



Arts and  
Humanities  
Research Council

**CLORE  
LEADERSHIP**

## Clore Leadership-AHRC Online Research Library Paper

***“Not to fit in, but to flourish”***

**Author:** Helga Henry

**Supervisor/s:** Professor Helen Higgs,

Aston Business School

**Year paper completed:** 2023

**Leadership Content Theme/s:** Coaching & Mentoring, Leadership Styles, Inclusive Leadership & Practice, Qualities of Leadership

**AHRC Subject Area/s:** Policy Arts Management and Creative Industries,

### **A note on contents:**

Since 2005 Clore Leadership and AHRC have partnered to offer a diverse range of cultural leaders the opportunity to produce a piece of extended research relating to leadership and to their specific cultural discipline. These papers, published from 2023 onward on the Clore Leadership-AHRC online research library, reflect an important contribution to the field and we are extremely pleased to make them available to practitioners, scholars, and other interested parties. We recognise that this research library contains a range of terminologies and outlooks: these are reflective of the significant and ongoing changes within the cultural sector over the past 20 years. As such we urge readers to recognise that the authors' thinking and language may have shifted since completion of these papers, or may be in the process of shifting as consequence of their enquiries.

Unless otherwise stated, research papers included in the Clore Leadership-AHRC Online Research Library have not been formally peer reviewed or published in an academic journal.



This work is licensed under a [Creative Commons Attribution-NonCommercial 2.0 UK: England & Wales License](https://creativecommons.org/licenses/by-nc/2.0/uk/).



Photo by [Dari Ili](#) on [Unsplash](#)

“Not to fit in, but to flourish”

- How does coaching support culturally diverse leaders to build social capital?

**Helga Henry,**

Consultant and coach, Helga Henry Ltd

**Academic Supervisor**

Professor Helen Higgs, Aston Business School

October 2023

## Table of Contents

Introduction .....	4
Context .....	4
Research Objectives.....	5
Definitions.....	5
Coaching .....	5
Minoritised.....	6
Relational framework – Capital, Habitus and Field .....	6
Literature Review.....	7
Coaching Outcomes .....	7
Research Questions from the Literature.....	9
Methodology .....	9
Overview.....	9
Interview Methodology .....	10
Ethical Approval .....	10
Research Findings - Themes from the Interviews .....	10
The Field – a challenging terrain to enter .....	11
The Field – also challenging terrain to work in.....	12
Habitus – the Route to Authenticity .....	13
Social Capital - Connections .....	15
An emotional or values-based Connection. ....	15
The value of peer support: cheesy Wotsits and WhatsApps.....	16
“Fitting in” – assimilation and segregation .....	17
“Standing out” – “This is me”, dancing through life.....	18
Is Clore part of the problem? .....	19
Where coaching really made a difference – Ambitions .....	19
Recommendations and Conclusion.....	20
Recommendations for me as a coach .....	20
Recommendations to Clore .....	21
Conclusion – Make the Invisible, Visible .....	22
Appendix 1 – Monitoring results table.....	24
Appendix 2 – Comparison of attributes in literature .....	28
Appendix 3 – Interview Questions .....	30
Bibliography.....	32

## Introduction

**How might coaching support cultural leaders from minoritised backgrounds to develop social capital? Specifically, does coaching expand contextual awareness; the development of relationship-building skills leading to the formation of more diverse ties and relationships?**

This report is based on a short pilot research project on the impacts of personal coaching in enabling and supporting individuals from minoritised backgrounds to form leadership styles that are authentic and unique.

Having curated and delivered a number of acclaimed leadership programmes for culturally diverse leaders (RE:Present, ASTONish, AD:Vantage and EmPOWer) with my colleague Lara Ratnaraja, my observation is that many such leaders have faced structural inequality and discrimination. I chose the term “minoritised” as they were from minority backgrounds which lead them to be othered and marginalised by the leadership majority. By using the term minoritised (rather than “under-represented” or leaders from backgrounds with protected characteristics) I wish to consider leaders that have systematically been denied access to economic, political and cultural participation (see definition below).

As a recently qualified Executive Coach, I wanted to see how coaching contributes to the formation of an authentic leadership style that is unique to its owner and how that relates to Bourdieu’s relational framework of capital, habitus and field (Fitzsimmons and Callan (2020)). As someone who is ethnically mixed race but identifies culturally (in short) as “Brummie, Irish and Catholic”, I was attracted to the nuance and intersectionality that a consideration of habitus might bring.

### Context

The need for leaders at every level in the publicly funded cultural sector to reflect more accurately the population that it serves is well documented. The latest available data from Arts Council England in its Creative Case for Diversity data report (Arts Council England, 2021) indicates an especial under-representation of people from historically minoritised backgrounds in artistic leadership roles, and a gender bias that women occupy more management senior roles than artistic ones.

*“11% of NPOs reported having a Chief Executive who was Black, Asian, or Ethnically Diverse, with 12% of Artistic Directors. Disabled people make up 11% of Chief Executives, 8% of Artistic Directors. 17% of Chief Executives identify as LGBT, 12% of Artistic Directors. Women make up 66% of Chief Executives, compared to 42% of Artistic Directors.” (Arts Council England, 2021: 7)*

Given the desire to better reflect the communities it serves, the cultural sector has sought to develop leaders through a variety of programmes, initiatives and measures.

Sade Banks (2021), now Co-Director of the What If Project, and previously Founder of Sour Lemons, speaks of her exhaustion in the face of “fix it” programmes to up-skill Black and Global Majority

leaders. She quotes the duelling consciousness of Dr. Ibram X Kendi (2019) that has inspired the framework of this question: positing the options of:

*“An **assimilationist** policy or scheme creates an opportunity for Black and Global Majority people to ‘level up’ to the superior culture, whiteness...”*

*A **segregationist** policy or scheme separates the ‘other’ from the superior culture, whiteness...”*

*An **anti-racist** would...invite the reader to continue and see if they can answer that question themselves?” (Banks/Clore Leadership (2021)*

While Kendi’s emphasis is on anti-racism, Fitzsimmons and Callan (2020) consider the very small percentages of CEOs of S&P500 companies who are women and who are from diverse groups such as people of colour, disabled people, people of size and LGBTQi people:

*“could it mean that contemporary leadership theory is a mere reflection of what works for the dominant minority, but fails to adequately consider the contextual impact of being ‘other’?” (Fitzsimmons and Callan (2020: 1)*

This research expands that notion of duelling consciousness to consider the impact of coaching on those ‘others’ in their search to answer that question for themselves, with a particular emphasis on the development of unique personal narratives and social capital.

## Research Objectives

The Clore Fellowship is a programme where people with aspirations to lead in the cultural sector are provided with coaching as part of its development programme.

How might the coaching support offered during the Fellowship to cultural leaders from minoritised backgrounds develop social capital?

Asking leaders from the pool of Clore Fellows to reflect on their experience allowed an exploration of how social capital operates and the skills required to develop it. Specifically, does coaching expand (amongst other things) contextual awareness; the development of relationship-building skills and formation of more diverse ties and relationships?

The research subjects were asked to consider their particular backgrounds and experiences and how those attributes, broadly speaking their habitus, may have influenced the way in which the subjects approached the development of those ties and relationships.

## Definitions

This project relies on a number of concepts with specific application in this research.

### Coaching

In common usage, **coaching** can have a wide application, including a range of conversation-based activities that can include advice, counselling and mentoring. In this context, I am referring to a process of dialogue between coach and participant that is “Socratic” and based mostly on offering open questions to stimulate self-awareness and personal responsibility (Passmore and Fillery-Travis (2011)) and is focused, using strategies, tools and techniques (Bachkirova (2010)). The definition

from the International Coaching Federation (ICF:2023) also emphasises “partnering” where the answers come from the client:

*partnering with clients in a thought-provoking and creative process that inspires them to maximise their personal and professional potential. The process of coaching often unlocks previously untapped sources of imagination, productivity and leadership”*

From its inception, the Clore Fellowship programme was designed to include coaching. Hewson and Holden (2002) were commissioned by the Clore Duffield Foundation to make recommendations for the development of what became the UK's first cross-disciplinary leadership programme for the cultural and creative sectors. They saw a distinction between the coach “who would work confidentially with the Fellow on developing personal goals and reinforcing insights gained” by the mentor, who would come from the same field as the fellow and offer more direct advice and support.

### Minoritised

It was difficult to find a standardised definition of “minoritised”, even within a single protected characteristic. For the purposes of this paper, my co-option of the word minoritised is based on the anti-racist use of the term from the justice system:

*“‘Minoritised ethnic’ (or the similar term ‘racially minoritised’) has been recommended more recently as it recognises that individuals have been minoritised through social processes of power and domination rather than just existing in distinct statistical minorities. It also better reflects the fact that ethnic groups that are minorities in the UK are majorities in the global population.”*  
(Law Society, undated)

In this study I have expanded that term beyond ethnicities to consider other protected characteristics; specifically, gender, sexuality and disability. All representatives of these groups have been affected by “social processes of power and domination”. The participants were anonymously monitored, and this monitoring information is available at Appendix 1.

### Relational framework – Capital, Habitus and Field

Fitzsimmons and Callan (2020) make the link between models of inequality and the need to consider nuance and relationship between the micro, meso and macro levels. They adopt the Bourdieusian relational framework of social capital (micro), habitus (meso) and field (macro) in their examination of continued inequality in access to leadership positions. (They also apply the Bourdieusian framework to leadership development in great and valuable depth, which is beyond the scope of this paper.)

I first became aware of the notion of **social capital** as a key feature of non-fiction best-seller “*Bowling Alone*” where the author characterised social capital as having

*“features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit”*  
(Putnam 1995: 67).

The notion underpins the approach to building business relationships outlined in “*NetworkAbility*” (Henry & Bass, 2016) which I co-authored with fellow consultant Andy Bass. The book outlines the skills and attributes which are crucial in building effective personal connections by giving value to get value. This research takes a more specific look at the skills and systems at play in making those connections.

The work of Bourdieu (1986) saw social capital as a “credential”; a source of a variety of types of credit which gives access to groups or institutions. Its size depends on the number and type of connections available to mobilise (the size of the network) together with the types of capital, economic, social or symbolic (the quality of the credit). This leads to some combinations of connections and capital being more valuable than others in any given field.

Bourdieu later refined his position:

*“Social capital is the sum of resources, actual or virtual, that accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalised relationships of mutual acquaintance and recognition”.* (Bourdieu and Wacquant 1992: 119)

At the meso level, **habitus** refers to “a subjective but not individual system of internalised structures, schemes of perception, conception, and action common to all members of the same group or class” (Bourdieu 1977:87).

Thus, the backgrounds and experiences of individuals, the profound influences of the upbringing, socio-economic setting, formal education and environmental stimuli all shape the embodied history of that individual. Bourdieu saw that this “socially produced self” would influence the way that individuals interacted in the world in the present through conscious and unconscious choices. As a product of the habitus of each research subject, therefore, I was keen to test this notion of self-concept and of personal narrative in order to explore any relationship that it may have with the subject’s ability to build networks (bonding and bridging ties) and expand social capital.

At the macro level the **field** describes those collections, institutions, organisations and industries which are hierarchically structured around various combinations of capital and power. The “value” of that capital tends to be dictated by those who dominate the field and rely on the perception of habitus (and in particular class habitus) for people to implicitly “know their place”.

*“Bourdieu’s conception of the field...captures the influence upon conceptions of valuable leadership capital that reside in the deep past and are embedded in institutions.”*  
(Fitzsimmons and Callan (2020:7)

It is this structural unconscious bias in the perception of value and capital (social or otherwise) that means that the relationship framework could be an important approach to appreciate fully the nature of the field and the barriers or challenges to advancement within it.

Consideration of leadership development programmes in Poland found that there was a failure “to recognise the multi-dimensionality of the importance of diversity management” that “practices were not examined in the context of increasing inclusiveness, minimizing miscommunication or building relationships with diverse other people” and that “single actions were prioritised over systemically building an inclusive organisation” (Majczyk, 2022:10). Review of the experiences of Clore Fellows through the lens of the relational framework could assist in emphasising the importance of that multi-dimensionality as each brought the perspective of their unique and distinct combination of habitus and social capital to the study.

## Literature Review

### Coaching Outcomes

In general terms, the outcomes of coaching (as opposed to specific leadership development coaching) include frameworks based on how a client feels, and what the client thinks, does and achieves (Jones, Woods and Guillaume (2016)), a development of self-confidence, especially

decreasing harsh self-criticism (Wasylyshyn (2003)), and moving from tactical to strategic thinking and decision-making (Smith and Brummel (2013), Wasylyshyn (2003)).

Skill-based outcomes may include leadership skills, assertiveness, communication, delegation or time-management skills. In their experimental study, Jones et al. (2019) report that 37 per cent focused on a skill-based outcome, for example, “to develop informal networking skills”.

Jones (2020) also divides the specific types of skill-based outcomes, that tend to form the focus of coaching, into two categories: Leadership (specific behaviours such as networking) and interpersonal skills (such as listening skills, tact/diplomacy, collaboration, persuasion, influence and fostering stronger relationships).

The explicit relationship between the role of networks and building social capital was considered by Van de Valk (2008) who highlighted that social capital was convertible into economic capital only if the relationship was at a sufficient level of “investment” such that a request for action or preferment would be met with action. He also surveyed the literature around social capital to categorise two types of link:

*“Bonding ties generally refer to those ties between members of a group or community or internal relationships. Bridging, linking, or vertical ties are those that are established between communities or organisations; relationships between members of different groups or communities...most authors recognize that external ties or diverse membership in organisations are often necessary to arrive at creative and workable solutions to problems that organisations and communities face.” (Van de Valk (2008:52)*

The development of both bonding and bridging ties was noted by Roberts (2013) when looking at action learning (a form of peer coaching) in the context of leadership development.

I was keen to explore both the horizontal – or bonding – ties made during a Fellow’s progress through their Fellowship and beyond and the vertical – or bridging – ties that became available through participation in the Fellowship. Clore is a highly regarded elite programme with a stellar roster of speakers, tutors, mentors and coaches. How did the interview subjects make the most of these opportunities and did coaching help them to do that?

Others looked specifically at relationship between leadership development, social capital and self-reflection:

*“We conclude that in our study, very experienced managers’ higher rate of individual leadership development participation (360-degree feedback, coaching, job assignment, and mentoring) resulted in a higher self-reflection capability. In turn, this capability enabled them to reflect and learn from any kind of social interaction experience and to further develop their social capital. Thus, coaching is seen as one leadership development practice among others with the potential to efficiently enable a self-reflection experience in order to facilitate the development from weak to strong forms of social capital” (Billhuber Galli and Müller-Stewens (2021:195)*

Again, the questions in the interview (at Appendix 1 of this report) were designed to bring out the nature of the self-reflection that was made possible by participation in the Fellowship programme and explicitly explore the link (if any) between self-reflection and building strong social capital.



## Research Questions from the Literature

Using the list of outcomes of the LEAD programme analysed by Roberts (2013) as a baseline for the skills around individual development, bonding and bridging social capital, I reviewed a number of papers which explored the link between coaching (or its equivalent) and social capital in the context of leadership development. Some studies focussed on combining interventions in leadership development (Holtzhausen and Botha, 2021), some on social capital and leadership (Roberts (2013), Van de Valk (2008), Claridge, Institute for Social Capital (2017), McKinsey, 2022) and others on social capital, leadership and diversity (Bilhuber Galli and Muller-Stewens, 2021).

Analysis of similar themes and findings were set out in a table where similar attributes mentioned as important outcomes for participants in various leadership development programmes were compared. This table, together with a survey of the attributes as they emerged in the interviews, is available at Appendix 2 below. A copy of the questions asked in interview is at Appendix 3 below.

The interviews were designed to gain an appreciation of the habitus of each participant, of how their upbringing and experience of the world growing up, helped them navigate the world as adults. I sought to draw a distinction between that which subjects already had by virtue of their habitus and that which Clore helped them garner by way of social capital along the way. Finally, I hoped that the third section would throw light on how both those elements were reconciled by the subjects themselves to deploy in the field. To investigate their own perception of advantages and disadvantages as opposed to the notional “disadvantage” that is defined by the ruling power base in the field (in this case the cultural sector).

In particular I was interested to hear from the subjects in relation to their ability to build bridging rather than bonding ties. It has been suggested that insufficient emphasis on external ties may lead to “cultural reproduction” where leadership structures continue to perpetuate existing bias and authority structures, values and norms (Van De Valk, 2008). Did an emphasis on building bonding or internal ties lead to a more segregationist approach from the duelling consciousness – building strong networks and relationships *within* the habitus identity of the subject, but not outside it?

Conversely, did the Clore experience allow the subject, consciously or unconsciously, to accrue sufficient social capital that they might pass as part the “ruling majority”? To, as Banks (2021) put it, “level up” and crack the code of jargon, experiences, contacts and tastes that will allow them to assimilate?

Or did the emphasis on individual development and contextual awareness allow for some other response to emerge, one that might point to a shift in consciousness for cultural sector leadership?

## Methodology

### Overview

My reading included relevant literature about social capital, coaching and its relationships to wider networking theory.

I then carried out in-depth case study/ qualitative research interviews with eight individuals: leaders from minoritised backgrounds who have gone through the Clore Fellowship programme. Given that the Clore Fellowship programme itself has an active coaching cohort from across the UK and an active Fellowship over 15 years I recruited the interview subjects from within the Clore Fellowship body. I was a Clore Fellow in 2008 – 2010.

Having removed identifying details, I then analysed the anonymised transcripts to identify common themes, approaches and barriers. Case study interview transcripts (over 150 pages) were then mapped into InVivo, with findings grouped according to the key themes that emerged across all interviews.

Finally, I collated those themes to produce a set of recommendations or an approach to coaching which will also inform my own practice. I have had to pick the most apposite and striking quotes for the report, while honouring the overall spirit and tenor of the responses.

### Interview Methodology

In these conversations I listened out for social capital clues and built a picture of the results or benefits coaching can achieve in this context with particular reference to the skills outlined in existing literature about leadership development and social capital.

### Ethical Approval

I applied to Aston Business School's Ethics Committee for approval to undertake the research interviews. Approval for the study to proceed was granted in May 2023.

The anonymised data collected through the interviews will be made available to other researchers who wish to take forward the findings of the study, having obtained prior consent to allow future access to and use of the interviews.

As above I interviewed eight leaders who had been Clore Fellow in the last 10 years. Three interviews were held as pilots in order to test the questions and the pre-interview process. Participants were identified using these processes:

- The pilot participants were sourced from my personal network; and
- An open call was placed in the Clore Fellows newsletter and on the Clore Fellows Facebook group.

All potential participants were provided with a Participant Information Leaflet and Consent Form detailing the process, their right to withdraw from the study and the implications of their informed consent.

## Research Findings - Themes from the Interviews

Having set out a brief explanation of habitus and social capital at the start of each interview, I also suggested we explore how these attributes were deployed in the "field" which in this case was the cultural sector.

Most notable were the observations of the Field discussed below: regardless of how long the interviewees had been working in the arts, they held a perception of it being a "closed shop" when they entered. What's more they still saw it being a "closed shop", but worse – a closed shop that *thinks* it's open. The interviewees also mentioned aspects of practice that were worse than simply being deluded around access and inclusion. An environment of scarcity has encouraged a culture of keeping quiet about potential abuses of power.

We also explored the impact that coaching had on practice and in particular if coaching gave the participants a way of responding to the challenges of operating in the field.

Did coaching help overcome perceived deficiencies in habitus? Did it allow people to assimilate – to crack the code of the closed shop and “fit in”?

Ways of responding to the challenges of working in the field included:

- Finding allies and getting peer support.
- Using the coaching to figure out how to tell the story of one’s habitus.
- Gaining confidence and clarity in using a personal narrative.
- Recognising that, rather than coming from a deficit perspective, what one’s habitus gave were in fact superpowers.

The coaching element, in combination with other aspects of the Fellowship experience, also transformed the way of operating in the field and modified ambitions including:

- Concentration on values and not status.
- Eschewing larger organisations where the impact on minoritised communities is diluted.
- Becoming an advocate for institutional reform while remaining in large institutions.

In reflecting on some of these findings, I also conclude by considering what these findings might mean for me as a coach and wider coaching recommendations that may be relevant for Clore Fellowships in the future.

### The Field – a challenging terrain to enter

The subjects had a clear sense that the cultural sector presented a number of barriers to entrants by virtue of the particular nature of the field and the “code” of behaviours, pathways and attitudes required to participate, which at first seemed to present as class differences.

“You know, it’s a very white, middle-class industry. And there’s a code and I have found that across the arts as well. You have to learn that code on the job. And I think that code is a barrier, particularly to young people coming through. I get why there is a code because there’s a system. We are part of a system.”

“... I think a lot of the that that initial barrier, definitely felt like it was more around class. I was just around rich people. You’re young and you’re living in student accommodation...you’re making new friends and growing your network. It suddenly then dawned on me...I remember one of my friends was Greek and she was like, come over. We went on holiday, and we were in a mansion. We were on a yacht. I mean, it was shit, absolutely. You just wore tracksuits at uni.”

“At first sort of dipping my toe into sort of art world...It’s kind of like walking into a pub where everyone knows each other. You know? There’s a sense of knowingness or a sense of knowing the culture, knowing the language, knowing artists, knowing how things work.

Over time a more nuanced picture emerges. Even when interviewees felt that they had a level of entitlement or were adept at navigating majority white spaces, there were still perceived levels within levels, elites within elites.

“So, in lots of ways, I thought I was quite privileged and that I was kind of knowledgeable and I knew my way through this, this world. And then what began to hit was, oh my goodness, it’s really different. There’s an elite.”

“My parents were the first in their family to go to uni. So that was a big deal, but they didn't have that passed down knowledge...I think the art world and the cultural sector just has that additional layer of elitism.”

“I worked for a charity that supported playwrights. And my director said, oh, we need to ask [WRITER], some questions. And I knew [WRITER'S] plays, and in my head, I had an entirely different person to the one who spoke to me on the phone. I came off the phone and I said, “I can't believe he's that POSH. He sounds like a professor or something” .... My father said (and it was an old-fashioned thing to say, but it was absolutely right): “You've come up against the officer class.” Yeah. And I had not experienced the officer class before.”

Identity also becomes more important and the realisation that there is no singular “black”, “Asian” or “gay” experience: that habitus also has an impact on the ability to operate in the face of those elites. A more nuanced, intersectional and complex picture emerges.

“...my ability to strengthen connections and relationships? ...I think it made me think a lot about being mixed race, actually because in a sense, there can be others in every space”

“It wasn't presented as something negative... My grandparents especially were very proud to be part of the Commonwealth, and they saw it as almost like a badge of honour. I think as I got older, I started to question how it was, but at the same time, I can't say that it put me at a disadvantage. If anything, it very much put me at an advantage that it was explicitly presented in that way. I think that's why I found it easier to be in those spaces, uncomfortable or not, I never felt a sense of inferiority or challenge.”

“You need to observe, you know, watch, learn. But it wasn't seen as conforming or assimilating. I didn't feel like it was a complete code switch. We need to have awareness of it. We need to have an understanding of it. And we need to be able to almost use it to our benefit.”

## The Field – also challenging terrain to work in

There were concerns about the cultural sector's “niceness” – specifically that it was a cover for unacceptable practices. That abuses were tolerated because there simply are not enough resources to do things in a way that does not rely on (at best) goodwill and (at worst) exploitation. Also, that people in the arts are unwilling or unable to have and hold difficult conversations about difference. The impact of this scarcity is deep, from looking at opportunities for minoritised communities who are often part of the freelance workforce to the way we treat one another in the arts, to the perceived availability of “suitable” board members from minoritised communities.

“I think people are very competitive with each other, you know, and it's because resources are scarce. I think that's absolutely true. Everybody's fighting for their own bit.”

“I did wonder about the sacrifices people were making. That's quite a big word, but I think it is the sacrifices that people were making in their well-being, stress levels, to just be able to do the things that they wanted to do, and I felt that that was a bit of a wakeup call.”

"[When I first came to the sector] I was like, this is wonderful, how inclusive how brilliant. You can actually be yourself. But actually, could you really?"

"I think there's an element of people don't get called out. I think there's an element because everyone's nice... when you look at the levels of freelancing... Let's say, nearly 50% of the sector is freelance. So how many bridges can you afford to burn?"

"I don't know how much I trust any of the relationships that I have in a sector where everybody pretends to be nice, but nobody seems to really want to have the difficult conversations."

"How many white middle-class gay men exist within our culture and have very influential positions within it...how much of it is genuinely about them appreciating other people's diversity, other people's oppressions, other ways that people have been marginalised? ...there are a significant number who have absolutely no interest in that ultimately. I think they're a bit of a dying breed..."

## Habitus – the Route to Authenticity

The exploration of habitus and what participants took from their formative experiences and upbringing was a privilege to listen to.

My mom was a teacher...very supportive of education and broadening your worldview ...I was supported to find my own way ...I rocked up to the cultural sector, I have built it all from scratch. It was kind of "Good luck. Go for it."

"No one in my family had been to university, nobody in my family had worked in the arts sector. My mum on reading the other people in my cohort ...was completely unable to comprehend [that I was in the] same league as them. Mum always described me as a teacher.... because arts jobs had no currency within her social circle. There was never an understanding of what I did. The only thing that ever made a real difference there was getting a [Queen's honour]. When she dies, I will then hand that back. I don't need that. I took that for her to understand."

Being in secondary school. To go into my degree, I embraced my disability, but I knew how I can make it work for me... I was very much a go getter. When I was doing my dissertation...in dance, I reached out to a well-known choreographer to do a personal interview. And my lecturers said "You've reached out to them? Gosh". "Yeah. Why can't I?" So, I've always had that attitude of "Be human first, roles second."

What struck me was how people found their strengths and had the support through coaching to explore the ways in which their backgrounds and embodied learning were assets and not liabilities in the face of the majority (dominant minority) culture. That what might be perceived as "disadvantages" – single parent families, young carers, disability, socio-economic backgrounds, illiteracy, racism – have all informed the habitus and resulted in significant personal and leadership attributes: resilience, an ability to ask for what you want, deep embodied listening skills, a prodigious work ethic and the ability to form connections, which is explored further in the section on Social Capital.

“My mother was a nurturing single parent, parent going through cancer. I became a young carer, I developed a skill around resilience and of being able... to ask anything that you want, and not feel scared. And that was one of the things that my mother really taught me: the world is for you to take.”

“It's been major for me as the child of immigrant parents who couldn't read or write. I didn't have bedtime stories read to me and they couldn't help me with my homework. They placed huge importance on education and learning but actually, the formal education through schooling wasn't great. It wasn't terrific. I left school with two qualifications... So when I think about what I have acquired, I think there are other things that came up through my upbringing, which is relational.”

“One of my greatest skill sets is my ability to build relationships, my ability to connect across sectors, across boundaries, across cultures and I think there's something there about joy.”

“The ability to stand back and look at not what's going on at a surface level...Somebody may appear really confident, but actually, they may be chronically unconfident. What is presented and then what is actually going on? And to understand that my view on that will be based on my embodied history, rather than what's really happening for that person.”

“My social capital and the embodied learning have all come through my working life and the things that I have been exposed to and the relationships that I have developed. So that's really interesting, actually, when I think about what I have acquired.”

“My experience growing up was very much in a space of conformity. And then we're trying on for size what it feels like to not be so passive. Not to be so compliant...There was something [with my coach] around really exploring my own biases and assumptions and once limiting beliefs. I've been on a journey of self-awareness.”

Some found that, through sharing and refining one's personal narrative in the coaching process, they could use their story authentically and purposefully, while handling or dealing with past difficulties and trauma. The flip side of the positive attributes obtained by harnessing the innate skills of one's habitus is to identify and come to terms with the way that society has shaped one's learned reactions and preferences. This is clearly a delicate balance.

This work requires highly skilled coaches who can both hold a space for accountability and a deploy a more psychodynamic approach, allowing coachees to confront (often painful) aspects of habitus in order to gain mastery over those innate/embodied attributes.

“...my coping mechanism, as a cultural worker, as a leader, as a woman of colour within this sector is to overwork, to do everything perfectly. To be twice as good because that's what I knew back then. That was the lesson the world taught me without saying a thing, which I just find super creepy and dark.”

“I think coaching was about getting me to understand how I talked about myself... And I remember very distinctly that light bulb moment where you go, “Oh, okay. I can talk about it like this, not in this kind of received way”. Being able to do that then meant that could talk about it to funders, the corporate sector, you know, all the people that we needed to make an organization happen. It gave me the confidence to go out and do that.”

“Having that coaching ability around my life cycle narrative made me work that better and it made me work smarter...For me it enabled me to walk with grace. It enabled me to walk with purpose enabled me to walk with conviction.”

“...naming my very earliest experiences of racism... but the question my coach asked me was about the first time I can remember being hurt. And I started talking about something else entirely. I could just see in her face... “It's not that.”... That conversation with my coach started to then connect ...how you've just blanked all of this out, but it is absolutely like that habitus that informs the way that you are, you know, the way that you operate everywhere.

## Social Capital - Connections

Many of the aspects of social capital found in the literature review were borne out in interviews, as shown in Table 2 at Appendix 2. The subjects had much to say about the nature and type of connections they were able to make as a result of their work on Clore – the building of trust, communication at the level of values and listening to aid radical understanding.

In particular, the interviewees spoke of the interplay between listening, values and narrative as a way of understanding agendas and therefore brokering more meaningful relationships.

“It's listening, but also emotional intelligence, to be able to understand, to be able to read subtext of what of what is being said, and why”

“Something we did an awful lot of on the fellowship residency was just listening; and what that actually looks like. It's really useful to understand. Are you listening with a view to be enlightened? Are you listening **with** us? So not listening *skills*, active listening skills, something else. We did a lot of questioning. So being curious, leaning in, being inquisitive and having an open mind.”

“Because of that sense of, “I shouldn't really be here”, I would very much take space within a place and try and prove my right to be there, which is very much about responding rather than listening to respond. “Where can I score a point? How can I add value?” ...rather than “What is this particular thing about, and what have I got to say in direct relation to this rather than to make my mark?” So, it's all a type of confidence.”

“Where are the no go areas? Where are the areas where you stop being authentic or where you stop feeling comfortable? You don't have to go there. The more the more I was just me, the better those relationships, that social capital became.”

## An emotional or values-based Connection.

Given that the call out for participants looked for people who could speak to the impact of coaching on their career, I perhaps got a research sample who had less to say about their mentoring. Only one participant mentioned it as a positive asset in their Clore experience with most not mentioning it at all and a couple seeing the mentor's presence as largely decorative (“Whereas my mentoring, [name] amazing woman, great, whatever, but it was just listening to stories”).

So rather than connections which might be considered as cultural assets or “chips” that one might cash in at a future date, the emphasis was on connections based on mutual or congruent values, which are nonetheless strategic and useful. Of course, the status of the Clore fellowship is in itself a calling card.

“I think about making emotional connections with people even though you're talking about work and you're talking about professional staff, being able to do that authentically.”

“So, when I talk about my network, it's just created a bit of a web. But that's just based upon just being who I am and refining it each time.”

“All of those networks and those connections when they were based on following, you're literally following your heart.”

### The value of peer support: cheesy Wotsits and WhatsApps

The subjects, regardless of year of intake, all found their cohort a hugely valuable source of support, of sense checking, of access to other perspectives and new insights/ approaches. Relationships between Fellows persisted over a number of years and WhatsApp groups seemed to be the main way that people kept informal, ambient contact with peers.

“I remember [Hillary] saying on the first day, “This is your resilience”, and that absolutely feels like the impact of that group. So maybe there's something about feeling the resilience from being supported by that network as well.”

“That has become both a working relationship and a friendship that I encounter among my top five mates. There's a real joy in being able to share. Confidential, strategic, incredibly difficult issues with somebody. Have a glass of wine, some cheesy Wotsits.”

“There is a kind of shared vision for the sector, a lot of shared values, which feels really useful in a group of 28 people... And in particular, we've got a spin off black and global majority group, which again, is a WhatsApp group.”

“They were an amazing resource really, of being able to just go “Am I going mad with this particular issue?” Or some of them became my founding trustees for the organisation that I set up, and they were incredible, they gave a huge amount of their time. You knew that if they would say, “Can you help me with this?”, you would give them the time to do it. We really underestimate how important having that network of people around that aren't your mates, they're not, you've come through a programme, and I think I think there is a difference with that.”

“We've got a WhatsApp group for Clore cohort. I would say there's stuff on there easily every other day.”

“We've got a big WhatsApp group; we share stuff on there or we share jobs that might be coming up or someone might have a conundrum that needs fixing and people jump on it.”



## “Fitting in” – assimilation and segregation

“Assimilation ideas and segregationist ideas are the two types of racist ideas, the duel within racist thought” (Kendi 2019 :31)

In considering Kendi’s battling duality, both assimilation and segregation occurred to me as being forms of “fitting in”. In assimilation, the goal is to acquire a set of social norms and sufficient social capital to “pass” as part of the majority culture. In segregation, that culture is rejected, preferring instead to stay in contexts and organisations/ structures where you did “fit in” by remaining within your culture or “tribe” be that defined by sexuality, gender identity, class, race, disability or whatever.

Interviewees spoke of desires both to assimilate and segregate, for differing reasons. Some saw participation in the Clore Fellowship as a passport to “success” in the Field, only to find that their Fellowship experience generally, and the exploration of their habitus in particular, had made them re-evaluate what success meant in personal (subjective) rather than absolute (objective) terms.

“Because I thought Clore fellowship is all about getting in and getting on. Yeah, but assimilate right into this system...And the journey that I've been on, so not about that anymore, but about changing our system and our structures and our culture so that we can engender that sense of belonging. So, diversity and inclusion have to go together because that's when you get psychological safety. That's when we get innovation. We weren't talking about it in that sort of social context.”

“I think I wanted in on Clore because I wanted to be assimilated, I wanted part of that pie. And it was through doing Clore that I realized that actually I didn't have to be, you know, I could approach it a different way.”

“And this goes back to your point about assimilation. There are lots of people who are still in the mindset that if there's one seat at the table, they're going to be sat in it, regardless of their talent. There is a strange phenomenon, certainly within the black community where black people get into positions of responsibility and power and don't want to be seen to favour their own people. Therefore, they literally continue to perpetuate the lack of diversity within the organization...”

For some concentrating energy and effort on their own community is in response to a hostile culture where effort seems futile, or bringing about transformation in majority spaces is challenging.

“My view very much was if I'm going to be volunteering my time, I would rather do it within my own community because I don't think I'm being valued. I just think I'm being used... I feel now (and I put this in my letter) I was being managed and that I was a useful negro.”

“I think as a leader of colour doing organisational development, it's harder because you don't always have the backing from a predominantly white board. I also think it's harder to do it particularly where it's not a global majority company.”

“I don't work full time in the theatre anymore (I still do but I do it as a freelancer). There's nothing in me that wants to go back into being a leader of a theatre because I do feel it is still very segregated. If you put your head above the parapet and say, “You need to change”. Maybe wrongly, that's the

quickest way for that institution to kind of go “Yeah, we don't want you, we don't want to hear that, thanks we're trying to do our best.”

“We evaluate where I spend my time and energy and I'm looking at community morale. More community *activism* than the arts... And there are plenty of black people in [name of area] who are in the arts and culture scene that the arts and culture sector doesn't acknowledge and doesn't even know exist.”

### “Standing out” – “This is me”, dancing through life

The discovery of one’s authentic self is a key component to being able to stand out and make a stand. The interviewees were clear that the time for self-reflection and the coaching support had left them with a clearer sense of self, of strengths and authenticity as described above.

The fellowship of the cohort was very important in allowing people to continue to rehearse and refine that narrative – a safe place. And to develop the superhero metaphor of one of the respondents, where Fellows could make the connection that their habitus was a source of their superpowers, and that the answer might not be to “fit in” but to flourish.

Coaching also put some participants back in touch with values that had become obscured over time.

“[My coach asked] where do you then need to navigate? Where do you need to be? Utilizing my skill set in dance, we created a language which I still use. I feel like I dance through life. Rather than I'm not dancing on the stage anymore, I know how to dance through life.”

“I have a non-visible disability [which] I shared with the group openly because potentially I might have [an] attack in the session ... And when I first shared it, there was a lot of information. But then the amount of people in that space who stepped forward and said, “Well, this is me ...and this is me...and this is me... and this is me.” And, you know, how inclusive it was. When we talk about a sense of belonging. It's an environment that's created, creating more space, endless. Some of the people in that space being able to hold each other. There was quite an emotional moment for a lot of us when we realised that we really experienced this properly.”

“I had gained a greater understanding that what I saw as a background or a way of being that didn't fit in, was actually exactly what was needed.”

“I think there's courage as well. My father was incredibly different to a lot of other fathers of daughters, where he gave me a lot of freedom where I could push the boundaries of what was possible. I think you have to be courageous to do that. There have been moments where I've been in rooms where I have felt scared, then had the courage to put my hand up and speak. Courage is really key to influence as well.

“What the coaching did was just remind me of actually my social capital, my values, my drive my purpose, because I kind of just got caught on this Ferris wheel of delivering change delivering projects.... because I'd forgotten... I kind of got lost amongst it all.”

## Is Clore part of the problem?

Some subjects were then left with an interesting conundrum: the programme left them with a keen sense of the changes that are needed in the sector, an understanding of the inherent inequalities in the sector and an appreciation of the actions required to disrupt the status quo. Clore, though, is itself a product of the institutions and bastions of the cultural sector, a signifier of cultural privilege.

The self-reflection led to deeper questioning and a new perspective – what is referred to in coaching as “the balcony view”. Was an unintended consequence that Fellows, being comfortable enough with their habitus, would start to question the very premise of what is being discussed? How do the subjects participate in that disruption without seeming ungrateful? Or is that awareness and questioning what Clore is designed to evoke?

“I think Clore itself tries to not have an assimilation model, but I think it very much does. It does.”

“I found Clore very performatively normal... I do think that the playing field has switched and shifted hugely on that particularly since Black Lives Matter. But I still think there is a real reluctance to embrace the people who are going to move our cultural sector on, and they are the people who potentially wouldn't touch Clore with a bargepole. Because they don't want to be in that club. Because they see that club as being a problem.”

“It was an advantage having the Clore fellowship when I got the job in [name]... I think it makes a difference. I also worried that it becomes this elitist cliquey thing.”

“There's the bonding through the shared experience in the shorthand of Clore fellow. There's an uncomfortable, arrogant element to that too...”

“...we were a challenging cohort, and I think it is because of what we've been through. Had I been on Clore before? Maybe 2020 I might have been a bit more reverential.”

## Where coaching really made a difference – Ambitions

The results, where the subjects had particular appreciation for the coaching element of the Fellowship programme as a whole, particularly emphasised the individuality of ambition. Rather than becoming a “cookie cutter” leader of an institution, the subjects emphasised the need to lead in a way that suits their individual strengths, and in the organisations, and contexts that best meet their values. In some cases, this has involved a rejection of larger institutions and their inherent flaws and challenges, favouring impact over scale. Others see their ambition in terms of looking to re-invent the institutions to achieve both impact AND scale.

“I always described it's like before Clore, I looked up, and I thought I saw the sky. What I was actually seeing was the bottom of an umbrella. And what Clore did was to take the umbrella away and made me realize just how far up sky and the space went.”

“I just remember a moment of sheer panic. Big because of the possibilities it had opened for me. A high level “Can I do this?” anxiety. Which was terrific. Because I think it was about being hugely optimistic and ambitious for myself in a way that hadn't been”

“Well, the coach said to me “Actually you're far more of a chancer. You're far more of an entrepreneur, you're far more of a risk taker than perhaps that you've given yourself credit for””.

“I would never have thought about going for a job like this if it wasn't for my coach, because what we identified through those conversations was “What are the things that drove you, what are your values?” And it was this whole thing around making a difference, finding a job with purpose. It wasn't about status and climbing that greasy pole and becoming the [boss].”

“So coaching was freedom and the space to be able to unpack and explore things with somebody who's completely independent of the organisation. You know, it didn't feel formulaic. Somebody who could really push me to think hard and to hold me accountable.”

## Recommendations and Conclusion

### Recommendations for me as a coach

I wanted to look at the role of coaching in leadership, with a particular focus on leaders from minoritised backgrounds in order to further my recent qualification as an executive coach at Henley Business School. The results from this pilot study reinforce some of the development areas I previously identified.

### Getting to the essence of an issue

The participants spoke movingly about when coaches brought about personal transformation by delving beyond what was said and probing a little deeper. Examples set out above include early experiences of racism, holding a space to express grief for a parent, playing back a “version of yourself” that is unfamiliar, all having great impact on the coachee. This deeper level of awareness and sense-making demonstrates what Foy (2021: 352) describes as ‘Essence’:

*“the power to transform the coaching from transactional to transformative... the goal behind the goal”.*

or what Passmore and Sinclair (2020:175) call ‘the real issue’ rather than ‘the presenting issue’. Simply dealing with the presenting issue – how one might deliver a new role at work for example – robs the coachee of an opportunity to get at a deeper emotional and psychological truth of their life which may unlock more than a list of management strategies and handy hints, as useful as they may be.

### Developing a psychodynamic approach

Allied to the desire to work on the “real issue”, I have been drawn to developing what is known as a psychodynamic approach. A psychodynamic coach is characterised as being:

*“interested in the emotional impact that work has on the individual in the present, and the individual's resources, both personal and organisational, to manage and sustain their efforts.”*  
(Izod, 2021:232)

Far from being a disguised form of psychotherapy, this approach works on the coachee's current issues at work without an in-depth exploration of personal history or relationships. The power of this approach is that:

*“It explains the complex and deep-rooted nature of the emotional and behavioural patterns that we develop over our lifetimes – and why we persist in these patterns even though they don’t serve us well.”*  
(Sandler, 2011:6)

It also identifies the personal attributes and embodied strengths that do serve us well. An exploration of the habitus, which all the interview subjects quickly grasped and shared details of in our interviews, provides a useful way into exploring some of those emotional and behavioural patterns.

#### An awareness of the systems and structures of the Field

While I do not think it necessary for a coach to be an expert in the field in which the coachee works, it is more important than ever to be aware of the power dynamics which operate in their world. This means both an explicit understanding (by exploring these forces with the coachee) and an implicit understanding of racism, classism and other forms of discrimination on a systemic level. Specifically, it requires the coach to have worked on their coaching mindset in relation to their own lived experience of discrimination and marginalisation (or the lack of it).

This is not to assume any discrimination by virtue of the coachee’s identity and their protected characteristic(s), but to be alive to the way that systems and structures may operate to limit or hinder opportunities and to play that back (with the coachee’s permission) if it serves the session.

Coaching techniques such as the balcony view, mapping, rich pictures or constellations may serve to give distance and perspective to the coachee, allowing them to respond to the situation which, particularly in the case of minoritised communities, may literally be much bigger than they are.

#### Recommendations to Clore

The research cohort had ideas and questions for the way Clore might rise to the many challenges facing the sector on many fronts, but also an appreciation of the responsiveness and flexibility it is willing to show in these volatile, uncertain, complex and ambiguous times.

“I think the world has changed a lot in the last two to three years. And I’m, you know, I commend Clore for wanting to understand how they can change to better fit the world that they find themselves in, in order to better develop leaders.”

“I think there is a broader action here for the sector. First of all, the pipeline of minoritised coaches is tiny. Back then I don’t even think there were any people of colour who were coaches on that list. So, has that market changed? Are there more of them? How do we find out who they are?”

“I think the last three years has meant that we’re facing change management in a way that nobody has ever done before. So, the ability to think [even] a year ahead is challenged now...we wouldn’t be thinking five years ahead and be confident this could happen. **Now**, I genuinely don’t know what’s going to happen within the next six months. So, I think our plateau for change organisationally has radically shifted.”

“Because I think, given that context to the demands of a cultural leader today, there are some shifts that need to happen about creating more inclusive conditions. So, I’m really interested in how Clore has changed...”

There have, in the recent past, been specific call outs for coaches with lived experience of racism to become part of the Clore roster of coaches, but the point is still pertinent to the wider sector. All were clear that the change required is systemic and that Clore's development of leaders would be more effective if those leaders were equipped with a coaching mindset.

"But I don't think one person can change an organisation of 150 people. Uh Huh. Not even the chief execs..."

"If we're going to talk about coaching, actually within the arts and cultural sector, I think most leaders really do need to be trained in coaching. I think it would be really powerful if people were able to actually have that level of emotional intelligence and safety."

"Because I think, given that context to the demands of a cultural leader today, there are some shifts that need to happen about creating more inclusive conditions...."

"We're all in the business today of creating transformation... And I think there are several conditions needed for that transformation. And I think a big one is embedding a culture of learning and reflection. And we don't do enough of it. You know, it's not just about evaluating it at the end, it's about building those moments."

## Conclusion – Make the Invisible, Visible

As rewarding as it has been to have the privilege of the participants' conversation, thoughts and insights, I am aware of some limitations. This study sampled relatively few leaders. By the very nature of the call out, I suspect it has attracted those who had a good experience of coaching and for whom coaching was a vital component (some used their personal training budget for additional coaching support).

This work has reinforced my commitment to consider the systems at play. Not necessarily in a "systems coaching" sense, though such specialist coaches are available, but to consider the formal and informal power structures, the voiced and unvoiced expectations of peers, stakeholders and employers and the personal, internal narrative of the coachee. Even the simple visual representation of information with a rich picture or a sketched-out influence plan can bring new information into consciousness (Henry & Bass, 2016:174). This extends to the system right under our noses: the actual or perceived power imbalance between coach and coachee which may be acting as a barrier to true partnership working.

Other than the areas of development for me as a coach, I am curious to develop further a discussion of habitus and how it can unlock perspectives on instinctive reactions or unconscious responses. And before I work with any clients, this work has highlighted the need for deeper thought about the influence of my own upbringing. One participant asked if I considered myself to have any protected characteristics and in summarising the (lengthy) conversation that followed, we concluded that identity was "complex and not straightforward" – or as Facebook used to characterise relationships – "It's complicated". On a monitoring form, the box you tick is not the life you live or have lived. Untangling that complexity for oneself is crucial when working with clients from minoritised backgrounds.

Consideration of habitus, the embodied history of an individual may help to make visible what was hitherto out of sight: to tease out, as one participant put it “the lesson the world taught me without saying a thing.”

Finally, It occurred to me that one anti-racist response to Kendi’s (2019) duelling consciousness is to be yourself. Be authentic. Stand out. In all your nuance, all your difference and all the multiplicity of your experience. And that being comfortable with who *you* are is vital to your ability to break down barriers in the Field for others to be more fully who they are, in all *their* difference.

Not for one to fit in, but for many to flourish.

“There was a sense that in order to open the door to people like me, I had to be like me, not like somebody else...

To allow that value of diversity and with a genuine belief in a wider range of people doing as much as they possibly can. That, coincidentally, “being me” was a great way to do that.”

Helga Henry  
September 2023

Helga Henry  
[www.helgahenry.com](http://www.helgahenry.com)  
[helga@helgahenry.com](mailto:helga@helgahenry.com)

Academic Supervisor

Professor Helen Higson  
[h.e.higson@aston.ac.uk](mailto:h.e.higson@aston.ac.uk)

## Appendix 1 – Monitoring results table

### Socio-economic background

Please tell us about the occupation of your main household earner when you were aged 14. If this question does not apply to you (because, for example, you were in care at this time), you can indicate this below.

There is a growing body of evidence that people from low socio-economic backgrounds are under-represented in publicly funded culture. In line with Arts Council England, we are gathering data about the backgrounds of those currently working in the sector to take steps to challenge the barriers that people face in entering and progressing in the sector.

Modern professional occupations such as: teacher, nurse, physiotherapist, social worker, musician, police officer (sergeant or above), software designer.	2
Clerical and intermediate occupations such as: secretary, personal assistant, clerical worker, call centre agent, nursery nurse.	
Senior managers and administrators (usually responsible for planning, organising and co-ordinating work, and for finance) such as: finance manager, chief executive.	2
Technical and craft occupations such as: motor mechanic, plumber, printer, electrician, gardener, train driver.	1
Semi-routine manual and service occupations such as: postal worker, machine operative, security guard, caretaker, farm worker, catering assistant, sales assistant.	3
Routine manual and service occupations such as: HGV driver, cleaner, porter, packer, labourer, waiter/waitress, bar staff.	
Middle or junior managers such as: office manager, retail manager, bank manager, restaurant manager, warehouse manager.	
Traditional professional occupations such as: accountant, solicitor, medical practitioner, scientist, civil / mechanical engineer.	
Short term unemployed (claimed Jobseeker's Allowance or earlier unemployment benefit for less than a year).	
Long term unemployed (claimed Jobseeker's Allowance or earlier unemployment benefit for more than a year).	1
Retired	
This question does not apply to me	
I don't know	
Prefer not to say	
Other – please specify:	1) My parents were labourers but at age 14 my Dad had a massive stroke, and my mum gave up work to care for him. So they were in receipt of a disability allowance and carers allowance.



## Gender identity

What is your gender identity?

Female (including trans women)	5
Male (including trans men)	3
Non-Binary (e.g. androgyne)	
Prefer not to say	
Not known	

## Age

Please put a mark in the relevant box

Under 20		20-29	
30-39	2	40-49	2
50-59	4	Over 60	
Prefer not to say			

## Relationship Status

Please put a mark in the relevant box

Married / Civil Partnership	5
Single	2
Widowed / A surviving Civil Partner	
Divorced / Formerly a Civil Partnership (now legally dissolved)	
Other (please specify) <b>(nothing specified, just a cross)</b>	1
Prefer not to say	

## Sexual Orientation

How would you describe your sexual orientation?

Bisexual	3
Gay Man	1
Gay Woman / lesbian	
Heterosexual / straight	4
Queer / other (please state)	
Prefer not to say	

## National Identity and Cultural Diversity

Please indicate the ethnic category that best represents you. As you make your decision, please think about what ethnic groups mean to you, that is, how you see yourself. Your ethnicity is a mixture of culture, religion, skin colour, language and the origins of yourself and your family. It is not the same as nationality.

## National Identity

Please put a mark in the relevant box

Welsh	
English	1
Scottish	
Northern Irish	
British	7
Other (please specify)	
Prefer not to say	

## Cultural Diversity

Please tick the ethnic category that best represents you.

### A. White

English / Welsh / Scottish/ Northern Irish / British	2
Irish	
Gypsy or Irish Traveller	
Any other White background	

### B. Mixed or Multiple ethnic groups

White and Black Caribbean	1
White and Black African	
White and Asian	
Any other Mixed / Multiple ethnic background	

### C. Asian or Asian British

Indian	2
Pakistani	
Bangladeshi	
Chinese	
Any other Asian background	

### D. Black / Black British:

Black African	
Black Caribbean	3
Any other Black / African / Caribbean background	

### E. Other ethnic groups

Arab	
Latin American	
Any other ethnic group	

### F. Non-Specified

Prefer not to say	
-------------------	--

## Religion / Belief

Please put a mark in the relevant box

Buddhist	
Christian	2
Hindu	
Jewish	
Muslim	
Sikh	2
No Religion	1
Atheist	2
Other (please specify)	1 x Spirituality
Prefer not to say	

## Pregnancy and Maternity

Are you pregnant, on maternity leave, or returning from maternity leave? Please put a mark in the relevant box. This question is only for people who are capable of becoming pregnant.

Yes	
No	8
Prefer not to say	

## Disability

The Equality Act 2010 defines a person as disabled if they have a physical or mental impairment which has a substantial and long-term adverse effect on the person's ability to carry out normal day-to-day activities. Do you consider yourself to be a disabled person according to the legal definition?

Please put a mark in the relevant box

Yes	3
No	4
Prefer not to say	1

The social model of disability says that people are disabled by barriers in society and the way that society is organised, rather than by a person's impairment or difference. Do you consider yourself to be a disabled person according to the social model?

Please put a mark in the relevant box

Yes	3
No	5
Prefer not to say	

## Appendix 2 – Comparison of attributes in literature

This table below (Table 1) helped me to create the interview questions which took the subjects through three areas of enquiry: developing and awareness of context (including a perception of barriers or obstacles to forming relationships with institutions or individuals) (unshaded), developing relationship building skills (shaded green) and developing more and more diverse ties and relationships (shaded blue).

Attribute	(Roberts, 2013)	Institute for Social Capital (2017)	Holtzhausen & Botha (2019)	McKinsey (2022)	Bilhuber-Galli & Müller-Stewens (2020)	Van de Valk (2019)
Ability to self-reflect					●	
Awareness of diversity	●	●	●			●
Reconceptualization of leadership	●	●	●			●
Communication/listening skills	●		●			
Delegation and empowerment of staff	●			●		
Knowledge of change management	●		●			●
Change in leadership style/approach	●	●	●			
Bonding social capital – teamwork				●		●
Bonding social capital – trust	●	●			●	●
Bridging social capital – Creating connections	●	●	●	●	●	
Bridging social capital – internal/ interdepartmental connections	●	●		●		

Table 1. Comparison of various leadership and social capital attributes in the literature

### Post interview results

The table below (Table 2) represents where similar attributes were mentioned as important outcomes for participants in various leadership development programmes.

There was not a complete correlation between the interview results and the attributes identified in the literature. This may in part be because the Clore programme itself was specifically a sectoral leadership, rather than a management, programme. Some of the papers studied programmes in corporate settings

where there may have been greater emphasis on change management, delegation and empowerment of staff. Some respondents did touch on those themes, but not significantly.

Clore Fellows from cohorts over five years ago also acknowledged that the emphasis in the programme was less on change management. “Resilience”, now mostly considered from a mental health angle, was largely about finance.

“I don't think any of us are prepared enough to deal with that degree of change management and certainly when I was at Clore, because it was in the before times, we weren't thinking about change management in that type of way.”

Attribute		
Ability to self-reflect	●	...there were so many lightbulb moments ...where I could be a bit more inclusive of myself when I was trying to fathom the best outcome ...the space to be able to unpack and explore things with somebody completely independent of the organisation.
Awareness of diversity	●	When we talk about a sense of belonging. It's an environment that's created, creating more space for the people in that space, being able to hold each other. And there's quite an emotional moment...when we realized that we really experienced this properly.
Reconceptualization of leadership	●	There was a real sense in me (that I subsequently found out was wrong) that in order to succeed I needed to be like other people within the field. What coaching really did was to unpick that and helped me understand that I can just be myself within the field.
Communication/listening skills	●	Something we did an awful lot of on the fellowship residency was just listening and listening and what that actually looks like it's really useful to understand... Yeah. So questioning, being curious, leaning in. being inquisitive and having an open mind.
Delegation and empowerment of staff	●	The process of coaching has really helped me understand that there are people in the team who are absolute experts in what they do... And that's okay. I don't need to know everything as a leader. But I do know how to stand in the truth of what I do know.
Knowledge of change management		
Change in leadership style/approach	●	I remember very distinctly that light bulb moment where you go, Oh, I can talk about it like this, not in this kind of received way... I could talk to funders, the corporate sector, all the people that we needed to make an organization happen. It gave me the confidence to go out and do that.
Bonding social capital – teamwork		
Bonding social capital – trust	●	That's about trust [and] being open. Being generous. People have said I have a spirit of generosity, so willing to share. Insights, my wisdom, opening doors. I think our value, our social capital is in how useful we can be.
Bridging social capital – Creating connections	●	It forced you to build those deeper connections with people in a way that you don't do in the workplace. I developed a very deep understanding of all the people who are on that fellowship in that time that we'd spend together in a way that I haven't done over years and years of working in a corporation.
Bridging social capital – internal/ interdepartmental connections		

Table 2. Responses which correlated with the interview criteria

## Appendix 3 – Interview Questions

### Developing the context

<p>First, I'd like to talk to you about how your Fellowship experience and specifically the coaching element of it raised your awareness the wider context in which you were going to operate as a leader.</p> <p>Social Capital has been defined, in one case, as “the sum of resources, actual or virtual, that accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalised relationships of mutual acquaintance and recognition”. In addition to SC there are your backgrounds and experiences (including education and informal learning) – your embodied history and way of presenting yourself in the world which governs how you interact. This is known as habitus. Finally the widest context are organisational and industry structures in which someone’s habitus interacts. These structures are known as the “field”.</p> <p>This section looks at the context of your relationship building and what might influence your embodied history and your awareness or perception of the “field” in which you currently operate as a leader.</p>
<p>Before your Fellowship – did you perceive any obstacles or barriers to forming relationships with institutions or individuals in relation to your work and if so, what was the nature of those barriers?</p>
<p>How, if at all, did that perception change during and after your Fellowship?</p>
<p>“Leadership is a social influence process” – how would you assess your ability to influence and has that changed since your Fellowship – if so, how?</p>
<p>How did coaching help identify or explore these emerging ideas of leadership, influence and personal style?</p>
<p>How do you feel your understanding of change and change management was influenced or changed by your Fellowship and by coaching in particular?</p>
<p>How do you feel your appreciation of social context and diversity was influenced or changed by your Fellowship and by coaching in particular?</p>
<p>Is there anything else you would like to add on this theme?</p>

### Developing relationship building skills

<p>The literature on social capital and leadership suggests that there are certain skills that are useful in building types of links and relationship that go to make up social capital.</p> <p>I would like to talk about some of these in this section and see which, if any, you recognise as being important in your development as a leader – and if not these, then what other skills do you consider important?</p>
<p>Which skills do you consider to be the most important in making new connections and building relationships?</p>
<p>How did you acquire, develop or improve those skills during your Fellowship?</p>
<p>What is your perception of any changes to your ability to generate interpersonal trust as a result of the coaching you received?</p>
<p>In the space provided by coaching, did your personal narrative change and if so, how?</p>

Did your coaching enable a self-reflection experience? If so, how did that facilitate your ability to strengthen connections and relationships?
What impact did the coaching have on your ability to work within a team or as a team leader?
What impact did coaching have on your ability to delegate and empower others?
Is there anything else you would like to add on this theme?

## Developing social capital – more diverse ties and relationships

Of some of the relationships that you formed during your Fellowship – which in hindsight proved to be the most influential in the development of your career/ practice?
How did your concept of leadership evolve or change as a result of your Fellowship?
What effect did your Fellowship experience have on the number and types of network memberships, association memberships and social participation?
What effect did your Fellowship experience have on the number and types of your professional relationships and alliances?
How has your leadership style/ approach developed as regards relationship building since your Fellowship?
How, if at all, did coaching enable you to build relationships across systems, structures or society in a new or different way? If not, did any other element of your Fellowship allow you to do that?
Is there anything else you'd like to add in this section?

I have some questions to close our time together.

Is there anything that you have learned about yourself as a result of this interview?
Are there any actions that you want to take as a result of our conversation, and would you like to share them – or take a moment to write them down?
Is there anything else that you would like to say or add for this interview to be complete for you?
How would you like to end this interview?

Thank you, that's the end of the interview.

## Bibliography

Arts Council England – Creative Case for Diversity a Data Report 2019 – 2020. (2021) accessed on internet at <https://www.artscouncil.org.uk/equality-diversity-and-creative-case-data-report-2019-20> on 18th June 2023

Bachkirvoa, T., Cox and Clutterbuck (2010) *The complete handbook of coaching*. London: Sage cited in Passmore, J., 2021. *The Coaches Handbook*. 1st ed. London Routledge p.8

Banks, S. (2021) A provocation for cultural leaders who are actively trying to be anti-racist. [www.cloreleadership.org](http://www.cloreleadership.org) accessed 02.06.22 at <https://www.cloreleadership.org/resources/provocation-cultural-leaders-who-are-actively-trying-be-anti-racist>

Bilhuber Galli, E., Müller-Stewens G. (2021) How to build social capital with leadership development: Lessons from an explorative case study of a multibusiness firm. *The Leadership Quarterly* 23 (2012) 176–201

Bourdieu, P (1977) *Outline of a Theory of Practice* English Language edition, translated by Richard Nice, Cambridge, Cambridge University Press

Bourdieu, P (1986) “The Forms of Capital” cited in Richardson, J., *Handbook of Theory and Research for the Sociology of Education* (1986), Westport, CT: Greenwood, pp. 241–58

Bourdieu, P. (1992). Thinking About Limits. *Theory, Culture & Society*, 9(1), 37–49. <https://doi.org/10.1177/026327692009001003>

Bourdieu, P. (1990). *The Logic of Practice*. Polity Press, 53. Accessed on internet 25.09.22 through [https://monoskop.org/images/8/88/Bourdieu\\_Pierre\\_The\\_Logic\\_of\\_Practice\\_1990.pdf](https://monoskop.org/images/8/88/Bourdieu_Pierre_The_Logic_of_Practice_1990.pdf)

Bourdieu, P., and L. P. D. Wacquant. (1992). *An Invitation to Reflexive sociology*. Chicago: University of Chicago Press.

Claridge, T., (2017). How to Measure Social Capital. Blog post on Social Capital Research & Training, [www.socialcapitalresearch.com](http://www.socialcapitalresearch.com) accessed 02.09.2022 at <https://www.socialcapitalresearch.com/measure-social-capital/>

Foy, K. (2021). Contracting in Coaching. In Passmore, J. (ed.) *The Coaches Handbook: The Complete Practitioner Guide for Professional Coaches*, Abingdon: Routledge p.344-354

Henry, H. and Bass, A. (2016) *NetworkAbility – Building Your Business One Relationship At A Time*, Leicester: Troubadour Publishing

Hewison, R and Holden, J (2002) 'An Investment in the Rising Generation of Cultural Leaders is Necessary, and Timely' Clore Leadership task force report accessed 17.09.2022 at [https://www.cloreleadership.org/sites/cloreleadership.org/files/task\\_force\\_final\\_report\\_full.pdf](https://www.cloreleadership.org/sites/cloreleadership.org/files/task_force_final_report_full.pdf)

Holtzhausen, M and Botha, P (2021). Combining interventions: an innovative leadership development program. *Journal of Management Development* 40 (3), 240-252

International coaching Federation – About ICF (2023) website accessed on 03.03.23 at <https://coachingfederation.org/about>

Izod, K. (2021). Systems-Psychodynamic coaching. In Passmore, J. (ed.) *The Coaches Handbook: The Complete Practitioner Guide for Professional Coaches*, Abingdon: Routledge p.232- 242



- Jones, R. (2021) The business case for coaching Chapter 2 in Passmore, J., 2021. *The Coaches Handbook*. 1st ed. London Routledge
- Kendi, I. X. (2019) *How to be an Antiracist*. 1<sup>st</sup> Edition. New York One World, imprint of Random House
- Law Society – A Guide to Race and Ethnicity Terminology and Language accessed 17.09.2023 at <https://www.lawsociety.org.uk/topics/ethnic-minority-lawyers/a-guide-to-race-and-ethnicity-terminology-and-language>
- Majczyk, J. (2022). Leadership development programmes in the context of diversity manager: evidence from Poland. *Journal of Organisational Change Management* 35(3), 669 – 709.
- Passmore, J. and Fillery-Travis, A. (2011). 'A critical review of executive coaching research: A decade of progress and what's to come'. *Coaching: An International Journal of Theory, Practice and Research*, 4(2), pp. 70–88. Cited in Passmore, J., 2021. *The Coaches Handbook*. 1st ed. London Routledge p.8
- Putnam, Robert D. (1995). "Bowling alone: America's Declining Social Capital." *Journal of Democracy* 6: 65-78.
- Roberts, C. (2013) Building Social Capital through Leadership Development, *Journal of Leadership Education*, 12 (1) 54 – 73
- Sandler, C. (2011) *Executive Coaching: A Psychodynamic Approach*. Berkshire. Open University Press p.6
- Smith, I.M. and Brummel, B.J. (2013). 'Investigating the role of the active ingredients in executive coaching'. *Coaching: An International Journal of Theory, Research and Practice*, 6(1), pp. 57–71 cited in Passmore, J., 2021. *The Coaches Handbook*. 1st ed. London Routledge p.16
- Taylor, L., Parsons, J., Schaninger, B., & Weddle, B. (2022) 'Network effects: How to rebuild social capital and improve corporate performance.' McKinsey Insights: New York accessed in September 2022 at <https://www.mckinsey.com/capabilities/people-and-organizational-performance/our-insights/network-effects-how-to-rebuild-social-capital-and-improve-corporate-performance>
- Fitzsimmons, T., Callan, V. (2020) The diversity gap in leadership: What are we missing in current theorizing?, *The Leadership Quarterly*, 31 (4) pp1-13
- Van De Valk, L. J. (2008). Leadership development and social capital: Is there a relationship? *Journal of Leadership Education*, 7(1), 47-64.
- Wasylyshyn, K.M. (2003). 'Executive coaching: An outcome study'. *Consulting Psychology Journal: Practice and Research*, 55(2), pp. 94–106 cited in Passmore, J., 2021. *The Coaches Handbook*. 1st ed. London Routledge p.16