

need to be cognisant of their own values (Arieli et al., 2020; Roccas & Sagiv, 2010; van der Horst & Albertyn, 2018; Vijfeijken, 2019).

These aspects of discomfort did not deter the participants; it allowed metacognition for considering various diversity factors in their coaching: language and being misunderstood were concerns for fear of offending. Nonetheless, it was overcome through mindfulness of assumptions (Spence, 2015; Van Der Horst & Albertyn, 2018).

The discomfort experienced by the participants is perceived to be linked to the anxiety of uncertainty. The countertransference in the positive and adverse feelings was accounted for in their reflections. This may be due to the unfamiliarity with the process or agitation, or heightened feelings within the coach related to fear of failure or negative feedback (Riddell, 2018).

The values and principles that uphold coaching practice form a definitive guide to coaching that can support the coaching relationship's discomfort and ambiguity through supervision and adherence to coaching ethics provided by professional coaching bodies (Cox & Bachkirova, 2007; Iordanou et al., 2016). Within the context of this study, organisational values of empowerment, courage, inclusivity, accountability, solidarity, and equality are embedded under feminist principles. Although not overtly referred to within the coaching dialogues or accounts of the participants' experiences, this forms part of the coaching way of being (van Nieuwerburgh & Love, 2019), where the CFA framework allows an authentic, holistic and feminist approach to values-based coaching, embodying the organisational values and personal interest.

Limitations

The researcher's perspective as a coach within the organisation could bring its own biases, both concerning the organisational context and the CFA model. It could inevitably form part of the interpretative analysis. However, the researcher was cognisant of personal and professional preconceptions throughout the research process to ensure neutrality. Recruitment was on a volunteer basis, self-selective, and within the context of the 2020 COVID-19 pandemic. All interactions were through virtual online delivery, which potentially could hinder the individual subjective experience of coaching and the research. Only a few participants came forward. Overall, having a small cohort limits the examination of the diversity of perspectives on the experience of values-based coaching.

Future Research

Research into the perspective of the coachees lived experience of the CFA model, and one's values would provide valuable insights for those receiving the intervention. The complexity of understanding the experience of indirect value congruence to the organisational context and individual perspectives of alignment is undetermined. Supporting this line of enquiry and further realising how values within coaches as individuals their relationship to the organisation through psychometric tools would support organisational workplace coaching programmes for workplace culture alignment (Passmore, 2012). Further research into how values-based coaching can impact well-being, transformation, and performance in an international non-governmental, non-profit organisational setting, where pro-social interests align with interpersonal and transpersonal values, would be welcomed. It may be interesting to explore the use of the CFA model in other values-driven contexts such as healthcare.

Analysis of the utility of values (Fischer, 2020) through lived experience would provide insights into the applicability of using the model in other charitable or non-profit organisations would be a valid next step with a larger cohort through qualitative exploration. The modification of CFA to the organisational context and its values may support congruence and coaches' upskilling using intentional questioning and aligning into the coaching way of being (Grant & Hartley, 2013; van

Nieuwerburgh & Love, 2019). All levels of the organisation could assess how their values align through individual exploration; this would apply especially to leaders as coaches in their position as role models, where they can apply values in action integrating well-being and psychological capital (Athota, Budhwar, & Malik, 2020; Joo et al., 2016). Through the socialisation of values, training can be a means for realising congruence to one's values (Cox, 2015), which would support an organisation's motivation, engagement, and well-being by developing the workforce and the organisation's culture.

Conclusion

The participants' reported experiences revealed feelings of excitement and empowerment and feelings of discomfort. Although not a new concept for coaching, empowerment is a strong experiential outcome and finding for CFA intervention; despite navigating challenging values-based conversations and facilitating introspection for the coach. The 'Coaching for Alignment' model proves a distinctive framework for values-based coaching that allows deep thinking and raised self-awareness in coaches. According to this study's participants, the model supported introspection and exploration of value congruence in the coachees who experienced CFA, which would be meaningful for values-driven non-profit organisations. Overall this paper contributes to the body of research in phenomenological thinking and the provides the subjective individual experience of values-based coaching within organisations. The CFA facilitates understanding values alignment within organisations, making it a valid intervention for values-based coaching as part of the workplace coaching toolkit.

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