacy requires critical consciousness development, which I connect to critical questions on the part of the coach. In chapter five I analyze coach training curricula and supplemental materials to show how coaches learn about advocacy in their development.

CHAPTER V

COACH TRAINING AND SUPPLEMENTAL MATERIALS RESEARCH

In the second half of the research, I analyze materials used in coach development. Because of the proprietary nature of coaching curriculum, I had to request access to training materials. I made twenty-six requests to individual trainers and larger training organizations and was given access to six different sets of training materials. Two of the people I queried no longer do training or only do sporadic 1-2 hour continuing education events. Another person declined to help, saying that she receives 3-4 requests a month for help with research and is unable to meet all of the requests. Four larger organizations did not respond. Two others asked further questions but in the end did not respond. One of the reasons I took the approach I did to request access to materials was to gain insights into access to coaching materials and access to certification; coaches pay a cost for access that starts with training and continues through certification. This chapter outlines some of these costs.

Six sets of training materials are included in the review materials: a supplemental training piece for health coaching (8-10 hours), two sets of sixty-hour business coaching materials , one set of sixty-hour leadership coaching materials, and two sets of discipleship or ministerial related coaching materials (one is approximately twenty hours and the other sixty hours). I received full sets of materials from the first four considered here. I received partial sets of materials from the other two. The developer of the final two sets of materials chose to send blocks of material that describe how the trainings deal with advocacy and client agency. Two of the sets of materials are from trainings that are a part of my construction as a coach.

Because of the cost for access to proprietary materials, I include in the review nine supplemental texts that are used for ongoing enhancement of coaching skills but that do not on their own serve as training that meets certification requirements. At least two of the supplemental books are texts used in trainings on a university campus. These trainings can be used for graduate transfer credit. These texts for these trainings highlight theory from which specific coaching methods are developed.

Research Process

The research process for chapter five, similar to chapter four, follows polyvocal (Hatch, 2002) process. I read through the training materials to get a perspective of the whole and then created a conversation between the materials and the methods questions in order to develop themes. Next, I linked the themes in chapters four and five in order to amplify particular voices speaking to advocacy. Once the themes were enhanced by this layer of analysis, I used queer and critical whiteness theories to uncovered implications for future training.

The structure of chapter five follows this pattern: 1) explanation and context from each text in conversation with the methods questions, 2) themes created from the methods analysis, 3) connection of the texts to themes from chapter four, and finally 4) additional opportunities that develop when revisiting queer and critical whiteness theories. While chapter four of the research focused on whether or not coaching can ethically be used as a social justice tool, chapter five focuses on how coaches are trained and the implications for future training of what exists in the training and supplemental texts.

Training Materials

In order to create some texture and narrative for the training materials, I begin by sharing basic information and concepts from the texts. I pose the methods questions during this process to expose how the materials speak to advocacy. In the next section, I do the same for the supplemental texts. I treat the supplemental texts separately because they are created for different reasons and are written and used in different ways. I then bring these amplifications together with the themes from chapter four in order to deepen and enhance the themes.

Health Coaching

As discussed earlier, the health coaching materials reviewed here were developed as a supplemental training for established coaches who want to provide coaching specific to health issues/concerns. The materials are delivered in a one day, face to face format. This training foregrounds the use of motivational interviewing as a coaching method that leads to change.

Miller and Rollnick (2013) write that "Motivational Interviewing is designed to find a constructive way through the challenges that often arise when a helper ventures into someone else's motivation for change" (p. 4). Motivational interviewing appears to be a tightly constructed and collaborative model for "arranging conversations so that people talk themselves into change, based on their own values and interests" (p. 4). The role of the helper in the conversation is to contribute a spirit of "partnership, acceptance, compassion, and evocation" (p. 15). Miller and Rollnick argue that partnering with someone activates a sense of motivation. The client is often ambivalent about the needed or desired change and can argue both for and against the change. In this model, the helper takes a positive and caring role but does not choose a side. This limits the client's resistance. In this process, the client can begin to hear himself in the conversation. "Motivational Interviewing is a collaborative goal-oriented style of communication with particular attention to the language of change. It is designed to strengthen personal motivation for and commitment to a specific goal by eliciting and exploring the person's own reasons for change within an atmosphere of acceptance and change" (p. 29). The helper's work in this conversation is not self-interested, but that does not mean that the helper does not have an agenda. "The provider may also have an agenda, some of which overlaps with the client's whereas others may not" (p. 26).

Several actions embodied by the helper in Motivational Interviewing are evident in the training: expressing empathy as it helps people "be more open to gentle challenges by you," developing the discrepancy in order to show the "difference between where the client is and where they want to be," avoiding argument, exploring resistance without challenging resistance, and supporting self-efficacy.

The health coach training also uses a change theory from National Cancer Institute. The change theory is meant to help a coach understand where the client is in the change process so she can provide structure that can help the client move. The stages of this change theory are precontemplation, contemplation, preparation, action, and maintenance. The goal of this training is for the client to take full responsibility for changing the current situation and taking action.

The recognition of the coach's agenda and the valuing of the coach's supportive role without resistance in health coaching create both new opportunities and challenges for advocacy in coaching. In this model, the coach may have and even voice an agenda but at the same time takes a neutral, caring perspective in the conversation. Thus, a tension arises. Motivational Interviewing has the potential to prevent the coach from challenging the client.

Discipleship and Missional Leadership Coaching

The Discipleship Development coach training is a certificate program that includes fifteen hours of classroom and workshop time and six months of practicum work in which the participants practice coaching each other and are observed by the trainer/coach. This training adds up to approximately twenty-two hours. The developer of the training shared that he believes the training addresses the question of advocacy in two places. First in the "explore step" of the training, the trainers "encourage the PBC (person being coached) to think in terms of possibilities, opportunities, and hopes, in short, to expand their horizons," and in the "design step," trainers "talk about challenging the PBC to consider if the goals he or she has set really stretch the person to do something they have not done before. In other words, are these really growth goals?"

The Missional leader training is based on the ICF core competencies. It includes three graduate level classes that count for three academic hours and forty-five contact hours each. This training's hours are currently in the process of being approved as coach specific training hours. The first class is an introduction to coaching that covers topics such as mentoring and coaching competencies and understanding group process. The second class brings the ministerial overlay onto the coaching process to help participants see coaching as a part of ministry that occurs through "pastoral care" and "spiritual formation" of individuals and groups. The third class includes a practicum, or practice coaching, the content of ICF core competencies and ethics, and cross cultural and intergenerational coaching issues.

When asked about the way advocacy is discussed in this set of courses, the developer shared, "I often refer to the sections that encourage the coach to (be) present without advocating for courses of action that the PBC (person being coached) may not have considered and to 'stand for the client' in reminding him or her of the commitments that they have made."

Business and Basic Coaching Skills

I reviewed two different sixty-hour curriculum sets that are connected to business coaching, one strictly referred to as business coaching and one that provides coaching basics for business and other types of coaching, such as life coaching.

The business specific coaching training is a sixty hour face to face training that claims to be directed toward "professional development and work goals" while the "coach works with the whole person." The training names as one of its goals "competence for self generation." Even though the training focuses on the client's professional life, the work that is done can carry over into other aspects of the client's life.

Within the business specific training curriculum, coaches are taught that the client sets the agenda. The curriculum states that "only by doing the work will the client learn and grow and develop a mature relationship with the coach." In this way, the client's "agency in the world is encouraged." In this training model, the roles of mentoring and coaching are distinguished by the use of the concept of advocacy, as mentors may act as an "advocate for the person" while coaches should be careful not to take on the role of the expert: "…the coach wants the client to benefit from all her wisdom but in a way that does not compromise the client's own agency."

Risk is encouraged in these materials as "the purpose of coaching is to encourage the client to set ambitious achievements and to risk failure." The coach should be willing to challenge the client, in the service of the client's growth, transparently sharing what the coach sees as client "blind spots, themes, what the client chooses not to act upon, and gaps in awareness, mental constructs." The curriculum adds that the area of goal setting should be "rooted in reality" in order to "dissolve any fantasies, and counter any distortions of perception and interpretation," as identifying obstacles is a part of what helps to develop strategies for moving forward. Thus, the coach should also listen for "what is not being said."

The coach needs to be able to identify values and strengths and identify and explore major issues, and the coaching relationship should be "transparent and honest," which requires "self-awareness and willingness to grow." The curriculum names an important competency of a coach as knowing the difference between the self and the client in order to appreciate individual differences. The curriculum also warns that because values “permeate these skills,” these skills must be “skillfully channeled.” The coach should not impose his values on the client.

The second set of materials also fulfills the sixty-hour requirement for basic training. It is taught both face to face and virtually and can be used as a starting point for many types of coaching. This curriculum defines coaching as “a catalyzing relationship that accelerates the process of great performance; it’s about individuals and/or organizations identifying purpose and living out of that purpose.” This curriculum emphasizes that the as the coach becomes more skillful, she should spend more time on development than on the direct need of the client as the coach becomes more skillful. The curriculum states, “Development implies not only growth, but also a structure to sustain the growth.”

This training is built on core principles that are a part of human interaction. One principle that moves in and out of the literature on advocacy emphasizes how important it is that people have choices. As people become more aware of their choices, they are able to see even more options. The text states that the intention of providing framework that emphasizes human interaction and choice is not to create limits for coaching but to open up new spaces for consideration.

This training focuses on compassion versus empathy as “empathy is more passive” and “free of personal experience.” The curriculum states that empathy requires the one empathizing to identify with the other person while compassion “only occurs when one has no need whatsoever to be compared to another.”

Several models of coaching are identified in the curriculum. One of the models has a specific step related to empowering the client: “confirm that he or she (client) is on the right path.” Another model suggests that “coachees rely on your skills to direct the conversation towards assisting them in finding ways to realize their goals,” thus the coach needs to be “skillful at directing them in achieving good outcomes.” The curriculum also states that in order to do be skillful at directing clients toward good outcomes, the coach must listen for issues that relate to the client’s goals in order to know how/where to direct. This curriculum emphasizes that taking interest in the client is “more empowering.” It also encourages the coach to listen to herself.

Other areas of the curriculum that include language related to advocacy are areas that focus on questioning, strategizing, and challenging. The curriculum states that questions should be clear and transparent with no “hidden agenda.” Intentional questions, according to this curriculum, keep the best interest of the client in mind. Types of questions that may fit with advocacy are reality-checking questions, integrity questions, and challenging questions. The challenging questions are often a part of strategizing next steps toward a desired destination. Challenging questions may also be a part of reality checking.

Messaging and challenging are “edgy” aspects of the coaching conversation. The curriculum writers say that using the edge can help get the “coachee’s attention” but should never be used as a method to “coerce action” and should be used with compassion and respect in a risk-free environment. I see direct messaging and challenging as components of advocacy.

Leadership Coaching

The leadership coaching materials are a sixty-hour training series taught in a face to face format. Leadership coaching a training certified through CCE/BCC. This training begins with a history of coaching that includes Gallwey's use of awareness, trust, and choice as a way to help clients become empowered. The leadership training emphasizes that the coaching relationship is to be a place of "mutual learning and a sense of partnership" where the coach encourages his client to take calculated risks. The curriculum describes the coaching relationship as non-judgmental and objective. The coach should not have an agenda, but instead should clarify the client's agenda. The leadership training states that this fits within the ICF competency that "honors the coachee as the expert in his/her life and work and believes that every person is creative, resourceful and whole." The coach is expected to ask difficult questions, help name obstacles, share honestly, and empower her clients.

The curriculum states that in clarifying the agenda, the coach may get to the heart of the agenda and get to the "real" versus "stated" agenda. In other words, a client may not always know their primary agenda, so the coach helps to uncover the real agenda. The client is the expert even in clarifying the agenda. This way of talking about agenda-setting creates tension if not inconsistency between the coach having no agenda yet helping the client to name her/his agenda.

Listening in context is critical for understanding both what is really going on and locating gaps between the client's goals and current reality. Related to this, the curriculum uses the language of "conscious listening." Conscious listening takes places when the coach listens with his entire self, using his intuition to hear what is and is not being said. This kind of listening requires not a tuning out but a tuning into all of what the client is saying and what is happening around the conversation.

Integrity and honesty are valued as important elements for the coach to “embody in order to be present with congruency” to her clients. These elements are seen as building blocks for establishing trust and respect in a coaching relationship. They also help the coach to model behaviors for the client and are extremely important when the coach and client are working through a sponsored relationship. The use of the terms “integrity” and “honesty” privileges language laden with value and various understandings.

Format and Cost of Trainings

Each of the six trainings discussed is built on the framework of listening and asking questions but develops competencies for coaching based on individual specializations ranging from leadership to business to health to discipleship coaching. The trainings range from one ten-hour supplemental training required to work as a coach under a specific grant to the full sixty hour accredited training programs. All of the trainings have either the ICF or CCE/BCC core competencies as their backdrop and one of the trainings is currently being considered for certification as an approved program by ICF. It is also offered for credit in a graduate program. These trainings range in cost from free to approximately $3,000.00 for sixty-hours of training. Most of the trainings report having opportunities for scholarship funds. Four of these trainings are delivered in person while two of them make use of distance learning.

Supplemental Materials

Having worked through the training materials, I look now to the supplemental materials for connections to advocacy. The supplemental materials are nine books that can be purchased new or used or can be borrowed from libraries, thereby eliminating costs. The first two supplemental texts are used as central texts for graduate coaching classes and coach training classes but on their own do not provide credit toward credentialing. Five of the texts contain particular coaching methodologies that weave different psychological, change, and systems theories through basic coaching skills as a way of enhancing coaching practices. Each of these five books contains evidenced based coaching theories (Stober & Grant, eds., 2006).

Three books are centered on basic coaching skills or business practices and are not theory oriented or do not explicitly name theoretical backing. I chose not to foreground two of these in the research because they are oriented toward managers who might use coaching as a tool rather than toward professional coaches. I begin in this section with the two books connected to graduate schools and then move to the basic coaching skills books. The section concludes with an examination of the books that have clear theoretical connections.

Change Coaching

Bennett and Bush (2013) refer to coaching as trans-disciplinary, which means that coaching involves “systemic coordination among disciplines to study and develop theory and practice” (p. 39). Coaching is not dependent on any one discipline but pulls from many. Bennett and Bush name ten disciplines that inform the theoretical base of coaching: communication, health and wellness, human development, leadership, learning, philosophy, sociology, psychology, spirituality, and systems thinking (p. 40). The way they name how sociology is applied to change coaching connects in an interesting way to this research: "Helping the client understand ways of working with dimensions of diversity such as class and power" (p. 46).

For coaching to be successful, the coach must have a solid understanding of how change works, a coaching model, a partnership with the client, and an agreement with the client about goals, boundaries, and strategies for engagement (p. 7). Bennett and Bush (2013) write that "coaching tends to emphasize causes that are closer to the client's domain of control rather than distal causes" (Nelson & Hogan, 2009, p. 23). Thus, when coaching an executive client, the coach should never be the advocate for the client. Bennett and Bush share a continuum on which advocacy is at the opposite extreme from what a coach should do (p. 27). Specifically, they are referring to what happens when a coach gets in between a client and her sponsor. They see this as risky for the coach and disempowering for the client. It is the client's responsibility to see power and privilege at play, not the role of the coach to advocate for her client with the sponsor.

Bennett and Bush (2013) name two approaches to change that make space for blurring the lines between advocacy work and coaching. Both approaches are possibilities for use in an advocacy coaching model. First is the emergent change approach which starts from the assumption that "change is not a linear process, but continuous, open-ended, and unpredictable" (p. 160). In this approach, change is political because it happens within the power structure of organizations. Second Valle's whitewater approach to understanding change. In this approach, change is seen as novel, messy, and unpreventable rather than stable and planned (p. 163).

Sherpa Coaching

According to the Sherpa coaching website, www.sherpacoaching.com, this training is used at two universities. Corbett and Coleman (2006) have written a textbook which is "for executive coaches, used at eight major universities." They refer to Sherpa coaching in their textbook. The training teaches coaches to use with clients a journal that has been developed for the Sherpa coaching process. The writers explain how the Sherpa works in relationship to those being guided; "during the arduous climb, a Sherpa does not make decisions. The Sherpa makes recommendations and gives tips, tricks, and techniques to make the climb easier. A good Sherpa never does the climb for the client" (p. 4), but walks beside her. The Sherpa trains clients to "observe their situation and environment clearly and with detachment" (p. 6) so that the goal is reality based and not made with emotion. In the Sherpa coaching model, the coach is expected to "keep your experience, your life, separate from the client's" (p. 7).

The Sherpa coach has to understand the communication needs of the client in order to teach them how to understand the communication needs of those around them. "Identifying a person's communication need is key. Don't be afraid to push. It is your role to be assertive enough to push your client to explain more carefully, in greater detail, and more honestly" (p. 9). The writers explain that the Sherpa's role is one of authority and that the client expects the Sherpa coach to maintain this authority and to be direct in delivery. “Believe it or not, clients not only depend on your directness, they crave it. At work, everyone is so busy avoiding confrontation that it’s hard to get a straight story” (p. 15).

The writers describe the Sherpa coach as confident and willing to go directly into the heart of an issue as the process will “empower people to deal with their weaknesses” (p. 21). The Sherpa coach guides instead of teaches. This fosters independence in the client. The coaching process is clearly detailed in the book and the authors encourage the coach not to deviate from the process as each step builds on the next.

The Sherpa coaching process has a community dimension as the client is encouraged to think about the people around them and how they affect each other’s lives. As clients look at themselves and those around them, they begin to understand their motivations and chart a way forward. They also look at potential paths to the “summit,” paths that are either relational or organizational. Not only do clients identify support, but they also identify the absence of support. Corbett and Coleman (2006) write:

The Support Mountain exercise is eye-opening for many clients. It helps them understand where their resources are, where their comfort comes from, and what is missing in their life. A good Sherpa remembers the truths revealed there. These are truths that will be useful throughout the rest of the coaching process (p. 88).

Evidence-Based Coaching

“The term evidence-based coaching was coined by Grant (2003) to distinguish between professional coaching that is explicitly grounded in the broader empirical and theoretical knowledge base and coaching that was developed from the ‘pop psychology’ personal development genre" (Stober & Grant, eds., p. 4-5). Grant argues that in order to foster critical thinking and data analysis skills, coaches need to understand the theoretical basis of coaching. Developing coaches who understand coaching theory, Grant continues, will enhance the developing profession of coaching. Grant refers to this as developing an informed practitioner model of training and coaching. Grant says that an informed practitioner model takes the best current knowledge and puts it together with practitioner expertise in order to make decisions about how best to support clients. **"**Informed-practitioner coaches need to be able to draw on such existing knowledge, adapt and apply this knowledge, and in light of their own reflective practice, develop grounded frameworks that further inform their work with their clients" (p. 6). He views this critical developmental process as a way to keep the coach and her coaching grounded in "relevant methodologies" that include both theoretical rigor and the practitioner's experience (p. 6). I highlight here three different informed practitioner models of coaching: humanistic, systems, and cultural. I also consider two additional evidence-based models: mindfulness and presence coaching, and appreciative inquiry coaching. I use these two models highlight places of resonance and resistance for the disruptive work of advocacy within theories that create particular coaching styles.

Humanistic coaching. Coaching at its most basic foundation is about change; Dianne Stober (2006) writes that coaching is also about human growth. She says that coaching and humanistic therapies share the tenet that "positive change is a driving force for the clients in their modality" (p. 17-18). She goes on to say that the difference between humanistic therapies and humanistic coaching has to do with a shift from "functional life" to "full life," that coaching is more action oriented than the therapies, which are more feeling oriented. However, humanistic approaches to therapy have some defining characteristics that are also found in coaching, such as the importance of the relationship between the client and the coach, seeing the client as a unique whole, and "a belief in the possibility of freedom of choice with accompanying responsibility" (Cain, 2002, p. 19).

Because the relationship between the coach and client is central to the change process, it is vital that the coach practice collaboration, empathy, unconditional positive regard, and authenticity (p. 21). Stober suggests as she writes about empathy that the coach should set aside her own feelings and reactions to step into the world of the client. Stober also writes about the freedom to choose. "In humanistic view, people are seen as having choice in how they respond to their environment. This freedom of choice is not a simplistic notion of complete autonomy; instead it is making choices within each individual's particular context" (p. 26-27). Stober says that these choices create responsibility because they impact other aspects of and other people in the client's life. For her, coaching is about making a thoughtful and caring response that creates difference.

Systems coaching. A part of understanding one's freedom and responsibility related to choice is about developing awareness. Another evidence-based model that supports opening up multiple avenues to awareness is coaching from a systems perspective. In Cavanaugh's (2006) systems model, clients are encouraged to see their experience from different perspectives. "We do this by helping them to discover or notice previously unnoticed (or ignored) patterns in the complex mix of experience, thoughts, actions, and reactions that is their story. Coaching, then, is a journey in search of patterns" (p. 313). Cavanaugh goes on to say that "almost all interventions in coaching are multilayered in that they have impacts on many levels" (p. 327). I bring this coaching model into the conversation to show that while coaching most often happens in a one on one conversation, the individual is impacted by and is impacting the systems around him. The coach must work to understand the client's systems and how he interacts within them. When one person in the system changes, the entire system has to change. While coaching is most often focused on how the client might want to change within a system, the system is a part of the changing context. Thus, the coach is always working with the client and every system she impinges.

Cultural coaching. Rosinski and Abbott (2006) write about coaching from a cultural perspective. Coaching from a cultural perspective not a different way of coaching, but can be used to impact the coaching experience because it "will bring to the surface relevant issues and assumptions related to culture and harness them toward unleashing client potential and facilitating positive change" (p. 255). Coaching from a cultural perspective allows clients to reconnect with their stories and "allows the unleashing of additional human potential by systematically tapping into the richness of cultural diversity, into the wisdom that lies in alternative cultural perspectives (Rosinski, 2003a). Considering alternative belief systems, as they are represented in different cultures, helps clients to broaden their perspectives" (p. 257).

Rosinski and Abbott suggest using Milton Bennett's Developmental Model of Intercultural Sensitivity to help clients understand where they are in the cultural awareness process.[4] Cultural adaptation includes understanding the cultural context, being willing to change, and cultivating the ability to change one's behavior. Rosinski and Abbott suggest using a "global scorecard" (p. 266) in order to develop a better understanding of where clients' desires and understanding are located within the context of their peers, family, organization, and community. Rosinski and Abbott are clear that cultural awareness work benefits not only the client, but also the development of the coach. "We need to open ourselves to the possibility that our own cultural values, assumptions, or backgrounds may potentially inhibit our effectiveness with a client" (p. 267).

Mindfulness and presence coaching. Doug Silsbee (2004, 2008) uses mindfulness theory to help coaches understand how to be present with their clients and encourage them to become self-generative in their development. Silsbee's first book (2004) folds together basic coaching skills and mindfulness, while his second book (2008) focuses more on the ongoing development of the coaching presence.

Silsbee (2004) developed a model of coaching he calls the Septet model which includes seven roles or forms of inquiry that the coach takes on in service of the client. These roles are master (aware, present, and modeling), partner, investigator, reflector (providing feedback and encouraging self-awareness), teacher, guide, and contractor (encouraging mutual accountability) (p. 75-76). He urges coaches to develop a better understanding of mindfulness in order to use all aspects of the self to learn and listen. He argues that coaches put this understanding of mindfulness into practice in the way we are present with clients. “Mindfulness is the state of awareness in which we are conscious of our feelings, thoughts, and habits of mind, and able to let unhelpful ones go so that they no longer limit us” (p. 27). Silsbee says that coaches should be dedicated to the long-term development of their clients. “The key, of course, is to put the various agendas on the table from the beginning and construct a coaching process that addresses them all” (p. 22). By being up front and transparent with agendas and agreeing to a process, the coach is able to be more present to the client and the client to herself, all without judgment.

Silsbee notes the importance of recognizing and being cautious about our desire to be “good” at mindfulness. Developing mindfulness practice is a lifelong process and practice that encourages lack of judgment of self and others. To judge whether or not one is “good” at mindfulness is thus not useful. The critical awareness that emerges as one develops mindfulness seems poststructural in its very nature as it deconstructs what we think we know while creating space for something new. “Being mindful often requires letting go of what we think we know and seeing the world and our relationship to it in a new way” (p. 28). “In coaching, our role is to help our clients recognize and act on the real choices that are available to them-to see the limitations in their own thinking and move beyond them to new possibilities” (p. 36). Perhaps the limitations in a client’s thinking are related to his own bias or to a systemic bias that is impacting his progress and thus are limitations that he cannot see without the coach’s support.

Silsbee (2004) describes listening in coaching as a process of listening at three levels: self, other, and all other sources. “This level of openness, of listening coupled with acceptance and support, is what we call presence. Presence is beyond the skill of listening, but is what allows real listening to take place" (p. 94). Silsbee (2008) writes that presence is about waking up. "As we face the environmental destruction of our planet, unmitigated violence worldwide, and the immoral plague of disenfranchisement, it is of utmost importance that we wake up and respond with skillful and compassionate action" (p. xi).

Silsbee's second book (2008) supports of the coach's development because he sees it as something that coaching literature has not adequately addressed. When coaches work on their personal development they are "doing the necessary and hard work of being a whole person" (p. xii). Silsbee argues that coaches are able to be the most effective, self-generative models for our clients when we are doing this work because we are more connected to everything around us and more willing to learn. Self-generating creates more options, options that are always changing and growing because we are always seeing a larger picture. Part of what the mindful and present coach does through presence is pay attention to our attachments and aversions. Awareness of these parts of lives enables us to transcend ourselves and see ourselves and our connections to others without judgment.

Appreciative inquiry coaching. Appreciative coaching (Orem, Binkert, & Clancy, 2007) is built on the appreciate inquiry model, a model that invites people and organizations to build for the future on what is life giving now. This model moves away from problem solving toward creating. Appreciative inquiry coaching emphasizes is a four stage approach to coaching that includes discovery, dreaming, and designing, which moves to destiny. The model is developed from five principles. The first principle is the construction principle and emphasizes how knowing and becoming are interwoven. "A person's future is an extension of what she knows and doesn't know, both as coach and as client" (p. 14). The second principle is the positive principle. This principle emphasizes how "positive attitudes, actions, and connection influence long-term change. The more positive all these elements remain the longer lasting the change will be" (p. 14). The third principle is the simultaneity principle. "Inquiry and change happen in the same moment according to the simultaneity principle. To put it another way, the future happens in and as a result of the present. We sow the seeds of change with the very first questions we ask" (p. 15). The fourth principle is the poetic principle, which "suggests that life stories can be rewritten to better fit how clients see themselves in their present or future" (p. 15). Much like narrative coaching, the poetic principle "reminds the coach and client that a story can be reframed, reimagined, and refocused to enable more hopeful and joyful action toward a desired change" (p. 16). The fifth and final principle is the anticipatory principle. This principle helps the client stay focused on her dream in order to "take clearer action in the present toward that dream" (p. 16).

Appreciative inquiry is based on chaos theory, complexity theory, and self organizing systems theory. It takes these complex theories and connects them to lived experience. "Now scientists view human and organizational change in the context of complexity, subjectivity, interconnectedness, collaboration, and collective use of language to create social reality" (p. 22). Appreciative inquiry coaching gives clients the opportunity to construct their reality using their positive experiences. This theory does not deny the existence of the negative, but focuses on the positive in order to cultivate forward momentum.

Lifting Themes from the Materials

Four themes were developed in chapter four: organizational design and its impact on understanding advocacy, how advocacy is alluded to through the use of "effective match" and "agenda-free," questions to raise awareness, and the client/coach relationship.

What I discovered about advocacy within ICF language is that advocacy is used to support the profession. ICF's language of empowerment and co-creation leave room for client self-advocacy as a part of the coaching process. Advocating for oneself requires critical awareness and consciousness. While the CCE/BCC competencies and ethics principles use the language of advocacy, they also encourage distance in the client/coach relationship and leave it to the individual coach to determine what advocacy looks like in practice.

Questions emerge here about how coaches are being formed, something that also influence the themes. What language is used to talk about advocacy and client-agency? How are coaches taught to think about their role in the relationship? What qualities and skills do advocacy and agency require? Within each of these questions reside the beliefs and values or figured worlds that can remain unexamined by coaches in training. In the next section, I explore the three areas illuminated by these questions to see how they enhance the themes outlined earlier.

In this chapter, the themes emphasized are language used to describe advocacy, including "agenda-free" expectations and co-creating as advocating *with*, the role of the coach, including seeing the client as a whole person and creating texture as being *for* the client, and qualities and skills in coaching that connect to advocacy. Once these themes are developed, I invite them into conversation with queer and critical whiteness theories to uncover implications for training.

Language Used to Describe Advocacy

The texts reviewed through the research overwhelmingly emphasize that the responsibility for taking the potential actions teased out in coaching conversations resides with clients. For example, in health coach training's motivational interviewing, the client has to deal with what is happening in her/his life in order to move away from ambivalence and accept responsibility for the changes that he/she wants to make. The basic coaching skills text uses the language of client-agency, saying that one way for the coach to encourage client agency is to resist taking on the role of expert and instead let the client be the expert in her/his life. This training underscores "client choice." Coaches should encourage clients to see the many choices they have and can make. Choice, according to Stober (2006), creates both freedom and a sense of responsibility. Empowerment comes about as the coach "confirms" that the client is "on the right path" (business and personal coaching material). The leadership coach material implies that a coaching stance of empowerment is important by introducing Gallwey's emphasis on the "awareness, trust, and choice" that emerge as the coach creates space for the client to pay attention to himself.

The Sherpa coaching material (Corbett & Coleman, 2006) refers to the coach as someone who walks beside but "never does the climb for the client" (p. 4). Corbett and Coleman see the Sherpa role as an authoritative role in which clients "crave" the "directiveness" of the coach. In my view, this creates some distance between coach and client. According to the authors, this kind of relationship "empower(s) people to deal with their weaknesses" (p. 21) and fosters independence. Silsbee (2004, 2008) uses the term "self-generative" in his mindfulness model to describe a type of development that continues in growth. Both of these trainings seem to point toward empowerment as a way of working with clients that leads to future growth and independence.

Twice in the materials the term advocacy is discussed as something the coach should not practice. First, the business coaching material distinguishes mentoring from coaching by saying that mentors advocate for their mentees as experts in their fields. Coaches should take care not to assume the expert role. Second, in the change coaching literature (Bennett & Busch, 2013), advocacy is described as a problem because it can create a triangle between the coach, client, and sponsor. The use of advocacy in such definitive ways creates a distance between the use of advocacy and empowerment. Only when advocacy and empowerment are (re)membered as parts of a whole can the acts be employed together.

"Agenda-Free" expectation. In this section, I explore the use of the term "agenda free" in relation to advocacy and how being "agenda free" releases the coach from having an agenda for her client. Being agenda-free also leaves the coach with no "stake" in a particular coaching situation. Within the motivational interviewing structure, the "helper" is trained not to choose a side of the client's issue as the client may begin to resist the helper instead of dealing with the resistance he feels within the ambivalence. Miller and Rollnick (2013) caution that the helper may have an agenda that does not completely overlap with the client's and which has to be held outside of the conversation. The missional leadership material also encourages an agenda-free stance on the part of the coach, arguing that the coach should be "present, without advocating for" a particular course of action.

The leadership coaching, Sherpa coaching, and mindfulness coaching materials also encourage an agenda-free stance on the part of the coach. The Sherpa materials add that the coach does not make decisions for the client, while the mindfulness materials suggest that if either the coach or client has an alternative or additive agenda, it should be placed on the table in full transparency. This notion of agenda-free causes the coach to be (dis)membered from his agenda.

Co-creating as advocating *with*. The ICF core competencies use the language of co-creating. Other terms also appear in the material that seem closely aligned with co-creating. I emphasize co-creating here as a way to think about *how* the coach advocates for the client *with* the client. In the motivational interviewing model used in the health coaching material, motivational interviewing is seen as a collaborative model within which the helper/coach works with the client to support his movement. In this model, the helper-client partnership activates motivation. Stober (2006) writes about the coach as a collaborator and names the centrality of the collaborative relationship to the change process. In the leadership coaching materials, the coaching relationship is a relationship of “mutual learning,” or a “partnership.” This partner and collaborator language makes room for the coach to join the client in an active and thus co-creative way.

The language used most often in the texts is the language of empowerment. Advocacy is most often named as something that happens outside the coaching relationship as advocacy *for* another person. When empowerment is used in the materials, it is used in various ways and appears to be located in various places in the coaching relationship. Empowerment can happen as coaches help clients see their myriad of choices and encourage them to feel responsibility for their actions. Empowerment can also happen as coaches encourage clients that they are taking the “right path” toward their goal. Empowerment does not happen as a result of the coach making a choice for the client. Although a certain kind of coach authority and directiveness is encouraged in at least one of the texts. For the most part in the training materials, the coach is encouraged to set aside her agenda as it can get in the way of the work of the client.

At least two of the texts acknowledge that coaches have agendas, but these texts still encourage the coach set aside his agenda for the sake of the client’s work in the hope that she/he will experience self-generative development. Coaches are taught to be collaborators and partnership-builders in order to join clients or “walk with” them but not in order lead their clients or *do*. This kind of encouragement builds confidence toward further action.

The research indicates that perhaps the question of whether it is ethical for the coach to have an agenda is not the best question. Perhaps it is more beneficial to ask how the coach's agenda folds into or moves across the edges of the coaching conversation. In the final theory section of this chapter, I connect the question of agenda to the assembled self of the coach and of the client.

The Role of the Coach

Coaches are taught to assume particular roles. The roles of the coach that seem most connected to advocacy are seeing the client as whole, surfacing the gaps or differences that exist in the client's perspective, including helping him/her to seeing the community, asking questions that serve as a reality check in order to create congruence, and encouraging the client to take risks.

Seeing the client as a whole person. Both the business materials and basic skills materials refer to seeing the client as a whole person, although the business materials encourage the coach to focus specifically on "work goals." The leadership coaching materials include the ICF core competency that encourages the coach to see the client as "creative, resourceful and whole" because he/she is the "expert" in her/his own life. Stober (2006), in describing the humanistic theory also used in coaching, writes that the client should be seen as a "unique whole." Silsbee (2008) emphasizes that what enables the coach to be most effective is the "necessary and hard work of being a whole person" (p. xii).

These examples support my notion that it is necessary to consider the language of wholeness as it relates to advocacy because coach's role is to surface inconsistencies, ask questions to check the client's reality, and invite and understand risk. Some seem to think that the notion of wholeness leaves no room for holes. What if holes were accepted as part of the hole? How might this change our understanding of (w)holeness? Also, how is transparency a quality or skill of the coach unless unraveling and the holes that accompany it are accepted as a part of wholeness? Holes create texture in the client/coach relationship and open spaces for the consideration of multiple agendas.

Creating texture as being *for* the client. The different materials surface aspects of the role of the coach that I refer to as creating texture because they are aspects that uncover the work the client may need to "take on." Recognizing and naming gaps between where the client is and wants to be is one role of the coach. According to health coaching materials and in the motivational interviewing model, this is referred to as "developing the discrepancy" and requires the coach to express empathy as it helps the client to be open to challenge. The leadership coaching materials say that these gaps are discovered through conscious listening as the coach takes in what the client is and is not saying. The business coaching materials articulate this as seeing and naming obstacles in the client's path. Gaps or obstacles can also be discovered as coaches look for patterns from a systems perspective (Cavanaugh, 2006).

The business coaching materials suggest that the coach has to be aware of the difference between the coach and the client in order to surface gaps and appreciate the client as whole. This same training encourages the use of compassion over empathy as compassion acknowledges the difference between the coach and the client without requiring the coach to compare himself to the client. Rosinski and Abbott (2006) write about surfacing cultural assumptions as a way of releasing client potential. The role of the coach to see difference also creates opportunity for the coach to help the client understand how to work with power and class in his/her life (Bennett & Bush, 2013). This kind of gap analysis also fits within the coaching dimension of the reality check.

In the business coaching materials, reality testing is a type of questioning that helps the client check in with his/her situation to see if a strategy or plan can/will actually work. Challenging the client is done within a relationship of trust. A similar strategy comes out in the Sherpa coaching (2006) text as the authors encourage the coach to be assertive and push the client to "explain carefully" and in "more detail." The coach challenges the client in order to help the client see what is really happening in her situation or what she really wants to have happen. Silsbee (2004) names this by saying that it is the role of the coach to "help our clients recognize and act on the real choices that are available to them-to see the limitations in their own thinking and move beyond them to new possibilities" (p. 36). The business coaching materials insist that actions should be "rooted in reality" in order to avoid unrealistic choices. Reality testing involves the client seeing his community and understanding his support and lack thereof (Corbett & Coleman, 2006) and then being clear about how and what decisions make a desired impact on those around him. Rosinski and Abbott (2006) also write about using the "global scorecard" (p. 266) in order to understand how the client's differences and desires work with and against the people around them.

Reality testing helps the client think strategically about risk, which is another role of the coach. While in the credentialing agency's material, there is a discrepancy in the way risk is understood, the coach training materials that specifically speak to risk see it as something to be encouraged. The disciple and missional leader materials invite the client to stretch and take the opportunity to do things not done before. The business coaching materials state that the coach should encourage the client to “risk failure.” By creating texture or raising incongruences for the client, the coach empowers the client to see both what is and is not present and then weigh options for taking action.

Qualities and skills in coaching that connect to advocacy. Several texts raise the necessity for the quality of empathy or compassion as the coach works with the client to surface gaps and discrepancies. In the motivational interviewing literature, empathy and challenge together prevent the client from becoming resistant to the person helping her. Stober (2006) writes that empathy is necessary if the coach is to step into the world of the client. Again, the business coaching text suggests using the term compassion instead of empathy as compassion does not require the coach to compare herself to the client. Silsbee (2004) links compassion to action, saying that compassion is part of the coaching presence as the coach and client wake up to what is happening around them.

In the business coaching material, inviting a client to take a risk is connected to challenge, which requires the coach share blind spots, themes, pattern (Cavanaugh, 2006), and gaps, leaving no hidden agenda on the part of the coach. This is an act of transparency. The coach says what she sees. The coach also has the responsibility of saying she thinks is not being said in order to leave nothing unsaid that might keep the client from achieving her goals. Transparency requires coach self-awareness and the coach’s willingness to grow. Silsbee (2004) writes that transparency is a key in creating agreement between the coach and client and allows the coach to be more present to the client. Thus, the coach is able to share what her agenda might be and then be present to the client without judgment.

Folding in Themes and Theories

In this final section of chapter five, I connect the themes with queer and critical whiteness theories to complicate and give depth to what the texts can do. Possibilities for additional training also begin to emerge.

Leaning into Co-creating

Texts that train and educate coaches parrot the ICF language of co-creating relationships and empowering clients. The only use of the term advocacy delineates it as something coaches should not do. Even though it is not entirely what ICF says, coaches receive the message that they are to collaborate, partner, and walk alongside without bringing their agendas into the relationship. Both Miller and Rollnick (2013) in the motivational interviewing literature and Silsbee (2008) in the mindfulness coaching literature admit that the coach may have an agenda. These mixed signals about the coach's agenda create an awkward gray area for the coach about something that if used in the coaching relationship could empower the client. This issue surfaces again in the theme of expertise.

None of the training texts discuss advocacy as a social justice tool in the way that Lee (2007) writes about social justice and counseling. I view this lack as an opening to explore the ways advocacy happens in coaching. One possible option is for the coach to push the limits of transparency, honesty and integrity by openly sharing what she sees that might be creating and blocking "wholeness" for the client. A "queer re-reading"

(Puar, 2007) of co-creating to facilitate agreement between the client and coach may be useful at this juncture. In a “queer re-reading” of agreement the coach holds the notion of “what’s best for the client” at the center of the coach’s agenda allowing the coach and client come to agreement about what “best” means from each of their perspectives. According to the core competencies of the ICF, agreement is established in every session. This suggests that there is flexibility in agenda-raising as the coaching conversation and agreement move between the coach and client. This gives new meaning to “agenda-free.” The agenda is free to move as the conversation moves.

The whole person: assemblage, difference, and empathy. Several of the educational texts reference the client and the coach as whole persons. In the texts, wholeness and expertise are often used together, suggesting that when people view themselves as whole they are able to have confidence in their expertise. Linking wholeness and expertise together leaves little room for holes. This can be confusing since recognizing holes or gaps is part of the work of the coach. I believe that the value of “whole” has more to do with seeing the bigger picture, creating texture and understanding gaps. When wholeness is viewed this way, the co-creative work of the coach and client as an assemblage can move across boundaries and resist and interrupt the norm.

Again, as Marcus and Saka (2006) write, assemblages are the expression of difference. If the co-creative work of the coach and client is an assemblage, then the coach and client can see the other as different without establishing a normal and abnormal. The co-creation and connectedness of the relationship as an assemblage produces difference which creates texture. The texture identifies the gaps or holes that can be left exposed if desired by the client. The holes may also provide strategies for shifting the assemblage so that other aspects of the client move to the foreground. These choices are co-crafted actions of the client and coach that rise out of a flexible agenda. Because co-creation requires the work of both coach and client, the client self-advocates as a member of this assembled relationship. Then the “prescriptive” move on the advocacy continuum of the client/coach relationship makes room for decisions to be made together. Both the coach and client can make a suggestion or create an agenda that the other can accept or decline. This act changes or clarifies the nature of advocacy in the coaching relationship as (re)membered with empowerment. Coaching becomes a self-generative (Silsbee, 2004) process that allows the client to assemble herself in such a way that she can ask herself the critical questions that raise critical consciousness. The client can see gaps and obstacles by doing reality checking even without the coach.

The assemblaged self of the coach and client create difference that surfaces the gaps or holes in the whole. Empathy adds to this process another way of recognizing difference that leads to action. For Stober (2006), managing the coach’s agenda is necessary as the coach steps into the world of the client in order to see the client. This act of “stepping into” requires using empathy to understand the world of the client. I argue that it is in stepping into the client’s world that (dis)membered pieces of the client’s identity can be (re)membered in creative ways clients can be empowered to open up spaces for change. I also believe that this (re)membering, while first taking place within the life of the client, can move beyond the client into the community. This is an aspect of advocacy that functions not as “for” but “with.”

Megan Boler (1997) does not believe that empathy necessarily leads to action. She writes about issues of colonization implicit in how we understand and engage empathy. Boler looks specifically at texts used in the classroom, suggesting a style of testimonial reading that involves empathy but that also “requires the reader’s responsibility” (p. 256). Boler says that empathy requires that persons identify with the other while recognizing that the other is not them. Boler puts it this way: “What is ignored is what has been called the ‘psychosis of our time’: empathetic identification requires the other’s difference in order to consume it as sameness” (p. 258). Boler argues for an understanding of empathy that causes us to move past feeling to consider our role and responsibility in moving forward as a way of breaking through. Perhaps the way the basic coaching skills text uses compassion can trouble not the use of empathy but its overuse and encourage coaches and clients think more deeply about what it means to move to action.

Being the expert. Again, several of the texts use agenda, wholeness and expertise together in the coaching conversation while warning the coach not to take on the expert role. Silsbee (2004) even writes about the desire of people to be “good” at mindfulness. The coach in her development and practice always runs the risk of stepping into her own desire to be seen as good. The notion of being the expert maintains privilege’s central role in the relationship

Hytten and Warren (2003) write that privilege can be overlooked when white people focus on their own experience. This is can be seen when white people who are working to become anti-racist activists want to be accepted and seen as good or want to save face (Blewett, 1995; Thompson, 2003). Giroux (1998) suggests that we have to create ways for white people to work on whiteness that move them away from the focus on guilt and instead use the awkwardness to uncover possibilities and insight (Kincheloe & Steinberg, 1998).

The notion of expertise gets more complicated when white clients in coaching relationships are seen as experts about their own experience. If white clients are allowed to center their own white experience, and the coach is encouraged not to be the expert, white privilege can be reified in the mind and system of the client. Thus, the coach has to understand and question the client in ways that invite the client to interrogate her own experience. The way CCE/BCC encourages coaches to use assessment and the way the credentialing process builds on prior education may offer space in the training process where coaches can receive social justice training in order to build further expertise for assessment.

Conclusion

Within the coaching conversation, the coach listens for what is and is not being said. In this chapter I have listened to what is and is not being said about advocacy and the construction of the advocate coach. Not enough is explicitly being said about privilege and power. The coach needs to be able to hear the “white wash” on what is being said and what is being omitted. Coaches must talk about the continuum of empowerment and advocacy and recognize the queer space that allows us to assemble ourselves in such a way that advocacy becomes a consistent aspect of the coaching relationship and conversation.

Chapter six brings together components of an informed practitioner model necessary for developing advocacy as a social justice practice in coaching. Chapter six also demonstrates how the theory translates into training coaches as social justice advocates.

CHAPTER VI

ADVOCACY IN COACHING

There is a desperate need in our culture[5] to bring equitable awareness and practice into all aspects of life. Teaching coaches to use advocacy in coaching practice is one way we can begin to meet this need. Advocacy is a missing piece in coaching that has the potential more powerfully to support client self-efficacy and action.

Social justice coach education also integrates theoretical components of coaching an informed practitioner or evidence based coaching models. Drawing on the reflective-practitioner and the scientific-practitioner models from behavioral and medical science, Grant and Stober (2006) write that informed practitioners “are trained to have a working understanding of research principles and methodologies. This understanding then enables them to apply informed critical thought to the evaluation of their practices” (p. 4). Grant and Stober articulate what has concerned me throughout my coaching, namely that the proprietary nature of training and the fast-paced growth of the profession have too often prevented coaches from participating in open conversation about the research and theory behind coaching. Because these theoretical underpinnings prompt coaches to think more critically about their work, they should be a required part of training. These theoretical lenses fold into a broader understanding of critical constructs (Rouse, 2011) which in turn create critical awareness.

By combining Rouse's (2011) social justice development model and Kemp's (2008) coach self-management model, I am able to link research about coaching to coaching practices as Drake (2008) suggests. To do this, I create a research-oriented and reflexive process that bolsters the critical thinking of the coach. This in turn leads to the ongoing development of social justice coaches and to social justice coaching practices. Rouse's and Kemp's models, along with peer coaching groups that support the coach in the "sustained involvement" component of Rouse's (2011) model, will enhance the coach's coaching skills' development and the coach's growth as a social justice advocate.

In the first section of this chapter, I tease out this layered approach. In the second section, I include four additional critical constructs I believe to be useful to a social justice educational process and to the theory foundations of an informed practitioner model of social justice coaching. The first critical construct comes out of Ross' (2014) work on unconscious bias. The lens of unconscious bias invites us to consider systemic oppression and individual bias as unintentional. It also challenges people in advantaged groups not to use guilt and discomfort to escape from the difficult reflective work that leads to action.

The second critical construct incorporates Hammer's intercultural developmental continuum and inventory (idiinventory.com, 2015) to support individuals' awareness and capacity to accept and adapt to cultural differences. This theory offers coaches both information and an assessment tool to use with their clients.

The next critical construct includes an adaptation of the questions surfaced in chapter three's hermeneutical and discourse analysis methods. These methods and related questions pose critical questions to the “creating awareness” and “developing possibilities” portions of the basic coaching model. Critical questions are integral to a social justice coaching model and are included in this section. The model proposed here is not prescriptive and should not be taken as “one size fits all,” but it does provide one way to understand how the coaching conversation can become a social justice tool.

A fourth critical construct concludes the section on critical constructs. This construct encourages coaches to move away from traditional considerations of ethics to incorporate the virtue ethics used in social justice counseling. This shift creates more opportunities for coaches to see their work ethically from a social justice perspective.

The final section of chapter six borrows from Rouse (2011), Goodman (2011) and Bell and Griffin (2007) to offer a curriculum design for a four-day social justice coach training. This design is not a basic skills training to certify coaches but is instead a continuing education module for coaches already in practice. However, a technique such as motivational interviewing, discussed in chapter four, offers a theoretical framework that could be used to develop basic coaching skills. Also, introducing coaches to the multiple coaching theories and styles found in this project exposes coaches to the world of difference in coaching theory. As Grant and Stober (2006) suggest, an awareness of different coaching theories enables coaches to use relevant work in academic literature to develop interventions with and for their clients. The initial design included in this chapter is intended to provide current coaches with the tools they need to be advocates with and for their clients.

While the curriculum proposed here does not include basic skills training, I do ask coach training groups who participate in the curriculum critically to question the theory base of their training. I also bring social justice education into the evidence base of coaching and encourage ICF and CCE to consider how advocacy and social justice are discussed in coaching forums and within their core competencies and ethics. This chapter includes components that when intentionally placed together fill a theoretical gap in coaching curriculum and bring coach training and social justice education together to develop coaching as a social justice tool.

A Social Justice Coach Training Framework

Rouse (2011) and Kemp (2008) offer models, displayed in diagrams in chapter two, for developing academic advisors and coaches in ways that create awareness of and challenge their biases. Bias consciousness can prevent coaches and advisors from participating as systemic voices of oppression within the lives of their students and clients. It can also strengthen students and clients to do the same. Rouse (2011) includes critical constructs and multicultural awareness in the first phase of her model. She thus unlocks a pathway to critical consciousness that Kemp's (2008) model does not include. Rouse's model connects Drake's (2009) call for coaches to develop foundational and theoretical knowledge that enables them to think critically to Kemp's (2008) development model. When these models are merged, they create space in the coaching conversation for critical questions that support the coach's self-management. Awareness and self-management have the potential to move both the coach and client to action. Kemp's (2008) model lays out specific steps in coach self-management. These steps lead to shared meaning and to client action and complete the cycle of action in a way that Rouse's (2011) model does not. The two models together permit the coach to support her client's self-efficacy while managing herself and finding outlets for social action.

In the next section, I layer these theoretical maps (see Figure 3) onto each other to show how they work together and enhance each other for the specific use of developing social justice coaches and coaching. I also investigate "sustained involvement" in Rouse's (2011) model and propose the practicum peer group coaching model as a place to reflect on, support, and develop the coach's social justice advocacy work and create further action plans for continued involvement. Practicum work enhances "sustained involvement" (Rouse, 2011) through modeling or simulating "participatory parity" (Keddie, 2012) in the coaching groups and by making plans for further sustained involvement.

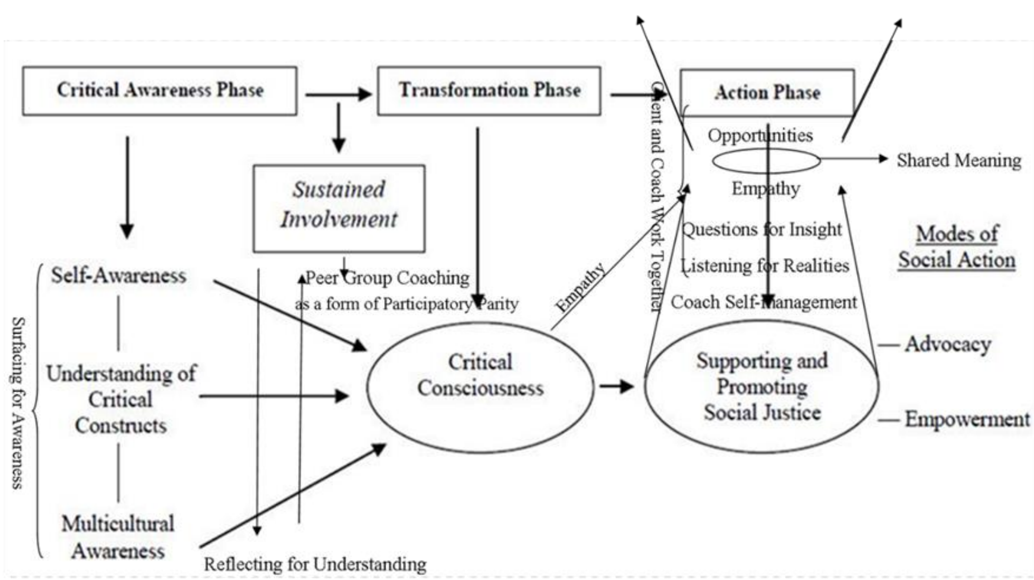
Bringing the Models Together

In chapter two I shared the components of Rouse's (2011) social justice development model and Kemp's (2008) coach self-management model in order to think through how the social justice and coach identities develop. In this section, I focus on the models' overlaps and eruptions. I look for places where these separate identities inform an assemblaged approach to the development of social justice coaching. I also bring in components of other social justice development models and constructs to enhance the flexibility and movement of the models.

Surfacing awareness for critical awareness. The first phase in Rouse's (2011) model is critical awareness. This includes developing self-awareness, understanding critical constructs, and developing multicultural awareness. Rouse says, “critical awareness is noted for its ‘consciousness-raising’ ability to increase awareness of self and others, to help individuals enlarge their narrow worldview, and to assist individuals in recognizing other legitimate ways of thinking, knowing, being, and doing” (Goodman, 2001, p. 105).

“Critical awareness” takes Kemp’s (2008) first step of “surfacing for awareness” to a critical level as it includes critical constructs and multicultural awareness. These additions uncover systems and types of oppression and create awareness and appreciation of difference. Critical awareness also generates common language within the social justice classroom that carries over into the coaching groups. An increase in critical knowledge and reflection increases the capacity for honest, open and constructive feedback in the coaching groups and strengthens ongoing group development.

Figure 3. A Layered View of the Coach Self-Management Model (Kemp, 2008) and the Social Justice Development Model (Rouse, 2011)



Sustained involvement and reflecting for understanding. Rouse (2011) locates sustained involvement between the phase of critical awareness and transformation. Sustained involvement gives people room to practice what they are learning in the critical awareness phase, moving it toward critical consciousness. The transition to critical consciousness is not an easy transition for many. The step of sustained involvement supports participants to take what they are learning to the level of integration as they are consciously involved in "environments, activities, and social locations (and) are challenged and nurtured as one continues to develop and transition into critical consciousness (Landreman et al., 2007)" (p. 131). Keddie (2012), borrowing Fraser's language of 'participatory parity' (p. 14), sees sustained involvement as a way of working alongside and learning from others as peers. Sustained involvement creates places of participatory parity where people practice and learn alongside each other in and as acts of justice. During this phase, Rouse has participants create a professional development plan that includes actions they will take to sustain their involvement. She developed a website to support sustained involvement that includes resources and space for blogging. In order to develop critical consciousness, coaches need a required connection between acting in community and learning from/reflecting on their action. Peer coaching groups can provide that connection.

Peer coaching groups support sustained involvement. Coaches are required to exhibit coaching skills that align with the core competencies if they want to be certified through the ICF. They provide samples of their coaching with the written permission of the client being coached. Similar to this, mentor coaches often "observe" their coach clients in training while they coach so they can critique the coach's work. The critique is based on how well the coach exhibits coaching core competencies in his practice. Practicum and peer group coaching are widely used and accepted practices in training coaches. In these practice groups coaches, serve in three capacities: client, coach, and critic. These groups can be used in three ways in social justice training to support the sustained involvement of coaches who are developing critical consciousness. First, the group gives participants a place to reflect on their action plans and use their sustained involvement activities as "coachable material." Second, when they function in the role of coach in the group, they are given an opportunity to practice a model of critical questions that will support their clients to uncover hidden biases and create actions. Third, when they function in the role of the critic who provides feedback, they develop deeper critical thinking skills that unravel oppressive acts. Within the group, they enact a form of peer parity by engaging in learning with and from each other. They are also enabled to think more critically about how to live in community in ways that enhance peer learning. In the groups, they have multiple opportunities to practice and to benefit from ongoing peer group reflection and coaching.

Kemp (2008) encourages coaches to engage a coach supervisor to develop self-management. I argue that by including both a supervisor and peer group involved in the conversation, the coaches are able to develop efficacy in doing social justice coaching. The group provides a place for coaches to reflect, develop critical awareness, and consider further action.

Connecting self-management to transformation and action. Rouse's (2011) transformation and actions phases are the next place I envision significant overlap of the two models. In the transformation phase, advisors 'wrestle with' their self-awareness, the oppression they see, and what action to take. This is where empathy is realized, and as Boler (1997) argues, people are compelled to action. Foregrounding empathy is imperative to this model as the ability of the coach to empathize with his client moves the coach and client toward shared meaning and then to action. In Kemp's (2008) model, empathy is the connection point for the coach and client. Developing empathy for participants in training models action and improves the chances that the coach and client will move toward and sustain action.

Academic Advisors in the action phase "developed a commitment to justice and equity; engage in acts of justice personally and professionally and promote liberty and freedom of choice'" (Vera & Speight, 2003, p. 141). The action phase is where the most authentic expression of empathy can be lived out by Advisors. Integrating self-management from Kemp's (2008) model with action in Rouse's (2011) model enables the coach to view her self-management as an ethical movement in two ways. First, as the coach sees her own bias she is enabled to engage and work around that bias in order to ask questions in full support of her client. This offers great opportunity for new and now critical insight. Second, the coach within the peer group coaching model can be encouraged to take action in the places she feels compelled to do so. The peer coaching groups then function to support the ongoing growth of the coach's coaching expertise and the coach's social justice action. In this way, both the client and the coach are supported toward self-efficacy through a process that engages “cognitive rigor” (Fernández & Mayhew, 2007).

Informed Practitioner Theory as Critical Constructs and Cultural Awareness

In this section, I add to the discussion three theoretical lenses through which coaches should view their practice and develop themselves as advocates. I start with Ross’ (2014) unconscious bias theory and then move to hermeneutics and critical discourse analysis to bring in critical questions. In this section, I also share a social justice conversation model using these critical questions and explore developing cultural competency through the Intercultural Developmental Inventory. I close the critical constructs section with what I see as a critical move for coaches: coaches need to incorporate social justice counseling ethics into coaching ethics. This move calls for a more serious understanding of being with and for our clients. I see virtue ethics as a critical construct and an informed practitioner theory.

Unconscious bias. In a recent workshop on unconscious bias, Howard Ross said, “The question is not do we have bias. The question is what bias is yours?” Unconscious bias research fits within Rouse’s critical constructs and alongside Kemp’s coach development model to support individual awareness. Unconscious bias research shows how the brain works to develop belief systems. In the workshop, Ross defined bias “an inclination toward judgment.” Attempting to dispel the myth that all bias is bad, Ross went on to say that our bias gets us through life and keeps us safe.

According to Ross (2014) there are four domains of bias: constructive uses of negative bias, destructive uses of negative bias, constructive uses of positive bias, and destructive uses of positive bias (p. 9). Ross writes, “It would be great if we were totally conscious about every decision we made and never used bias. However, such a thought is not only unrealistic, but impossible. Our processing would slow to a near halt. The key is to become more and more conscious about when our biases are serving our greater objectives.” (Ross, 2014, p. 10)

Ross uses the research of Cuddy, Fiske, and Glicke as they identify two kinds of bias: how warm one feels toward another, or likeability, and capability or competence. Ross argues that bias is something we use every day. Ross names ten ways “our unconscious filters our worlds” (p. 42). The first is inattentional blindness or selective attention, which he describes as a brain pattern that allows us to see what we expect to see or what is on our minds to see. “Selective attention/inattentional blindness also accounts for why certain diversity-related behaviors might be obvious to some people and completely invisible to others” (p. 43).

Another brain pattern is diagnosis bias, or the “propensity to label people, ideas, or things based on our initial opinions” (p. 45). Ross says this is where using intuition or trusting our gut fits. Coaches are encouraged to use intuition with our clients as it deepens and informs our coaching. Ross places this brain pattern next to another type of bias, pattern recognition that we use to make decisions. Pattern recognition is so strong that even if we are shown a different pattern it is difficult to see the pattern differently. This is especially important as coaches look for patterns and incongruences in clients’ lives. Coaches need to interrogate the patterns we find to unravel whether the patterns we are seeing are the client’s patterns or patterns we impose.

Another form of bias is commitment bias. Commitment bias leads to confidence bias, anchor bias, and internalized bias. These forms of bias shape how we understand what is actually happening and exemplify why individuals and groups see the world differently. Unconscious bias can help coaches develop awareness concerning what we know and do not know about our own and our client's bias, power and privilege.

Ross (2014) names seven types of power that play out both in our professional and personal lives: coercive, reward (ability to give reward), relational, resource control, assumed or demonstrated expertise, informational, and personality (p. 73-74). Power can work to create "micro-inequities" and "micro-advantages," which those who have power have difficulty seeing/experiencing. "However, depending upon the framework of power that exists in a given relationship, one party or the other might make assumptions about the intent of the deliverer of the message that may be inaccurate, though the impact remains" (p. 75). The types of power could be turned into questions and used as critical questions.

Referencing the work of Peggy McIntosh, Ross goes on to explain that dominant groups often have hidden privilege. Though dated, McIntosh's article and activities remain relevant to the work of white people to understand privilege.

Ross writes about the importance of empathy as a means for understanding the impact bias has on others. He notes that we most often express empathy to those who are like us, and we lose ability to experience empathy as power increases. This knowledge may help the coach assess the client's empathic ability. Intentionality is necessary to appreciate the world of difference in which we live.

Ross (2014) completes this work by suggesting ways to recognize and deal with bias. Ross suggests that we have to recognize and accept that we have bias, watch ourselves in action, practice constructive uncertainty, explore awkwardness and discomfort, engage people who are different, and get feedback (p. 107-120). Ross uses the acronym *pause* to help readers remember what they can do: Pay attention to what's happening; Acknowledge your own reaction; Search for what's most empowering; and Execute. Using breathing (mindfulness) to slow down a reaction is an important starting point.

White people often feel defensive in the midst of a conversation about power and privilege. To decrease defensiveness, Ross suggests taking ownership of our work without getting caught in a web of shame and guilt. Ross, as someone who has worked toward diversity and inclusion for many years, understands why and how training had to change.

Ross' work can make a difference in the informed practitioner model of advocacy in coaching, but there is a complication. We have to cautious not simply to trade one pattern of seeing for another. We need to raise the critical questions of bias without allowing those questions to be the answer for everything. I move back to both Kemp and Rouse's models to argue that this work requires support from a cohort and/or mentor. Developmental work must take place in community for growth and action to be sustained.

I turn back to the critical constructs Rouse uses to help advisors understand the different types of oppression people experience and the ways they experience them.

Coaches need to know how to recognize oppressive behaviors within themselves and others. Blewitt's (1995) facework, Boler's (1997) empathy, and Tim Wise's new film release, *White Like Me*, can be used as supplemental, educational pieces for those interested in diving more deeply into white privilege.

Hermeneutics and critical discourse analysis. It has been my experience as both a trainer and a coach in training that coaches want to know how to access powerful questions. Facilitators often share a coaching model developed for their specific training and include questions that work within the model. These models and the questions that accompany them usually follow the core competencies of the certifying agency in order to meet the requirements of certification. The core competencies are the standard against which evaluation is done. In order for a coaching model to be shaped into a social justice coaching model, critical questions that lead to new awareness and change must be used. Hermeneutics not only leads to understanding, but also to "personal growth and social progress" (Slattery, 2006, p. 129). Thus, I position coaching as a hermeneutical process in which coaches should be taught to lean into the hermeneutical questions that support a client's growth in order to see a larger perspective that moves toward social progress. Gadamer's questions (Kinsella, 2006) of "what is being omitted" and "who is being omitted" are often questions in the coaching conversation, but they appear in different forms, such as "Who else do you need to talk to?" and "What might you be missing?" I argue for shifting these questions to encourage the client more intentionally to consider his community. What if, for example, the coach asked "Who might be getting left out of your consideration?" or "What are the implications of your actions on the people around you?" or "How will this impact the perceptions of the people around you?" While these shifts may seem minimal, they create an opportunity for the client to gain new awareness. Using the research methodologies of hermeneutics and discourse analysis, coaches could move toward what ICF considers masterful coaching questions.

Teaching hermeneutics and critical discourse analysis to coaches is a way of viewing hermeneutics and critical discourse analysis as critical constructs. Within this critical construct, the coach and then the client move back and forth between being a part of the conversation to reflecting on the conversation to asking more critical questions. As more critical questions are asked, the critical constructs are deepened. More than deconstructing what the client is saying, the questions are used to deconstruct normativity within the client's narrative. Critical questions can also become an avenue for self-care when the client is given opportunities to see new ways of behaving in the world.

Gee's (2011) figured worlds is a component of the critical discourse analysis construct that should be taught in training. Understanding figured worlds enables the coach to see the values and beliefs he brings to the coaching conversation. Stories inform the way the coach sees, judges, and acts in the world. As the coach looks into these figured worlds, she can understand why particular questions come to the surface for her and why particular parts of a given story come to the surface for her client.

Some questions used in textual analysis for this study become useful to coaches and clients at this juncture: Who is your audience? Who is privileged by your action? Who is left out and is this the intent? What are you saying by taking this action? What can you see from your community's perspective? What assumptions are you making?

What are you assuming about yourself; about those around you? What is at stake? Teaching coaches to use these questions, alongside Haggerson and Bowman's (Slattery, 2006) running stream, also teaches the coach to pay attention to the many roles she embodies and the multiple stories she brings in a coaching conversation. These questions, as modeled and taught by the coach, also become tools for the client's use. Critical inquiry into our stories and the stories of our clients creates sustainable practices of deepened awareness of self in community and is part of the coach's self-management.

A social justice coaching model. I am resistant to developing a coaching model. Models quickly become part of the propriety process foundational to coaching. Models without proprietary license are too easily taken out of context and misused with little theoretical connection to deeper contextual framing. The model I propose here is merely another fold in the coaching research, one that provides me with an opportunity to be creative. I invite coaching researchers and training participants to move the model to its next iteration. With this in mind, I propose adding critical questions to a basic coaching conversation model.

Earlier in my coaching experience I created for myself an acronym using the word Coach from a basic model I was taught. This acronym helped me to remember where I was in the midst of a coaching conversation. The acronym/model is this:

- **C**onnect with the client and observe by listening for what's happening in the client'sworld.
- **O**rder the focus of the conversation so that coach and client know the focus of the conversation.

- **A**llow and encourage the client to dream about the possibilities for closing the gap between where the client is and where she/he wants to be.
- **C**reate new awareness about possibilities for direction by supporting the client.
- **H**onor next steps with accountability, letting the client make choices about a direction and supporting this direction by offering accountability to action.

When this model and related acronym are infused with critical questions from hermeneutics and critical discourse analysis they begin to reflect a critical awareness approach to coaching. Here is the adapted model:

Connect and observe: using the development model, begin to pay deeper attention to what your client is saying and invite your client to pay attention to what is happening around them and what they are saying.

- What's happening to you (coach) as you listen to your client?
- What figured world-values, judgments, beliefs are coming into play for you? Your client?
- What, if shared, will create awareness for your client?

Ordering toward a focus: (Questions for the client)

- What do you want to accomplish?
- What makes this pressing today?
- How is this working with/for you? Against you?
- What would change for if you accomplished your goal? Your community?

Allow to dream: (Questions for the client)

- If there were no limits, what would/could you do?
- What are the limits you experience to your dreaming?
- If you take two steps back in order to get a bigger picture, who could you include that is currently left out?

Creating awareness (Consciousness raising): (Questions for the client)

- What patterns are at play for you?
- What road blocks are you experiencing within the system? Within yourself?

Honor next steps with accountability: (Questions for the client)

- What will you do to move forward?
- How will this action support you and/or others in a way that brings more equitable practice?

If I used this approach and these questions in training, I would invite the participants to make observations and offer suggestions for further development of the model. This keeps the model from being solely the of one person and prevents it from becoming stale and obsolete. As people share fresh perspectives and the work changes, so does the model. In this approach, coaches are able to use the theories of hermeneutics and discourse analysis to create new questions that best support their clients in specific contexts to develop critical awareness and action.

Cultural competency. Rouse (2011) introduces the stage of multicultural awareness to "educate advisors to multicultural ideology, and introduce The Multicultural Counseling Competencies (Arredondo, 1999; Arredondo et al., 1996; Sue, Arredondo, &

McDavis, 1992) needed to execute a cross-cultural approach to advising/counseling college students" (p. 122). She believes that advisors must have a depth of education and understanding of other cultures, races, and ethnic groups in order to meet the needs of a diverse student group. Along with those who developed the Multicultural Counseling Competencies, she hopes multicultural awareness will combat the white, individualistic models that are part of the counseling/advising system and support advisors to "service the needs of students as individuals not based on cultural group stereotypes or statistics" (p. 124).

Rouse uses the work of Sue and others to put forth characteristics of multiculturalism on which her curriculum is built. "These characteristics provide the basis for our conversations/discussions on the necessity of multicultural awareness in academic systems and the call for cultural competent advisors" (p. 125). Multicultural awareness is necessary in all systems "valuing diversity rather than negation or even 'toleration,'" because it is "about social justice, cultural democracy, and equity" (p. 126). These characteristics of multiculturalism lift up the importance and value of seeing and understanding diverse perspectives and of giving credit for contributions made in order to respect the work and values of others. Multiculturalism is not "value neutral." "[I]t involves an activist orientation and a commitment to change social conditions that deny equal access and opportunities (social justice). It involves investigating power, privilege, and the distribution of scarce resources as well as right and responsibilities" (p. 126). Multicultural awareness should be developed in coaching because it pushes past understanding to action that takes seriously the situations of our clients, helps them to advocate for themselves and helps them to find ways to advocate within systems for change. Multicultural awareness also changes and deepens the questions coaches ask in order to enhance the growth of our clients.

Rouse foregrounds Sue's three categories of competencies: belief/attitude/awareness, knowledge, and skills (p. 129) in the curriculum to help advisors take socially just action with and for their students. The critical belief/attitude/awareness competencies look at bias, while the knowledge competencies are geared toward what advisors need to know about student development. Some of this work varies for coaches. For example, coaches view their clients as fully knowledgeable. Because of this view, coaches ask their clients questions that invite them to share life experience. Keeping the focus on the client's life experience prevents the coach from using generalized cultural knowledge as fact. Instead, coaches listen into the storied life of the client and gain a perspective on what she may need to learn to better understand the client.

While the individual multicultural competencies are not central to this project, it is nevertheless helpful to be aware of their existence and to consider how multicultural awareness moves individuals to action. I use the operational view of these core competencies to develop an evaluation form that should be completed during the practicum portion of the training to assess the work of the coach (Appendix C). This, along with Rosinski's evidence based coaching model of Rosinski and Abbott's (2006) coaching from a cultural perspective, enhances the coaches' knowledge and skill base. I also introduce the Intercultural Developmental Inventory (IDI) (2014) as an element of the training. This inventory has been helpful in my own development and can be used to help coaches develop their cultural awareness.

The IDI is a fifty item inventory developed by Mitchell Hammer to assess "intercultural competence-the capability to shift cultural perspectives and appropriately adapt behavior to cultural differences and commonalities" (idiinventory.com, 2015). The inventory contains an adapted version of Milton Bennett's Developmental Model of Intercultural Sensitivity or the DMIS; this version is called the Intercultural Developmental Continuum or IDC. The IDC describes a set of knowledge/attitude/skill sets or orientations toward cultural difference and commonality that are arrayed along a continuum from the more monocultural mindsets of Denial and Polarization through the transitional orientation of Minimization to the intercultural or global mindsets of Acceptance and Adaptation. The capability of deeply shifting cultural perspective and bridging behavior across cultural differences is most fully achieved when one maintains an Adaptation perspective. (idiinventory, 2015)

Coaches often use tools in practice that help the coach and client see a snapshot of the client's communication and relational skills. The IDI is a tool that helps the coach and client understand how well the client adapts to cultural differences. The inventory is a self-scoring tool administered by a certified administrator who shares the feedback with the recipient. The feedback comes with a customized development plan. The cost associated with the inventory could make it prohibitive to use but varies based on the administrator's feedback charge. Coaches or groups who want to test the value of the tool and feedback for coaching might seek outside funding, perhaps in the form of a grant, to offset costs.

The IDI is intended to help people appreciate where they are and to offer steps they can take toward adaptation. On a personal note, the IDI and reflection process has helped me to "pause" and make intentional choices about the ways I learn about and join cultures different from my own. As a white person, I have had to intentionally think about how my own white culture is illusive to white people. Whether we use Multicultural Counseling Competencies or Intercultural Developmental Inventory, it is important to engage in processes that help us to understand ourselves and act on what we learn.

Social justice counseling ethics. Herlihy and Watson (2007) have written about a paradigm shift that is needed in counseling ethics in order for counselors to do social justice counseling. They believe multicultural competence is at the heart of ethical decision-making in counseling. Fostering social justice requires, "an ethical decision-making process that puts multicultural competence at the core of the ethical reasoning process" (p. 183). They advocate a shift from "principle ethics," which is based on the moral principles of autonomy (self-determination), non-maleficence (do no harm), beneficence (do good), justice (be fair), and fidelity (keep promises) (p. 183), to "virtue ethics." Herlihy and Watson (2007) write, "The goals of virtue ethics are to achieve and maintain professional competence and to work for the common good by cultivating virtues such as discernment, respectfulness, recognition of the role of emotion in judging ethical conduct, self-awareness or self-understanding, and connectedness with one's community" (Meara et al., 1996, p. 185-186).

Herlihy and Watson use Helms' language of progressive relationships to suggest that counselors function in a more "sophisticated" way toward culture than their clients do in order to support their development. They also believe that advocacy should never be "for" but "with" the client so as not to take away the client's ability to make decisions.

Coaches need to understand virtue ethics to serve as advocates with our clients. But even virtue ethics does not answer the question of what a coach should do when her client and the client's community will benefit from a line of question that does not interest the client.

When this disconnect happens, the coach has to consider whether the match of the coach and client supports the work of the client and the ethical response of the coach. With work of this kind of social justice work, the agenda cannot be hidden. The coach has to be clear about what a client can expect from any given session. I have often functioned as a coach from a place that I describe as compassionate confrontation, which means that I ask these types questions because I care about someone. As a coach, if I cannot agree with the actions of my client, I apply my own sense of virtue ethics (how this person comes to this decision based on her/his story), share my perspective with the client, and make a referral to another coach. Creating awareness for coaches around social justice counseling ethics supports the coach to act in an ethical way when doing social justice coaching.

Social Justice Coaching Curriculum Design

Social justice curriculum development requires “a clear and thought-out plan” (Bell & Griffin, 2007). In the final section of this chapter, I incorporate Rouse’s (2011) layered three phase social justice development model of critical awareness, transformation and action and Kemp’s (2008) coach self-management model as the conceptual framework for my training design. Bell and Griffin’s (2007) curriculum design and Goodman’s (2011) concepts for educating people from privileged groups are used in the training.

Pre-assessment for Goal Setting

Social justice curriculum should be open and flexible enough for people to join at different places along their journey since not everyone begins the process with the same amount of awareness and experience (Bell & Griffin, 2007; Goodman, 2011; Rouse, 2011). Goodman (2011) writes that curriculum that includes multiple entry points decreases the amount of resistance people feel in the midst of the learning process. Bell and Griffin (2007) encourage developers to “focus learning where people enter” (p. 67), and the best way to know where people enter is by using pre-assessment questions. Pre-assessment can take place in person or in written form and should include questions about social identity memberships and experience with, interest in, and concerns about social justice education.

The first iteration of coaching for social justice curriculum is developed as a continuing education module for coaches in practice and will include a supplemental question page that coaches will be required to return prior to the training. In this way, the pre-assessment questions discussed above can be asked and the responses incorporated into the training (Appendix C). The pre-assessment process gives the facilitators an opportunity to think through group development since group membership should include people both from targeted and advantaged social identity groups, depending on how participants self-identify. Bell and Griffin (2007) suggest that the group should include at least one-third of the smaller group so as to create safety in the setting. As facilitator(s) gain an understanding of the makeup and experience of the group members, Bell and Griffin (2007) suggest using social identity theory to help think through the way the curriculum is put together so that participants are able to move in a safe and challenging way into understanding and adaptation. Built off of this theory, Bell and Griffin (2007) have suggested three goals that are necessary for social justice education: increase personal awareness, expand knowledge, and encourage action (p. 70). I have designed this training for twenty-four participants that will placed into three coaching groups of eight members each (See Table 1). The goals of this training are for participants to:

- Have an understanding and heightened awareness of systemic oppression and bias, based on social identity connections and how they participate in these systems (critical self-awareness, critical constructs and awareness raising, expand personal awareness).

We will do this by:

- thinking more about personal social identity groups and the different treatment received based on our membership

- think about our biases, whether conscious or unconscious and where the beliefs we hold come from

Gain theoretical knowledge that serves as an information base to think critically about themselves, systems, and coaching (critical constructs and informed practitioner theory).

We will do this by:

- Learning about types of oppression and unconscious bias
- Learning how to ask critical questions of ourselves and others
- Gain understanding of and how to develop cultural competence

Build communities of practice from which to develop their social justice coaching skills and social justice action (working through sustained involvement and coach self-management).

We will do this by:

- Developing strong groups for practicing a social justice coaching model
- Developing plans to sustain involvement in individual communities

As this curriculum has been developed, I have sought to keep in mind Bell and Griffin's (2007) suggested goals and activity placement. "Through the course, we try to offer participants multiple opportunities to explore both advantaged and targeted aspects of their own identities" (p. 71).

Creating an Environment for Learning

During the training participants in the curriculum need to be willing during the training to drill down into the "lack of consciousness that leads to unintentional perpetuation of injustice" (Goodman, 2011, p. 25). This lack of consciousness creates and maintains advantages for people from privileged social identity groups. In turn, people from marginalized social identity groups have to deal with oppressions caused by the advantages of the privileged group. To create an environment for learning, facilitators also have to pay attention to how different learning styles are used to the phases of social justice development (Rouse, 2011) and social identity development (Hardiman & Jackson, 2007), and to Kegan's theory of human development (Goodman, 2011; and Bell & Griffin, 2007). The curriculum design builds an environment meaningful for conversation by moving through these phases. The environment is built to affirm people as they deal with their resistance and as they become aware of oppressive practices in their systems and of their roles in oppressive practices. The curriculum is designed to give participants theory to take forward into their social justice and coaching practices and to cultivate confidence as they integrate social justice practices into their social experience.

Table 1. Using Coaching as a Social Justice Training Module

Day One: 8:30-5:00

Establishing the work, building relationships, and sharing of ourselves

Goals for the day: *(These goals will be shared on a handout along with an agenda for the training.)*

- Create awareness of the importance of advocacy in coaching.
- Build a shared and welcoming environment for participants to develop self-awareness and critical theories.
- Develop a working knowledge of social justice in coaching.
- Think about and share social identity group memberships, how they are viewed by others, and what (if any) advantages they afford.

Session One*: Introduction to the subject. The day will begin with a brief overview of how the workshop came into being in order to start with personal experience and the question: can coaches advocate with/for their clients?*

Supplies: handouts

- Coaching and advocacy: an explanation of the questions
- What does ICF say about advocacy?
- What does BCC say about advocacy?
- How do counselors and social workers talk about advocacy?
- Working definitions of:
- Advocacy
- Empowerment
- Self-determination

I will then share an overview of what will be covered in the workshop

- Become familiar with frameworks for self-development of coach (Kemp, 2008) and training for doing social justice (Rouse, 2011)
- Work with theories that can help coaches to develop critical questions of self, client, and community.
- Hermeneutics and Critical discourse analysis
- Unconscious bias (Ross, 2014)
- Working knowledge of forms of oppression and how they are expressed/experienced (Young and Goodman as used in Rouse, 2011)
- Learn about the Intercultural Developmental Inventory (Hammer, 2014)
- Break into cohorts to begin the more in-depth development work

Session Two: Participant Activity: *Sharing of you. Participants will break into pairs and share: awareness of self. The purpose of this activity is to build rapport and comfort with others in the room and to explore personal thought and feelings about the topic.*

- Name
- What brings you to this workshop
- What excites you about the topic
- What alarms you about the topic
- Share in table groups
- Share in large group

Session Three: Participant Activity: *Community agreement exercise: We will use these working documents to create an agreement for the gathered meeting, but they will also serve for the ongoing work of the cohorts. These coaching groups have been established based on the pre-assessment questions. There are eight members in each group and one supervising coach.*

Supplies: white boards or newsprint and markers

- Question for the building of the agreement: What do we need to agree to in order to create a space to have difficult, awkward and open conversations?
- Break into pre-established cohort groups to answer the question above.
- Bring the guidelines back to the large group to establish agreed upon "working document"
- Return to cohorts: do you want to tweak your agreement?

Session Four: Theory Session: Development of Social Justice Coaching: overall perspective. *This session will include sharing basics of the two models and their overlaps: Kemp's (2008) Coaching self-management model and Rouse's (2011) Social justice developmental model along with Goodman's (2011) use of "peer parity" in order for coaches to begin to see how they are developed in multiple ways as coaches.*

Supplies: handouts
Kemp's Model (Kemp suggests that this work should be done with a supervisor; because of the necessarily critical nature of the work I am suggesting that there be a combination of group work and supervision.) (Use Figures 1-3 from the dissertation text.)

- Surfacing awareness: "establishes a platform for effective self-management": beliefs, values, biases, and prejudices.
- Reflecting for understanding: looking at interpersonal and intrapersonal, challenging biases and gaining understanding of "human factor lenses" (p. 40)
- Self-management: "mapping potential biases, blind spots and conditioned beliefs" (p. 41)
- Listening for realities: supports coach to listen behind what the client is saying
- Questioning for insight: "The position of ignorance" or having a mindset of the "inquisitive and curious learner" (p. 42).
- Shared meaning: these steps create the foundation for the client/coach relationship where empathy is expressed for the client

Breaking into Rouse's Model where the *critical* nature of awareness and questions comes into play.

- Critical awareness Phase: "known for its 'consciousness-raising' ability to increase awareness of self and others, to help individuals enlarge their narrow worldview, and to assist individuals in recognizing other legitimate ways of thinking, knowing, being, and doing" (Goodman, 2001; Rouse, 2011, p. 105).
    - Self-awareness
    - Critical constructs
    - Multicultural awareness
- Transformation Phase: 'wrestle with' self-awareness, the oppression seen, and with choosing the action to be taken.
- Action Phase: once there is "a commitment to justice and equity; engage in acts of justice personally and professionally and promote liberty and freedom of choice'" (Vera & Speight, 2003; Rouse, 2011, p. 141).

The two models are merged in training. Below are some of the questions that get raised and managed as we delve into the models.

- Surface awareness for critical awareness

- Who am I? How do I see myself? Who am I in relationship? How do others perceive me? What roles do I play?
- Understand critical constructs as a means to understand myself and the worlds of my clients:
- How are my beliefs and values constructed? (Critical discourse analysis and hermeneutics)
- What is unconscious bias?
- What are the faces and forms of oppression
- What are my lenses?
- Create a critical awareness map for coaching (Intrapersonal)
- Listen deeply to the stories of our clients (Interpersonal)
- Ask critical questions

Session Five: Participant Activity: Beginning an assembled map of you: self-awareness.
Workshop members will be given individual whiteboards on which they can develop a mind map of how they identify themselves. In these mind maps, they will think through and share the responses to the following questions. These questions are adapted from Rouse's (2011) "I am" poem activity.

Supplies: individual white boards and markers

- What are the words, characteristics you use to describe yourself? Others use to describe you?
- What are your relationships? Family? Work? Social organizations?
- What are your roles in these relationships?
- What important life events would you note?
- What journey did you take to get to this place in your life?

Share your map with the other coaches in your cohort group. (20 minutes) Listeners then share what they notice. (20 minutes) As you listen to others share their maps, what does it remind you that you've left out, what you chose to bring forward, and why? (20 minute free write)

Day Two: 8:30-5:00

Understanding oppression and seeing our identities differently

Goals for day two:

- Develop a working knowledge of categories, types of oppression, power and unconscious bias.
- Begin to uncover the critical roles you play in your own identity groups.

Session One: Working with critical theories *Recognize and unpack power, privilege, and oppression: as we talk through different types and ways of understanding oppression and power, how have we seen/experienced these in our coaching? (Critical constructs)*

Supplies: handouts

Young's (Rouse, 2011) five categories that "individuals/social groups are generally subjected to that represent oppressive acts/behaviors: exploitation, marginalization, powerlessness, cultural imperialism and violence" (p. 116). What do these mean and how do they present?

Goodman's types of oppression. Included in this guide are racism, sexism, heterosexism, classism, ableism, anti-Semitism, ethnocentrism, and linguism (Rouse, 2011).

Ross' (2014) seven types of power that play out both in professional and personal lives: coercive, reward (ability to give reward), relational, resource control, assumed or demonstrated expertise, informational, and personality (p. 73-74). Power can work to create "micro-inequities" and "micro-advantages," which are difficult to see/experience for those who have power.

Session Two: Participant Activity: Critical identity mapping:
Provide participants with tracing paper they can lay over their previously developed maps. Based on your map and your recognitions as you listened to others, share your maps and what you notice about your own power and privilege. How do you map the following questions into your previous map? (critical self-awareness) Questions adapted from Rouse's "Who are You Really?" exercise.

Supplies: tracing paper and pencils

- What are the different ways you identify yourself? What do you intentionally and unintentionally foreground? Place in the background?

- Does this complicate your social status? If so, how? If not, why not?

Participants should work independently to shape the next layer of your map. Then share within your cohort. Listen and ask questions of clarification and challenge, share words of affirmation.

Session Three: Participant Activity: Discussion of Unconscious Bias theory (Ross, 2014) (Critical construct)
Prior to the training, participants were asked to purchase copies of the book and read. During this session, a guided conversation will take place. Participants will be asked to explain the following salient concepts within the text in order to develop deeper understanding of the theory and have an opportunity to ask questions and challenge the concepts.

- Definition of bias
- 4 quadrants of bias
- Brain patterns of bias: the way our brains filter information: Selective attention, Diagnosis bias, labeling (using our intuition), Pattern recognition, Confidence bias, Commitment bias, Anchoring bias, Internalized bias
- *Pause*
- Pay attention to what's happening
- Acknowledge your own reaction
- Understand other possible responses
- Search for what's most empowering
- Execute

Session Four: "Reality Check I: Where Do You Stand?" (Rouse, 2011, p. 175) (Critical self-awareness). *Privilege Walk exercise: become more critically aware of the personal privileges (whether conscious or unconscious) or non-privileges that accompany your race, ethnicity, class, ability, religion, sexual orientation and social group membership.*

Participants will be asked to stand in a line across the floor. "As statements are read, you may take a step forward, backward, or choose to stand still if you prefer not to answer.

- White male, take one step forward
- Because of lack of food you have skipped a meal, take a step back
- Visible or invisible disability, take a step back
- If you like the way your identified culture is portrayed by the media, take a step forward. If you do not like it, take a step back
- If you were born in the US, take a step forward
- If English is your first language, take a step forward
- If you had to pay back school loans for your education, take a step back

- If you studied the culture of your ancestors in school, take a step forward
- If you believe you have been passed over for employment or promotion based on any of your multiple identities, take a step back
- If you move through your day without people seeing you as a potential threat to their safety, take a step forward

Discussion Questions: Notice where you are and where your neighbors are at this point. In your groups, share stories about your experience. Which of the statements created a new or renewed awareness for you? Based on what you've experienced, what do you need to think through?

Session Five*:* Video and personal journaling activity: Watch Vernā Myers' tedx (2014): How to overcome our biases? Walk boldly toward them.
Watch tedx and write down your impressions and what your "bold walk" might look like.

In large group discussion, the final questions of the day will be asked and homework will be shared.

- What are your big take aways for the day?
- What are your questions?

Homework: Take your maps and the questions you are now asking yourself and make a list of things you need to be aware of in your own coaching. What patterns will you have to pay attention to?

Day Three: 8:30-5:00

Bring the critical questions into play

Goals for the day:

- Learn about critical discourse analysis and hermeneutics as a way to surface critical questions.
- Deepen awareness of microaggression
- Become familiar with the coaching model using hermeneutics and discourse analysis.
- Practice the coaching model

Session One: Share methodologies of Hermeneutics and Critical Discourse Analysis as theoretical perspective that shifts the coaching model

Supplies: handouts

- Running Stream: on the bank as observer (generalizations and perspectives), in the boat as participant observer (how do the observer and stream respond to each other or how do the coach and client respond to each other and how does the client respond to the coach's questions), a part of the stream as an empathic responder (what's it like in the world of the client?), and having crossed over the stream, what critical awareness is raised when all perspectives come together (Slattery, 2006)?
- Hermeneutics: Ask questions of the text/conversation that help us consider what is really going on and/or what we bring to the interpretation of the text (Kinsella, 2006).
- What and who is missing? What can we do to be more inclusive?
- Critical discourse analysis: Shuttle, "back and forth between the structure (form and design) of a piece of language and the situated meaning it is attempting to build about the world, identities, and relationships in a specific context" (Gee, 2011, p. 128).

As human beings we make meaning of the "stuff" of life and in this meaning, "social goods are at stake" and "In these cases, how you use language (and more generally how you say, do and be) and how people respond to you are deeply consequential to you and for you" (p. 6).

"Critical discourse analysis examines the use of discourse in relation to social and cultural issues such as race, politics, gender and identity and asks why the discourse is used in a particular way and what the implications are of this kind of use" (Paltridge, 2012, p. 186).

The reader/listener generally expects and accepts what the writer/speaker is saying as truth and perhaps even normative unless somehow given a cue to expect something different by the speaker/writer.

- Figured worlds: "Figured worlds are simplified, often unconscious, and taken-for-granted theories or stories about how the world works that we use to get on efficiently in our daily lives" (p. 76). The "facts" that make up our figured worlds are stored together (Brown & Yule, 1983) creating frameworks. Within these frameworks are missing links that require the interpreter to make assumptions and inferences about the text.
- Espoused worlds: theories and stories or ways of looking at the world that we say we believe.
- Evaluative worlds: theories and stories we use to judge ourselves in the world.
- Worlds in (inter)action: theories and stories that guide our actions.

- Gee suggests (p. 95) the use of the following questions in order to interrogate the text: What figured worlds are relevant? What do I assume people believe and/or value? What are the differences between the formal and functional figured worlds? How consistently are they used? Are there master figured worlds?
- Potential questions:
- Who are the people impacted by your decision/action? Who is privileged by your action? Who is left out and is this your intent? What are you saying by taking this action? What can you see from your community's perspective? What assumptions are you making? What are you assuming about yourself; about those around you? What is at stake?

Session Two: Vignette conversations: Micro-aggressions in Everyday Life: Race, Gender and Sexual Orientation (Sue, 2010). *Read through the vignettes found on pages 3 and 4. In groups, talk through the concerns that get raised and the questions you might ask as the coach. What are the ethical dilemmas faced by the coach? How should they be dealt with?*

Session Three: Coaching for critical awareness and coaching on the wire

Supplies: handout

Below is a basic coaching model that employs critical questions.

- Connect and observe: using the social justice development model, begin to pay deeper attention to what your client is saying, invite your client to pay attention to what is happening around them and what they are saying. What's happening to you (coach) as you listen to your client? What figured worlds, values, judgments, or beliefs are coming into play? What about your client? As you reflect on the response to these questions, what will and will not create awareness for your client?
- Ordering toward a focus: What do you want to accomplish? What makes this pressing today? How is this working with/for you? How is it working against you? What would change for you? What would change for your community?
- Allow to dream: If there were no limits, what would you/could you do? What are the limits you experience to your dreams? If you take two steps back in order to get a bigger picture, who could you include that is currently left out?
- Creating awareness (Consciousness raising): What patterns are at play for you? What road blocks are you experiencing within the system? Within yourself?
- Honor next steps with accountability: What will you do to move forward? How will this action support you and/or others toward equitable practice?

Session Four: Coaching on the wire for the Large Group. *This is a simulated 30 minute coaching session in which one of the trainer/coaches will coach one of the other trainer/coaches using the coaching model for the large group to observe. After the session, there will be time for questions and feedback from the larger group. There will also be time for suggestions related to shifts in the way the model works.*

Session Five: Feedback Form and Coaching Practice
In the large group, explain the use of the feedback form (Appendix B) and allow the group to ask questions. Then the groups will break into cohort groups to begin practice coaching with the model. Each coaching simulation should be allowed one hour (30 minutes of coaching, 20 minutes of feedback, and 10 minutes of break before the next simulation begins).

Day Four: 8:30-5:00

The Intercultural Developmental Inventory (IDI) and Preparation for Virtual Group Work

Goals for the Day:

- Become familiar with the IDI and the Intercultural Developmental Continuum
- Receive group feedback for the IDI
- Schedule sessions for individual feedback with supervising coach
- Prepare for future group work by sharing critical awareness maps and clarifying questions

Session One: Intercultural Developmental Inventory Overview
This session will make participants familiar with the language used in the IDI and then share the results of the group's spectrum on the continuum which is a standard method used in sharing IDI results. Each participant will also receive individual feedback with their supervising coach.

Supplies: handouts

Definition of intercultural competence is "the capability to shift cultural perspectives and appropriately adapt behavior to cultural differences and commonalities" (IDI, 2015). The inventory uses an adapted version of Milton Bennett's Developmental Model of Intercultural Sensitivity or the DMIS; this version is called the Intercultural Developmental Continuum (IDC). The IDC "describes a set of knowledge/attitude/skill sets or orientations toward cultural difference and commonality that are arrayed along a continuum from the more monocultural mindsets of Denial and Polarization through the transitional orientation of Minimization to the intercultural or global mindsets of Acceptance and Adaptation. The capability of deeply shifting cultural perspective and bridging behavior across cultural differences is most fully achieved when one maintains an Adaptation perspective" (IDI, 2015).

Session Two: Social Justice Development Plan
Participants will use this individual time to look at their critical awareness maps and begin to pull together what they see as their most salient areas of work in order to manage their biases (Kemp, 2008). They will also receive a development plan along with their individual feedback from the IDI which can be integrated into the earlier document. Participants will share these documents at the first virtual group meeting.

Session Three: Share your Critical Awareness Map and Development Plan

Supplies:

- Your critical awareness map - *With one other person, share the latest additions to your map and the biases that come that you will need to pay attention to in your coaching.*
- Virtue Ethics
- Supplies: handout of below
  Consider the ethics of critical awareness coaching and how the shift to virtue ethics changes the conversation with our clients.
  - Herlihy and Watson (2007) The use of virtue ethics to do social justice counseling.
  - Multicultural competence is at the heart of this kind of ethical decision-making in counseling.
  - Social justice requires, "an ethical decision-making process that puts multicultural competence at the core of the ethical reasoning process" (p. 183).
  - Shift from "principle ethics": based on the moral principles of: autonomy (self-determination), non-maleficence (do no harm), beneficence (do good), justice (be fair), and fidelity (keep promises) (p. 183), to "virtue ethics
  - Virtue ethics: "achieve and maintain professional competence and to work for the common good by cultivating virtues such as discernment, respectfulness, recognition of the role of emotion in judging ethical conduct, self-awareness or self-understanding, and connectedness with one's community" (Meara et al., 1996, p. 185-186).
  - Advocacy should never be "for" but "with" the client so as not to take away their ability to make decisions.

Session Four: Cohort Conversations in Preparation for Virtual Group Work. *Work in cohorts to clarify questions and plans for future virtual meetings.*

- Schedule of activities for all coaching groups:
- Each participant will schedule a virtual session for the individual IDI feedback with their supervising coach. During this session the participant and coach will discuss the integration of the two development plans.
- During the first virtual meeting for the cohort (8 participants and 1 supervising coach) each participant will share their development plans.

In the following sessions, each coach will serve as the client, coach and provide feedback using the multicultural competency feedback form. This completes the training and sets out the work of the coaching groups that will support coaches in their sustained involvement and development of the social justice coaching skills.

One key to this training is the knowledge and flexibility on the part of the instructor(s) that curriculum plans may need alterations in order to meet the needs of the students. In this curriculum participants are invited to face difficult knowledge which includes their own biases and/or things that they do not want to know about themselves (Britzman, 1995). This is the development of critical awareness that leads to transformation. As Rouse (2011) notes, to cultivate the type of critical awareness that leads to transformation requires space and opportunity for participants to wrestle with themselves and this knowledge. Thus, the facilitators/instructors need to be attentive when critical self-awareness opens up and make space for participants to do their introspective work. Facilitators cannot get caught up in rigors of curriculum structure. Instead, they must dance between the tension of structure and gifts of openness. Without flexibility, the curriculum can lose its power to transform.

Conclusion

Coaches have a responsibility to advocate with clients and within the profession. There are times when empathy pushes the coach to action. The theoretical components of the informed practitioner model fit within the first phase of Rouse's (2011) model. The phases of transformation and action take place in the cohort conversations which foster deeper learning. I realize that this research pushes the limits of what coaches may be willing to do based on what is not present in the ICF core competencies and ethics and what is too specifically spelled out in the CCE/BCC core competencies and ethics. But I believe it is necessary to advocate within these organizations to get clear about what is and is not okay in terms of advocacy if coaches are going to make intelligent and intentional choices in their alignment.

In my research I did find a group of coaches, *Coaching for Justice* (www.coachingforjustice.org), who are coaching for social justice. They describe themselves in this way on their website: Coaching for Justice is a multi-racial and multi-generational group of certified professional coaches who have come together to increase access to high-quality coaching for social change leaders and non-profit staff. In addition, we bridge coaching principles with social justice theories of change. Collectively, we have decades of experience working with social justice organizations as well as robust coaching skills.

According to the website some of these coaches have ICF certification and others do not. In a conversation with Coach Amanda Berger, I learned that these coaches have been trained through Leadership that Works (www.leadershipthatworks.com) and some of them are faculty for a training called Coaching for Transformation recently developed specifically for nonprofit groups.

In a phone conversation with three of their trainers, I learned that they are teaching coaching skills to nonprofit leaders and other people already doing social justice work. These coaches/trainers are using their previous skills and experience as community organizers and practitioners of social justice work to bring coach training to people in places on the margins. They believe that if coaching is a transformational process it should be available to everyone, not just to those who can afford training and/or coaching. These three trainers foreground cultural awareness, power, and privilege as necessary aspects of their training. The work is a part of their value system. The training and possible coaching model is a work in development and will continue to shift within each community of coaches being trained. As I understand their work, they bring coaching skills to the skills of people who already see, understand, and work to dismantle injustice. I plan to learn more about their work in the future.

Next steps in my research include, first, a pilot training event to bring this theoretical assemblage into practice. Second, I want to create a white paper from my research to share with both CCE/BCC and ICF to advocate for more advocacy education for coaches. I also want to link basic coaching skills training to the training in this module to see how the two could work in tandem.

I am at the end of the research and the two threads remain. Nevertheless I am resolved in my belief that ethically responsible coaching requires coaches ask critical questions. I value the certifications that I have worked to attain, but I will not allow my concern of losing them keep me from doing the important social justice work that I believe coaching can support.

CHAPTER VII

EPILOGUE

As I stated in chapter one of this research project, using the poststructural paradigm to engage the question of coaching and advocacy is intentionally messy work. The messiness of the work required that I maintain a measure of structure in my approach to the research and writing. Now that the project is complete I want to engage the messiness in a personal way that allows me to declare my position and my concerns for the work ahead. In this reflexive turn, I suggest that linking social justice and coaching requires a paradigm shift for the coaching community. This shift demands that coaches develop a deeper and clearer understanding of advocacy alongside our clients. I also address how social justice coaching shifts and works with a variety of clients.

Beginning a Paradigm Shift

Because I am a human being, my values inform my actions. I value equitable behavior and practice. I thus work toward congruency between my value of equitable practice and my actual behavior in everyday life and in my work as a coach. I raise questions that encourage others to see the absence, value, and necessity of equitable actions, and I want other coaches to do the same. In the world of coaching, this way of working invites a paradigm shift. If coaching practices in general embrace this paradigm shift, then avenues will open up for coaches and clients to ask critical questions in multiple places in our lives.

Critical awareness impacts our lives and the lives of those we engage, and critical questions are part of the self-generative process. If we cultivate critical awareness and questions in our coaching practices, then social justice can become more than a proactive or reactive move. Rather, socially just thinking can become a part of our everyday call to each other as it becomes a regular thread of our conversation. As a society we need to ask critical questions of each other, but often we are afraid to step into the awkward moments these questions create. Critical questions cause us to face ourselves and the knowledge we are afraid to know (Britzman, 1998). In much the same way that Howard Ross (2014) writes about unconscious bias and encourages people to face that bias in a gracious and open way, if we can get used to questioning ourselves and others in a deeper way we can see the difference in each other and embrace difference. I believe the more people we teach to ask the critical questions the more often these questions will be asked. The more often these questions are asked and the interaction proceeds in a positive way, the more often values and actions become congruent.

While I realize not everyone values equitable behavior equally, I believe we nevertheless have to encourage each other to hold this value and work congruent behaviors and actions. Toward this end, the training proposed in this project and others like it are necessary additions to coach training that makes not only advocacy but also social justice a part of the everyday coaching lexicon.

In other words, justice for our clients and for their communities should be a central characteristic of every coaching conversation. Questions that create awareness of internal and/or external bias experienced by the client should be asked by the coach.

These questions can support the client to advocate for herself within her context. They can also be advocacy on the part of the coach for and with the client or for the client's community with the client.

I am aware that this call for a paradigmatic shift is delivered with passion, and passion for the difficult conversations demanded by shift can lead to exhaustion. Equity work takes place in the context of everyday life. A great deal of living takes place in the everyday spaces in between acts of social justice, but unless we state the necessity of the work for everyday life it can get lost in the folds and transparency of privilege. Tension exists between my passionate request that coaches consider social justice issues in coaching conversations and the recognition that every conversation is not wrought with social justice concerns. If coaches engage the critical questions, however, it is my belief that more and different options for moving forward will surface, that the need for equitable practice will become more visible, and that privilege will be less transparent. The outcome? At the end of a coaching engagement, our clients will be equipped and empowered to lead lives they consider to be full and moving in positive directions.

The question that I currently find myself asking is this: If coaching for social justice is a paradigm shift, can it also be niche? Many of the coaching styles written about in the project have theoretical components and particular coaching styles which make them specialties or perhaps niches. I have positioned coaching for social justice in a similar way, and yet I am asking here for a paradigmatic shift.

As mentioned in chapter six, some people are doing this niche-specific coaching. I am grateful for their work and hope more coaches pick up this work. Niche coaching, and in particular social justice-oriented niche coaching, can give society the social justice coaching jump start it needs. I see my role as a coach, educator, and trainer to be to get coaches up to speed on social justice education and to acclimate them to asking critical questions. While this work may be viewed at first as merely another form of coaching, the sustained involvement phase (Rouse, 2011) that includes group coaching work will support the integration of the critical questions into the coaching process. As coaches listen for different types of oppression and bias in their stories, they can grow in their understanding of the experiences of others and themselves.

Social justice education needs to be joined with basic coach training theory that develops critical coaching skills in all of those who want to be coaches. Again, I believe this integrative approach can move critical questions into the basic lexicon of coaching and support the development of critical awareness in coaches and coaching clients. I hope to see trainers add some form of this education to their ongoing basic training for coaches. I envision this training being accompanied by specific conversation around coaching ethics. These components together create more specificity for advocacy in coaching and for what coaches determine as their ethical position of advocacy on the broader coaching and advocacy continuum. If individual coaches are to determine what is ethical and acceptable for themselves, then they have to be given the tools to consider the intended and unintended outcomes of their coaching boundaries around advocacy. It is useful at this juncture for me to share my understanding of advocacy based on my understanding of advocacy and integration of the research.

Advocacy in Action

I begin with systems when I begin to think about what advocacy in action would look like. Systems are slow and difficult to change, but most leaders within any system will acknowledge that systems must change in order to remain relevant in a changing world. Systems are developed with particular biases or qualifications that impact the development and function of the system (Ross, 2014). These biases also impact who participates in the system and how they participate. The people within a system also bring with them particular biases that impact them individually as well as those around them.

This project explores advocacy from two perspectives: advocating for the profession of coaching and advocating for and with individual clients. As advocacy from either of these perspectives is put into practice, there is an opportunity to advocate within the system for change and to advocate with clients for themselves and their direct work community.

As an internal coach and a member of a work community, I participate in larger conversations concerning word-related issues such as values, gaps, and direction. In these conversations, people share concerns that impact our community and opportunities for growth. These types of communal and institutional conversations provide me with opportunities to share my thoughts and listen to the thoughts of others. In other words, these conversations give me an opportunity to advocate for the growth of the institution toward increased equitable practice. As I enter into coaching conversations with leaders in our community, I am able to bring these concerns to our conversations if they are relevant to their individual growth and connect with our institutional growth and change. It is the responsibility of the coach to hold multiple threads such as these together for her client so the client can create awareness. Sometimes these conversations with individual clients lead to directional changes for departments through their leadership. Sometimes the conversations lead to strategy discussions for individuals who are experiencing some sort of internal or external bias that they recognize is impacting them in a negative way. The strategies developed can be subversive in nature or more direct and transparent depending on how the client sees/experiences his situation and what is possible and/or necessary. This leads me to another aspect of this reflexive pause: clients' varying needs demand flexibility in the process.

Appreciating Difference

Social justice coaching is not a "one size fits all" type of work even though it can appear that way because of the structure of the coaching model and training outline. I included critical whiteness theory in my theoretical framework. I did this to draw attention to the multiple and transparent ways white privilege impacts people's desired goals and progress toward meeting those goals. I believe all people have to figure out how to see and manage bias and privilege in order to behave in more equitable ways. Additionally, white people need to figure out what to do with privilege without becoming paralyzed by guilt and shame. As a white person on this journey, I have a responsibility to support other white people to undertake this work. Those of us who work in predominately white institutions find ourselves working largely with white clients and supporting growth in this way.

However, I believe everyone experiences the effects of privilege either from the receiving or giving side and sometimes from both. The work of the coach is to hold the client's context, community, and goals together to support the client to open up multiple avenues for pursuing their goals. This means that every coach/client conversation will look and feel different with different critical questions in play. Using coaching as a social justice tool means that coaches support the growth of clients who are working to be more inclusive as well as clients who are experiencing oppression and/or bias due to their race, ethnicity, gender, sexual orientation, or ability. Sometimes as a coach, I support a client to stretch and take risks that will support and improve the lives of their working community, and sometimes I support a client to think through the risks they are taking to improve their own lived experience and the challenges that stand in the way of that improvement. Our clients are unique and complex individuals who each deserve our support and care. As I listen closely to my clients, I am able to see places in the system where we need to advocate for change. This can in turn lead me to use my voice in ways that impact the larger system.

Conclusion

Questions are already a part of the coaching process. Coaches support our clients to create awareness. There is ample space in the work of coaching to ask various types of questions. Asking critical questions should be a part of the process. However, I believe this dimension of coaching work is relatively unexplored thus far.

I believe coaches and credentialing agencies need to be specific in their inclusion of critical questions. I also want to invite coaches to do more specific awareness work in order to face the difficult knowledge of the privilege we experience either within us or within others. If those who do social work could learn coaching skills and coaches could learn social justice skills and if we could combine those two groups of professionals, , we could create quite the assemblage of justice conversations that would impact our use and understanding of terms such as equitable practice.

Of course, the model and strategy proposed in this project are just one coach's response to a world in need of transformation and care. However, I believe it is strategy that can lead to healthy change in individual lives and in communities. When we ask critical questions regularly in our coaching practices as well as in our everyday lives, we get better at asking life's hard questions and become more tolerant and perhaps accepting of our own humanity. When we are more tolerant and accepting of our own humanity, we can be more accepting of others. This individual and community change can serve as a catalyst to slowly change the institutions and systems in which people live and work.

This, for me, is the core reason for using coaching as a social justice tool as proposed in this project—the possibility that asking critical questions within the coaching conversation can impact lives one conversation at a time.

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FOOTNOTES

[1]Timothy Gallwey, (Whitmore, 2004) a tennis coach, recognized that his students were much better players when the teacher/coach could give up technical instruction and allow students to set the goals of their learning. He says that students need to be aware of their movement without the self-critical voice.

[2] Recent critique of the term microaggression has been expressed reporting that the use of “micro” may minimalize the transgression (Keddie, 2012), helps to diminish the sting of individual accusations and guilt when not applicable.

[3]I am referring to these as samples as I have asked training providers to send sections of their materials on or referring to advocacy or client agency in hopes that I would receive more information. By not asking for entire training materials my hope was that more people would be willing to share.

Milton Bennett[4] (Bennett, 2011) developed a six stage model of intercultural sensitivity: denial (do not see cultural differences), defense (can recognize difference but consider one’s own culture to be superior), minimization (argue that people are people), acceptance (have respect for and curiosity about other cultures), adaptation (appreciate other cultures and shift to function within them), and integration (able to move in and out of other cultures, more suited for those dealing with their personal cultural marginality). The first three stages are described as ethnocentric because our individual culture is central to the way we understand culture. The final three stages are ethnorelative, or seen in the context of other cultures.

[5]I omit an important moment in my work if I do not report that I wrote chapter 5 as the decision not to indict Darren Wilson for the shooting and death of Michael Brown was coming in and protests were taking place all over the US.

APPENDIX A

CORE COMPETENCIES WITH WORKING BEHAVIORS

Board Certified Coach (BCC) Competency Areas with Supplemental Information

The BCC coaching work behaviors outlined below have been compiled from a thorough review of coaching literature and applicable counseling, career, mentoring, and leadership literature. All the work behaviors outlined in this document are designed to be broad enough in scope so as to allow their application in various areas of coaching practice such as health/wellness, life, business, executive, and career coaching, etc.

BCC Competency Area #1: Screening and Orientation in Coaching**—**client motivation, coach and client roles, informed consent, and parameters for establishing the coaching process

- Explanation of the coaching process and coach/client roles to the client
- Identification client obstacles to coaching, as well as client's prior experience with helping services, if any
- Need to obtain the client's informed consent prior to beginning coaching, and assess what is motivating the client to seek coaching
- Need to assess whether the client has any potential to harm himself/herself or others

BCC Competency Area #2: Fundamental Coaching Skills—focus on basic coaching compliance, helping skills, coaching plans, and other essentials of the coaching process

- Creation of the coaching alliance and facilitating the coaching process using various methods and techniques such as using empowerment and appropriate reinforcement
- Creation of an estimated timeline for coaching services and a comprehensive coaching plan
- Integration of coaching theories, strategies and models when coaching the client, including clients with special needs
- Facilitation of communication with clients with limited English skills
- Identification of issues that could influence and require modifications to the coaching process such as behavioral or health issues, etc.
- Maintenance of a physically safe coaching environment
- Use of empowering skills and monitoring of client progress
- Provision of alternative types of coaching including group coaching and distance coaching
- How and when to refer to other services providers and coordinate the coaching plan with them
- Assessment of coaching outcomes, including ways to follow up on client goal attainment, methods for conducting post-coaching follow up activities, and providing the client with opportunities for evaluating coaching received.

BCC Competency Area #3: Assessments in Coaching—assessing coaching goals, client strengths, and specific issues that concern the coaching process

- Utilization of assessment strategies appropriate to the coaching process and the goals of the client
- Identification of the client's support systems and obtaining existing client data
- Identification of client's occupational skills
- Assessment of client's strengths related to his/her goals
- Assisting the client in identifying life experiences relevant for career change
- Assist the client in understanding the balance of life roles in careers
- Helping the client clarify his/her goals and discuss the client's preferred processes for achieving goals
- Clarification of potential influences on the client and the coaching process such as client attitude towards work, use of alcohol and/or other substances, etc.
- Identification any issues that may influence client goals such as behavioral, health, or multicultural issues
- Use of assessment results

BCC Competency #4: Coaching Approaches for Individuals—skills used to facilitate the client's desired goals during the coaching process: monitoring client progress, decision making, and use of resources

- Assisting the client in setting short- and long-term goals, creating a personal action plan, and identifying achievable strategies to achieve these goals

- Monitoring of client progress towards achieving established goals
- Assisting the client to understand the various theories/models of decision-making that fit his/her circumstances
- Helping the client mitigate risk by educating him/her on the potential risks in decision making and on strategies to minimize that risk.
- Assist the client in understanding the value of a portfolio and how to create one.
- Assisting the client in developing key skills such as job searching and employability
- Helping the client accomplish role transitions
- Helping the client locate and learn to use relevant information resources such as basic labor market information and community job-search resources
- Facilitating client access to additional services and resources

BCC Competency #5: Coaching Approaches for Business and Organizations—systems and organizational roles, change process, mentoring and conflict management as applied to coaching

- Helping clients understand the role of vision in the articulation of organizational issues
- Explaining differences in organizational styles and the role of effective communication in each
- Serving as a change agent in an organization

- Promotion of effective decision-making, and assisting employees in an organization in building skills and confidence
- Using case examples to demonstrate skills as a spokesperson, advocate, and negotiator for an organization
- Assisting organizations with conflict management and employee mentoring to enhance productivity

BCC Competency #6: Ethical and Professional Practice—codes of ethics, advocacy, continuing education, and personal barriers to professional practice of coaching

Assessing personal effectiveness as a coach and identifying any personal barrierstobeing an effective coach

- Consulting with other professionals as appropriate, including seeking mentoring and supervision
- Providing coaching supervision to other coaches when appropriate
- Acting as a client advocate when appropriate
- Applying standards of practice in coaching, including:
- Adhering to the BCC Code of Ethics
- Informing clients of ethical standards and legal aspects of coaching
- Obtaining authorization for release of client information
- Practicing liability risk management

- Maintaining adequate client case notes and records
- Seeking to continually improve coaching skills and knowledge through continuing education
- Promoting an awareness of coaching

Final 4/10/2014

APPENDIX B

CRITICAL COACHING PRACTICUM WORKSHEET

Developed from Multicultural Counseling Competencies by:

Arredondo, P., Toporek, M. S., Brown, S., Jones, J., Locke, D. C., Sanchez, J. and Stadler, H. (1996) Operationalization of the Multicultural Counseling Competencies. AMCD: Alexandria, VA

Coach's World View: Coach demonstrates an awareness of own cultural background, values and biases and how they influence and limit ability by sharing knowledge and experience when appropriate. They have a perspective of their social impact on others. *(This competency will mainly show up during the feedback portion of the review.)*
Client's world view: Coach inquires about the life experience, cultural heritage, and background of clients who are culturally different. Coach uses this information to guide questions that engage the client's work. *List questions and/or responses that demonstrate an appreciation and understanding of the client's world view:*

Culturally appropriate intervention strategies: Coach is able to support client to develop plans and strategies that take into account the client's experience, cultural world view, and systems.

APPENDIX C

COACHING FOR SOCIAL JUSTICE TRAINING SUPPLEMENTAL QUESTIONS

The goals of social justice training are best accomplished when the training is developed with the group in mind; the information shared here will be held as confidential and used for this purpose only. In order to make the training most useful to each participant we ask that you complete and return your responses to the following questions as you are able. If you have concerns or questions, please feel free to email or call.

1. **Please share the social identity groups of which you are a member.**

2. **Please share any of your previous experience with social justice training or education.**

3. Tell us about your interest in social justice coach training.

4. Share with us any concerns you have about attending this course.