

Life-coaching within the context of Pastoral Theology

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I dedicate this thesis to my parents, Jan and Ria, who I know would have been proud of me.

I have come that you might have life, and have it more abundantly (John 10:10).

ABSTRACT

This thesis explores the phenomenon of life coaching within the context of Pastoral Theology. The problem that the study addresses is that people involved in the Christian helping professions are equipped with counselling skills, but they are not equipped with the life-coaching skills available to assist people with the planning, implementation and feedback processes necessary to experience personal and spiritual growth in their lives. The purpose of the thesis is to determine how a model that can facilitate the knowledge and skills necessary for life coaching within the context of Pastoral Theology can be developed. This purpose is perpetuated by completing four research tasks, namely to define the concept of life coaching, to determine the life-coaching models used by pastors and Christian coaches, to determine how Pastoral Theology can influence a model for life coaching and to develop a pastoral life-coaching model.

This qualitative study falls within a social constructivist paradigm and uses the descriptive-empirical, interpretive, normative and pragmatic tasks, as expounded in the research model of Osmer (2008). It also refers to the six aspects of organising principles in the conceptual framework of Dickoff *et al.* (1968), namely agent, recipient, context, dynamics, procedure and outcome or destiny, during the process of model-building. The research relies on a systematic literature review to gather data that will be analysed by identifying codes, categories and themes. The information and data gained from analysing five existing Christian life-coaching models, will be considered in developing the life-coaching model. Ultimately, the thesis anticipates developing a life-coaching model that can facilitate the knowledge and skills necessary for pastoral life coaching.

Keywords: Christian coaching; Christian life coaches; counselling; counsellors; life coaching; life coach; life-coaching model, Pastoral Theology, pastor, pastoral life coaching

OPSOMMING

Hierdie proefskrif ondersoek die fenomeen van lewensafrigting binne die konteks van pastorale teologie. Die probleem wat die navorsing aanspreek is dat mense wat in Christelike berading doen, met beradingsvaardighede, maar nie met lewensafrigtingsvaardighede toegerus is nie. Mense het lewensafrigtingsvaardighede nodig om hulle met die beplanning, implimentering en terugvoer by te staan, sodat hulle persoonlike en geestelike groei in hulle lewens kan ervaar. Die doel van die proefskrif is om te bepaal hoe 'n mens 'n model vir lewensafrigting kan ontwikkel sodat mense die nodige kennis en vaardighede van lewensafrigting binne die konteks van die pastorale teologie kan bekom. Hierdie doel word nagestreef deur vier navorsingstake te voltooi, naamlik om die konsep van lewensafrigting te definieer, om te bepaal watter lewensafrigtingsmodelle deur pastors en Christelike lewensafrigters gebruik word, om te bepaal hoe pastorale teologie 'n model vir lewensafrigting kan beïnvloed en om 'n pastorale lewensafrigtingsmodel te ontwikkel.

Hierdie kwalitatiewe navorsingsprojek word deur sosiale konstruktivisme beelig. Die navorsing gebruik die beskrywend-empiriese, interpreterende, normatiewe en pragmatiese opdragte, soos uiteengesit in die navorsingsmodel van Osmer (2008). Die navorsing maak ook gebruik van die ses organiserende aspekte in die konseptuele raamwerk van Dickoff *et al.* (1968), naamlik, agent, ontvanger, konteks, dinamika, prosedure en uitkoms gedurende die proses van modelontwikkeling. Die navorsing gebruik 'n sistematiese literatuurstudie om data in te samel. Hierdie data word geanaliseer deur kodes, kategoriee en temas te identifiseer. Die inligting wat tydens die analise van vyf bestaande Christelike lewensvaardigheidsmodelle verkry word, sal tydens die ontwikkeling van 'n pastorale lewensafrigtingsmodel gebruik word. Daar word voorsien dat 'n model ontwikkel kan word wat die nodige kennis en vaardigheid vir pastorale lewensafrigting kan fasiliteer.

Sleutelwoorde: berading, Christelike lewensafrigters, lewensafripter, lewensafrigting, lewensafrigtings model, pastor, pastorale teologie, pastorale lewensafrigting.

CHAPTER 1: INTRODUCTION AND RESEARCH DESIGN

1.1 Introduction

This thesis explores the phenomenon of life coaching¹ within the context of Pastoral Theology (hereafter designated as pastoral life coaching). It is the product of an interdisciplinary research project based on the theoretical precepts of social sciences and practical theology.

1.1.1 Contextualization

The term *coaching* comes from a metaphor in the sports world. An athlete, tennis player or football team would not think of competing without a coach to train them. A coach is someone who guides you to perform better. It is important to note that a life coach is different from a mentor, who is someone who assists you in acquiring the same skills and experience that he already possesses. However, according to Bickers (2010:37), it was the book of Tim Gallwey, *The Inner Game of Tennis* (1972) that laid the conceptual foundation of modern-day life coaching. Bickers (2010:36) points out that Gallwey maintains that

the player's internal state was more important than how the player held his racket or anything the opponent did. Removing or reducing the internal obstacles would enable the player to improve his game far more than making technical changes in his game.

Gallwey's book had a huge impact on how people perceived the value of the coaching process and this opened the way for the application of coaching skills in disciplines other than sport. Life-coaching skills became a valuable tool for career development within the human resource sector of the business world.

The concept of *life coaching* originated in the business world. Hawkins (2005:293) points out that the term *coaching* within the context of on-the-job-coaching was

¹ It is important to note that *coaching* as a generic term is not only connected to life coaching, but also refers to executive and career coaching, etc.

already used in the mid-twentieth century.² According to the website of the International Coaching Federation,³ life coaching can be defined as “partnering with clients in a thought-provoking and creative process that inspires them to maximize their personal and professional potential, which is particularly important in today's uncertain and complex environment” (ICF, 2016). Through the process of coaching, clients⁴ (henceforth referred to as coachees) one deepens their learning, improves their performance and enhances their quality of life. Collins (2001:16) defines life coaching “as the art and practise of guiding a person or group from where they are to the greater competence and fulfilment that they desire”. The concept of life coaching will be discussed in detail in Chapter Two of this thesis.

Hiltner (1958:3), regarded by many as the father of the term *Pastoral Theology*, defines the concept as

the branch or field of theological knowledge and inquiry that brings the shepherding perspective to bear on all the operations and functions of the church and the minister and then draws conclusions of a theological order from reflection on these operations.

For pastors, Hiltner's (1958) concept of shepherding is imperative when people are counselled and coached to make life-changing decisions based on biblical values. Using the metaphor of the shepherd, Jesus proclaims: “I have come that you might have life, and have it more abundantly” (John 10:10).⁵ As Christians, we believe that this “abundance” involves every aspect of life. The development of Pastoral Theology in the previous century has put the focus on the praxis and compassionate interaction of theology. One could reason that life coaching is the tool or skill necessary to make the process of spiritual growth (or shepherding as defined by Hiltner in 1958) evident and successful in all the spheres of a person's life as the

² Hawkins is referring to Myles Mace's *The Growth and Development of Executives* (Harvard Business School, Division of Research, 1950).

³ The International Coaching Federation is one of the regulating bodies for life coaching in the USA.

⁴ The terminology that is used is either client or coachee. For the purposes of this research I shall use the term coachee for the person that receives coaching. *Client* will only be used if it is in a direct quotation.

⁵ Scripture passages were taken from the Holy Bible New International Version (NIV), Copyright 1995 by Bible Society of South Africa.

person grows towards the future. Furthermore, this personal spiritual growth transcends the ordinary and moves into the ecclesial community (communities of faith) that provide a safe space⁶ in which pastoral life coaching may be practised (see Way, 1980:50).

At the beginning of the previous paragraph I implied a relationship between shepherding and counselling. From the perspective of pastoral care it may seem that there is a difference in the nature of life coaching and counselling. It is important to understand the different foci of *counselling* and *life coaching* in order to understand the role that pastoral life coaching can play. According to Hawkins (2005:299), the distinction between counselling and life coaching is not clear because of the commonality in both disciplines' philosophical roots. However, it seems that there is a difference between counselling and coaching. Counselling focuses on the *past* and is a form of therapy with which to address pathology, problems and unresolved issues through a process of healing and understanding. On the other hand, life coaching is a process of personal growth during which people are helped to set clear and specific goals that they want to achieve in the *future*. Hawkins (2005:297) argues that coaching is important for church leadership because it works from the inside out. "They [life coaches] help leaders discern their own core values, sense of vocational call and vision. They foster the critical thinking and strategic planning that translates these values, visions and vocational meanings into specific goals and concrete action. Coaching holds people accountable and supports follow-through on freely chosen actions" (Hawkins, 2005:297).

However, the question arises as to whether the main reason for this difference relates to the fact that most life coaches, especially those working within the context of the business and secular environments, have not been trained as counsellors. The situation regarding formal training in counselling skills within the context of the Christian ministry is different from the training and skills background of people that do life coaching within the context of the business and a secular environment. The

⁶ Postmodernism acknowledges the relationship between space and social context. These spaces are dynamic, hybrid, and multi-layered, often because of the dynamic nature of social context (Soja, 1989:129).

majority of all formally trained ministers and pastors have some degree of training in pastoral care that focuses on counselling.⁷

1.1.2 Problem statement

One can argue that the context of Pastoral Theology is a suitable basis for a model for life coaching. However, while people involved in the Christian helping professions, including pastors, counsellors and lay helpers (henceforth referred to as pastors), are equipped with counselling skills,⁸ the problem is that they are not equipped with the life-coaching skills that are now available to assist people with the planning, implementation and feedback processes necessary to experience personal and spiritual growth in their lives.

There are some seminaries and theological faculties in the United States that acknowledge the need for students to acquire skills and knowledge in life coaching. This training in life-coaching skills is in its inception phase and there is, as yet, no commonly accepted standard or model for this training available. During informal discussions with colleagues at tertiary institutions in South Africa and an extended literature search, it became clear that, in South Africa, there is no formal training available at tertiary level for life-coach training – especially not that which focuses on the pastoral care study field.⁹

1.1.3 Thesis statement

Theological studies in South Africa, especially those relating to pastoral care, focus mainly on pastoral care that includes counselling as a process of healing, with an emphasis on addressing historical issues in a person's life. The focus of counselling

⁷ Pastoral care with an emphasis on counselling is part of the curriculum of most programmes training people for the ministry. In South Africa such programmes are accredited by the Higher Education Qualification Committee (HEQC), according to the regulations of the South African Qualifications Authority (SAQA).

⁸ There is a definite distinction between life coaching and counselling. Collins (2001:16) asserts that “[c]oaching is not counselling: It is not for those who need therapy to overcome disruptive painful influences from the past; coaches help people build vision and move towards the future.”

⁹ There is a programme for life-coach training at both the University of Stellenbosch and the University of Cape Town, but their focus is on the MBA programme and not in the field of theology.

falls on a process of healing where issues from the past must be addressed. Therefore, although this process of healing is important, life coaching within a pastoral theological context can equip pastors with the necessary skills to coach people to set themselves personal and spiritual goals that focus on personal growth. This emphasis on goals and personal growth is a biblical/Christian imperative that makes a pastoral theological model for life coaching ideal as an added component to the pastoral care process.

Therefore, it seems that there is a possible niche for formal life-coach training within the field of pastoral care. Such proposed training should be conducted following a well-designed curriculum. According to Simon (2005), there is a new role for coaching in the church. He claims that “[i]t appears that coaching in a church context has been somewhat lagging, whether it be due to financial constraints or simply a deficiency in understanding the powerful Christian dynamics that are expressed through coaching” (Simon 2005:2). Hawkins (2005:297) argues that coaching is important for church leadership because they can guide leaders in the Church to increase their competence and their self-awareness.

1.1.4 Importance of the study

The twenty-first century, with its emphasis on a holistic¹⁰ approach to personal wellness, has been presenting an increasing need for people to experience personal and spiritual growth in all facets of their lives. In the helping professions,¹¹ the systems thinking¹² of the postmodern era and human potential movement from the nineteen-eighties have placed the focus more on personal development and a change in lifestyle. One could argue that one of the direct implications of this tendency to focus on the future, in a positive way, is the development of the life-coaching profession.

¹⁰ This holistic approach to Christian spirituality must be seen against the backdrop of Pastoral Theology with its focus on shepherding as expounded by Hiltner (1958).

¹¹ For the purposes of this thesis the term *helping professions* includes those professions relating to human resource development and counselling in the business and religious sectors.

¹² According to Hawkins (2005:295) the term *systems thinking* implies that all parts of a system are interconnected. Changing one part would automatically change all the others.

In accordance with postmodernist¹³ theories, life coaching would make a new holistic approach to Christian spirituality possible, with the implication that spiritual growth can be regarded as something with practical implications for all spheres of life including work, marriage, family and health. Louw (2011a:6) points out very specific traits that characterize this holistic approach within the above-mentioned spheres of life. He claims that

[w]ithin Christian spirituality, one can identify the theological categories of grace (unconditional love); forgiveness and reconciliation; resurrection hope; the support system of *koinonia* [fellowship] and *diakonia* [service] and the sacraments as indication of God's faithfulness and fulfilled promises emanating into a life of joy and gratitude.

It is within this context of Pastoral Theology that life coaching can contribute to all the spheres of life in the pastoral care process. However, this potential contribution implies a definite need for pastoral life coaching.

Although life coaching is a phenomenon that has its genesis in sport and the world of business, research in this specific subject is important because pastors would be able to use some of the life-coaching concepts from the business and secular world within the context of Pastoral Theology, to guide people on a path of spiritual and personal growth. Therefore, it is important that research makes a comparison between a more generic life-coaching model on the one hand and a life-coaching model that is based on a specific set of values within a pastoral theological context on the other hand. This pastoral life-coaching model must take into account biblical imperatives such as growth, hope and abundance, as well as the values that will determine personal and spiritual growth. One of the aspects of pastoral life coaching, for example, is the emphasis on accountability. In this study accountability, in its biblical context as a Christian attribute, can be regarded as one of the elements of coaching that is important in a pastoral theological life-coaching model.

¹³ My research is informed by a postmodern philosophical context and I shall discuss my understanding of this epistemological perspective in more detail in Chapter 2.

1.1.5 Scope of the study

This thesis considers two main concepts namely *life coaching* and *Pastoral Theology*. Due to the inter- and trans-disciplinary nature of the research the thesis focuses on the field of life coaching, pastoral theology, counselling and personal development. This trans-disciplinary approach allows for the exploration of the development of life coaching from a business perspective, as well as the evaluation and comparison of five existing models for Christian or spiritual life coaching (Ledesma, 2001; Collins, 2001, Stoltzfus, 2005, Creswell, 2006 & Webb, 2012) in order to show the commonalities and differences between these models. The approach also enables the thesis to explore recent developments in Pastoral Theology. Based on the understanding of these multidisciplinary commonalities and differences, the thesis suggests the development of a model for life coaching within the context of pastoral theology.

1.1.6 Research objectives

The main objective of this research project is to develop a model that facilitates the knowledge and skills necessary for life coaching within the context of pastoral care. This objective includes social innovation because the proposed new model for life coaching within the context of pastoral theology will impact not only on the church and the faith community, but it also has a Kingdom of God perspective. Van den Berg *et al.* (2014:182) explain social innovation within the context of a Kingdom of God perspective as the “question theologians have to face then are how the Kingdom can become concrete and visible in society. More concretely: how we can facilitate a transformation that fosters love, justice, healing, growth, and harmony”. The main objective of this research project will be achieved by obtaining the secondary objectives, which are

- to contextualize and conceptualize the concept *life coaching*,
- to determine what the characteristics of life-coaching models are that pastors and Christian coaches currently use within the context of pastoral-care,
- to determine how Pastoral Theology can contribute to pastoral life coaching,

- to design a model for pastoral life coaching.

1.1.7 Research questions

The main question and the purpose of the research project determine its research design and methods (see 1.2). The main question that emerges from the discussion above is: How can a model for life coaching be developed to facilitate the knowledge and skills necessary for life coaching within the context of pastoral care.

Several sub-questions emerge from this main question.

- How can the term *life coaching* be contextualized and conceptualized?
- What are the characteristics of life-coaching models that pastors and Christian coaches currently use within the context of pastoral care?
- How can Pastoral Theology contribute to pastoral life coaching?
- How will a pastoral life-coaching model be designed?

Each of these questions will be addressed in the discussion of the thesis design in 1.5. I anticipate that, once these questions have been answered, it will be clear that pastoral life coaching has the potential to empower pastors to use it as an effective life-changing process.

1.1.8 Thesis design

Chapter One contextualizes the concepts of coaching and Pastoral Theology and explains the need for pastoral life coaching. The chapter also states the scope of the study, the objectives and the research questions of the study. I define and explain the various components of the research design and methods, including the paradigm and the research methods used to collect and analyse data. I also explain my role as researcher, how the reliability of this study will be ensured as well as the ethical issues relevant to the study.

Chapter Two contextualizes and conceptualizes life coaching. It focuses on the historical development, definitions and the process of this concept. It also addresses

the different models of life coaching that developed in recent years. This chapter concludes by considering why certain models lean more towards pastoral life coaching.

Chapter Three corresponds with Osmer's second task (interpretive). It analyses and interprets the five existing life-coaching models that pastors and Christian life coaches currently use within a pastoral care context, namely those of Ledesma (2001), Collins (2001), Stoltzfus (2005), Creswell (2006) and Webb (2012). The analysis is guided by the six aspects of organizing principles as expounded by Dickoff *et al.* (1968). The purpose of this analysis is to identify certain elements, categories and themes in these models. It also seeks to find a general definition for Christian life coaching.

Chapter Four is an exploration of how Pastoral Theology can possibly contribute to pastoral life coaching. The chapter includes definitions, as well the history and development of Pastoral Theology. It also considers the importance of Pastoral Theology for the life-coaching process. The chapter discusses Christian values that are based on a biblical foundation and trends imperative as a basis for pastoral life coaching and how these values and trends influence spiritual and personal growth.

Chapter Five addresses the fourth research objective which is to design a model for pastoral life coaching. The research considers what pastoral life coaching entails. Emphasis is placed on the role of Scripture and how it will form the basis of a new life-coaching model. The elements and foci that would combine life coaching with counselling within the context of Pastoral Theology are discussed. This chapter also provides a schematic outline of such a model and all its components and discusses similarities and differences the proposed model has with current ones.

Chapter Six concludes by summarizing the findings of each research task and by offering suggestions for future research.

1.2 Research design and methods

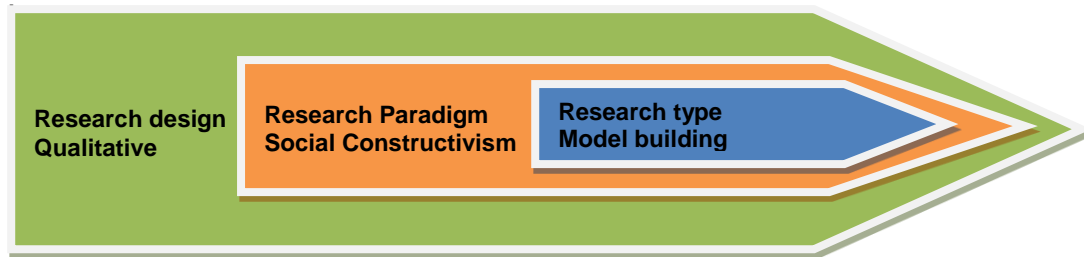


Figure 1: Research design, paradigm and type

For this research I am using analogical reasoning, described by Mouton (2001:177) as “[c]onstructing a model of a phenomenon on the basis of its similarities to other phenomenon”. As mentioned before, in the case of this research I plan to construct a model for pastoral life coaching on the basis of its similarities with life coaching, Christian-coaching models and the context of Pastoral Theology.

1.2.1 Research design

According to Creswell (2014:3), research approaches “[a]re plans and procedures for research that span the steps from broad assumptions to detailed methods of data collection, analysis, and interpretation”. Creswell (2014:3) identifies three main research approaches:

- Qualitative research

Creswell (2014:3) describes qualitative research as “[a] research approach for exploring and understanding and meaning that a person or a group can use to ascribe a problem that is human or social”. This approach can be defined in its focus on the social constructive nature of our reality. It involves the analysis and recording of human behaviour and experience to uncover an understanding of certain phenomena. According to Creswell (2014:3), this type of research has an inductive

style and has a focus on individual meaning, as well as the importance of rendering the complexity of situations.

- Quantitative research

According to Creswell (2014:3), quantitative research can be defined as “[a]n approach for testing objective theories by examining the relationship among variables”. This type of research involves data that is collected and converted in numerical form to enable the researcher to make conclusions from statistical analysis.

- Mixed method research

Creswell (2014:3) defines mixed methods research as an approach “[i]nvolving collecting both quantitative and qualitative data, integrating the two forms of data and using distinct designs that may involve philosophical assumptions and theoretical frameworks”. The big advantage of this method is that it enables the triangulation of data sources, different researchers, multiple perspectives for results interpretation and multiple research study methods. Triangulation of data and research is a validation process by cross-verifying the same information. The research is strengthened because the data have increased credibility and validity.

Because of the characteristics of the research approaches discussed above, as well as the fact that I aim to develop a new model for pastoral life coaching, I have decided to follow a qualitative research design for this thesis. According to Maxwell (1998:70), the criteria for qualitative research involves “the activities of collecting and analysing data, developing and modifying theory, elaborating or refocusing the research question, and identifying and dealing with validity threats are usually going on more or less simultaneously, each influencing all the others. In addition, the researcher may need to reconsider or modify any design decision during the study in response to new developments or to changes in some other aspect of the design”. The aspect of developing and modifying theory has been highlighted by Maxwell (1998). I shall discuss each of the components of the research design, as well as how they relate to this research study, in the discussion that follows.

1.2.2 Research paradigm

The manner in which researchers conduct their research is informed by the different ways in which they view and interact with the world around them. The standards and/or principles that guide a researcher are referred to as a paradigm. According to Taylor *et al.* (2007:5), the research paradigm is “a broad view or perspective of something”. Research can also be guided and affected by the specific paradigm of the researcher. Weaver and Olson (2006:460) explain that “[p]aradigms are patterns of beliefs or practices that regulate inquiry within a discipline by providing lenses, frames and processes through which investigation is accomplished”.

The research paradigm for this thesis is social constructivism (Creswell, 2014:6). The importance of a social constructivism world view in research is that its focus is on “understanding, multiple participant meanings, social and historical construction and theory generation” (Creswell, 2014:6). I am using research development according to a multi-disciplinary approach.

It is also important to note two epistemological perspectives that inform this research. In the first instance, the theological point of departure for this research is the fact that my theological roots are in the Protestant reformation and Reformed tradition, with its commitment to three basic doctrines, namely *Sola Scriptura* (scripture alone), *Sola Gratia* (grace alone) and *Sola Fide* (faith alone). This perspective is important because it guides my development of a new model for life coaching to be used by pastors who mostly operate within this tradition.

The second epistemological perspective that informs this research is the significant influence that postmodernism¹⁴ had on the history and development of Pastoral Theology. Consequently, postmodernist perceptions will play a role in the development of a life-coaching model within a pastoral context. In an explanation of the role of postmodernism on practical theological research the role and validity of the Bible must be discussed. Graham (2006:845) states: “The discipline of Practical

¹⁴ Graham (2006:845) describes postmodernism more as a loss of innocence than the annihilation of value.

Theology should be reconceived as the articulation and excavation of sources and norms of Christian practice, the discipline that enables communities of faith to practice what it preaches.” For the purpose of this thesis I understand Graham’s statement to imply that the Bible is the foundation of sources and norms of Christian practice.

1.2.3 Research type

This thesis is the result of a correlative, non-empirical study that examines five existing Christian life-coaching models. It identifies, compares and evaluates the various concepts and aspects involved in these models. The original plan for this research was an empirical study about the life-coaching models that are currently used by Christian coaches in South Africa. However, having conducted an informal investigation, it seemed that very few life coaches who refer to themselves as Christian or spiritual coaches, work according to a specific Christian or pastoral model. Most of these Christian or spiritual coaches adapted current secular life-coaching models. It was noticeable that a great number of life coaches was trying to use certain Christian values and Biblical verses somewhat randomly in order to render their life-coaching processes spiritual. It was this information that necessitated the urgent development of a model for pastoral life coaching.

As a result, this research is now a correlative, non-empirical study that aims at developing a new model in order to understand and explain pastoral life coaching (see Mouton, 2001:176). According to Mouton (2001:177), the typical application of a non-empirical study is aimed at developing a new model or theory or to refine an existing model or theory.

1.2.4 Research methods

1.2.4.1 Data collection

The main method of data collection for this thesis involved reviewing existing literature about the two main concepts with which this research is concerned, namely *life coaching* and *Pastoral Theology*. According to Louw (2015a:75), a literature

review with critical reasoning and discussion is an acceptable research methodology for practical theology. He asserts that “[t]he aim of literature research is to thoroughly scrutinize already existing sources relevant and related to the research topic” (Louw, 2015a:76). Data collected from such a literature review can be studied and contemplated in a critical manner.

Macnee (2004:219) explains that “[t]he literature review is guided by the variables that have been identified in the research purpose and aims to give the reader an overview of what is known about those variables, how those variables have been studied in the past and with whom they have been studied”.

- Creswell (2014:28) provides goals or criteria for the literature review:
- The information in the research must show *relevance* to the topic under discussion.
- This information must *relate* to the larger ongoing discussion in scholarly literature about the specific topic.
- The research must show that the topic studied is *important* within the literature framework.
- The research must provide a point to *compare* results with later research findings.

1.2.4.2 Data analysis

During the analysis of the five existing models for Christian life coaching the focus will be on determining the commonalities of certain themes and how they compare with regard to specific contexts within the models. In order to realize this focus, content analysis will be used to analyse the data through a process of coding. Weber (1990:12) points out that “[t]he central idea in content analysis is that the many words of the text are classified into much fewer content categories”. This type of research analysis searches for codes, categories and themes that emerge from a variety of sources, such as documents, books, articles, etcetera. It also considers how themes relate to each other. According to Smith and Davies (2010:155), coding is a method to analyse data to make the underlying message in the data more

understandable and clearer to the researcher. Charmaz (2006:46) explains that there is a pivotal link between the data that is collected and the explanation of the meaning of the data.

The following aspects will be considered during the process of analysis:

- The size of the data that is analysed.
- The meaning of specific units and the categories used (must be inclusive or mutually exclusive).
- Precisely defined properties.
- Data must fit a category.
- The importance of context.

The importance of this type of analysis is that it favours print orientated research. Because the majority of sources relating to coaching and coaching models are printed materials, content analysis will be useful to analyse different life-coaching models.

The intended evaluation of the five existing models is done according to the six aspects of activity as described by the organising principals of Dickoff *et al.* (1968). This conceptual framework is important, because it describes the relationship between concepts and it has previously been used to evaluate coaching models (see Maritz & Visagie, 2011). It focuses on the concepts and elements that pertain to each of these six aspects, namely agent, recipient, context, dynamics, procedure and outcome or destiny (see Dickoff *et al.*, 1968), as found in the chosen life-coaching models. For the purpose of this thesis, I equate each of the aspects with the realization of the aspect as it is relevant to pastoral life coaching (Figure 2).

ASPECTS OF ORGANISING PRINCIPLES	
Aspect	Realization of aspect
Agent	Life coach
Recipient	Client
Dynamic	Coaching process
Context	Pastoral Theology
Procedure	Pastoral life-coaching process
Destiny or outcome	Pastoral coaching goal

Figure 2: Aspects of organising principles

The analysis focuses on elements in the life-coaching models that pertain to each of these six aspects. The analysis attempts to determine how these models use specific values and other elements that are normative in content. The success of these models to incorporate the normative (value-based) dimension into life coaching must be determined in this research, as well as their ability to combine value-based life coaching with counselling. Ultimately this research task attempts to determine what a pastoral life-coaching model looks like. Consequently, the model focuses on a combination of life coaching and counselling within the context of Pastoral Theology.

While the discussion above regarding the methods for collecting and analysing data, as well as for the evaluation of the existing models is relevant, one would be amiss not to include a discussion about research theories in practical theology in particular, especially as this thesis is based on the precepts of social sciences and practical theology.

1.3 Research in practical theology

There are several models for researching practical theology. The table below illustrates one of the most important models for research in this specific field of study, namely that of Zeffass (1974:166). He requires the researcher to formulate a basis theory (to describe a praxis that is unsatisfactory), a meta- theory (using social

science to examine a basis theory) and a praxis theory (to devise a new praxis). The importance of the model that Zerfass (1974) proposes is the focus on the input from the social sciences (Figure 3).

RESEARCH IN PRACTICAL THEOLOGY BY ZERFASS (1974)	
Action	Goal
Describe the praxis (one that is not working)	Basis Theory
Examine basis theory with the help of social sciences.	Meta-Theory
Develop or devise a new praxis	Praxis Theory

Figure 3: Research in practical theology (Zerfass, 1974)

Smith (2008:205) adapted the ideas of Michael Cowan from the Institute for Ministry at Loyola University to develop the LIM¹⁵ model. Smith (2008:205) draws on Cowan’s belief that research in practical theology has four crucial characteristics, namely correlative, hermeneutical, critical and transformative and formulates specific goals for research in practical theology (see table on the next page).

COWAN’S GOALS FOR RESEARCH IN PRACTICAL THEOLOGY	
Action	Goal
Examine the world	Understand the real-life problem
Examine the word	Determine what God’s ideal is
Develop an action plan	Transform what <i>is</i> into what <i>should be</i>

Figure 4: Cowan’s goals for research in practical theology

¹⁵ LIM – Loyola Institute for Ministry at Loyola University in New Orleans

Smith (2008:205) describes the LIM model for research in practical theology as consisting of four sequential steps (Figure 5).



Figure 5: Four sequential steps for research in practical theology

Osmer (2008:4) describes practical theology as the practical application of theology to everyday human experience. He developed a research model for practical theology around four tasks: the descriptive-empirical, the interpretive, the normative and the pragmatic tasks (see Osmer, 2008:4). This research model, which asks four key questions and assigns four tasks, shows similarities with Smith’s (2008:204) LIM model. However, Osmer’s model assigns specific attributes and tasks to the researcher (Figure 6).

1.3.1 Research tasks according to Osmer (2008)

In this thesis, the tasks designated by Osmer (2008) will be completed by answering the various sub-questions. These tasks are summarized in (Figure 6).

Descriptive-empirical task	Interpretive task	Normative task	Pragmatic task
Define the concept <i>life coaching</i> .	Determine the life-coaching models and practices that are available to pastors and Christian coaches.	Determine the influence of Pastoral Theology on a model for life coaching	Effectively develop a model for pastoral life coaching that can be used in a training programme for pastors.

Figure 6: Research tasks according to Osmer (2008)

1.3.1.1 The descriptive-empirical task (what is going on?)

According to Osmer (2008:4), this task concerns itself with “[g]athering information that helps us discern patterns and dynamics in particular episodes, situations or contexts”. The focus of this task would be a literature study to gather information regarding the concept and development of life coaching.

The first of the secondary research objectives will be discussed in this research task: *to contextualize and conceptualize life coaching*. In order to reach this objective, I shall

- explore the historical development of life coaching;
- consider the process of life coaching;
- explore the relevance of Christian life coaching as an emerging discipline for Pastoral Theology; and
- consider the development of Pastoral Theology the pastoral care process.

1.3.1.2 The interpretative task (why is it going on?)

This research task concerns itself with Osmer's (2008:4) principle of "[d]rawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring". The focus of the research task is to evaluate and interpret Christian comprehensible and applicable frameworks of life-coaching models. Osmer (2008:17) is of the opinion that the interpretive task is especially suitable as a bridge between sub-disciplines and practical theology. Therefore, the evaluation and interpretation of Christian life-coaching models serve to determine how successful the bridge between theology and coaching is. The second of the secondary research objectives will be discussed in this research task: *to determine the characteristics of life-coaching models that pastors and Christian coaches currently use within the context of pastoral care*.

The evaluation of different Christian-coaching models will explore the necessary skills, knowledge and applications that pastors need to acquire to use in the process of pastoral life coaching. The research will focus on

- the evaluation of current Christian-coaching models;
- the determination of which life-coaching practices are evident and central to all of these models; and
- the identification of Biblical/Christian values and trends in these models.

The research will identify and examine what elements of coaching would be specific to a life-coaching model in a Christian context and interpret themes that become evident in these coaching and theological elements. This task will focus on evaluation and interpretation of five Christian life-coaching models that have been published and that are available in public domain.

1.3.1.3 The normative task (what ought to be going on?)

The normative task concerns “[u]sing theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our response, and learning from ‘good practice’” (Osmer, 2008:4). The focus of this research task is on the objective that states: *to determine how Pastoral Theology can contribute to pastoral life coaching*. In order to reach the objective, I intend to

- consider the historical development of Pastoral Theology;
- conceptualize Pastoral Theology;
- determine which Biblical/Christian values and trends would be imperative as a basis for pastoral life coaching; and
- determine how the above-mentioned values and trends can possibly facilitate spiritual and personal growth.

Within the context of Pastoral Theology, the normative task would first and foremost explore the implication of Scripture on a life-coaching model, but also influences from the church, the faith community and other disciplines that have an input in the pastoral process. The inclusion of biblical imperatives like grace, forgiveness and reconciliation, resurrection and hope, the support system of *koinonia* and *diakonia* and the sacraments as indication of God’s faithfulness and fulfilled promises emanating into a life of joy and gratitude (see Louw, 2011a:6), is important as a Biblical value base for a life-coaching model.

1.3.1.4 The pragmatic task (how might we respond?)

Within the pragmatic task it is important to acknowledge that this research also combines inputs from different disciplines. Osmer (2008:164) identifies three models

or approaches for cross-disciplinary dialogue, namely correlational, transformational and transversal (see Figure 7 below).

CORRELATIONAL	TRANSFORMATIONAL	TRANSVERSAL
<p>The correlational model focuses on a dialogue with other disciplines where there is a mutual influence between them (Osmer, 2008:164).</p>	<p>The transformational model focuses on a dialogue that uses distinct language words as an example where translation is not enough and transformation is needed for a better understanding (Osmer, 2008:168)</p>	<p>The focus in this model is to look where different disciplines intersect and diverge. According to Osmer (2008:172), the advantage of this model is that: “[d]iscipline is not pictured in distinct language games but as networks that transverse one another and share the common resources of rationality. While this model has much in common with the correlational approach, it gives greater attention to the pluralism found in virtually every field today”.</p>

Figure 7: Osmer’s (2008) approaches for cross-disciplinary dialogue

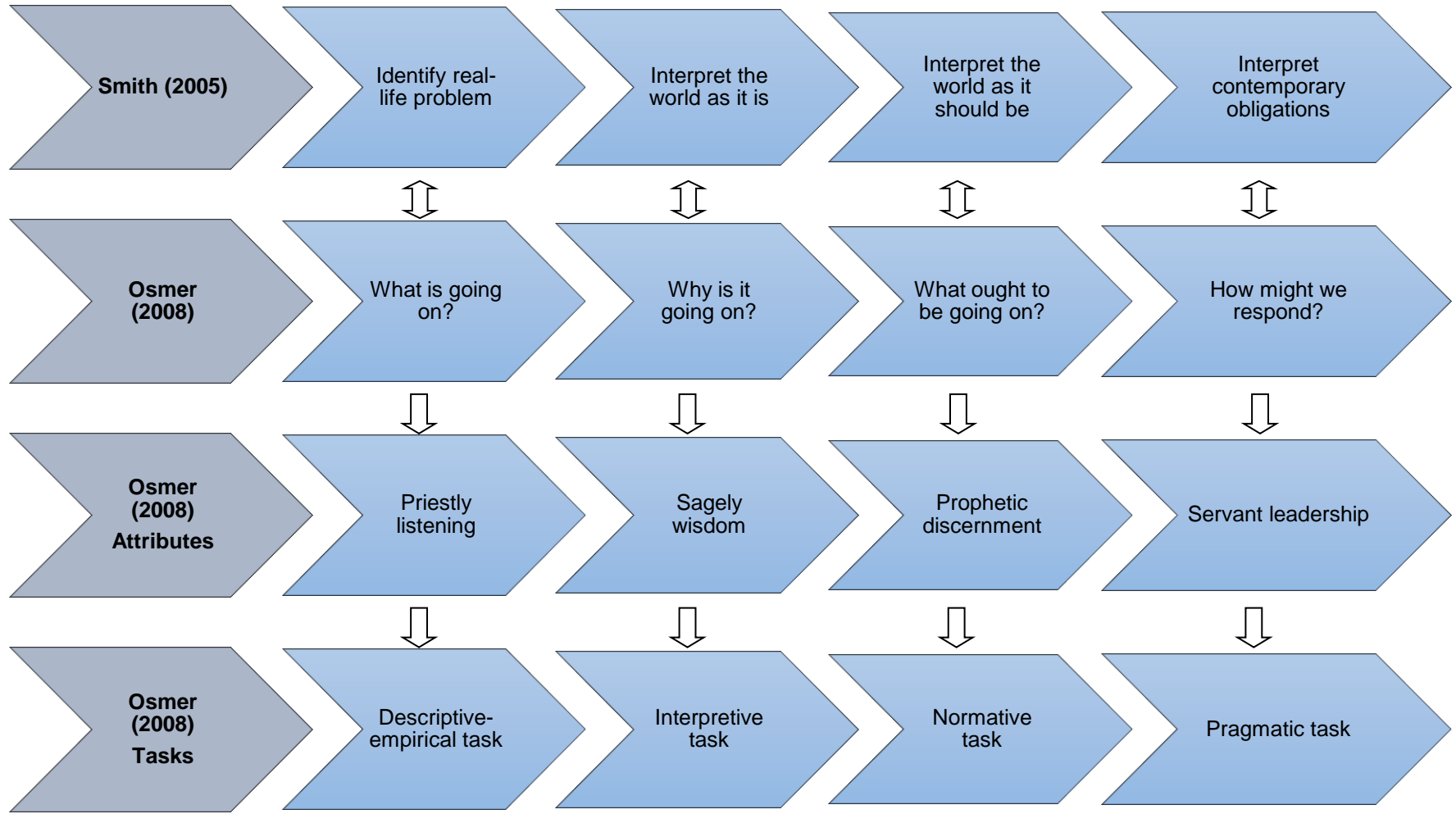


Figure 8: Comparison of Smith's LIM model (2008) and Osmer's (2008) attributes and tasks

The approach followed by this thesis is transversal¹⁶ because it accommodates the discourse between the disciplines of life coaching on the one hand and Pastoral Theology on the other hand in the most adequate way.

In this research study the pragmatic task is the responsive one. This task must “[d]etermine strategies of action that will influence situations in ways that are desirable and entering into reflective conversation with the ‘talk back’ emerging when they are enacted” (Osmer, 2008:4). The secondary research objective discussed in this research task is *to design a model for pastoral life coaching*.

The research in this task will focus on how to incorporate the results of the research regarding the important elements and concepts in life-coaching models with the normative value-based dimension (for this research the Bible) into a model for pastoral life coaching.

1.4 Trustworthiness

All of the methods followed during the research process are intended to contribute to the trustworthiness of the results. Lincoln and Guba (1985:290) identified four aspects as important for trustworthiness:

- *Credibility* - confidence in the 'truth' of the findings;
- *Transferability* – showing that the findings have applicability in other contexts;
- *Dependability* – showing that the findings are consistent and could be repeated; and
- *Confirmability* – a degree of neutrality or the extent to which the findings of a study are shaped by the respondents and not researcher bias, motivation, or interest.

The credibility and confirmability of this research are obtained mainly by prolonged engagement with the subject, as well as continuous peer reviewing (mentorship and

16 Osmer (2008:172) uses the term *transversal* as explained by Van Huysteen (2006) and Schrag (1992).

supervision by experts in the fields of study; attending seminars and workshops relating to the main topics of the study, submitting results to life-coaching practitioners etc.). Furthermore, I adopted Osmer's (2008) suggestions regarding reflection during the research process. He regards it as important that the researcher "will become more reflexive about choices and assumptions guiding their work" (Osmer, 2008:57). The implication of this reflexivity is that the researcher must reflect on and articulate his¹⁷ perspective of the research. Osmer (2008:48) describes reflexivity as reflecting on the "metatheoretical assumptions informing the project, including assumptions about the nature of reality, knowledge, human beings, and the moral ends of life". Maxwell (1998:234) explains reflexivity in the context of qualitative research as follows: "The term reflexivity is often used for this unavoidable mutual influence of the research participants and the researcher on each other."

In this research study, reflexivity will be achieved also by subjecting the proposed model to peer reviewing. In order to ensure the transferability and dependability of the proposed model for pastoral life coaching, I sent the completed pastoral life-coaching model to life coaches in order for them to reflect on the model and to provide feedback. The results of the peer reviews will be discussed in Chapter Five.

1.5 Participants

The proposed model was reviewed by participants who are Christian life coaches with a theological education and who are in the ministry or have a background in the ministry. Participants received a questionnaire to guide their reflection regarding specific elements of the coaching model. Documentation that includes a description and explanation of the model and a questionnaire were made available to all participants as well. Their task was to reflect on the overall concept of the model and then to comment on the different stages and elements of the model. This information was used to ensure the trustworthiness of my research results and, in future, to appropriate and finalise the model.

¹⁷ For the sake of expediency, the male pronoun is used to designate both genders.

1.6 Role of the researcher

I was originally confronted with life coaching while working as a human resource developer within the training sector¹⁸ – a position that fits within the context of the business environment. There was a need for career coaching in my company that sparked my interest in life coaching as a tool to assist employees with career development. With my background in Christian ministry, especially in counselling, the need emerged to explore both the role of life coaching within the context of pastoral care, and the relationship between counselling and life coaching.¹⁹ As a result, I decided to explore the possibility of developing a model for life coaching that uses Pastoral Theology as its foundation. Therefore, I became the primary tool in collecting data for this research study.

1.7 Ethical issues

This study complies with the ethics policies of the North-West University regarding research and has been approved by the relevant ethics committee.²⁰ The identities of all participants are protected and they will remain anonymous. The information that was obtained from the participants in the peer review was not of a personal nature and only concerned the evaluation of the model, with the primary aim being to ensure trustworthiness. The required feedback only pertained to the content of the model and, because no interviews were conducted for the research, it held a very low risk.

¹⁸ I am registered as a Master Human Resource Practitioner at South African Board of Personnel Practitioners (SABPP), the ETQA according to SAQA legislation.

¹⁹ I completed a master's degree in theology at the University of Stellenbosch (1989), as well as the exams for admission to a doctorate in Pastoral Care with Prof D.J. Louw in the same year.

²⁰ Ethical clearance number: NWU 00329–16–A6.

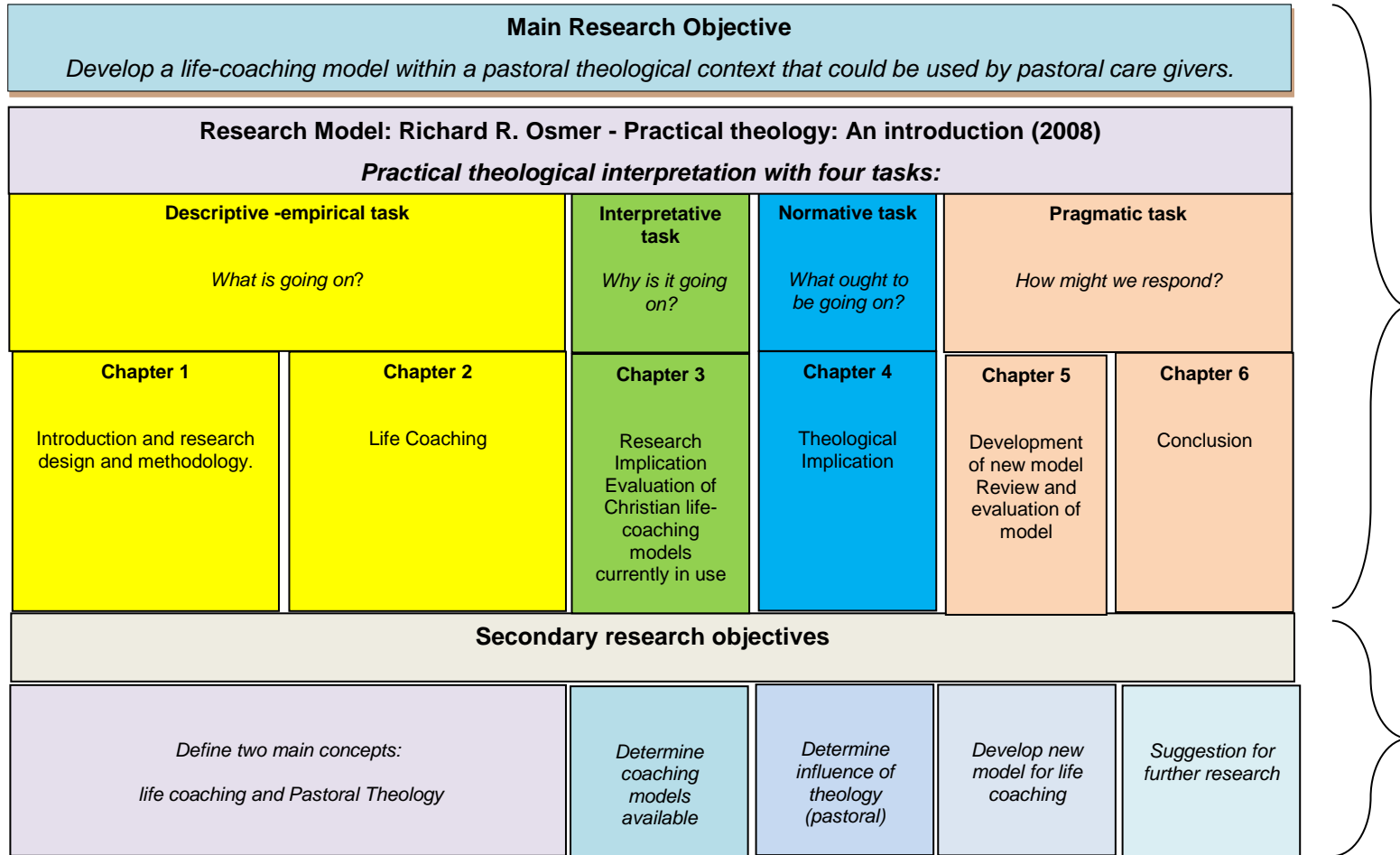


Figure 9: Thesis design

CHAPTER 2: CONCEPTUALIZATION OF LIFE COACHING

This chapter considers the concept of life coaching. While the primary focus of the chapter is on those aspects that informed and guided the development of life coaching – and later that of Christian coaching – it begins by defining the concept and briefly exploring the history of life coaching. The main focus of the chapter is on the development of life coaching and explores how this development informed different models of this concept. The chapter concludes with a discussion about the standardization of coaching practices as expounded by the International Coaching Federation (henceforth designated as ICF)²¹ and Coaching and Mentoring South Africa (henceforth designated as COMENSA).²²

2.1 Definitions of life coaching

In Chapter One I touched on the definition of life coaching and in this chapter I will explore the concept further. Kennedy (2009:3) explains that the term *coaching*²³ comes from an Anglo-Saxon word that refers to a horse-drawn carriage. She defines coaching as “a vehicle to transport a client²⁴ from where he is now in his life to where he wants to be” (Kennedy, 2009:3). A more explanatory definition of life coaching is provided by McDermott and Jago (2006:8) who state that “[c]oaching is a conversational yet focused discipline that supports people in learning how to lead and manage themselves more effectively in relation to their issues, their resources, their contexts and their potential”. For the purpose of this research, the conversational basis of life coaching is regarded as an important aspect. Ellis (2006:2) describes life coaching as “not just a collection of techniques, [but as] a

²¹ The International Coaching Federation on is one of the regulating bodies for life coaching in the USA. more information about the ICF can be found at www.coachfederation.com.

²² Coaching and Mentoring South Africa is the voluntary organisation which has as its aim the regulation and standardization of life coaching and mentoring in South Africa.

²³ In this chapter the term *coaching* will be used to indicate the development of life coaching, but will not exclude the developments and branches of coaching in other fields such as business, executive and personal coaching.

²⁴ For this research the word *coach* will be used to indicate the person doing the coaching and *client* will be used to indicate the person being coached. These are the standard terms used by the ICF.

form of relationship that is both confidential and life changing”. Therefore, one can define life coaching as a conversation that is taking place within the relationship between coach and client. This relationship then becomes a partnership. The partnership element of coaching is as important for this research as the conversational aspect, especially with regard to a pastoral approach.

Through the process of coaching, clients deepen their learning, improve their performance and enhance their quality of life. Collins (2001:16) defines life coaching “as the art and practise of guiding a person or group from where they are to the greater competence and fulfilment that they desire”. He summarizes it by stating: “In essence, coaching reduces to three parts: getting a handle on where the person is at present, focusing on what he wants in the future, and finding ways to get there” (Collins, 2001:58). For this study, one of the more appropriate definitions for coaching is the one of Silsbee (2010:4) who defines coaching as “that part of a relationship in which one person is primarily dedicated to serving the long-term development of effectiveness and self-generation in the other”. Silsbee (2010) borrows the concepts “long-term development of effectiveness and self-generation” from Flaherty (2010). From within the context of Pastoral Theology, the notion of service described in this definition of life coaching is important, especially when the coach is seen as one who serves.

Before the historical development of life coaching can be discussed, it is important to explain what life coaching is not. Life coaching is not the same as counselling, consulting and/or mentoring. As mentioned in Chapter One, the difference between coaching and counselling is that coaching focus on the improvement of the future and counselling on the healing of the past. According to Creswell (2006:15), “[c]ounselling is about resolving how the past informs the present, while coaching is only about the present and moving forward. Counselling assumes a lack of health, while coaching assumes health”. Consulting and mentoring imply a transfer of mainly experience, knowledge and skills between a mentor and the person being mentored. Mentoring is a flow of knowledge from the mentor to the person being mentored. According to Creswell (2006:15), the consultant or mentor is the expert in the relationship between consultant/mentor and consultee/mentee. In coaching, it is

assumed that the coachee has a measure of expertise in himself and the focus of coaching is on the potential of the person being coached.

2.2 The historical development of life coaching

Life coaching as a profession evolved not only because of a single line of development or a single focus, but because of the development of a number of aspects or influence streams that converged into a single discipline that is still changing and developing and it is still informed by new input on a daily basis. This thesis does not aim to give a historical timeline to the process, but emphasises these influence streams. The discussion below addresses the more important influence streams on the development of life coaching (see Figure 10 on page 30 for a summary of these influence streams), as well as how they informed life coaching practises as we know it today. The important intent of the discussion is to create an understanding that life coaching has an interdisciplinary development path that is still evolving.

2.2.1 Organisational change

Organisational change is an influence stream that informed the early stages of life coaching. One of the problems of leadership in the nineteenth century was that leaders wanted organizations, groups and individuals to change, but most business leaders did not want to change or were unable to adjust their own behavioural patterns. Hawkins (2005:293) states that, by the early 1990s, many business leaders had become disillusioned with existing large-scale structural redesigning of organisations, as well as with the politics of strategic planning. He is of the opinion that these leaders' hopes subsequently shifted towards a new, emerging strategy for organisational change namely the personal and professional transformation of individual leaders. In Chapter One I mentioned that Hawkins (2005:293) points at authors such as Mace (1950), as proof that the term *coaching* was already being used within the context of organizational change for on-the-job-coaching in the middle of the nineteenth century. Furthermore, an interest in systems thinking – a philosophy that asserts that all parts of a system are interrelated played a major role

in organizational change because it approached human behaviour in a holistic way. (Hawkins, 2005:294). The thought was that the alteration of the behaviour of leaders who form part of the social structure of an organization will automatically change the whole system of the organization.²⁵ The transformation of individual leaders, rather than focusing on the old ways of doing business and changing business through structural reshaping and strategic planning, became increasingly important.

Therefore, it is clear that the first development or influence stream that had an impact on life coaching involved the changes that happened in the corporate world during the period from approximately 1950 to 1980. The manner in which people conducted business during that period changed and *globalisation* and *outsourcing* became buzz words. Within a new, global society businesses had to change their perceptions regarding leadership styles – especially if they wanted to maintain profitability. The changing perceptions of leadership as a business tool, forced the corporate world to rethink the development of its leaders and managers. This new way of thinking contributed to the need for mentoring and coaching in the business world. Leadership development and managerial skills changed and these changes introduced the beginning of businesses investing in the coaching of leaders and managers. Coaching at this stage was focused on the business executive and managers with productivity as an outcome.

One of the best examples of the shift from the structure of organizations to personal development and transformation is the work of Covey (1989) in his book entitled *7 Habits of Highly Effective People*. The book focuses on a holistic, integrated and principle-centred approach to personal development. Covey approaches the process of attaining goals by focussing on certain habits or principals. He introduces the concept of a paradigm shift to understand other perspectives. He uses seven habits or imperatives that focus on independence, interdependence and continuous

²⁵ According to Hawkins (2005) the works of Covey (1989) and Friedman (1985) are examples of books in this era that present the shift from the structural redesign of organizations to the personal transformation of individual leaders.

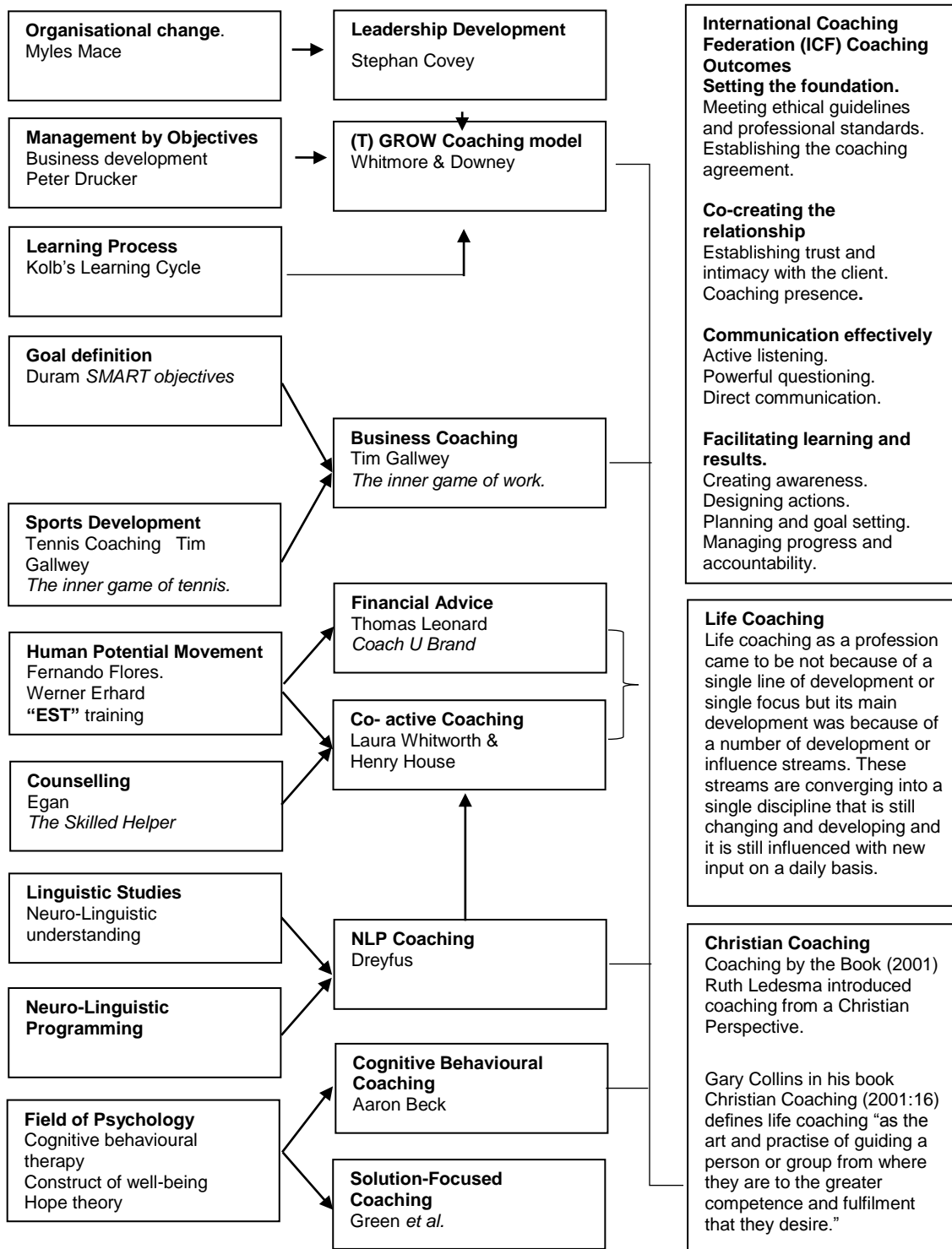


Figure 10: Development influences of life coaching

improvement. The work of Covey has also led to the “self-help book” genre that flourished between 1980 and 2000.

2.2.2 Management by objectives

Management by objectives (MBO) is another influence stream in life coaching. Hemphill (2012:4) identifies two seminal texts that informed the further development of coaching. The one is *The Practice of Management* by Drucker (1954), a man who is regarded as one of the previous century’s most important minds in the field of management. The other is an article by Doran *et al.* (1981), entitled *There’s S.M.A.R.T. way to write management goals and objectives* in which they explain the development of the concept of “smart” goals.

The work of Drucker played an enormous role in perceptions about MBO. He focuses on how management “also express[es] basic beliefs of modern western society. It expresses the belief in the possibility of controlling man’s livelihood through systematic organization of economic resources” (Drucker, 1954:2). The principle behind MBO is for employees to have a clear understanding of the roles and responsibilities expected of them. This understanding leads to how employees can then understand how their activities will relate to the achievement of the organisation's goal. An important characteristic of MBO is that it informs life coaching by placing greater importance on fulfilling the personal goals of each employee. Other features and advantages of MBO are that it involves employees in goal setting and it improves communication in the workplace. Concepts like objectives, goal setting and communication are some of the key features that would eventually form part of modern coaching practices.

2.2.3 Goal definition

Another important influence stream that informed life coaching is goal definition. It was mentioned earlier that the article by Doran *et al.* (1981) is an important text in the development of life coaching. It is in this article that these authors first proposed the acronym SMART goals when discussing goals and objectives (see Doran *et al.*,

1981:35). This work of Doran and his co-authors has had a huge impact on the way that people think about goals today.

They propose the following rules to which one has to adhere when setting a goal (see Figure 11). The process of setting objectives for a goal has to ensure that the goal is specific, can be measured, must be attainable, is realistic and will be achieved in a certain timeframe. As a result, the S.M.A.R.T. acronym became a practical application tool, not only in strategic planning in business, but also in the coaching process.

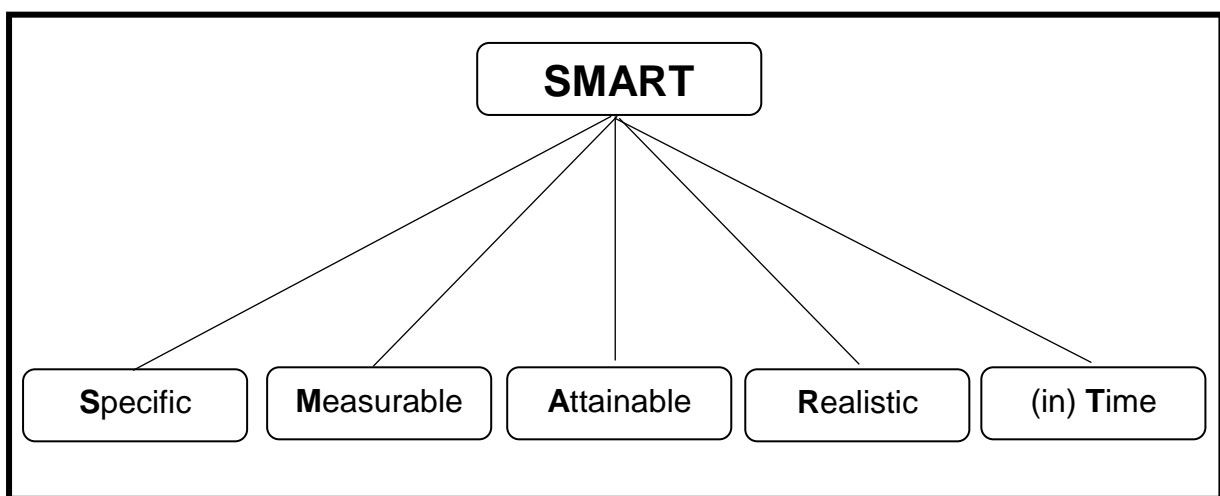


Figure 11: Rules for setting an objective

2.2.4 Sports development

Influence streams like organisational change, management by objectives and goal setting can be labelled as the pre-history of coaching. One of the most important concepts of life coaching is a focus on performance. Thus, it is not surprising that one of the foundations of life coaching comes from the sporting world with its main focus on the performance of the athlete or sports person. The publication of Timothy Gallwey's book *The Inner game of Tennis* (1974), was one of the most, if not the most important and influential developments in coaching history.

According to Bickers (2010:37), Gallwey laid the conceptual foundation of modern-day life coaching. Gallwey focused on psychological insights and elements of the

human potential movement, combined with sport coaching techniques. Bickers (2010:36) points out that Gallwey was convinced that “the player’s internal state was more important than how the player held his racket or anything the opponent did. Removing or reducing the internal obstacles would enable the player to improve his game far more than making technical changes in his game”. He found that there was a definite improvement in the game of tennis when this conflict and internal obstacles had been removed. For coaching purposes Gallwey also saw the benefit of using the game of tennis as a life metaphor.

Gallwey created workshops with the *Inner Game*²⁶ franchise and business managers and leaders went out of their way to attend them. People began to realise the benefit of a coaching approach to life and business. The idea that the inner game of attitude and psychology informed the outer game of performance is an approach that is based on positive thinking. Downey (2003:11) explains that, for Gallwey, the important concept was that “potential minus interference is equal to performance”. Interference is that which prevents performance when it comes between potential and achievement. The role of the life coach is to help identify this interference. Gallwey’s book made a huge impact on how people perceived the value of the coaching process in sport and this opened the way for the application of coaching skills in disciplines other than sport.

Gallwey’s success made him aware that the concepts he was using were also applicable to other areas of life and he then wrote a book with the title *The Inner game of work* (2000). The *Inner Game* concept was then further developed when Gallwey met John Whitmore, a sports coach in the United Kingdom. They formed an association when Whitmore became Gallwey’s representative in Europe. Gallwey’s metaphor that related to the game of tennis was used by Whitmore in a book, *Coaching for Performance* which became a standard publication in the business-coaching world.²⁷ According to Whitmore (2009:10), the important contribution that Gallwey made was that he transformed sports coaching to a process that was

²⁶ *Inner Game* became a trademark for Gallwey’s life-coaching business.

²⁷ According to McDermott and Jago (2006) it was this book of Whitmore, published in 1992, that introduced the *Inner Game* coaching approach to Europe.

concerned with “unlocking people’s potential to maximise their own performance”. One could argue that these words provide a very good definition for life coaching as we know it today. Gallwey’s work also informed the underlying principles of other coaching models, such as the GROW²⁸ model (McDermott & Jago, 2006:17).

2.2.5 The GROW model

The most recognised model for life coaching today is the GROW model. Whitmore and his co-workers, Graham Alexander and Alan Fine, developed the GROW model for coaching and problem-solving from Gallwey’s original ideas. It is important to note that coaching at this development stage was still focused on sports and business performance or so-called *executive coaching*. However, to this day Whitmore’s *Coaching for Performance*, first published in 1992, is regarded as one of the standard works on coaching and many life coaches across the world still use the GROW model, or at least certain adaptations thereof.

Whitmore focuses on the performance of people. His model of coaching promotes the idea to GROW people by enhancing their personal performance and purpose. He focuses his model for coaching on developing the skills of using effective questions and active listening within a context of awareness and responsibility. The GROW model is illustrated in Figure 12 on the next page. It is important to focus on the GROW coaching model in order to understand the further development of life coaching. The four concepts in Whitmore’s GROW model (Figure 12) are discussed in detail below and explain that most models for coaching use some or all of the elements of the GROW model.

Goal: This concept refers to the setting of specific goals, regardless of whether they are long, medium or short-term goals. Goal-setting is a twofold process. Firstly, it is the goal or goals of the whole coaching process, but secondly it is also the goal of individual coaching sessions. It is in goal-setting where the SMART goals of Doran *et*

²⁸ The acronym GROW is used to indicate the concepts of Goal, Reality, Options, Way Forward. This term was also used by Graham Alexander who was a business coach who started the Alexander Corporation in 1986.

al. (1981) become applicable. Smart goals bring focus and measurement capability to the planning of goals.

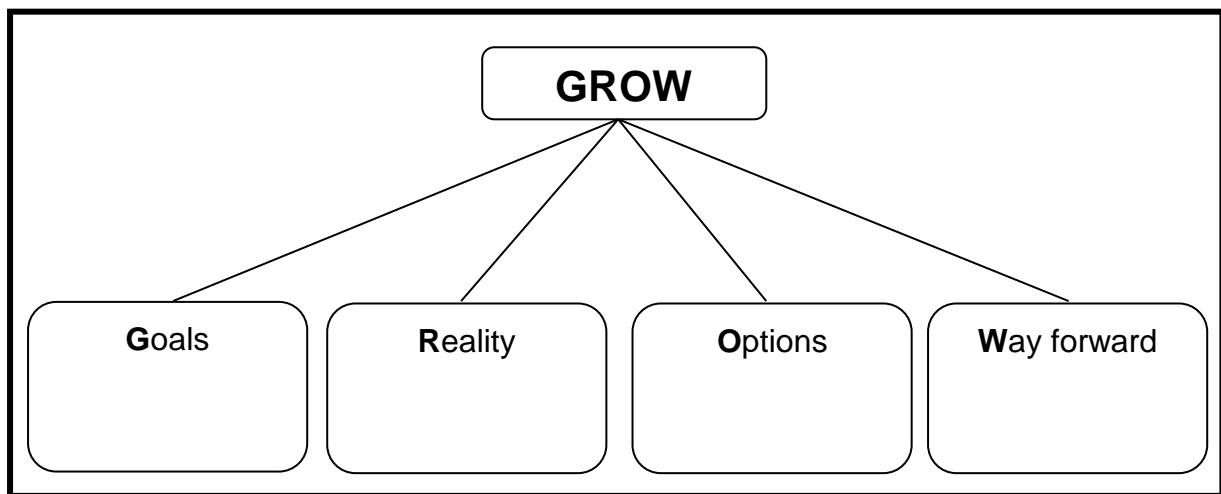


Figure 12: Concepts of the GROW model

Reality: *Reality checking* refers to the process where the coaching session focuses on objectively assessing where the client is currently in relation to his goal. It also determines how the client feels about his current situation and prospects. This is an exploration process to clarify goals better, because it can focus on sources of motivation and dissatisfaction.

Options: This concept involves a process that is about exploring alternative options that the client can choose when moving forward. During this stage of the coaching process, the aim is not to find immediate solutions, but to generate possible alternative actions and to evaluate them. When discussing the concept of options in life coaching, it is important to mention Gerard Egan who developed a person-centred approach in counselling. This approach is expounded in his book, *The Skilled Helper* (first published in 1975),²⁹ in which he underscores a process where options are evaluated during a personal brainstorming session involving the

²⁹ For this research is it important to link the concept of the skilled helper with the GROW model because the approach of Egan to focus on a diversity of actions is closely related to the *options* in the GROW model.

counsellor and client. This brainstorming session implies a relationship of trust between both participants, as well as the facilitation of change.

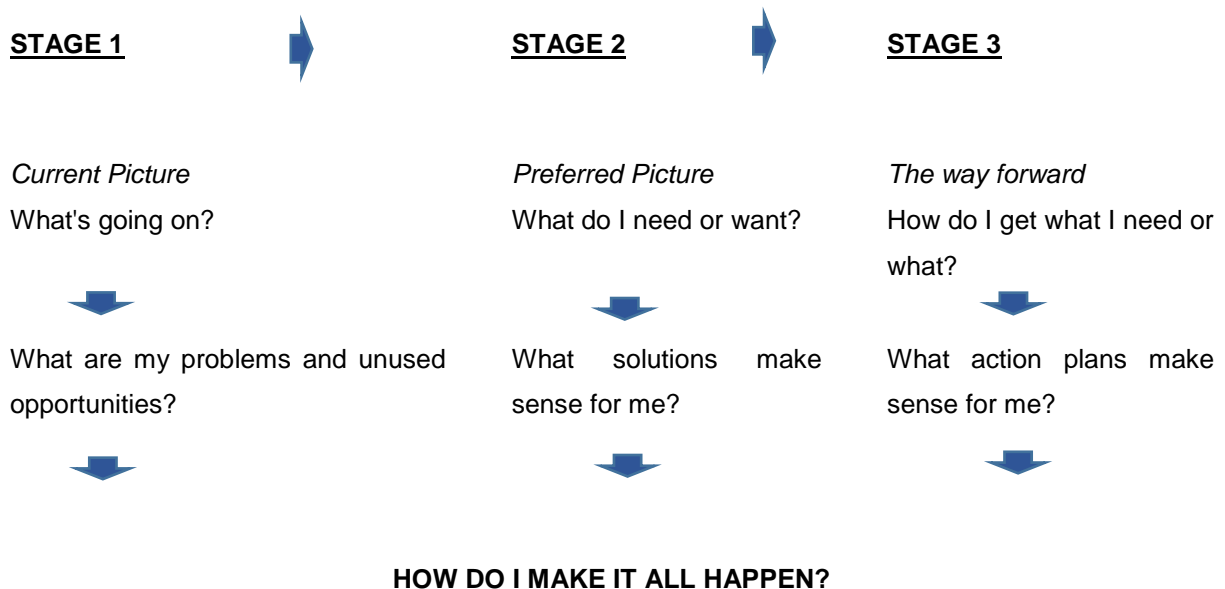


Figure 13: Egan's Key Problem-Management Model (2013:23)

The counselling model of Gerard Egan (1975) is important for this research, because it is one of the first instances where a counselling model was adapted for coaching. According to Brockbank and McGill (2006:149), this model works with a solution-focused framework that involves three stages. In the first stage, the question is asked: What is going on? The aim is to analyse and obtain a measure of clarity regarding the existing situation (see Brockbank & McGill, 2006:149). The second stage seeks to find solutions that make sense for what is going on. Brockbank and McGill (2006:149) describe this stage as “[t]he preferred scenario where the coach helps the client to develop goals and objectives based on the understanding of the situation”. Ultimately, the counsellor and client attempt to find a way with which to achieve the necessary solution. This stage involves designing an “action strategy where the coach helps the client to develop strategies for accomplishing goals, namely getting from the present scenario to the preferred one” (Brockbank & McGill, 2006:149).

The importance of Egan's (1975) model in this study will become clearer later in this thesis when the development of a model for pastoral life coaching will be discussed. As in Egan's (1975) model, the focus in a model for pastoral life coaching falls on the options with *valued outcomes* and how such a model will be informed by a pastoral theological approach.

Wrap Up/ Will/Way Forward: This process of the GROW model is about identifying and agreeing on specific actions. Possible options are evaluated and then the next stage of the process is to decide which actions will be used to achieve the set goals. This final life-coaching stage involves the progression from discussion to decision and action.

Whitmore (2009:84) suggests specific questions to enable the coach to assist the client in the clarification of identifying future actions. The life coach enquires what actions the client is planning and whether there is a specific timeframe for these actions. The life coach must also determine whether the client envisages any difficulties and if there is a plan to address these difficulties. An important question that is asked is whether the client is going to tell someone of his planned actions for the sake of support and accountability.

2.2.6 The TGROW model

The GROW model of Whitmore was expanded by Downey (2003). Downey wanted to prioritize the discussion by establishing what the most important topic (T) was before any goals were set. In order to add a specific topic in this process, he redeveloped the GROW model by adding focus on a specific topic. By adding a specific topic the life-coaching process is also narrowed down to more specific outcomes. Downey's addition was then called the *TGROW* model.

The topic explores the clarification and exploration of the issues on which one would focus during the coaching process. This model seeks to identify the important issues, areas of a client's life, motivation and meaning regarding the goals that he wants to achieve during the life-coaching process. Downey (2003:21) is of the opinion that one can use the non-directive approach to coaching when one adds the topic to the

GROW model. Non-directive coaching is a school of thought where the coach does not use a specific model and where the coach is viewed as the facilitator of a learning process. The non-directive life coach must provide the conditions where the client can be his own coach. This type of coaching is also referred to as *client-centred* life coaching.

My own critique on TGROW coaching model would be that it does not focus enough on the accountability of the client at the end of the process. If one studies Downey's (2003) book, it is clear that accountability is implied in his process, but it is not clear in the model. In a pastoral life-coaching model accountability can possibly be added as a major part of the model.

2.2.7 Thomas Leonard: Design your life training.

In the historical development of life coaching, the work of Leonard, a financial adviser who focused on advice for everyday life and who started to call himself a coach, greatly informed the further development of life coaching. Leonard was significantly influenced by Werner Erhard, who worked at the Esalen Institute for Humanistic Psychology. The Esalen Institute was founded by Richard Price and Michael Murphy. It opened its doors in 1962 and became a think tank for psychology and the human potential movement. One of the earliest contributors at the Esalen Institute was Abraham Maslow with his book entitled *Towards a Psychology of Being* (2014 [1962]). Wildflower (2013:13) is of the opinion that "the Esalen Institute flourished during a period of intellectual and social ferment when people with different ideas are thrown together". Wildflower (2013:13) explains that, at the Esalen Institute,

[b]arriers were broken down. Gender roles were challenged, settled structural arrangements disrupted, moral lines redrawn. Esalen, a centre of intense psychological and spiritual experimentation, served as a prism, taking in light and refracting it in many directions.

It was with this input from others at Esalen that Erhard developed an awareness training programme that was called *Est* training.³⁰ According to Brock (2009:58), both Whitworth (see 2.2.8: Co-active coaching) and Leonard were conceptually influenced by Erhard who in turn was influenced by Fernando Flores. Fernando Flores was a Chilean business consultant, philosopher, cabinet minister and political prisoner who moved to California in the United States (McDermot et al., 2006:17).

The training programme by Erhard was a motivation for Leonard to start his own programme for life coaching. According to Kennedy (2009:7), it is important to note that it was Leonard who founded the discipline of coaching with a course that he started in 1988, called *Design your Life*. Leonard went on to improve his life-coaching programme and started the Coach University and created the well-known *Coach U* brand. Leonard made use of a lot of input from other disciplines in his coaching model. According to Skibbins (2007:3), Leonard's style of coaching was a blend of consultation, open ended inquiry, goal setting and accountability. Leonard was also the first person to use the telephone for coaching sessions and called it tele-classes.³¹

Leonard's contribution is important, because he gave a wider scope of focus to coaching practices. With Leonard, the process of life coaching became inter- and multi-disciplinary. One could argue that Leonard's background as advisor, counsellor and later coach, as well as his holistic approach, opened the door for the concept that we now know as life coaching.

2.2.8 Co-active coaching: A helping relationship

Using the work of Leonard as a foundation, Laura Whitworth – in collaboration with Henry House - created a coaching model called *co-active coaching*.³² This approach had four tenets as its basis. These tenets are also important for this thesis, because

³⁰ *EST* is an acronym used for Erhard Seminars Training (Latin translation – it is) communication and self-empowerment workshops.

³¹ Tele-classes are still used by most life coaches as part of the coaching process.

³² It is important to take note of *co-active coaching* as part of the historical development of coaching, because this model played an important role as a basis for other coaching models that were developed later.

– for the first time – they outlined an agenda for life coaching. Co-active coaching is more focused on an approach than on a model. It is focused on a helping relationship that is non-directive and makes the use of listening, intuition, curiosity, action learning and also self-management of the client. Whitworth *et al.* (1998:3) identify four cornerstones for co-active coaching. The first is that the client is naturally creative, resourceful and a whole person. The client is not someone with a lot of problems who needs an expert to resolve them. This was an important point, because this feature of co-active coaching emphasises that life coaching is different from counselling. A second cornerstone of the co-active model is that the life coach works with the whole life of the client. This life-coaching approach is holistic and not segmental. The third cornerstone of co-active coaching is that the client determines the agenda and topics. The coach cannot impose a perspective or agenda on the coaching process and the relationship with the client is a designed alliance. The fourth cornerstone of co-active coaching is that both coach and client design a working relationship tailored to the client's needs. The client determines the flow or way in which the coaching process progresses.

The important contribution by Whitworth was that co-active coaching focuses on the whole life of the client and addresses topics that relate to every aspect of a client's life. To coach according to the co-active model would require that the life coach is experienced and skilled in different coaching models (Whitworth *et al.*, 1998). Co-active coaching is important for a proposed model in this research, because it also emphasises the whole person (a holistic approach) and the importance of the relationship with the client.

2.2.9 Neuro-linguistic programming (NLP)

The neuro-linguistic stream or influence on life coaching was a result of the development in linguistic studies in the past 30 years. Neuro-linguistic programming (NLP), in particular the notion that our use of language reflects our personal realities, played an important role in understanding human behaviour. According to Grimley (2013:11), NLP formally began in the 1970s when Richard Bandler, as student in mathematics, met John Grinder who was a professor in linguistics at the Santa Cruz

University in California. They studied the work of Fritz Perls, the founder of *Gestalt* therapy, as well as the work of family therapist, Virginia Sater. Steinhouse (2010:3) notes that “[t]he two therapist claimed to follow very different methods and yet it seemed to do exactly the same thing within the client sessions themselves – challenging limiting beliefs of their clients with very similar questions”. Bandler and Grinder used language that reflects human reality in questions to produce a model. They published *The structure of magic: a book about language and therapy* (1975) in which they addressed this process and they coined it as the *Meta* model. In this book they studied the structure of subjective experience, in particular how language affects the way in which we think and act. Their focus was on a model that wants to duplicate features during a positive state of mind called *peak states*³³ that previously contributed to good results in the life of the person being coached. According to Grimley (2013:11), this book did not mention the term NLP but contains the beginnings of NLP.³⁴ Although NLP is a very comprehensive model, one could say that the essence of the model is to create a positive mental state to facilitate a positive future.

The roots of a coaching model from NLP are located in the late 1970s when Fernando Flores, along with professor Hubert Dreyfuss, used language as a tool to conduct what they called ontological coaching. They looked at language not only as a means of conveying information, but also as a way of connection and commitment to one another. According to Steinhouse (2010:3), the NLP model works with certain beliefs about people and changes that are important for life coaching.

The first belief is that people have all the resources they need for their own achievements. The model focuses strongly on positive thinking but encourages inner strength. The second belief is that there is no such a thing as failure, only feedback. Experiences in the past and in the future are something from which one can learn for future decisions. The third belief is that all behaviour has a positive intention. NLP

³³ The history of the concept of peak states starts with the work of Abraham Maslow in the 1960s when he noticed a phenomenon that he called *peak experiences*.

³⁴ The term NLP was first used in a book about the seminars of Bandler and Grinder entitled *Frogs into Princes*, published in 1979.

believes that human behaviour always begins in a positive place and one must, therefore, look at the original intent. The fourth belief is that the map is not the territory. The meaning of this belief is that your thoughts and your representation of what is real are only subjective interpretations. The implication of this is that you can reprogram your interpretation of your *reality*.

Two important NLP concepts for this research are *visualization* and *anchoring*. To visualize is to ask the person to enter into an imaginative experience of what is possible. The person is then motivated and more committed to strive towards such a goal. An anchor (or resource anchor) implies referring back to a positive state of mind in the past in order to give you strength when you are in a difficult or stressful situation. The coach would help the person to create positive associations with every anchor that is essentially a specific sensory experience of the person's choice. This anchoring process helps the person not only to cope, but also to excel in difficult situations. The fact that coaching is in essence a conversation, makes the role of language very important for the coaching process. For the development of a pastoral theological model, visualization and anchoring can be filled with spiritual or theological content.

2.2.10 Learning processes: Kolb's learning cycle

The concept of learning processes was another important influence stream in the development of life coaching. According to Kolb (1984:38), "[!]earning is the process whereby knowledge is created through the transformation of experience". Kolb's (1984) publication of his model of the learning process is generally regarded a seminal text (see Figure 14 on the next page). He developed a learning theory operating on two levels, consisting of a learning cycle with four stages and four learning styles. Kolb's theory is concerned with the internal cognitive processes of the learner.

Kolb's four-stage learning cycle starts with a concrete experience. This experience is an action or something that one does. It can be a new experience or a new interpretation of an experience or a new situation that is encountered. The second

stage is a reflective observation. The learner must review and reflect on the new experience. The third stage involves abstract conceptualization. The learner must draw a conclusion from the experience and must learn from it. This reflection on the experience will allow new ideas or the modification of an existing abstract concept to emerge.

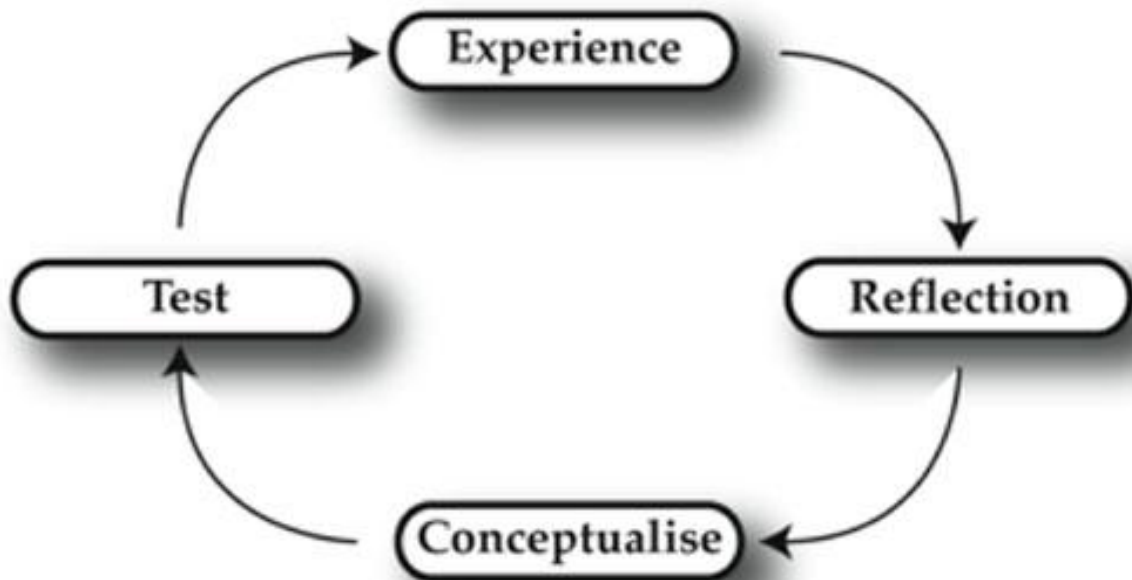


Figure 14: The four-stage learning cycle of Kolb

The fourth stage is active experimentation, which means that the learner applies and experiments with newly-learned information.

Kolb's concept of *reflection* later formed an important part of coaching. Lennard (2010:52) asserts that reflection "suggests the vital importance of carefully observing data before making judgements and viewing issues from different perspectives to uncover meaning". In the development of coaching, the concepts of reflection, conceptualization and acting, as described by Kolb, became part of the coaching process.

2.2.11 Mindful learning and multiple perspectives

Another learning process that informed life coaching was the concept of *mindful learning*. Langer (1997) developed the concept of mindfulness as a learning theory. She believes that any experience can be different depending on the moment when it occurs and the specific person to whom it is happening. She identifies a difference between *intelligence* and *mindfulness*. According to Langer (1997:111), intelligence is developed from an observing expert's perspective which focuses on stable categories, while mindfulness is developed from a person's ability to experience personal control by shifting perspectives.

Langer (1997:111) claims that

[wh]en we are mindful, we implicitly or explicitly (1) view situations from several perspectives (2) see information presented in the situation as novel, (3) attend to the context in which we are perceiving the information, and eventually (4) create more categories through which this information may be understood.

Therefore, mindful learning is an approach to maintain a mindful state that involves openness to novelty, alertness to distinction, sensitivity to different contexts, awareness of multiple perspectives, and an orientation in the present.

Langer's mindfulness concept is important for coaching, because it questions the way in which things are normally done. She explains that "[w]e come to assume that we can do the task although we no longer know how we do it. In fact, questioning the process can have surprising results" (Langer, 1989:20). In the process of life coaching, mindfulness in reflective thinking can be used as a way to evaluate the current situation or the reality as described, for instance, in the GROW model.

The learning theories of both Kolb and Langer are important for coaching, because it explains the way people learn. Lennard (2010:38)³⁵ explains that "central to the development of a coaching model is the process of learning how to learn, and

³⁵ Lennard's publication (2010) could be an important reference for any further study regarding the way that learning theories inform coaching models.

learning to negotiate and act on one's own values, feelings, and meaning". It is important to understand that coaching is an educational process where new information is acted upon or old information is viewed from a new perspective.

According to McDermott and Jago (2006:19), all the contributors to the development of coaching had a focused approach to change in common. They point out that, "[w]hether it was sports performance (Tim Gallwey), financial planning (Thomas Leonard), accounting (Laura Whitworth), or computerised work-flow management (Fernando Flores), all were used to focusing – and being assessed – on results" (MacDermott & Jago, 2006:19). It is then safe to assume that one can describe life coaching as a learning process to get better results.

2.2.12 Cognitive behavioural coaching

The field of psychology is one of the major influence streams and contributors to the more recent development of life coaching. Cognitive behaviour coaching and solution-focused life coaching originated in the field of psychology. It is part of the study field of coaching psychology and makes use of psychological approaches. Green *et al.* (2006:142) refer to both the Australian and British Psychological Societies in highlighting the growing interest in practice of life coaching in the profession of psychology.

During the 1960s a psychiatrist, Aaron Beck, developed cognitive behavioural therapy (CBT) when he found that his patients engaged in, what he called, *internal dialogue*. Cognitive behavioural therapy is a model which is particularly effective in helping people who are experiencing stress, anxiety or negative thoughts. Initially Beck perceived his patients to be talking to themselves. However, he then recognised a link between positive and negative thoughts and their influence on feelings. According to Megginson and Clutterbuck (2009:15), Beck realized that "people were not always aware of such thoughts but could learn to identify and report them". Beck's realized that people could, with the necessary assistance, identify negative thoughts and, therefore, were able to understand and overcome difficulties in their lives.

The cognitive part of this model is used for a coaching method that relates to thoughts and feelings (cognitions). The focus of CBT life coaching is that your thoughts are likely to inform your actions and feelings. The life coach and client look at options (as in the TGROW model) by changing the thought patterns that are causing negative behaviour and problem situations. The focus of this coaching model is on constructive thought processes. A coach trained in cognitive behavioural techniques will assist the person being coached to identify these negative thought patterns and find ways of substituting them with more realistic and constructive ways of thinking.

2.2.13 Solution-focused coaching

Psychology, and specifically the cognitive behaviour coaching, had a further development in terms of life coaching, namely solutions-focused coaching. According to Conner and Pokora (2007:17), the methodology of this approach is practical and simplistic. Solution-focused coaching works with the idea that the coach and client find out what works and then do more of it. Secondly, they find out what does not work and then do something different. The process works with six ideas for which the acronym "SIMPLE" derives:

- a. *Solutions*: The focus is not on problems, but on finding solutions and keeping away from the identification of problems.
- b. *Interaction*. The focus is on what is in between – not individual – the action is in the interaction.
- c. *Make use of what is there*: The focus is not what is not. Coaching works with what is available and relevant for the situation.
- d. *Possibilities*: The focus is on possibilities from past, present and future. Coaching will always explore possibilities that were overlooked.
- e. *Language*: The focus is on the simplicity of the language. It is this simplicity that determines coaching goals makes it understandable and renders the execution easier.
- f. *Every case is different*: There is caution against ill-fitting theory. Coaching is not a one-size-fits-all.

This coaching approach has its focus on solutions which are within the client's resources and his specific needs. The importance of solution-focused life coaching and the reason for the inclusion in the development streams of coaching is that, according to Green *et al.* (2006:143), it puts emphasis on the importance of goals for well-being by focusing on the constructs of both hope and well-being in the coaching process. For this research, a model for pastoral life coaching should examine the role of hope and well-being.

2.3 The process of life coaching

As mentioned earlier, life coaching is a conversation – one that is more about the process than content. The focus is more on the process, patterns and issues that underlie the client's story. It starts with the *how* question before the narrative (what happened), the detail (who, what, when) or reasons and history (why). If one understands the *how* (process) that works it can be repeated in order to ensure success. According to McDermott and Jago (2006:20), failure has a structure and if you understand the structure of failure, you do not have to repeat it.

The life-coaching process is further focused on self-exploration, self-discovery and self-determination. For this reason, the coaching process is about asking questions rather than telling the client what to do.

The International Coaching Federation uses the following standardized process and outcomes for life coaching.³⁶

a) Setting the foundation

- Meeting ethical guidelines and professional standards; and
- Establishing the coaching agreement.

³⁶ The complete ICF and COMENSA life-coaching standards are in the Addendum A.

- b) Co-creating the relationship
 - Establishing trust and intimacy with the client; and
 - Coaching presence.
- c) Communicating effectively
 - Active listening;
 - Powerful questioning; and
 - Direct communication.
- d) Facilitating and learning results
 - Creating awareness;
 - Designing actions;
 - Planning and goal setting; and
 - Managing progress and accountability.

2.4 Structure and diversity in life coaching

Following the above-mentioned historical developments, life coaching continues to develop and evolve in different models and approaches. It is important to note that coaching developed because of a need. Dembkowski *et al.* (2006:13) identify eight factors that contributed to the further development and popularisation of coaching. Although they list these factors in relation to executive coaching, I am of the opinion that these factors are relevant for life coaching as a whole.

- Increased first world wealth;
- Change in family structure;
- Decline in traditional religions;
- Increase in the complexity of working life;
- Career globalization;
- Decline in career for life;
- Need for just in time (JIT) solutions; and

- Growth of the need for lifelong learning.

These factors contribute to a coaching discipline as we know it today with all its different focus areas.

Although diverse and multi-disciplinary in its origin, a need for professionalism and structure resulted in life coaching becoming even more structured during the last part of the previous century. In 1998 the Professional Personal Coaches Association and the International Coaching Federation in the United States of America came together to form the new International Coaching Federation (ICF).³⁷ The ICF became a national organisation that gives credentials to life coaches on a voluntary basis. In South Africa a voluntary organisation Coaching and Mentoring South Africa (COMENSA) started regulating the profession of life coaching with a voluntary registration process.

2.5 Christian coaching

The development of life coaching had a definite impact on the church and Christian leaders. Collins (2001:20) acknowledges Christopher McCluskey as the pioneer of Christian coaching. McCluskey, a Christian therapist, trained as a coach and started a new career as a Christian life coach. His coaching practice became his ministry.³⁸ For the purpose of this research, it is also important to consider the contribution of two other Christian coaching pioneers, namely Ruth Ledesma and Gary Collins. The work of Ledesma (2001) created a huge interest in life coaching from a Christian perspective and the possibilities of using life coaching in the church. Her publication about coaching (Ledesma, 2001) introduced the concept from a Christian perspective. She is a member of the (CCN) Christian Coaches Network.³⁹ According to her, coaching is adaptable for religious teaching. Ledesma (2001:13) acknowledges the contribution of Thomas Leonard to coaching and states that she is convinced that he “clearly recognized that the principles that support effective

³⁷ See Addendum A for the ICF coaching outcomes.

³⁸ See McCluskey (2000) for more information on his transformation from therapist to life coach.

³⁹ CCN Christian Coaches Network started in 1998 and is The Association for Professional Christian Coaches in the USA.

coaching are relevant to all humanity and believe they transcended any particular religious teaching". Her coaching model focuses on the role of service, the development of Gods gifts and the embracing of the whole person.

In the same year, Gary Collins introduced a more comprehensive work, entitled *Christian Coaching* which is perceived by many as one of the standard reference works on coaching from a Christian perspective. It is thus evident that the contribution of Ledesma (2001) and Collins (2001) opened the study field of Christian life coaching or life coaching within a Christian context. The research conducted in chapter 3 of this thesis further explores the specific development of Christian life coaching.

2.6 Conclusion

At the beginning of this chapter I stated that I would define and briefly explore the history of life coaching. The chapter focused mainly on the development of life coaching and explored how this development informed different models of this concept. The chapter concluded with a discussion about the standardization of coaching practices as expounded by the ICF and COMENSA.

Upon completion of the exploration, it is clear that life coaching developed out of the human potential movement from the study fields of sport, business, counselling, sociology, psychology and language (refer back to Figure 10). It should be regarded as a multi-disciplinary process that, according to Green *et al.* (2006:142), is "a systematized, structured approach to helping people make changes in their lives, and has become a popular means of helping non-clinical populations set and reach goals and enhance their well-being". Life coaching also developed into a discipline with specific outcomes that is now regulated and researched. One of these developments is Christian Coaching.

When reflecting on the development of coaching, it is clear that certain concepts of life coaching can be utilised in a model that will enable pastors to lend a positive approach to pastoral care. However, the danger that I perceive is not to fall into the trap of trying to force business solutions into a Christian context to make it work. The

challenge will be to use these concepts as tools only if they fit and have value in a pastoral context.

CHAPTER 3: ANALYSES OF FIVE CHRISTIAN-COACHING MODELS

3.1 Introduction

This chapter analyses and interprets five existing Christian life-coaching models that are currently available to pastors and Christian coaches and considers which life-coaching elements and practices are evident and central to all of these models. The five Christian-coaching models were chosen because of their importance in the curriculum of Christian-coaching models.⁴⁰ The chapter also explores which Biblical/Christian values and trends can be identified in these models and seeks to determine a general definition for Christian life coaching.

The goals set for this chapter correspond with Osmer's second task, which he regards as particularly suitable for bridging sub disciplines and practical theology (see Osmer, 2008:17). He describes the task as "drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring" Osmer (2008:14). I believe that, by adopting Osmer's methods for this chapter, it will be possible to determine how successfully Christian theology and life coaching can be combined in order to create a new discipline, namely pastoral life coaching.

As mentioned in Chapter One (see 1.2.4.2), each of the existing models (Ledesma, 2001; Collins, 2001, Stoltzfus, 2005, Creswell, 2006 & Webb, 2012) is discussed using the six aspects of organizing principles as expounded by Dickoff *et al.* (1968). While the discussion uses the aspects as expounded by Dickoff *et al.* (1968), the realization of the aspects – explained in Chapter One – is indicated in brackets in each instance.

⁴⁰ All the chosen books were mentioned in curricula and programmes that are available on the World Wide Web.

3.2 Existing Christian-coaching models

3.2.1 *Coaching by the Book: principles of Christian life coaching (2001)*

This book by Ledesma (2001) was the first publication to explore the relationship between Biblical teaching and coaching concepts. Her aim was to define the process of life coaching from a Christian perspective. Ledesma (2001) used six contributors, namely Carwin Dover, Marilyn O’Hearne, Terry Phillips, Judy Santos, Tim Ursiny and Gary Wood, to cover a variety of concepts in the book.

a) Agent (life coach)

O’Hearne (2001:91) focuses on the coach’s acknowledgement of the coachee⁴¹ as an important element in the coaching process. The coach’s unconditional and non-judgemental acceptance of the coachee is an example of God’s unconditional love for people. O’Hearne (2001:92) points out that

God goes beyond approval to love us unconditionally based on our birth right and our response to Him. As coaches, we model and practise this non-judgemental, unconditional acceptance with our clients. Knowing that we are loved, accepted, and that life has meaning a purpose results in inner peace and high self-esteem.

There is a huge emphasis on honest feedback from the coach during the life-coaching process. The coach’s feedback should always be offered in love and acceptance.

b) Recipient (coachee)

Ledesma (2001:23) explores coaching from a Biblical perspective while focusing on the concept of abundance not merely in terms of possessions, but rather as spiritual gifts. This abundance in the coachee’s life focuses on a personal relationship with God. Ledesma (2001:24) explains the relationship as one in which the “Godly man and woman seek the Giver, not the gifts, and ultimately receive both Giver and gifts

⁴¹ As mentioned in Chapter One, this thesis uses the term coachee, but Ledesma (2002) uses the term *client*.

according to God's infinite love". She explains that, when the personal relationship with God lies at the base of all things,

the faithful, trusting, 'righteous man' or woman recognizes that wealth and worldly possessions are for him/her simply a by-product of that relationship, some of the infinite variety of gifts God chooses to bestow on those he loves so much (Ledesma, 2001:23).

The essence of the coaching process is to guide the coachee to focus on God as the one who gives spiritual abundance, instead of focusing on worldly things or possessions. It seems as if the focus on a very good relationship with God is a prerequisite for the Christian-coaching process.

Therefore, Ledesma (2001:24) regards the aim of the Christian-coaching process as being able to see an abundant life as a life filled with the presence of God. If an abundant life is only explained from a positive relationship with God, one would be able to question whether such a life can only be perceived within a spiritual context. Ledesma (2001) wants to change the focus from a life-coaching process that enables the coachee to reach everyday goals, to one that also includes spiritual goals. Ledesma (2001:24) identifies questions called *coaching moments* that illustrate her understanding of abundance.

- How can we meet our needs through our own power?
- Where does our security really come from?
- What is "enough" for you?
- Are "poor in spirit" and "poor in material things" the same?
- Where does scarcity mentality originate?
- Where does abundance mentality originate?
- How does God want us to see Him and our lives in terms of abundance or scarcity?

If one takes into account these questions, it is possible to have a better understanding of her focus on spiritual gifts and inner spiritual strength in the life-coaching process.

Dover in (2001:27) defines the outcome of the Christian coaching process as the simplification of the life of the coachee. He states that the “[s]implifying is a bit of an oxymoron in a society where everyone wants more. How can God’s principle of ‘more equals less’ apply to your life?”. Dover uses Matthew 11:28–30⁴² as reference to explain the concept of a simple life from a Biblical perspective. However, one can be critical of the use of this text because, according to most commentaries regarding this text, Jesus’s reference was to the scribes putting the burden of the law on the shoulders of the faithful; not to life’s everyday burdens or the simplification of day-to-day life.

Dover (2001:28) explains the idea of a simplified life as not primarily being a principle, but as a gift from God. Furthermore, a simplified life can be learned by observing others, especially old people. A person should also open oneself to a simplified life by preparing for the change in his life when he receives this way of life from God. However, Dover (2001) does not really define this concept in such a way that it can be implemented into a coaching model, except for the fact that the coach must take care not to over-complicate the goals in the coaching process.

Wood (2001a:35) uses the term *reserve* to explain the capacity that is necessary for the coachee to participate and conclude the life-coaching process successfully. He asserts: “Having a reserve means you have something kept back for future use, something extra. You are not demanding more than you have available. It means that you are ready to meet any daily need or emergency that demands those resources.” (Wood, 2001a:35).

Wood (2001a:35) also explains that the concept of reserve does not mean that the coachee gives his full potential to God, but rather that God enables him to understand the resources that God makes available to him. My understanding of this concept of *reserve* is that God gives us the reserves to serve Him. God also helps us

⁴² ²⁸“Come to me, all you who are weary and burdened, and I will give you rest. ²⁹Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.” ³⁰“For my yoke is easy and my burden is light.”

to manage the physical and spiritual resources that He provides on a day-to-day basis. Wood (2001a:36–37) provides a list of the kind of everyday reserves that are available for use in the coaching process.

- Discretionary time
- Assistance
- Rest
- Stability
- Momentum
- Personal Quiet time
- Structure
- Money
- Information
- Love
- Physical Space
- Emotional Energy
- Prayer time
- Opportunities
- Wisdom
- Outdoor environment
- Stimulating Surroundings

Wood (2001a:39) identifies two key attitudes toward reserves from the Bible in 1 Tim 6:17–19:⁴³ He refers to these texts to explain that “God provides everything for our enjoyment so that we may reinvest for Him. That will allow you and me to experience life the way He meant it to be, abundant and satisfying. God provides reserves for us enjoy it and to serve Him”. For the coachee, the concept of reserve is, firstly, about the enjoyment of life and, secondly, it enables us to have the strength to serve God. According to Wood (2001a:39), reserves should also be managed and it is, therefore, important to get more capacity for our reserves, by requiring less by finding ways to cut back and, furthermore, to get more reserve by asking (praying) for it from God.

Ledesma (2001:54) points out that the coachee has certain gifts and talents that he has to develop during the whole life-coaching process. She asserts that:

⁴³ ¹⁷ “Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. ¹⁸ Command them to do good, to be rich in good deeds, and to be generous and willing to share”.

Regardless of what form they may take, the gifts and talents we receive from God are ours for using and developing to the fullest. If we turn our backs and refuse to acknowledge and nurture our gifts, for whatever misguided reason, we reject the Giver as well as His gifts (Ledesma, 2001:58).

The focus on the development of gifts and talents in the life-coaching process is to acknowledge that our gifts and talents come from God and that we must understand that it is our responsibility to nurture and develop these gifts and talents. During the life-coaching process, the focus has to be on the development of gifts. However, a good life-coaching model will also assist the coachee in removing things that hinder the use of our gifts and talents.

c) Dynamic (coaching process)

Phillips (2001:45) covers the dynamic or coaching process in Ledesma's book. His coaching approach focuses on the whole person. This element of the coaching process explains a more holistic approach regarding the life of the coachee. Phillips (2001:45) uses the body as metaphor in order to explain the focus of the coaching process.

- The **head** as the focus on cognitive knowledge. *The focus is on what the person knows.*
- The **hands** to indicate experience and the skills base of a person – behavioural intelligence. *The focus is what a person can do.*
- The **heart** as the focus on emotional intelligence. *The focus is to understand why people do what they do.*

For a long period of time, life coaching was only regarded as action-oriented. Phillips's contribution regarding the whole person is important from a pastoral perspective. It was the first contribution that included the behaviour and emotions of the coachee within a Christian context. Phillips (2001:48) believes that "God created us to function as a whole person at all times. As believers we should have a clearer understanding of who we are and what we are about. We must not fall into the trap of the world by identifying ourselves only by what we do". This focus on a holistic

approach to Christian coaching is important, because it highlights the idea that Phillips (2001:48) wants to widen the scope of life coaching; not only as an action-based concept, but also as one that includes the cognitive and emotive dimensions of the coachee.

Wood (2001b:61) also addresses the very important problem that is an issue for most coachees, namely the balance between work and life. Wood (2001b:61) answers the question of how to live a less stressful life by using two concepts, namely *assignment* and *rest*. Wood (2001b:61) defines assignment as an action when “[w]e are where God wants us to be and doing what we feel He wants us to be doing”. He is convinced that assignments have to start and finish at a certain point, but also believes that there must be a rest in between these points. In order to explain the concept of rest further, Wood (2001b:61) uses the agricultural term *fallowness*⁴⁴ to describe the value of rest in relation to work and assignment. This is an important biblical concept⁴⁵ for the coaching process, because it can bring balance where the coaching process can sometimes over-emphasise action and performance. From a Christian-coaching model point of view, this contribution by Wood is important, because it emphasises a life-coaching process that would facilitate certain periods of rest within the life coaching plan and process. Wood (2001b:62) also emphasises that a break or rest must be planned in a single project and long-term commitment.

According to Wood (2001b:63), burnout happens when the coachee or someone else adds to God’s assignment with the result that the coachee then cannot cope with the extra burden. When planning the coaching process the coach must know that it is God’s assignment and that nothing must be added to the load that is not necessary. The only way a balance life can be restored, is through a cycle that starts

⁴⁴ Fallowness is an agriculture practice where the farmer works land for a few years and then gives it one year of rest.

⁴⁵ ¹²“Sow righteousness for yourselves, reap the fruit of unfailing love, and break up your unploughed ground; for it is time to seek the Lord, until he comes and showers his righteousness on you.”

with rest, followed by assignment and, when the assignment is completed, by a period of rest again. In terms of coaching, this concept focuses on the importance of periods of rest when action plans for certain goals are formed. Both the coach and coachee must try to avoid the burden of unplanned additions to specific goals on which they had previously decided during the coaching process. The coach will have to facilitate the idea of rest when action plans for coaching are revised and adjusted.

The personal boundaries of the coachee are just as important as rest is for the coachee. McMastor Santos (2001:67) focuses on the importance of the setting of personal boundaries in the life-coaching process. He explains that “when you set a personal boundary, you symbolically draw a line in the sand and let people know that they may not intrude into your personal space by crossing that line.” (McMastor Santos, 2001:67). The establishment of boundaries during the coaching process is seen as a process of self-validation by the coachee. Setting boundaries is also a way for the coachee to command respect from other people. It comes down to “a form of self-care and demonstration of self-respect” (McMastor Santos, 2001:67). McMastor Santos (2001:67) puts emphasis on distractions in the coaching process and how it can be avoided by advising the coachee how to say no to people to people. The coach must help the coachee to set these responsible boundaries during the first coaching session.

Dover (2001:75) regards making choices from a Christian perspective as another important aspect concerning the coachee. He explains that there is an implication when the coachee gets that for which he is asking. This focus here is on the reactions to the achievement of a goal. ‘Not only do you have choices when answering the question “*What do you want?*”, but you also have choices for “*What will be your response when you get what you want?*”. Dover (2001:76) reminds us that receiving affords one various opportunities to respond. Coaching must rephrase the question as if Jesus is asking one “What do you want me to do for you?” (Dover, 2001:76). The focus is on what action a person will take once they have been granted the request or choice. Choices, as well as the implication and responsibility for those choices, is a topic that should be addressed with the coachee during every stage of the coaching process. Although Dover (2001) does not elaborate on this

principle, his contribution is important because it puts emphasis on the idea of the responsibility that the coachee has to take for his decision and it adds another dimension with the idea of how the coachee would and should respond to completed goals.

Ursiny (2001:83) focuses on how Christian coaching addresses unresolved issues from the past and addresses historical issues by using typical counselling techniques to enable the coachee to distance him or herself from the past (see Ursiny, 2001:87). These techniques include:

- Looking the past in the eye and trying to understand it.
- Believing that you can be free from the past.
- Embracing the full grace given by Christ.
- Sharing with someone you trust.
- Taking action to resolve past issues,
- Living a life with integrity.
- Forgiving those who hurt you and have repented about it.
- Living a life of obedience to Christ.
- Evaluating your pain/pleasure experience.
- Writing a letter to someone who hurt you but not mailing it.
- Writing a letter to God about your past.
- Resolving outstanding issues with people.
- Keeping a journal in which you record your feelings.

Ursiny (2001:83) uses the text in Matthew 5:23 and 24⁴⁶ to address how to deal with unresolved issues in the life of the coachee. Although he states that coaching focuses on the future, this thesis assumes that this principle highlights the role of a pastoral counselling component within the process of coaching. Ursiny (2001:85) asserts:

⁴⁶ ²³“Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, ²⁴leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.”

In coaching we focus on our future selves – the person we are trying to be. There is far less focus on the past and much greater talk of growth, challenge, and progress. Therefore, when someone starts a coaching relationship, it is important that they don't have access baggage from the past that will interfere or slow down their progress.

It is important to acknowledge that the discussion of unresolved issues emphasises the necessity of a counselling component within the coaching process. The concept of unresolved issues highlights the importance of this research study, because it addresses the counselling (healing) component that is necessary in the process of pastoral life coaching. O'Hearne (2001:91) further strengthens the identification of counselling tendencies in coaching by discussing self-acceptance as being important for the coachee because a positive self-image can influence the coaching process.

The chapter about the place of forgiveness by McMastor Santos (2001) further emphasises the counselling trends within the coaching process. In this chapter the focus falls on unleashing one's freedom through forgiving. The question that is relevant for this research is whether forgiveness in the coaching context is coaching or counselling. Should we not look at forgiveness, and the addressing of unresolved issues, as being more a part of a counselling process? Would it not be a better approach to accommodate this element of coaching in a counselling stage at the beginning of the coaching process? It is important that McMastor Santos (2001) sees forgiveness as fundamental to the coaching process but she does not clearly indicate where in the coaching process it will be addressed. McMastor suggests that "[f]orgiving is as fundamental to the coaching process as it is to the Christian life" (McMastor Santos, 2001:101). Forgiveness is used to address unresolved issues during the coaching process. McMastor Santos (2001:102) claims that

[w]e are not accountable for what other people do; we are responsible for what we do. And when we choose not to forgive, we are in addition to disobeying God, allowing that person to drive our emotions – sometimes our life!

The focus in the coaching process will be on the coachee first resolving outstanding issues, by forgiving others and then forgiving himself.

The discussions of Ursiny (2001) regarding unresolved issues, O’Hearne (2001) regarding self-acceptance and McMastor Santos (2001) regarding forgiveness, only highlight the use of, what one can perceive as, counselling concepts within a Christian coaching process. The discussion of these concepts also highlights the whole problem of counselling and coaching and begins to deal with the next important question, which is whether the Christian coach can engage in Christian or pastoral coaching without first attending to the historical concerns of the coachee and before discussing goals and actions. These counselling concepts emphasises as a precondition.

Therefore, the proposed model for life coaching within the context of pastoral theology must address the tension between coaching and counselling with a workable solution that will include both counselling and life coaching principles or elements that are in not in conflict and can work in the same model.

In the last chapter of the book Ursiny (2001:111) focuses on the role of community in the coaching process. Ursiny claims that

[c]oaching is centered in being the person that God has meant you to be (thus one who does not live in isolation, but in relationship to God and others). Coaching focuses on helping people impact others (e.g. their community) for the positive (Ursiny, 2001:113).

The implication of this aspect of coaching is that, when a person’s life is changed by coaching, this change will also impact on the community. From a coaching perspective, this is an important aspect, because it not only highlights the role of spouses, family, friends and the community of believers as supporters, but also benefactors of the coaching process.

d) Context (Christianity and Pastoral Theology)

The goal and context of Ledesma’s book is to explore the question regarding how our actions relate to both Biblical teaching and our values as Christians. According to Ledesma (2001) the question regarding this relationship between actions and values “even carr[ies] more significance within the coaching relationship, for partnering with

a professional coach often leads to major changes in your life over a relatively short period of time” (Ledesma, 2001:13). For Ledesma in life coaching this question, along with an honest response to it, becomes the “touchstone assuring that those changes will be in accord with God’s purpose for your life” (Ledesma, 2001:13).

e) Procedure (coaching model)

Although there are numerous contributors to the book of Ledesma (2001), there is a basic model for Christian coaching that focuses on reserves and capacity. Wood’s (2001b) coaching model focuses on capacity, clarity, commitment, development and completion. The table below (Figure 15) offers some explanation of each of these concepts.

Capacity	Capacity can be increased studying what the Word teaches about the area where there is a need.
Clarity	Clarity must be gained about the person and his/her situation. Attitudes, actions and beliefs must be reviewed. The person must make a list of the reserves that are available and the reserves that are missing.
Commitment	The person must commit to action and this commitment must take place in the persons head and heart.
Develop a strategy to move forward	<ul style="list-style-type: none"> • Creating an action plan to either reduce the person’s needs or to increase the person’s supply of reserves. • Give detail how the person plans to increase capacity to hold whatever it is, while increasing its presence in their life’s • Ensure a commitment to carry the plan to its completion.
Completion This is the action step	<ul style="list-style-type: none"> • Start by praying to God • Review, refine and rework the strategy • Use the SMART action plan • Take note of possible barriers and deal with them

Figure 15: Focus of Wood’s (2001b) model for Christian coaching

For analysis and reference purposes this model can translate in the following manner to the TGROW model.

Topic	Goal	Reality	Opportunity	Way forward
Capacity	Commitment	Clarity	Develop strategy	Completion

Figure 16: Correlation between TGROW and Wood’s (2001b) models

f) Outcome and destiny (coaching goal)

The goal of Christian coaching is to find God's purpose for the coachee's life. It focuses on coaching from a Christian perspective. The coaching goal is to ask how our actions relate to biblical teachings and our Christian values. Ledesma (2001:13) wants to translate coaching concepts into terminology that is more familiar to Christian thinking and, consequently, facilitate the relationship between values and actions within a Christian context.

g) Summary of analysis

Although a specific model for coaching is discussed in one of the chapters of the book the main focus of the book relates to issues that might just as well have been covered in a book about general counselling processes. Therefore, one can argue that, in this first publication regarding a Christian approach to coaching, the problem of how to approach *pastoral issues*, such as unresolved problems, acceptance and forgiveness during the coaching process, is not totally resolved. However, the work of Ledesma (2001) highlights important categories of Christian coaching and focuses on a biblical approach that tries to integrate Scripture in a (up to that point) secular coaching process. From a coaching perspective, the question could be asked whether the counselling aspects that are mentioned in the book should not be addressed before the process of coaching can start. One could argue that this first coaching book already identified the tension between coaching and counselling and was not able to totally resolve this issue.

3.2.2 Christian Coaching (2001)

This publication by Collins (2001) addresses new developments in the field of Christian coaching and offers a more comprehensive model for this type of coaching. He focuses more on the changes to be made during the coaching process than on addressing problems the coachee might have had in the past. He believes that "[p]eople come for coaching because they want something to be different. The issue may be as simple as reworking an article or as complex as remoulding a life. But all coaching is about making changes" (Collins, 2001:23). He sees coaching from the

perspective of a biblical worldview, with emphasis on the spiritual role of the coach, salvation of the coachee⁴⁷ and a discipleship outcome of the coaching process.

a) Agent (coach)

Collins (2001) regards the spiritual role of the coach as the point of departure. He believes that one of the most important principles of coaching is to look at the coach as someone with a *whole life or holistic* perspective on life, a personal relationship with Christ and someone who acknowledges the work of the Holy Spirit in his life (see Collins, 2001:21).

Collins (2001:45) discusses the person of the coach according to characteristics and function. He identifies the “characteristics of a great coach” (Collins, 2001:45) as follows:

- Aware of their values.
- Growing in self-awareness – strengths and weakness – also spiritual.
- Always learning.
- Forward looking.
- Realistically optimistic.
- Enthusiastic about change.
- Action orientated.
- Flexible.
- Courageous enough to be forthright.
- Genuinely caring, people-sensitive.
- Trustworthy and respected.
- There should be a synergy in the relationship between coach and coachee and, for that reason, the coach should have coaching skills.

⁴⁷ Collins (2001) uses the term PBC (Person Being Coach) for the coachee.

There should be a synergy in the relationship between coach and coachee and, for that reason, the coach should have coaching skills. Collins (2001:51) lists the following coaching skills that a good life coach should have:

- Stay aware of his values.
- Listen carefully and give reliable feedback.
- Ask questions and access experiences and desires.
- Focus on conversation – avoid distractions – keep to time constraints.
- Guide discussion to consider the persons personal spirituality and walk with God.
- Help people being coached envision the future. Clarify their missions, improve skills and reach goals.
- Resist temptation to dominate the conversation, talk about themselves and give advice.
- Stimulate awareness, responsibility and change.
- Focus on the present and future –not the past.
- Be trustworthy, available, honest, committed to integrity.

A good relationship between the coach and the coachee is also important, because such a relationship will ensure that, when the coachee takes action, the coach will not blame, scold or judge him. The idea is that the coach will provide help in a manner that is in line with what the New Testament teaches about relationships between Christians. According to the teachings in the New Testament Christians should encourage, build up, confess, strengthen, show kindness, and care for one another (Collins, 2001:159).

b) Recipient (coachee)

The role of the coachee (Collins uses the phrase *person being coached* – PBC) focuses first on the reasons why a person needs Christian coaching. Collins (2001:52) gives seven reasons why people need coaches.

- Coaches guide Christians in their spiritual journeys,

- Coaches help people grow through life transitions and also assist them in re-evaluating such transitions,
- Coaches assist coachees in building skills ,
- Coaches assist coachees in building teams
- Coaches stimulate visions
- Coaches speak the truth in love
- Coaches facilitate improvement.

c) Dynamic (coaching process)

Christian coaching uses the same techniques as normal coaching, but it is also different due to the dynamic of this type of coaching that makes changes and the remoulding of life possible (Collins, 2001:20). The implication of this dynamic is that coaching can either be about small changes in the coachee's life, or it can involve a drastic makeover or life-changing process. Regardless of whether the changes are small or large, the importance is that they should be made according to a biblical worldview.

d) Context (Christian coaching)

Collins (2001:21) explains that there are four characteristics that make Christian coaching unique. The first characteristic is the fact that Christian coaching operates from a biblical worldview. This worldview perceives people as being created in the image of God; sinners who are redeemed by the blood of Christ and have an awareness that the gift of forgiveness and salvation are gifts they had received from God. It is important to note that Collins (2001:21) perceives God as the guiding force in the coaching process.

The second characteristic concerns the coach. As mentioned earlier, Collins (2001:21) believes that the coach should have a holistic perspective on life, a personal relationship with Christ and acknowledge the work of the Holy Spirit in his life.

Collins (2001:45) attributes the coach with very specific characteristics and skills necessary to ensure a collaborative relationship with the coachee. This relationship is one built on Biblical values, mutual trust and goodwill.

In the third place, Christian coaching does not operate from a neutral approach. According to Collins (2001:21), there is an implied discipleship in the Christian-coaching process. One of the end results of coaching is that the people being coached would become Christ's disciples.

The fourth characteristic refers to the discussion that takes place during the Christian life-coaching process. This discussion should always involve spiritual issues, which will ensure that issues of prayer and specific Christian values that the coach and coachee have in common will be included in the discussion.

However, one could ask whether the four characteristics discussed above would not exclude a large number of people who could have been part of a coaching process, but who, for instance, would be uncomfortable with prayer during the coaching sessions.

e) Process (coaching model)

Collins (2001) is the first Christian coach who emphasises the importance of the use of a comprehensive model for the coaching process and introduces a basic model for coaching. He believes that one has to "carry a model or mental road map of where you want to go in coaching" (Collins, 2001:58). He asserts that, "[i]n essence, coaching reduces to three parts, getting a handle on where the person is at present, focusing on what he wants in the future, and finding ways to get there" (Collins, 2001:58).

Collins (2001) believes that the coaching model starts with a *pre-coaching process* that focuses firstly on the partnership between the coach and coachee. The coach has to clarify what coaching is (sometimes to a reluctant and sceptical coachee) and what the coaching process entails. The coach should explain the difference between coaching and therapy, coercion, judgement of lifelong mentoring. The coachee

should sense respect and commitment from the coach. It is also important that the coach shows curiosity about the coachee and an enthusiasm for the process that lies ahead. The coach also has to understand that the above-mentioned process, aimed at establishing a relationship of trust with the coachee, may take time.

In the second instance, the pre-coaching process considers the clarification of assumptions. Collins (2001:61) explains the clarification of assumptions by using the example of Jesus at the Emmaus (Luke 24:13–35). Jesus shows the gift of presence and interest when he listens to confusion and uncertainties. He is a good example of a coach when He asks probing questions, gives support, refers to Scripture, encourages and motivates them.

Collins (2001:62) identifies the following assumptions for the coaching process:

- It is a collaborative partnership between the coach and coachee.
- It involves dialogue, rather than offering advice, discipline, or therapy.
- It is built on trust, integrity, self-discipline and accountability.
- It is results-orientated and focused on reaching goals.
- It discusses weaknesses and obstacles, but also emphasises strengths and positive changes.
- It assumes that people are resourceful and able to set goals and reach them.
- It lets the coachee define and move forward his goals with God's help and the coach's guidance.
- It helps people reach their peak performance.
- It assumes that life is integrated: We cannot assume that someone's work, family life, personal history, spirituality, or lifestyle can be put into a neat but separate compartment.
- It embraces change as something that is always occurring, sometimes confusing, often positive and usually growth-producing.

The third part of the pre-coaching is to establish rapport between the coach and the coachee. The coach and coachee should agree to work together in the coaching process and they must agree on the how, and when, the coaching sessions will take

place. Once the pre-coaching steps have been completed, Collins follows the five steps of his Christian-coaching model (Figure 17).

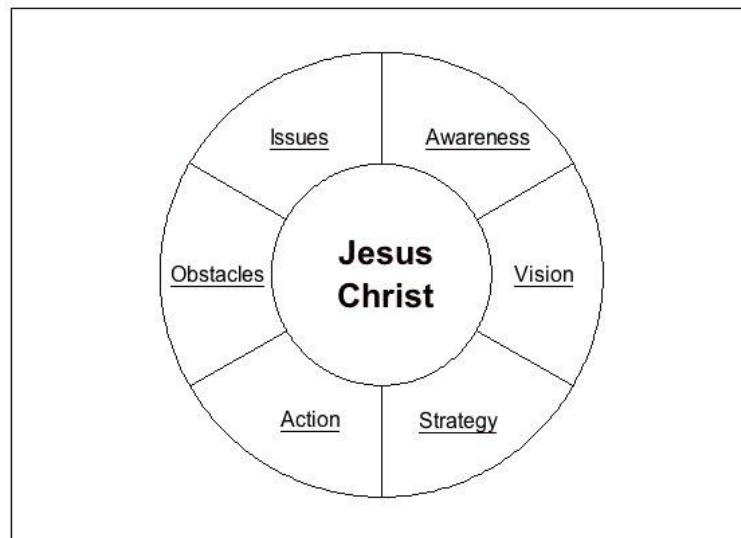


Figure 17: Collins's coaching model (2001:66)

i) Issues

The first coaching step identifies the issues on which the coachee wants to work. Collins (2001:78) suggests that the Christian coach asks which issues the coachee might want to address. He points out that, in order to “grasp these issues and to increase your awareness of where PBCs [coachees] are at present, the coach asks focus questions, listens carefully, and often uses simple assessment tools” (Collins, 2001:78). The coach should not only find out what the concerns of the coachee are, but also what the coachee would like to happen during and after the coaching process. The coach acquires this knowledge by asking focused questions using the words *what, when, how, who* or *where*.

ii) Awareness

The awareness step is used to determine where the coachee is at that specific moment in relation to a process of change and whether he is passionate enough about the matters in order to make the necessary changes in his life and to reach his goals. The awareness step focuses on a process of careful listening and Collins

(2001:81) uses the combination of four words to make the word *HEAR* to describe this listening process (Figure 18).

H	Hopes and dreams about how things could be better.
E	Energies and passions that appear to inspire the person, but also energy drainers that pull a person down.
A	Attitudes and abilities that impact how the coachee sees potential for the future, but might be squelched or frustrated in present.
R	Routines, habits, and ways of doing things that might need to be changed.

Figure 18: Listening process (Collins, 2001:81)

The coach can further increase awareness by using a questionnaire to find out more about the coachee. This can be done by asking questions, such as “What are the person’s strengths, values, passions, spiritual gifts, uniqueness? What are the possible blocks for progress?” (Collins, 2001:83). Collins (2001:93) believes that the awareness process involves making assessments regarding the breaking of repetitive circles of behaviour in the life of the coachee and then to focus on the future and new possibilities. Essentially, the awareness process is about values and “your values are your habits” (Collins, 2001:93). The coach should uncover basic life-covering values by asking “What are the key values at the core of your life?” (Collins, 2001:93). The values that a coachee identifies inform all aspects of his life. The role of the coach is to assist the coachee to clarify what his values are and how to incorporate it in his daily life. Collins (2001:98) is convinced that “an awareness of life – governing values can influence people powerfully and in a variety of ways”.

Clear values are important to Collins (2001:98) because life-governing values motivate people and help them to make decisions. These values are the foundation for growth and bring inner peace. Collins’s contribution to this aspect is important, because the Christian values that are used in the coaching process are defined by Scripture. Collins points out that biblical values include “forgiveness, purity and faithfulness, obedience to God’s Word, humility, servant hood, diligence and compassion. Ignore these and other biblical values and you’ll experience disharmony

and sacrifice deep inner peace” (Collins, 2001:100). Another important aspect regarding these biblical values is that they lend importance to the example that the coach who lives according to these values sets. The coachee is encouraged by the example that the coach sets.

The process of Christian coaching does not only take values into account, but it also works with the changing of these values. These changes occur over time when people see the wisdom of making definite changes to their values. The initial changes might even lead to other changes in their lives. Collins (2001:102) acknowledges the role of the Holy Spirit as the change agent in the Christian coaching process. He asserts:

And the Christian coach always knows that ultimate value change is always a Spirit led inner transformation. When we coach Christians, we can challenge values that are inconsistent with biblical teaching, we can encourage change, and we can guide as progress occurs” (Collins, 2001:102).

The awareness process is also about pursuing a passion that creates enthusiasm for the coaching process. Collins (2001:103) claims that this passion can be observed in “ardent love, deep compassion, or boundless enthusiasm that energizes people and moves them to greater heights”.

iii) Vision

The vision stage of the coaching model is for the coachee to have a clear image or perception of how he wants to exist in future (Collins, 2001:120). According to Collins (2001:121), a vision should be easy to remember, brief and concise. The vision stage is made possible by using prayer and by not rushing the process. The coaching vision is also validated by ensuring that it is consistent with Scripture and with the spiritual gifts, values and passion of the coachee. During the process, both the coach and the coachee should ensure that the vision is worthwhile, clear and concise and characterized by high ideals and ambitions. Collins (2001:126) explains that the vision also contains a challenge, because it could be scary, life changing

and unique. The vision should also reflect who the coachee is and it should be compelling, exciting and it should motivate and generate enthusiasm.

Collins states that it is important to be aware of vision-eroding influences that can hinder the process. The most important step in the visioning process is to find a purpose and to ensure that purpose or mission statements will become the action statements of the coachee. Action statements can then be analysed by doing a SWOT⁴⁸ analysis. Collins makes use of the SMART⁴⁹ method for actions plans, but also adds consistency with Scripture and spiritual gifts. According to Collins (2001:142), the mission statement can only work if the coachee agrees that the mission can be accomplished and that the intended outcome is realistic.

iv) Strategy

The planning of a strategy is only possible when the coachee is in agreement that change is necessary (Collins, 2001:153). After this agreement, there should be agreement on the end result or desired outcomes of the process and the goals. The strategy should be recorded on paper and it should be revisable at a later stage. The coachee should start with desired outcomes and work back to interim goals and agree upon which alternative interim goals will be pursued.

v) Action

Once the coaching strategy is in place, the next coaching step is to take action (see Collins, 2001:158). The action stage is realised by convincing the coachee to make a firmer commitment. This is done by asking the coachee to choose what will be the first action and by determining a time commitment regarding starting and finishing times. The coachee should be held accountable and should decide who he will tell about the action steps⁵⁰ and who will support him while he is implementing this

⁴⁸ The SWOT analysis is a business tool that evaluates the Strengths, Weaknesses, Opportunities and Threats of a plan.

⁴⁹ See Chapter 2 regarding the SMART method for strategy and action planning.

⁵⁰ Action steps are the transition from thoughts and insights to action and application. It can also be called *Spirit-willed action* (Webb, 2012:97), because the Holy Spirit is the source of our action.

action. Determining the action steps is a positive development in the process, because it indicates intent and commitment from the coachee.

vi) Obstacles

Obstacles are the things and issues that get in the way of the coaching process. Collins (2001:165) identifies the following obstacles that prevent people from doing that upon which was agreed.

- Coachees do not know specifically what they are expected to do.
- They do not know how to do it.
- Coachees do not know why they should do it.
- Coachees are not getting feedback.
- Obstacles in their way are beyond coachees' control.
- Coachees do not think it will work.
- Coachees think that their ways are better.
- They think something else is more important, so they set different priorities.
- There is no benefit for them.

According to Collins (2001:166), these reasons fall in two broad categories; lack of direction and lack of feedback. There are also external barriers that should be taken into account during the coaching process. These external barriers include

- Distracting life events
- Too many demands
- Difficult people
- Criticism from others
- No boundaries
- No accountability
- No evaluation from others
- Energy drainers

Having considered the steps of Collins's Christian-coaching model, we can proceed with some brief thoughts on his view regarding the outcomes of the coaching process.

e) Outcome/destiny (coaching goal)

Collins (2001:32) regards leadership as the focus of being Christian. He describes this type of leadership as "a form of servant leadership that encourages and motives people to achieve their potential and goals" (Collins, 2001:32). He uses the concept of servant leadership as it is seen in the life and the actions of Christ. He believes that three main traits describe the role of leadership and coaching (see Collins, 2001:34). The first trait involves relationships. Collins (2001:34) describes coaching as a "special kind of relationship. It is a partnership with a purpose, marked by honesty, respect and mutual goals". The second trait relates to the role of the community. Collins (2001:36) regards the church as the Christian community – a place where Christian coaching comes into its own because of the support that is available from other Christians. The third trait is change. Coaching works with the process of change, but also brings about change. Collins (2001:29) describes coaches as change makers.

Ultimately, one could argue that Collins's (2001) contribution to Christian coaching is his focus on the role of the coachee as someone who is in a relationship with Christ, but with specific emphasis on the values of the coach in accordance with Scripture and the role of the Holy Spirit in the coaching process. His focus on soteriology and the implication thereof for the development of discipleship and leadership during the Christian-coaching process, adds a new dimension to the development of coaching. However, the most significant contribution that Collins makes to the development of Christian coaching is that he proposed a model that is specifically used in Christian coaching.

3.2.3 Leadership coaching: the disciplines, skills and heart of a Christian coach (2005)

Another book that had an impact on Christian coaching is one written by Stoltzfus (2005) who puts the emphasis of Christian coaching on the development of leadership. Stoltzfus (2005:ix) defines the future of coaching that is focused on leadership as “[t]he discipline of using relational influence to develop and empower adult leaders.” Coaching is important to him because he regards it helping people to solve problems instead of telling them what to do. The book has a threefold objective. The first objective is to lay out a biblical coaching paradigm that includes the perspective of the coach; value systems that form the basis of coaching and an approach that is suitable for leadership coaching. The second objective is to describe a coaching process regarding principles and practices. Ultimately the book sets out to assist the reader with getting into the process of life coaching.

a) Agent (coach)

Stoltzfus (2005:22) considers coaches to be change experts and he emphasises that a coach does not have to be an expert in subject matter – such as, for instance, a mentor or a consultant. The first implication of this approach is that coaching coachees from different backgrounds becomes possible and that coaching can even be successful in cross-cultural ministry, because the coach does not provide answers that might not work in a different culture. The second implication is that the coach is not held responsible for the coachee, and the third is that he is not at fault or should not be required to take any blame should the goals and action steps of the coachee not be realised. Stoltzfus (2005:48) believes that the role of the coach in the coaching process is to ask and not to tell.

Stoltzfus further discusses the attitude of the coach towards the process of coaching, as well as the values that apply to this process. He claims that “[t]he bedrock of great coaching is what’s in your heart for the person you are coaching. If you truly believe

in a person, great questions and easy listening technique will make that empowering belief shine through in your conversations” (Stoltzfus 2005:48). He believes that, in the first place, the correct coaching attitude in leadership coaching is only possible if the coach imitates Jesus as an example of what a good relationship with the Father looks like (Stoltzfus, 2005:48). The coach should also have a good understanding of what salvation through grace means. Secondly, both coach and coachee should understand the power of destiny through an unconditional, sacrificial, believing relationship with God. Thirdly, the coach should believe in people and look at them the same way that God looks at them. Fourthly, the coach should understand the relationship between faith and coaching and should perceive coaching as a discipline that relates to faith. The coach should understand that coaching is about believing in people and requires listening, asking questions and assuming responsibility. Stoltzfus (2005:57) points out that the reason why the training of coaches is a long process is because of the necessity for coaching to be practised as a discipline. Only through prolonged training can a coach truly be effective (Stoltzfus 2005:57).

b) Recipient (coachee)

Stoltzfus (2005:22) believes that every person is unique and, therefore, coaching depends on every coachee developing his own goals, solutions and actions steps. He regards the perceptions that coaching works through influence, not authority, as important. Stoltzfus (2005:8) explores principles that contribute to the success of coaching and a valuable point regarding the difference between coaching and mentoring when it comes to the coaching agenda. In coaching the agenda is set by the coachee, while the agenda is set by the mentor in a mentoring process. Furthermore, the coaching process helps people to learn, while mentoring focuses on a teaching process. In coaching, the insight of the coachee is much more powerful than the advice of the coach (Stoltzfus 2005:10).

Coaching is a support structure for change and, therefore, Stoltzfus (2005:11) emphasises the use of a progress report in the action steps of the coachee. These are the actions steps upon which the coach and the coachee had decided during the previous coaching session. Stoltzfus (2005:13) highlights the important role of accountability by the coachee, but also the repeated affirmations of the coach regarding any progress. He also focuses on how the coachee can be encouraged through “repeated affirmations” when recognising accomplishments (Stoltzfus, 2005:13). Coaching is seen as a process of exploration which means that people have the ability to solve their own problems: “The coaching approach focuses on relationship as the agent of change, and uses questions instead of suggestions to keep the coachee responsible and moving forward” (Stoltzfus 2005:19).

c) Dynamic (coaching process)

Stoltzfus (2005:13) considers the coaching process to be relationship-based, goal-driven and coachee-centered. He is adamant about what he perceives to be the difference in approach to coaching and counselling.

Coaching is about focusing forward, not about fixing the past. At each appointment we follow up on previous action steps and generate new ones. This future orientation is one of the key differences between coaching and counselling (Stoltzfus 2005:13).

However, it is important to note that he also does not propose a solution on how to address counselling issues from the past within the coaching situation. This lack in the coaching process becomes even more evident when he discusses coaching as being goal-orientated and focused on action.

In the coaching relationship, we're not meeting to talk; we have an agenda, clear expectations and concrete goals we are shooting for. Coaching is a growth centred relationship. There are definite, upfront expectations that if an action step is decided on, it is going to be done! (Stoltzfus 2005:15).

In coaching, the focus is also more on motivation than on information. Stoltzfus (2005:16) is convinced that it is not as important to know which changes should be made as it is to be motivated to make the changes. He is of the opinion that coaching is a problem-solving process and, therefore, the coachee should let the coachee do the thinking to create new options (Stoltzfus, 2005:28). The coachee should use action steps by first developing solutions and then convert them into specific action steps. Stoltzfus (2005:28) designates the following steps in the solution process:

- Identify the precise problem
- Generate own options
- Evaluate the options
- Verbalise the steps
- Evaluate how likely [it is that] a step would be taken
- Make a clear choice when there is a conflict of priorities

Stoltzfus (2005:29) sees coaching with a focus on leadership as a relationship that entails the involvement of the faith community. He regards Christianity as “an interdependent, community oriented faith” (Stoltzfus, 2005:29). Therefore, coaching focuses on relationships within the context of a learning community, which – in this case – is the Church. This element of coaching is important because it does not only focus on support of the coachee by the faith community, but the faith community also provides an accountability structure.

d) Context (Christianity and Pastoral Theology)

Stoltzfus believes that the context of coaching (2005:65) focuses on the importance of the coachee’s view on life. Therefore, during the coaching process, it is important to focus what the coachee is becoming, not on what the coachee is doing. In the coaching conversation the coach and the coachee should discuss how they think God works with people and how they will know God’s will in the coachee’s life.

Accomplishing our destiny is less a measure of being in the right spot at the right time than to be drawn near to God, to grow up into the measure of the stature of the fullness of Christ (Stoltzfus, 2005:65).

Stoltzfus (2005:65) sees the coaching process similar to the preparation of the Church as the bride of Christ, yearning for eternal life.

Life is preparation. Life has purpose. The heart of that purpose is to becoming a fitting bride for the Son of God. God made our lives purposeful here, and even better. He's designed things so that fulfilling our destiny in this life also prepares us for an incredible destiny that our human mind can't conceive; an eternal weight of glory beyond all comparison, in the next one (Stoltzfus, 2005:65).

This is a very important aspect that Stoltzfus addresses, because for him – although the focus is on the afterlife – the implication is in this life, with the focus on the word *preparation*. This eschatological understanding of life and the implications thereof for coaching, will have to be addressed in a pastoral life-coaching model.

The other focus of coaching that Stoltzfus (2005:65) considers significant, is to build people and not to try to solve their problems. Problem-solving is a challenge in coaching, because it requires a short-term view. However, *people building* requires a longer, transformational view. *Transformational coaching* assumes the long view in working with people and therefore builds leadership capacity by keeping the responsibility with the coachee.

Since our objective is to increase the person's leadership capacity (ability to take responsibility), we should allow them to make choices and take risks, instead of doing everything for them. The coaching approach is a perfect fit (Stoltzfus, 2005:69).

The progress of this transformation process in coaching is eventually tested by considering the results of the coaching process.

The coach also works with a certain set of values during the coaching process. According to Stoltzfus (2005:73)

[v]alues are core beliefs. They are rational for our decisions, the passions we live for and the explanation for why we make the choices we do. While a goal is something you set out to accomplish, a value describes who you already are. Values are part of our being.

Like Collins (2001), Stoltzfus also views values in the context of Scripture and, therefore, identifies ten fundamental biblical coaching values that guide the coaching process. These biblical coaching values are:

- Believing in people
- God initiates change
- Leaders take responsibility
- Transformation happens experientially
- Learning from life
- Ministry flows from being
- Learning community
- Authentic relationships
- Own life stewardship
- Each person is unique

e) Procedure (coaching model)

The coaching model that Stoltzfus (2005) proposes contains seven coaching elements. The first three elements characterise the model: it is based on relationships, centred on the coachee and driven by goals. Furthermore, Stoltzfus (2005:79) understands coaching to be a conversation that happens within a unique context. Within that context, this coaching conversation process comprises of four fundamental elements, namely listening, asking, acting and supporting. Stoltzfus

uses these elements to make up the coaching process and, therefore, the coaching model. The elements are discussed below.

i) Relationships

The coaching relationship is the first important element of the coaching model. This should be an authentic and unconditional relationship. Stoltzfus (2005:88) describes these relationships as “ones in which we are real: we don’t have to maintain different public or private faces. Who we are inside is who we are outside”. Coaching is unconditional, because it is coachee-centered and influence-based, with the implication that the coach fully accepts the coachee. This acceptance is unqualified, because it is not based on the coachee’s performance. Stoltzfus (2005:90) uses the term *agape* as it is used in the gospel of Luke 6:35–38.

Stoltzfus also regards the coaching relationship as unconditional because, although the coach has influence over the coachee, the mandate to make the decisions during the coaching process still rests with the coachee. Stoltzfus (2005:94) asserts:

In coaching the clients keep all the authority to make choices about their lives, so they carry all the responsibility for those choices as well. Stated as a coaching principle, it goes like this: ‘You are not responsible for the client’s outcome.’

The coaching process starts with four key steps to set up a coaching relationship. The first step is to lay the groundwork. This implies that the coach will keep records and also introduce the coaching process to the coachee. The second step is to build relationships by telling life stories. The third step is to clarify expectations by reviewing and signing a covenant between the coach and the coachee. The fourth step involves defining an agenda with SMART goals.

ii) *Coachee-centered.*

The coachee's agenda determines the coaching process. Stoltzfus (2005) uses the term *client-centered* which implies

a way to work with others that honours their ability to hear God for themselves. Coaching is totally different than most of what we do in ministry, in that it is directed by the discernment of the coachee. It looks to the client to set the agenda and solve the problems, not the coach (Stoltzfus, 2005:114).

Stoltzfus (2005:115) is also of the opinion that it is important to recognize that God is the initiator of change and that the Holy Spirit works in the life of the coachee long before the coaching process starts. This focus on the work of God and the influence of the Holy Spirit constitute an important element that should be considered when developing a pastoral life-coaching model. Being coachee-centered also means that the coaching is influence-based and that the coach is not responsible for the coachee's outcomes. Stoltzfus (2005:115) claims that "[c]oaching is based on internal motivation. The biggest obstacle to growth and change is motivation, not information". Stoltzfus (2005:115) believes that allowing the coachee to lead, is also an expression of faith in God's work in the person's life. The role of the coach is to focus the conversation and push it towards action, not to set the agenda.

Stoltzfus (2005:120) makes use of a wheel of life as a self-evaluation tool to assist coachees with their reflection on how satisfied they are with twelve different areas of life. He considers the low scoring areas on the wheel of life as pressure points that indicate where change is necessary: "Where there is pressure, there is motivation to change. If coachees can consciously identify the pressure points in their lives, they can be pro-active about making changes instead of merely letting life happen to them" (Stoltzfus, 2005:122). It is also important in this process to identify God's agenda. Stoltzfus (2005:123) points out that "[o]ne of our coaching values is that God initiates change. If that is true, then at any moment God has a personalized change

agenda for each individual, and he has already begun implementing it through that person's life circumstances".

iii) Goal-driven coaching

Coaching that is goal-driven focuses on a specific outcome. Stoltzfus (2005:28) states: "Setting a goal is making a decisive choice to reach a certain end. It's starting with the final objective in mind. Coaching is a goal-driven process, because at every point you are explicitly working towards specific objects." Stoltzfus (2005:129) gives five reasons why being goal-driven is essential in effectively achieving the coaching process:

- *Clarity*: A goal represents a conscious choice by the coachee to pursue a particular end.
- *Power*: Declaring a goal unleashes God's power on the coachee's behalf.
- *Motivation*: Visualising the end result motivates the coachee to pursue a better future.
- *Mandate*: A goal gives you a clear picture of the coachee's priorities; a mandate for how to focus your coaching conversations and boundaries to stay within.
- *Action*: Clear goals make it easy to develop effective action steps. It is hard to plan if you don't know where you are going.

Having discussed the three elements that characterise Stoltzfus's coaching model, we can continue to consider the four fundamental elements of the coaching conversation, namely *listening, asking, acting and supporting*.

iv) Listening (curiosity vs. diagnosis)

Stoltzfus (2005:144) believes that the listening process is about the coach expressing acceptance and belief in the coachee. This acceptance and trust often

bring about faster growth than pointing out that which might be wrong in the coachee's life. In the coaching process the act of listening communicates value and acceptance to the coachee. In order to become a great coach, one needs an extraordinary ability to listen. Stoltzfus (2005:147) points out that, initially "listening seems passive, but it is actually a powerful tool for problem-solving". The coach should make a commitment to be totally involved during the coaching process and should focus on the coachee.

Stoltzfus (2005:156) is of the opinion that the coach can only listen to the coachee once he stops identifying and solving the coachee's problems. The coach should follow his own curiosity and not the diagnosis of how the coachee sees the problem. The coach should register the important things the coachee says, pay attention to his own intuition, but should not try and figure it out. He should let the coachee solve the problem. Stoltzfus's (2005:157) opinion underscores this sentiment: "In coaching you are attempting to draw out the client's own insight about what is going on. The coachee's discernment drives the whole process."

Stoltzfus (2005:162) uses the term *intuitive listening* to describe a process of learning to be attentive to meaning and significance of what the coachee is saying. He explains that "[m]eaning isn't conveyed only in words: voice tone, body language, the context of the conversation and even our gut responses to what we're hearing all combine with the words to create meaning" (Stoltzfus, 2005:162). He identifies five categories of intuition items for which to listen (Stoltzfus, 2005:65):

- The coachee's own discernment or insight about the situation.
- Turning points or key actions or events.
- Strong emotions or reactions.
- Identification of red flags or things that do not seem to fit or sit right.
- Identification of patterns which can be cause and effect relationships or repeated outcomes in the coachee's actions or thinking.

v) *Asking (powerful questions)*

Stoltzfus describes questions as “the main tools a coach uses to focus a conversation, foster exploration, push the client to dig deeper and reach higher, and ensure commitment. Much of what the coach says in a coaching conversation is in the form of questions”. Powerful questions lead to information needed in order to proceed with the process. During this stage the coach can ask various types of questions. Open-ended questions allow the coachee to stay in charge, because with this type of questions there are no right and wrong answers and, therefore, the coachee does not feel he has to defend himself. Probing questions are asked to extend the coachee’s own thought processes. It is important that the coach does not insert his own thoughts and ideas into the thought processes of the coachee. Direct questions explore the heart of the issue. Stoltzfus (2005:216) emphasises that revealing questions change the perspective of the coachee and stimulate out-of-the-box thinking. On the other hand, with ownership questions the coachee is pushed to take responsibility and be proactive.

vi) *Act (taking action)*

The third element of the coaching process is to take action. According to Stoltzfus (2005:176), the coaching conversation can focus on solutions when there is enough information available. Once plenty of information is out on the table, the coach begins to narrow the conversation back towards a specific solution.

The role of the coach is to manage the coaching conversation; walking the coachee through each step of the process in order to ensure that the coachee will eventually commit to concrete action steps. Listening and asking are used to explore the situation and develop a strategy for change. Action and support are where that strategy is implemented. Stoltzfus (2005:229) uses the GET problem-solving model to generate options and convert potential solutions into concrete action steps that are

recorded in the coachee's diary. The GET model's first step is to generate options, secondly is to establish solutions and thirdly is to take action.

- *Generate options*

When using problem-solving strategies to generate options, the coach should ensure that he does not try to solve the problem for the coachee. Stoltzfus (2005:234) uses three questions to generate options. The first is to find out what the coachee can do. The coachee should try to solve the problem. The second question is to find out what the coachee has done up to that point to solve the problem. Solutions sometimes come from looking at the previously unsuccessful solutions. The third question is to ask what solutions the coachee used in similar situations in the past. The coachee will be willing to risk these solutions if they had worked in the past.

- *Establish solutions*

As soon as the coachee has generated multiple options, the choice between these options can begin. The coachee should decide what course of action he will take to solve the problem. In this process one of the multiple options will stand out for the coachee to focus on.

- *Taking action*

Stoltzfus (2005:242) is of the opinion that the creation of action steps is the process of turning a goal into clear, committed action items that the coachee can record in a diary. The coach should test and evaluate the action steps by asking if the coachee knows exactly what he needs to do (*clarity*). The coach should also ask whether the coachee will definitely do it (*commitment*) and can record the action in a diary (*diary test*). Ultimately the coach needs to require that the coachee determines a date of completion for the action steps (*deadline test*). Stoltzfus (2005:242) emphasises that commitment or buy-in is one of the most important variables for an action step, because change is a function of motivation and not information.

vii) Support structures

The fourth element in the coaching conversation concerns the support that the coachee receives during the coaching process. The element that Stoltzfus (2005:255) discusses when he states that “Change is a team sport”, is to emphasize the important supporting role of the faith community during the coaching process.

The thing that we're too often missing is the Body of Christ. The reason we run out of energy, is that we are not created to overcome these obstacles all by ourselves. Change is a team sport. The fact that we are made for relationship is so deeply encoded in us that no individual can fulfil the call of God on their life without other people (Stoltzfus, 2005:256).

Support also has to do with accountability. Stoltzfus (2005:258) regards accountability as being similar to being a proxy for God. The coach accepts accountability and agrees to the choice of being held responsible according to standard. Other people in the community of believers can make the “invisible presence of God real and undeniable at the point where we'd most like to ignore it” (Stoltzfus, 2005:258).

The idea that accountability is standing in for God is very important, because it places a huge responsibility on the coach. The way in which the coach holds the coachee accountable literally gives the latter a picture of who God is. Stoltzfus (2005:259) points out that “[a]ccountability that is gentle but firm, energizing and encouraging draws us closer to God”. Accountability should also be pro-active, voluntary and should show openness in order for it to pre-empt wrong behaviour by the coachee. The purpose of accountability is to supply energy for the changes that the coachee should make.

f) Destiny or outcome (coaching goal)

Stoltzfus (2005:6) defines coaches as “change experts who help leaders take responsibility for their lives and act to maximize their own potential”. The importance of this perception is that Stoltzfus sees coaching not as individual techniques but as “the discipline of believing in people” (Stoltzfus, 2005:7). Stoltzfus (2005:33) considers the power of coaching as being in the transformation that comes through significant relationships and pivotal life experiences. The coachee experiences more transformation due to the fact that he is at a place where he is most teachable, because he is ready for change. He grows more and faster in the coaching process. Coaching empowers people to have a larger impact in life. Coaching develops leadership and discipleship, because it is possible for the coachees to become life coaches as well. Coaching also improves the skills of the coachee.

3.2.4 Christ-centred coaching (2006)⁵¹

The Christ-centred Coaching model expounded in Creswell’s (2006) book focuses on promoting discovery by the coachee and it utilises the power of the Holy Spirit in the discovery process. Creswell (2006:13) defines Christian coaching as “Christ’s vision and mission plus Scriptural Principles plus Christ’s presence, plus a high standard of excellence as a trained coach”. According to Creswell (2006:6), Christ-centred coaching is “a conversation between two individuals who trust God to be a partner in the conversation” and focuses on tapping into that great pool of potential.

a) Agent (coach)

The coach should instil confidence and encourage the coachee. He should believe in the coachee even if the coachee starts to doubt himself and should challenge the coachee to reach full Kingdom potential.

⁵¹ Creswell (2006) refers to her model as *Christ-centred Coaching*.

b) Recipient (coachee)

According to Creswell (2006:12), coaching can help the coachee on a micro-level with finding his untapped potential to make each day productive. On a macro-level, coaching can help the coachee to discover his focus, his life's calling and purpose in life. Therefore, coaching will help the coachee to move towards leading a life of significance.

c) Dynamic (coaching process)

Creswell (2006:16) regards coaching as the conversation between two individuals who trust God to be a partner in the conversation. He believes that the process also assumes untapped potential in the coachee and insists that the potential should be discovered and developed during the coaching process (Creswell, 2006:16). During the coaching process the focus should be on identifying and enhancing the coachee's strengths. Creswell (2006:7) considers people and organizations/church/ministry as possibilities for constant reinvention. An important aspect of Creswell's (2006) coaching process is that the coaching experience extends through the coachee to other people and other activities.

d) Context (Christian and Pastoral Theology)

Creswell (2006:16) regards the need for the coach to work with a Christian worldview, more specifically a *Kingdom perspective* of the world, as important. Creswell (2006:16) uses concepts called tenets from Scripture to explain the goals of Christ-centred coaching. The first tenet is the assumption that there is potential in everyone and insisting that it be discovered and developed. The second tenet is to focus on identifying and strengthening strengths. Another tenet is to look at people and organizations/church/ministry as possibilities for constant reinvention. The fourth tenet involves extending the coaching experience through the coachee to other people and activities.

e) Procedure (coaching model)

The benefits of Christ-centred coaching also become the stages of the coaching model (Creswell 2006:33). The eight stages in the procedure are:

- Orienting around strengths
- Clarity and focus
- Confidence
- Learning
- Intentional process
- Planning and goal setting
- Coaching others
- God-sized goals

The discussion below briefly describes each of these stages.

i) *Orienting around strengths*

Creswell (2006:40) distinguishes between *strengths* and *skills*. Strengths are the talents, gifts and abilities, as well as the personality and cognitive preferences that the coachee already has. Contrary to the strengths that the coachee already possesses, skills are something that the coachee has to acquire. The role of the coach is to help the coachee discover his natural strengths and build on them. Creswell (2006:44) emphasises that the coachee should first identify strengths and then determine the additional skills that can be acquired. In my opinion, the implementation of strengths and skills in life coaching should not occur concurrently, but simultaneously. The ideal for the coaching process would be that the coachee's skills complement his strengths.

ii) *Clarity/Focus*

Clarity refers to the simplicity of and the *focus* on points of action. It is the next stage in Creswell's model after strengths and skills. Clarity and focus are concepts that relate to the coachee's understanding of his purpose and calling in life. Creswell (2006:51) points out that clarity "involves who you are and what you are called to do. For this you have to know what your strengths are and how those strengths can be used in your calling".

In this stage of the coaching process the focus is on things that inhibit clarity and focus; things that hinder a clear understanding and focus on the future. Questions that facilitate the process of obtaining clarity questions will focus on mission, vision and purpose. They examine motivation (purpose and calling) and its influence on short-term and long-term goals and results. Focus narrows the scope of the coachee with questions that consider the coachee's more immediate situations, such as his current job. These questions also examine the impact of actions on daily and weekly tasks, as well as the actions' immediate impact on the people that the coachee serves. The Christ-centred coach can assist with this process by helping the coachee to focus on accountability and by providing an outside perspective on the coachee's clarity and focus.

iii) *Confidence*

In this stage of the coaching process, the focus is on confidence building and the management of fear. According to Creswell (2006:64), "[o]ne benefit of Christ-centred coaching is developing greater confidence in your ability to come up with good ideas and to carry them out". The coachee is able to discuss his fears with the coach within a safe and supporting environment. Creswell (2006:65) points out that the relationship between the coach and the coachee creates "a safe place, an absolutely confidential relationship where you can try out ideas and fail. The coach will still be there unconditionally to support you in picking yourself up and trying

again”. Within this safe space the coachee can discover, create and transform without any fear of failure or rejection.

iv) *Learning*

Within the Christ-centred coaching model, *learning* implies that the coachee uses external and internal resources. External learning is the information that the coachee gets from outside information and actions. However, Creswell (2006:79) focuses on internal resources that allow the coachee to examine the experiences and knowledge that he has not used in a long time, because it was not deemed necessary to do so. The coachee can use these internal resources in the current coaching situation. Creswell (2006:79) describes these resources as the things the coachee is not aware of knowing.

Creswell (2006:79) uses the term *catapulting learning* when internal learning happens where the coachee develops and awareness with the help of the Holy Spirit. External learning is facilitated by the actions of the coachee. Awareness occurs when the coach has an objective view of the situation and “equity of exchange” (Creswell, 2006:86) happens between coach and coachee. This means that the coachee feels that he is receiving value from the coaching process in the form of learning through new insights, action plans and encouragement, as well as validation and progress in reaching new goals. Actions follow the awareness process when the coachee decides on action plans due to a new awareness.

v) *Intentional progress*

Creswell’s (2006:94) next coaching stage is *intentional progress*, which involves the coachee deciding on intentional strategies in order to increase progress. The first strategy to increase progress is to discuss and explain limiting beliefs that hinder progress in coaching. It is important for the coach to ask the coachee to discuss

beliefs that stand in the way of the process and also to indicate how the coachee would go about changing these hindrances.

The second strategy is accountability. The goal of coaching is not to hold the person being coached accountable to the coach, but rather to himself. Creswell (2001:97) explains that the coachee is accountable to himself and to God. To some extent the coachee is also accountable to the Christ-centred coach, but only as an accountability partner. Creswell (2001:99) explains the way in which accountability between the Christ-centred coach and the coachee works: “Simply speaking out loud to another human being often creates just enough incentive to follow through with your action plan”. Verbalisation and accountability enable the coachee to understand the progress made and to set intentional goals.

The third strategy is to put personal systems in place to accomplish certain tasks in the coaching process. These systems are the processes that the coachee uses to organise day-to-day action stages. According to Creswell (2006:100), having personal systems ready makes it possible to assist in bridging the divide between *knowing* and *doing*.

Creswell (2006:103) believes that “[r]eal progress results from dealing with the heart of the matter”. Getting to the core is the fourth strategy in the intentional progress. One of the problems in coaching is that the symptoms of a problem become the focus instead of the source of the problem. Creswell (2006:104) points out that, should one focus on the source of the problem, rather than on the symptoms, it would be possible not only to find solutions, but also to avoid the reoccurrence of the problem. Only then can progress be made.

vi) *Planning and goal setting*

According to Creswell (2006:105), the Christ-centred coach assists the coachee in the *planning and goal-setting process* by insisting that the coachee sets goals and

makes plans. The coach also helps the coachee to work towards achieving his goals by helping the latter with learning how to plan if there is no plan. The coach becomes a partner who assists with the thought processes during the whole process of planning and goal-setting. The coach can do this by providing a safe context, giving encouragement, being non-judgemental and assisting with necessary redirection brought about by the changes in the coachee's life.

The coach should also ensure simplicity, which implies that the plan is attainable and not too complicated. Creswell (2016:109) uses the term *faithful actions* to explain intentional actions that describe the alignment of knowing what to do versus doing what involves the "[k]nowing what Jesus commands of us and then taking action". These faithful actions assist in the obtainability of the plans.

vii) Coaching others

The next stage of the Christ-centred coaching model that Creswell (2006:114) uses involves encouraging the coachee to motivate other people. Both coach and coachee undertake the task of encouraging others by acknowledging that a coach does not have all the answers and that the coachee will surpass the coach. Both parties should work towards an outcome that involves the coaching process reaching and informing other people with whom the coachee comes into contact. The coach should be a servant leader and should facilitate leadership in the coachee. The implication of this stage is that the coach equips people for evangelism and discipleship.

viii) God-sized goals

The last coaching stage in Creswell's (2006:123) Christ-centred model is to encourage the coachee to strive for God-sized goals in accordance with Ephesians

3:20-21.⁵² Creswell (2006:129) claims that “[c]oaching provides support for God-sized goals – those opportunities that go beyond what we know to do or know we can control. Christ-centred coaches frequently get to enjoy seeing people reach this level, seeing God working in amazing ways”. This stage is important, because it emphasises one of the elements of Christian coaching, namely that God is busy with us and that He can do more than that which we perceive to be possible or that for which we pray.

f) Outcome or destiny (coaching goals)

Creswell uses concepts called tenets from Scripture to explain the goals of Christ-centered coaching. The first tenet is the assumption that everyone has potential and the insistence that such potential should be discovered and developed. The second tenet is to focus on identifying and strengthening strengths. Another tenet involves considering people and organizations/church/ministry as possibilities for constant reinvention. The final tenet is to extend the coaching experience by referring the coachee to other people and activities.

3.2.5 The coach model for Christian leaders (2012)

Webb’s (2012) focuses on a specific model for Christian coaching is as important contribution. He explains his coaching philosophy (Webb 2012:18) by way of *non-directive communication* and the *influence of the Holy Spirit* in the coaching process. He regards coaching as a quest because, when you ask questions, you do not know what the response will be (see Webb, 2012:27).

⁵² ²⁰ “Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, ²¹ to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.”

a) Agent (coach)

Webb (2012:32) places the main focus on the *process of coaching* and not on the *content of the coaching*. He emphasises the important role of the Holy Spirit and explains the role of the coach within the context of the specific work of the Holy Spirit to encourage, teach and remind. A further responsibility of the coach is to provide a safe space for the coaching process by ensuring emotional safety for the coachee with a non-judgemental presence. When the coachee is sure that he can discuss anything with the coach, without receiving negative feedback, it becomes possible to envisage new ideas in the coaching process.

b) Recipient (coachee)

The main focus of the coachee is on the content of coaching. The coach should discover what the Holy Spirit has instilled in the coachee (Webb, 2012:31). The coachee has to provide the information that is necessary for a coaching agenda. The coachee also has to understand that the coaching process is about learning and that failure is a part of learning.

c) Dynamic (coaching process)

Webb (2012:19) uses the term *know-it-all-ism*⁵³ as the opposite to a coaching philosophy or mind-set of non-directive communication skills that help people find solutions and grow. He asserts:

Coaching involves listening to others, asking questions to deepen thinking, allowing others to find their own solutions, and doing it in a way that makes people feel empowered and responsible enough to take action (Webb 2012:19).

⁵³ This is a word that Webb (2012) coined.

Furthermore, he places great emphasis on the all-important influence of the Holy Spirit in the lives of people, particularly the *teaching* and *reminding* functions of the Holy Spirit, as are evident in John 14:26.⁵⁴ Webb regards the responsibilities of the coach as similar to those of the Holy Spirit. The coach also has to teach and remind. According to Webb (2012:21), he had learned two things about leadership responsibility, namely that man does not need to assume the “responsibility to change others. The Holy Spirit can and will do it on His own”. The Holy Spirit might use one to become involved in facilitating the process of change, but it is not a given. Furthermore, Webb (2012:22) has learned that it is not up to him “to correct everything that I think is out of sync with Scripture, company policy, or best practices. The Spirit may choose to use me in this regard, or He may have other means or different timing in mind”.

Webb (2012:32) believes that the coaching process requires the coach “to encourage the other person to reflect, to seek the Holy Spirit, and to hear His voice.” Therefore, the coaching process is about God working through the Holy Spirit. Webb (2012:32) also points out that someone who is not an active member of the community of believers, will not be able to completely comprehend God’s will as it pertains to his life. It is thus clear that coaching happens within communities and relationships.

Webb (2012:32) makes an important distinction between the *process* and the *content* of coaching. He believes that the content of a coaching session “includes the topic of the conversation, facts, information, ideas and commitments. The process includes how the coach and coachee go about discussing and working with content” (Webb, 2012:32). He deems it important (Webb, 2012:32) that the coach does not provide the content of the coaching conversation, which includes ideas, information or

⁵⁴ ²⁶ “But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.”

recommendation. The coach focuses on the process of coaching and all the content should come from the coachee. In this regard Webb (2012:34) focuses again on the role of the Holy Spirit. He claims that “[a] coach empower[s] others by helping them to self-discover, gain clarity and awareness, as well as drawing content from them. A good coach helps draw out what the Holy Spirit has put in” (Webb, 2012:35).

Webb (2012:39) uses the action reflection cycle as an application that empowers the coach. “Acting, then reflecting on the effect, then adjusting the action is called single-loop learning”.⁵⁵ Coaching helps in this regard to stimulate new thinking.

Coaching enhances the Action-Reflection Cycle by encouraging a person to reflect beyond incremental improvements to the current action. Coaching around the coachee’s assumption, goals, and the meaning can provide a new perspective and lead to a breakthrough. This is called double-loop learning (Webb 2012:40).

d) Context

The context of the coaching model is focussed on the calling of the coachee and on the gifts that God gives him to achieve this calling. The coaching process helps the coachee to find out what God is saying to him and what it means to live according to God’s plan. The coaching context takes into account that God works through the Holy Spirit (Webb, 2012:32). Webb uses a *Body of Christ* approach to coaching, because the coachee can only discover God’s will in a community and within relationships.

e) Procedure (coaching model)

Webb (2012:43) distinguishes five steps in his Christian-coaching model, with the first letter of every step forming an acronym that constitutes the word *coach*: **c**onnect, **o**utcome, **a**wareness, **c**ourse and **h**ighlights. The table in Figure 19 below briefly

⁵⁵ Webb (2012) refers to Argyris and Schon (1978).

summarises each step of the model. Each of the steps will be discussed in more detail following the summary.

Connect	First, <i>connecting</i> with the person you are talking with to build rapport and trust; and second, following up on action steps from your previous coaching conversation.
Outcome	It is the intended result the coachee would like to achieve during the conversation. Knowing the outcome at the beginning helps focus the conversation on that which is important to the coachee.
Awareness	<i>Awareness</i> is a reflective dialogue intended to produce discoveries, insights, and increased perspective for the coachee. The more perspective the coachee has, the more holistically, and therefore creatively, he will view his situation. The coachee will see a greater number of options and, in the end, will make better decisions.
Course	<i>Course</i> puts feet to insights and discoveries by helping the coachee create action steps. Helping people move into action is an essential part of the coaching experience.
Highlights	<i>Highlights</i> focus on reviewing the parts of the conversation that the coachee found most meaningful. As the coachee reviews the conversation, he reinforces his insights and important points thus strengthening his learning. Highlights also reveal to the coach how the coachee benefited from the conversation

Figure 19: Webb’s Christian-coaching model (2012:44)

According to Webb (2012:41), the COACH model “harnesses the power of the Action-Reflection cycle and creates a flexible conversation guide that allows the coachee to reach significant milestones that produce insight, learning, and responsible forward movement”.

i) *Connect*

The purpose of the first step in the coaching model is to begin the coaching conversation or to rekindle previous coaching conversations. Webb (2012:45) points out that “[t]he purpose of connecting is to begin with the coaching conversation on an informal and personal note that helps to re-establish rapport since the previous conversation”. The focus in this step is to build rapport and create trust between the coach and coachee. The coach builds trust by supporting the coachee, encouraging his ideas, yielding responsibility, processing decisions, believing in the coachee and by keeping appointments and honouring confidentiality. This connection that occurs

during the first step of coaching sometimes also serves as the important follow-up of action steps in a cyclic coaching process. Webb (2012:53) states that this stage of the model consists of two parts: “First engaging with the person you are talking with to build rapport; and secondly, following-up on action steps from the previous coaching conversation”.

ii) *Outcome*

According to Webb (2012:55), coaching is an *intentional conversation* because of a clear destination or *outcome*. The outcome should clarify the goal or problem. The focus on the outcome guides the conversation and keeps it focused on what the coachee wants to achieve and the results of the conversation are measured against it. With regards to this Outcome stage Webb (2012:56) focusses on the important role of hope and states that, “[b]y clarifying the outcome of the coaching conversations, a coach helps instil a sense of hope and confidence in the coachee.” Webb’s (2012:59) assertion that it is “critical to find out what the coachee considers to be the most valuable topic for the particular coaching conversations” implies that the outcome is a coachee-driven agenda.

An important way to check progress during the coaching conversation is to ask the coachee “[f]or his desired outcome and then using exploring, clarifying a focusing questions to sharpen the topic will ensure that you are working on what is most important and meaningful for the coachee” (Webb, 2012:69). The focus of the coaching conversation is to ask the *what would* question in order to determine the agenda. The coach further uses exploring questions in order to determine the topic that the coachee wants to address. He then refines the topic with more clarifying questions. Webb (2012:67) claims that “[f]ocusing questions help to narrow the coaching topic to something that is both manageable to achieve during the length of the conversation, and immediately helpful to the coachee”.

Progress can also be checked during the conversation by referring back to the outcome. Webb (2012:69) suggests that, as soon as the outcomes are defined more specifically and clearly, the coach should make sure that he totally comprehends them. He can do so by asking the coachee to state his outcomes again (Webb, 2012:69).

iii) Awareness

The *awareness* stage in the coaching model is a “reflective dialogue intended to produce discoveries, insights, and increased perspective for the coachee” (Webb, 2012:44). Webb (2012:71) regards large and small discoveries and insights as essential to the coaching experience. This process assists the coachees with making discoveries about themselves and, as their current situations become clearer, more options for change and action become available.

This awareness approach is unique, because it searches for new discoveries by focusing on a new perspective, instead of new information or knowledge. Webb (2012:75) argues that both coach and coachee should look for a new way of learning that is not only based on knowledge, but also looks at a reflective learning process that is achieved by asking questions. Webb (2012:76) points out that “[c]oaches stimulate or even provoke questions that cause coaches to think more deeply than they could on their own”.

Webb (2012:77) focuses on the use of powerful questions to discover new perspectives. Such questions are the result of intense listening to and interaction with the coachee. Webb (2012:78) uses three principles to ask questions that provoke reflection. The table in Figure 20 indicates the principles, as well as an example of a question for each principle.

Principle	Question
Coachee or me?	Is this question for my benefit or for the coachee's?
Forward or backward?	Is this question focused on the past or moving forward?
Building or correcting?	Does this question try to correct the coachees or help them build?

Figure 20: Principles and questions (Webb, 2012:78)

The above-mentioned principles used by Webb are important for this research, because it emphasises the different approaches between coaching and counselling or other helping disciplines. Webb (2012:82) asserts:

In some helping roles, sharing your ideas with the other person is considered a normal function. However, a coaching approach draws out ideas from the coachee and his surrounding resources, helping him or her reflect on the merits and the application of these ideas.

Webb (2012:82) believes that the coach should ensure that he is not providing a solution to the coachee, because that would short-circuit the reflective process that enables the coachee to find his own solutions.

It is possible for the coach to provide solutions by using *my-idea questions* that include a solution instead of merely asking open-ended questions (see Webb, 2012:83). The difference between *my-idea* and *open-ended* questions is that *my-idea* questions begin with *would*, *could*, *are* and *is*, while open-ended questions begin with *what* or *how*. Open-ended questions can be asked by using different perspectives or angles. Angles are relational, financial, motivational, organizational and spiritual.

Awareness is also created through feedback. Webb (2012:89) asserts: "The goal of feedback is to provide useful information that helps the person improve and develop. This information can reinforce positive behaviours, or point out blind spots. Feedback

is both reinforcing and corrective in nature”. Webb (2012:90) discusses the problem of critical feedback in coaching by proposing the *feedback sandwich* where critical feedback is placed between two positive comments.

The conclusion is that feedback can be generated with the following questions:

What did you do well?	Explore behaviour and results and reinforce positive behaviour
What could you improve?	Explore the improvement and expected results
How would you do it differently next time?	Generate possible future alternatives

Figure 21: Questions that generate feedback

iv) *Course*

The *course* stage of the model is when the insights and the discoveries that are made by the coachee are put into action steps.

Reflection should move beyond warm thoughts and clever insights to application. Action steps put feet to insight and discoveries, and helping people to move into action is one of the key roles of a coach. Without action steps, discoveries and insights are just good ideas (Webb, 2012:95).

Webb (2012:97) reflects on the role of faith and action. He believes that the relationship between the coach and the coachee is mutually beneficial and that discoveries and understanding would lead to actions which, in turn, will lead to more actions (see Webb, 2012:97). He points out that “Faith not acted upon is only potential faith, which, according to James, is dead” (Webb, 2012:97). For the purpose of the coaching process, the coach should emphasise the important role of action as a faith component or necessity. Webb (2012:97) sees the Holy Spirit not only in the provision of insights through the process of reflection, but also as the

source of action steps. God gives us the will (desire and motivation) and the ability to act. Webb (2012:97) refers to this as *Spirit-willed action*.

According to Webb (2012:98) the anatomy of an action step is not always physical action but also reflection, research, consultation or decision making. He regards action steps as “the transitions from thoughts and insights to action and application” (Webb 2012:98). Three elements are included in the actions steps. Firstly, it should be simple enough to complete, yet significant enough to build momentum. Secondly, it should be able to move the coachee towards his goal. Thirdly, the action should be do-able before the next coaching conversation. (Webb 2012:99)

In order to take good action steps, the coachee should generate multiple options by asking questions using plural forms like options, answers and ideas. The coach should also utilize the power of small victories. Small victories constitute creating “small, forward moving action steps that build on one another. This method gets us to the goals faster” (Webb. 2012:102). It is also important to break down action steps into smaller units. Webb (2012:103) states that the coach has to assume the responsibility to “help the coachee break larger action steps in smaller, manageable steps”. The coach can find out whether the action step is too large by asking the coachee how he will manage to accomplish it.

Webb (2012) uses similar questions and techniques as the ones he uses in the awareness stage when he considers the coaching action steps. The coach asks clarifying questions as a way to explore how the coachee will accomplish each action step. Webb (2012:107) suggests that, if the coach is not sure whether the coachee knows exactly how he would go about accomplishing each action step, he should ask the coachee to explain in detail what he plans to do. Webb (2012:109) proposes the use of the familiar SMART model by Doran (1981) to create clear action steps using specific questions. An important reason to create clear action steps is to make impalpable action steps more palpable. Webb (2012:110) claims that the “process of

making intangible action steps tangible involves identifying the tangible things behind the intangible goal and making those things in action steps”.

v) *Highlights*

The *highlight* stage of the coaching process involves summarising the coaching conversation by identifying the highlights. Webb (2012:122) claims that

[h]ighlights give the coachee a chance to simplify the complexity of an hour long conversation into a few short statements. It cements the coachee’s learning, and also provides the coach with valuable feedback about what the coachee found significant during the conversation.

Firstly, the summary makes the coaching conversations easier to remember and to share with others. Therefore, the repetition reinforces learning. Secondly, it is a feedback summary for the coach. Thirdly, it is important that the coachee summarises and not the coach. The coachee leaves the coaching conversation with a commitment to certain action steps for the next coaching session. The follow-up is done during the next connect session and, therefore, a cyclical process is used.

Webb (2012:130) uses the term *safe follow-up* to explain the conditions in which the follow-up session proceeds: “Follow-up on actions steps provide space for the coachee to review their actions, and the results of those actions, all in a safe environment” (Webb, 2012:130). Webb (2012:130) regards a safe environment as a place of emotional safety that is the product of the non-judgemental presence of the coach. He uses a first following-up question during the next connect session to get feedback on the progress that is made with the actions steps by the coachee. “Progress sets the conversation off in a positive direction. It focuses on what went well, what worked, and on the coachee’s forward movement” (Webb, 2012:132).

Webb uses a simple model for following-up actions steps that focus on the *what*, the *so what* and the *now what* questions. The table in Figure 22 provides examples of such questions.

<p>What? This step is designed to raise the coachee's awareness and make him conscious of his thoughts, emotions, and behaviours before and during the action steps (Webb 201:135). It explores what the coachee's actions, thoughts, feelings and the effects are.</p> <ul style="list-style-type: none"> a. Do: What did you do? Or not do? b. Think: What did you think about as you did it? c. Feel: What feelings did you have during the experience? d. Effect: What are the effects of having taken these actions?
<p>So What? This step questions the implications of action steps on effects and process. "The effects are the immediate result related to the action step itself, and process includes the new thoughts, behaviours, and experiences involved in accomplishing it" (Webb, 2012:137).</p> <ul style="list-style-type: none"> a. What did you learn/relearn? b. What benefits did you receive from this experience? c. How do you feel about yourself? d. What are the implications of doing this action?
<p>Now what? These are questions asked to reinforce learning by making it applicable to other areas of the coachee's life.</p> <ul style="list-style-type: none"> a. How can you extend the learning? b. Where else can you apply what you have learned? c. How do you want to do things differently in the future?

Figure 22: *What, so what and now what* questions

Webb (2012:141) regards failure as an important part of learning. He points out that

Progress in coaching is measured by what the coachee accomplishes and by what the coachee learns. Following-up on incomplete action steps is a chance for the coachee to increase self-awareness and learning, as well as to make corrections leading to successful completion of goals (Webb, 2012:141).

f) Goal (outcomes)

Webb (2012:28) explains the goal of coaching as a quest to discover the unknown and define Christian coaching as "an ongoing intentional conversation that empowers a person or group to fully live out God's calling". It is *ongoing* because coaching is most successful over a period of time. It is an *intentional conversation* because there is an expected outcome and methodology. It *empowers* because coaching is not

about manipulation or dependency, but about empowering the coachee. Coaching can be for a person or a group. It enables a coachee to live out his full potential. Coaches help coachees to become what God would have them become and to do what God wants them do (Ephesians 1: 4, 5 and 2:10). According to Webb (2012:29), that which renders coaching as Christian coaching is the focus on *calling* and *gifting*. He explains that, “[t]hroughout the coaching process, the coach seeks to help the coachee clarify what God is saying to him or her, and assist them in discerning what it means to live that out”.

In conclusion one could argue that an analysis of this model by Webb would focus on his emphasis on the cyclical process of coaching (see Figure 23). Therefore, one might want to add the *connect* stage before, and the *highlight* stage after, the GROW process. His other contribution would be his great emphasis on the coachee’s understanding of the outcome of the coaching process before and after the *intentional* coaching conversation. The diagram in Figure 23 illustrates the cyclic nature of the coaching process.

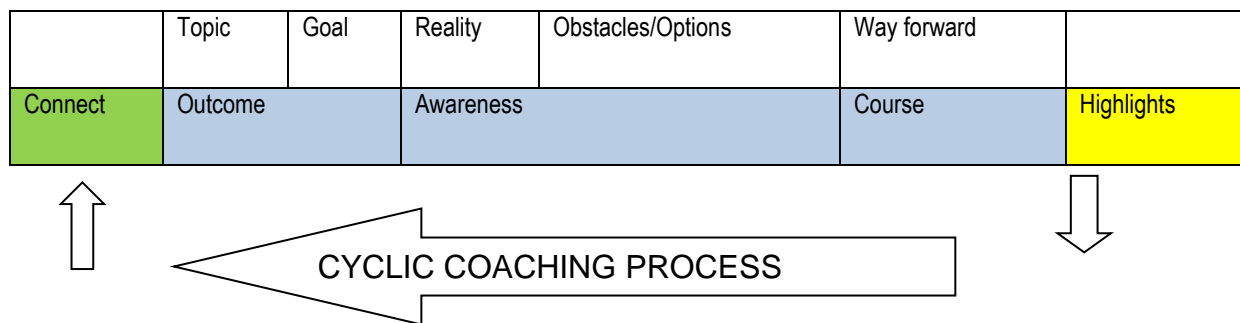


Figure 23: Cyclic coaching process

3.3 Christian-coaching themes

During the process of analysing the five existing life-coaching models, it became obvious that they have some elements in common. Once these elements were categorised, specific themes emerged. The discussion that follows indicates how the elements of coaching from all five models were categorised together, subsequently leading to the emerging themes. For the sake of consistency, I continue structuring the discussion according to Dickoff *et al.*'s (1968) aspects of activity.

a) Coach (agent)

Six themes emerge from categorising the elements relating to the coach (agent), namely the coach's relationship with God, his belief in the work of the Holy Spirit, his coaching skills, his relationship with the coachee, his character and his responsibility.

The first theme that emerges from all the authors' work is the *coach's relationship with God* who grants salvation through grace. This relationship includes a personal relationship with Christ. Using Christ as an example and emulating Him is an important part of Christian life coaching.

The second theme involves the *relationship of the coach with the Holy Spirit*. Although this category could be seen as the same as the first, I prefer to separate them, because of the importance that most models give to the role of the Holy Spirit who leads, teaches and reminds.

The third theme relates to the *coaching skills of the Christian life coach*. While these coaches do not necessarily have to be experts in subject matter, they should be change experts. They have many responsibilities, such as to challenge the coachee to reach full Kingdom potential, helping the coachee to take responsibility for his own life, to stimulate vision and to speak the truth in love.

The fourth theme involves the *coach's relationship with the coachee*. This relationship requires honesty and respect, unconditional acceptance, synergy and commitment. The coach is expected to show curiosity, believe and instil confidence in the coachee. It is also the role of the coach to create a non-judgemental presence by providing an emotional safe space for the coaching conversation.

The fifth theme relates to the *Christian life coach's character*. This kind of coach has a holistic perspective on life and believes in people and the power of destiny. He believes that transformation is possible, has a strong sense of self-awareness and sees people through God's eyes. The Christian life coach is, amongst other things, always willing to learn, realistically optimistic, enthusiastic about change, positive and forward looking.

The final theme in this aspect touches on the fact that the *Christian life coach should care about the coachee* and take responsibility for the coaching process, but is not responsible for the coachee's agenda and successful completion of the action steps.

b) Coachee (recipient)

Four themes emerge when categorising the coaching elements that pertain to the coachee. The first theme corresponds with that of the coach's themes and focuses on the *coachee's relationship with God*. The coachee finds an abundant life in his relationship with God and strives to be Godly and righteous. The coachee should search and plan for spiritual goals.

The second theme involves *personal development*. On a macro level the coachee should find a focus, calling or purpose in life and, on a micro level, he should find his untapped potential which should result in a lifestyle that is managed on a daily basis and manifest in the development of gifts and talents. While the coachee should simplify his life and lifestyle, he should move towards leading a life of significance.

The third theme concerns the *agenda of the coaching process*. The coachee sets the agenda for the coaching process, because he is the expert of his own life. The role of the Holy Spirit is also important in the formulation of the agenda. The Holy Spirit assists the coachee with finding issues and topics to include in the coaching content or agenda.

The fourth theme relates to the *accountability of the coachee*. The coachee is responsible for the coaching content, agenda and action steps. The coach holds him accountable, but gives repeated affirmations. The coachee should also understand the failure in the coaching process is part of a learning cycle.

c) Coaching process (Dynamic)

Three themes emerge when the elements of the coaching process are categorised together. The themes include the holistic approach that is taken in the coaching process, which unresolved issues are addressed, the development of the coachee in the coaching process, the support that the coachee receives and, finally, responsibilities and choices.

The first theme that emerges when one considers this aspect is the *holistic approach to the coaching process*. The theme implies that coaching is concerned with the whole person, including the cognitive, behavioural and emotional aspects of the coachee. The important aspect of work-life balance and a focus on the balance between assignment and rest should be perpetuated. The problem of burnout should also be addressed in the coaching process. A holistic approach also implies that the unresolved issues that still persist in occupying the coachee's mind and informs his behaviour should be taken into account during the coaching process. The coachee should be able to address these unresolved issues in his life. This process includes self-acceptance and forgiveness. If the coachee does not resolve these issues, they will continue to resurface during the coaching process and hinder his progress.

The second theme involves the *development of the coachee in the coaching process*. This process is relationship-based, driven by goals and centred on the coachee. The process is focused more on the motivation of the coachee than on the coach providing information. The process involves intentional conversations, mainly using open-ended questions and other non-directive communication skills that helps the coachee to find solutions and grow. It has clear outcomes. The process aims to develop the coachee by reinventing him through changes in his life, sometimes even involving other organizations, churches and ministries.

The third theme relates to the *support that the coachee gets from the church or community of believers* during the process of Christian life coaching. God grants the coachee the additional capacity to serve Him and to enjoy life. The support of the church is important because, not only can the community of believers hold the coachee accountable for his progress, but they can also pray for him. God's gift of additional capacities reassures the coachee that he is not alone and allows him to turn new ideas into new actions. Both the coach and the coachee should be aware that the choices they make not only have implications for their responsibilities to one another, but also to God and the Christian community. Therefore, it is also important to focus on boundaries for the process. The coach assumes responsibility for the process and the coachee assumes responsibility for the content. They should not overstep their boundaries.

d) Christian and life coaching (context)

Four themes emerge when categorizing elements relating to Christian life coaching, namely the roles of Scripture, the Holy Trinity, the Church and the community of believers and, finally, leadership in the Christian life-coaching process.

The first theme that emerges after the categorization of the various elements in Christian and pastoral coaching involves the *role of Scripture in the Christian life-coaching process*. Christian life coaching aims to find the relationship between

coaching concepts and Biblical teaching in a way with which to remould the coachee's life according to a Biblical worldview. This Biblical worldview perceives people as being created in the image of God. They are sinners, redeemed by the blood of Christ and they receive the gift of forgiveness and salvation. Christian life coaching cannot be neutral because employs Biblical values.

The second theme relates to the *role of the Holy Trinity* in the Christian life-coaching process. The idea that God is the central guiding force of the Christian coaching process is important, because He initiates change when He works in the hearts of people who are seeking His will. The coach and the coachee seeks the Kingdom of God and all the topics and issues, as well the planning of goals and action steps during the Christian life-coaching process are informed by their understanding of the Kingdom of God. The role of the Holy Spirit is of the utmost importance in the coaching process. God works through the Holy Spirit, who guides people in their search and discovery of God's will. The Holy Spirit teaches and reminds the coachee during the ongoing intentional conversation – a conversation that empowers him to answer God's calling and live an abundant life in Christ, whose presence is felt throughout the Christian life-coaching process. The coach is equally subject to the work of the Holy Spirit in the sense that the Holy Spirit guides him in helping the coachee. The coach clarifies what God's will is and assists the coachee with formulating an understanding of what his purpose in life is and what it means to live according to God's will. The Holy Spirit also reveals the unique gifts that God had granted to the coachee and the coach should assist the coachee in identifying and developing such gifts. Ultimately the Christian life-coaching process does not only aim to improve the coachee's life on earth, but it also contributes to his preparation for eternal life.

The third theme that emerges in the context of this aspect concerns the *role of the Church and the community of believers* in the Christian life-coaching process. Christian life coaching occurs within the Body of Christ, as manifested in the

community of believers who constitutes the Church. Within the Body of Christ and, therefore, the Christian life-coaching process, the focus is on relationships; relationships between human beings and between man and God. These relationships strive toward authenticity and a belief in people. It underscores the importance of a community that promotes spiritual values, prayer and discipleship. The Christian life-coaching process is driven by specific Biblical values. The role of prayer before and during the Christian life-coaching process is important, because this is when the coach and the coachee turns to God in asking for support and guidance. During the Christian life-coaching process, the coach fulfils his discipleship role when he guides the coachee in the name of God, through the working of the Holy Spirit and the love of Christ. However, the coachee also has a discipleship function, namely to obey God's command to go and evangelise; to play forward the insight, knowledge, skills and rejuvenating fulfilment that he had received during the Christian life-coaching process to others who are in need of life coaching.

The discipleship function of both the coach and the coachee links closely to the fourth theme of this aspect, which involves the *development of leadership* in Christian life coaching. The focus is on the development of leaders who are willing to adopt the principles of servant leadership and will be able to take responsibility for their own life stewardship. It is a long-term process during which people's leadership capacity is built within a learning community. The learning process involves lessons from life and the transformation that occurs happens experientially.

e) Christian life-coaching models (procedure)

In the discussion below, the coaching steps of each of the five Christian life-coaching models are compared with each other and with the TGROW model, in order to find commonalities and themes that emerge from each of the steps (where relevant, the TGROW concepts are indicated in brackets).

i) Step one: a pre-coaching step

Not all the Christian life-coaching models feature this specific step and, therefore, one can claim that, because there is no TGROW equivalent for this step, it is a pre-coaching step. Three main themes emerge from the categories of the coaching elements. The first theme involves the *relationship between the coach and the coachee*. This relationship focuses on the rapport and trust between the coach and the coachee and also relates to the confidence that the coachee has in the coaching process, as well as in his own ability to change. It also speaks to the fact that this relationship should happen in a safe space with no fear of failure or rejection from the coach. The coaching space should be a supportive environment where the coachee can discover, create and transform in order to reach his full potential. The relationship allows for the possibility to revisit previous coaching conversations and, therefore, the coach and the coachee can reconnect using a follow-up of previous action steps and resume previous coaching conversations. Such a process is in accordance with the cyclical nature of the coaching process.

The second theme in this step is *an awareness* that focuses on the fact that the coach should listen very carefully to the coachee in order to determine the coachee's hopes and dreams, as well as what inspires him or what makes him despondent. The coach also needs to understand the coachee's routines, habits and ways of doing things. In the awareness stage the important role of the Holy Spirit should be taken into account to enable the coach to verbalise what is important to him and for the coach to hear what is important for the coachee.

The third theme focuses on the *values of the coachee*. The coachee assesses his values in order to identify his core values. The coach should determine whether there are any recurring actions or habits in the life of the coachee that have to be discontinued. The values of the coachee are measured according to Scripture and a change in habits becomes possible through the work of the Holy Spirit.

ii) *Step 2 (topic)*

The second Christian life-coaching step is found in all five Christian life-coaching models and focuses on the topic of the coaching conversation. The first theme in this step concerns *clear issues*; a step during which the coach and the coachee should determine where there is a need for change in the life of the coachee. The use of questions about the coachee's concerns and wishes helps the coach to identify which issues in the coachee's life need to be addressed. The coachee should be clear about his calling and purpose in life.

The second theme focuses on *coachee centeredness*. It includes considerations about the agenda of the coachee and his motivation. From a Christian perspective, the coach should assist the coachee in asking whether his agenda is important to God. The Holy Spirit enables the coachee, who studies Scripture, not only to discover areas where there is need in his life, but also where his capacity to change is during coaching process.

iii) *Step 3 (goal)*

Two themes emerge during the analysis of this step that involves the goals of the coaching process. The first theme in this step concerns the *vision and mission* of the coachee. The coach should help the coachee to formulate a vision and a mission for his life. The coachee should translate his vision for the future in mission statements that will eventually become his action steps. It is important that the coachee should make sure that his vision and mission are consistent with Scripture and his gifts.

The second theme in this step involves *defining a goal* that correlates with the coachee's focus on his vision and mission. The coachee can use a SWOT analysis and the SMART tool to generate goals. It is important that goals should be clear and lead to action. The coachee should be motivated and there should be a mandate from the coachee to reach his goal by undertaking specific actions. When the coach

and the coachee discuss goals, they should focus on a specific outcome. The outcome should clarify the goal by describing the specific results that will be achieved. The coach instils hope and confidence in the coachee when a decision is made about a specific outcome.

iv) *Step 4 (reality)*

Step four focuses on the reality of the coachee's current situation. The first theme that emerges in this step involves focusing on a *strategy to change*. The coachee should get clarity by reviewing his attitudes, actions and beliefs. The coachee should also review his capacity for the coaching process that lies ahead. During this step, the coach and the coachee should find a strategy that addresses the hopes and fears, the attitudes and abilities, the routines and habits, as well as the passions of the coachee.

The second theme concerns *learning*. This theme focuses on the coachee's understanding of the reality of his situation and the internal and external learning processes that he is going to use to put his current situation in perspective and to plan his action steps. The coach's ability to listen to the coachee in a way that enables him to understand what is important to the coachee is very important. The coach should also create an atmosphere of awareness by asking appropriate questions which will enable the coachee to generate his own ideas and find his own solutions.

v) *Step 5 (obstacles and options)*

This step considers the *obstacles and solutions* of the coaching process. Where the previous step looked at the reality of the current situation, this step looks forward. The first theme relates to the *coachee's commitment to develop strategies for an action plan*. This action plan considers specific options and the obstacles that stand

in the way of progress. It also focuses on an intentional process to deal with the core of issues in planning and goal setting.

The second theme involves *accountability*. Accountability is very important in this step, because the coachee should evaluate his accountability; not only to God, but also to himself and to the coach. The concept of accountability can be explained to imply that the coachee should explain the impact of his planned solutions regarding his relationship with God, himself and others to the coach, who assumes the role of the coachee's accountability partner. The impact of his solutions becomes evident when he answers the coaching questions about specific information, processes, perspectives and responsibilities.

vi) *Step 6 (way forward)*

This coaching step concerns the specific actions that will take the coaching process forward. The first theme in this step involves the *action steps* that the coachee should complete. The coachee will have decided on these action steps during the previous coaching steps when he prayed for guidance and when he reviewed and refined his strategies. The coachee can use the SMART tool for goals to measure his success. As in step five, accountability is important in this step, because the coachee should tell someone about his action steps in order to enable him to report about them later.

The second theme involves *God's measures* for action in the life of the coachee. Creswell (2006:123) use the term *God-sized goals* to explain that God works in amazing ways and, therefore, the coachee should know that he can execute plans more that we pray for or think is possible. This is an important aspect of the coaching model, because it relates God directly to the outcomes of our plans.

vii) Step 7: (post-coaching step)

This coaching step, proposed by three of the models, can be called a post-coaching step. The first theme in this step relates to *servant leadership* that focuses on encouraging the coachee to become a servant leader who coaches other people. The implication of coaching is that it is not only the coachee who benefits from the coaching process, but that he also influences people who come into contact with him. Servant leadership implies that the coaching process is not only about the future and the progress of the coachee as an individual, but also about the benefit of the Body of Christ.

The second theme involves the role that the *Body of Christ* plays in supporting the coachee by making him accountable to others and to know that they encourage him. When focusing on leadership in coaching, change happens through teams (Stoltzfus, 2005:255). In this context, the term *teams* refers to the Church or a community of faith.

Having analysed all the steps of the coaching models as they relate to the TGROW model, it is clear that several themes emerge (Figure 24).

Step 1	Step 2	Step 3	Step 4	Step 5	Step 6	Step 7
Relationship Awareness Values	Clear issues Coachee centered	Vision Mission Define a goal	Strategy to change Learning	Action plans Accountability	Action steps God Measures	Servant leadership Body of Christ

Figure 24: Main themes from each step in the models.

f) Outcome or destiny (coaching goals)

The analysis of the goals of the existing models reveals the emergence of three themes. The first theme focuses on the *transformation of the* coachee through the Christian life-coaching process. The coaching process helps the coachee to grow in a holistic way as a spiritual person. God uses the coach as a change agent in order to reinvent the coachee. The coachee should gain a renewed insight into his divine

calling and purpose, his values and habits as they relate to Scripture and his responsibilities to the Body of Christ (other people and the church).

The second theme concerns the *Christian context of life coaching* that focuses on the coachee's salvation through Christ. It also focuses on the Holy Spirit that, as mentioned before, teaches and reminds the coachee that his values and actions should be in accordance with Scripture. The Christian context also addresses the calling and purpose of the coachee. The coach helps the coachee become who God wants him to be (calling) and to do what God wants him to do (purpose).

The third theme relates to the *relationship of the coachee with the Body of Christ*. The Christian community, of which the coach is a member, encourages and motivates the coachee to complete his action steps and the coaching process. Within the context of Christian life coaching the coachee is also accountable to the community of faith or Church to which he belongs. Christian coaching makes use of relational influences to develop and empower Christian leaders to make a difference within a community of faith, a Church and eventually in the Body of Christ.

Having completed the comparison it is possible to identify seven steps that explain the Christian life-coaching process. Five of these steps correlate with the TGROW model to some extent (see Figure 25 on the next page).

Conclusion

In this chapter I analysed five existing Christian life-coaching models. I used the six organizing aspects of Dickoff *et al.* (1968) to guide my analyses. I also compared the five existing models with the five criteria of the TGROW model. While analysing the models, I identified various codes, categories and themes. Having considered all the themes that emerged in the course of the analysis, it is clear that one could define Christian life coaching as

a process that is guided by biblical values that are informed by Scripture. Furthermore, it is a process that establishes God's calling which determines the coachee's purpose, reveals the work of the Holy Spirit and provides reassurance of the coachee's salvation through Christ. It focuses on the coachee's role within the Body of Christ (church and community of believers) and encourages his continued contribution to other's emotional and spiritual well-being.

This description could be regarded as a sufficiently unique theological definition. However, upon completion of the analyses of all the models, I am of the opinion that there is still a void in Christian life coaching, because it does not allow sufficiently for a pastoral approach that focuses on the nurturing and caring guidance of the coachee. In the next chapter, I shall employ the third research task (normative) to indicate how Pastoral Theology can inform a model for life coaching, eventually resulting in a pastoral life-coaching model.

1	2	3	4	5	6	7
TGROW MODEL						
	Topic	Goal	Reality	Obstacles or Options	Way forward	
LEDESMA'S MODEL						
	Capacity	Commitment	Clarity	Develop strategy	Completion	
COLLINS'S MODEL						
Awareness	Issues	Vision	Strategy	Obstacles	Action	
STOLTZFUS'S MODEL						
Relationship	Client centred	Goals	Listen	Ask	Act	Support
CRESWELL'S MODEL						
Confidence	Clarity	Focus	Learning	Intentional progress	God-sized goals	Coaching others
WEBB'S MODEL (2012)						
	Connect	Outcome	Awareness		Course	Highlights

Figure 25: Correlation between Christian-coaching models and the TGROW model

Reflecting on the evaluation of the models for Christian coaching it became clear to me that one must look at it as a historical development process. It is clear to me that Christian life coaches were aware of historical issues but they were not sure how to

address it. My perception is that there could be a resistance present not to alienate the life coaching fraternity by acknowledging that Christian life coaching does not have legitimacy without its counselling (historical) component. To acknowledge this fact would render the question if they are still busy with the discipline of life coaching.

CHAPTER 4: PASTORAL THEOLOGY

This chapter addresses the normative task as expounded by Osmer (2008) in order to answer the question: what ought to be going on? The chapter explores the history and the development of Pastoral Theology and how it can serve as the bedrock for the theory and application of pastoral life coaching. It begins by defining Pastoral Theology and then continues to investigate the history of Pastoral Theology in the 19th and 20th centuries. The chapter then continues to consider the contributions of various acknowledged scholars in Pastoral Theology, such as Hiltner (1953; 1958), Thurneysen (1962), Oden (1983), Browning (1983), Gerkin (1991), Graham (2000; 2006), Tidball (1997), as well as Graham and Whitehead (2007). It discusses the importance of postmodern perspectives on Pastoral Theology, as well as reactions towards these perspectives, before it concludes by redefining Pastoral Theology and also identifying elements or markers deemed suitable and important to include in a model for pastoral life coaching.

4.1 Defining Pastoral Theology

In most South African universities, Pastoral Theology falls within the field of practical theology. Woodward and Pattison (2000:2) point out that the term *Pastoral Theology* has its original focus more in the Catholic tradition, while the term *practical theology*⁵⁶ was used more by the German protestant tradition. The focus of Pastoral Theology is the care or nurture aspect of practical theology. It would be wrong to assume that Pastoral Theology started in the 20th century, because shepherding and care are Biblical concepts. The concept of care was central to the teachings of the early

⁵⁶ For the purpose of this thesis, the academic subject of practical theology is defined as *how* this *interaction* between church and the world happens. It is about the tools and skills necessary to facilitate this process like homiletics, pastoral counselling, liturgy and Christian ethics. See also the articles of Van Rensburg (2004) and Van den Berg (2006).

church and the reformation.⁵⁷ The word *pastoral* refers to Biblical background of a shepherd that is caring for his sheep and an analogy is often drawn between this image and the care of a Christian community. Woodward and Pattison (2002:2) agree with the shepherd metaphor and state that “[p]astoral theology might be seen in broad terms as the theological reflection and underpinning that guided pastoral care directed towards ensuring the individual and corporate wellbeing and flourishing of the Christian flock”. This research regards Pastoral Theology as an academic discipline – with a more recent development history – within the field of practical theology.

I concur with the idea of Woodward and Pattison (2000:24) that, for protestant practical and Pastoral Theology, the works of Friedrich Schleiermacher (1768–1834) can be regarded as some of the most important contributions to the development of academic study of pastoral and practical theology before the 20th century. He created a prominent place for practical theology in the curriculum of theological studies. Tidball (1997:221) acknowledges the significance of Schleiermacher’s influence on Pastoral Theology and concludes that he raised the status of Pastoral Theology and made it a respectable academic discipline. However, Tidball (1997:221) points out that Schleiermacher’s influence also impacted negatively “in that many have swallowed [Schleiermacher’s] naturalistic approach to God and theology, which has all too easily led to having little of God and little theology left in Pastoral Theology.”

4.2 The development of Pastoral Theology in the 19th and 20th centuries

It is also important to mention the very crucial role that a more liberal worldview in the 19th century played in theology, which impacted greatly on Pastoral Theology. Scholars, such as Hunter (2006:20) and Holifield (2005:288), agree that, during the

⁵⁷ For a more comprehensive study of the development of practical theology in history, see Stitzinger (1995).

19th century, there was a split between liberalism (characterized by social and psychological tendencies, promoting healing, health, social adjustment and justice) and a spirituality that focused on the individual's relationship with God (promoting faith, decision and holiness). Holifield (2005:288) explains salvation as a "divine saving action from a Source beyond human power and self-realization as the actualization of divinely bestowed potential inherent to human nature". Hunter (2006:20) explains the difference between liberalism and that which preceded is.

The newer liberal thinking emphasises God's immanence, the presence of God in the world, hence the redemptive power of God within social, psychological, and historical processes. This emphasis contrasted with the older Pastoral Theology's emphasis on divine transcendence, the separateness of God from world and from human life, a separateness that calls humankind onto both accountability and gracious relationship that calls us to conform to a reality not of our own contrivance.

This research regards Hunter's (2006) and Holifield's (2005) interpretation of the distinction between liberalism and spirituality as very important, because the development of Pastoral Theology from the 20th century onwards was influenced by both.

It was only in the second half of the 20th century that Pastoral Theology became prominent as an academic study field within the field of practical theology. The turning point for the development of Pastoral Theology occurred because of a theological reflection on the Second World War (1939–1945). Tidball (1997:14) underscores the perception that the focus on Pastoral Theology was the result of a religious revival that occurred after the Second World War, a period during which the church and many pastors were confused about the role of the church in society. Tidball (1997:14–17) identifies various factors that informed the pastoral role of the church.

One of the factors was that the pastoral role became obsolete. The pastor was no longer expected to fulfil multiple and diverse roles. After the war, these roles were

undertaken more and more by skilled professionals – also within the fields of therapy and social services. Furthermore, the imagery traditionally used within the context of pastoral ministry had become outdated. During the industrial revolution, urbanization and the advancement of technology rendered archaic and rural images, such as the shepherd tending to his flock, irrelevant.

Another factor that contributed to the confusion about the pastoral role of the church, is the diffusion of boundaries in the parochial system. Not only did urbanization influence perceptions of parishes as topographical spaces, it also challenged underlying assumptions about a religious and doctrinal unity (Christianity). The pastoral role within the urban environment had to be appropriated.

The pastoral office was scrutinised. Congregations now had different pastors with different ways of ministry. The parish with a single pastor, shouldering all the responsibilities, was no longer deemed feasible. This shift in the role of the pastor had various results. While it challenged the perceived autonomous authority of the leadership of the church, it also allowed for the emergence of fellowships that provided support and guidance for the clergy. It is also important to mention a new emphasis in, especially, the Reformed tradition of the theological understanding of the priesthood *of all believers*. Braudaway-Bauman (2006:43) mentions that

[o]ur fundamental commitment to this Protestant doctrine makes us wary of an understanding of ordination that marks a distinction in the status of substance, elevating someone above others.

Tidball (1997:16) is of the opinion that the pastoral approach was considered old fashioned and untrue. Many people began questioning their perceptions of *truth* and any information that they perceived to be the *truth*. This factor highlighted the fact that people were not convinced that the pastor's interpretation of the truth is necessary applicable in their context.

Another factor that Tidball (1997:17) identifies is that pastoral *boundaries* were blurred. People no longer perceived the Church as the only way to believe in - and access God. People were also of the opinion that God did present Himself in other ways than through the church. Therefore, one can say that it was not possible to distinguish who and what the Church and its boundaries within different communities were.

It is within this situation of confusion that there was a revival or rediscovery of a pastoral approach to theology. The term *epistemological frustration*⁵⁸ describes this period well, because pastoral knowledge up until this period did not include the horrors of the war and the holocaust. As mentioned before, the role of the pastor was not the same as before. Theologians' knowledge and interpretation of theology were frustrated because of the discrepancy between the evangelistic message and the contexts in which people existed; contexts characterized by dissent, violence, fear, hardship and uncertainty. This epistemological frustration was made worse by theologians' precariousness about their roles within said contexts. It was within these changing contexts that the Pastoral Theology as academic discipline came into existence, expounded by the contributions of people like Hiltner (1953; 1958), Thurneysen (1962) and Oden (1983).

4.3 Academic contributions to Pastoral Theology

For this research, one of the most significant quotations from the era after World War II comes from an article by Hiltner (1953) in which he mentions the term Pastoral Theology for the first time. He suggests that “[t]he study of concrete experiences like those of pastoral care should lead to a branch of study, known as ‘Pastoral Theology’” (Hiltner, 1953:14). In 1958, more than five years after he first used this

⁵⁸ The term *epistemological frustration*, used by scholars such as Schwartz (2001), refers to the discrepancies between, for example, appearances, presuppositions, *a priori* knowledge or expectations and the experience of reality; that which is perceived to be the truth is frustrated by reality.

concept *Pastoral Theology*, Hiltner wrote his book *Preface to Pastoral Theology*. Woodward and Pattison (2000:24) believe that this book “[a]sserted the significance and importance of Pastoral Theology as an integral part of theological study”. Hiltner was greatly influenced by the work of William James (1890), a philosopher and psychologist who published a book entitled *Principles of Psychology*, as well as by James’s student and follower, Anton Boisen (1936), who was a congregational pastor and the founder of *clinical pastoral education* in the United States of America. Hunter (2006:11) explains that

Boisen’s idea was that the experience of extreme mental disorganisation, of the kind he himself had suffered, carried the potential of profound spiritual discovery and renewal if the sufferer were able to face his conflicts courageously and work through them to a reordering of their souls.

Both James and Boisen shared a belief in the importance of *function* in theological conviction. Having studied James’s work, Boisen inferred that there was a process to learn theologically from supporting people in crisis. Patton (2000:51) confirms that “Boisen understood both patient and chaplain to be learners from the crisis experience, not just learners about crisis but learners about themselves”. Many regard Hiltner (1958), a professor of Pastoral Theology, as the father of the specific term as we use it today. He worked in the tradition of both James and Boisen. Like James, Hiltner was concerned with *experience* and *function* and, therefore, with the development of empirical theology and, just like Boisen, he was concerned with not only the study of *crisis*, but also with how to minister to the person in the crisis.

Hiltner (1958:3) defines Pastoral Theology as “the branch or field of theological knowledge and inquiry that brings the shepherding perspective to bear on all the operations and functions of the church and the minister and then draws conclusions of a theological order from reflection on these operations”. Hiltner (1958:69) is convinced that the *shepherding perspective* focuses on healing, sustaining and guiding. Regarding the guiding aspect of shepherding, Hiltner (1958:160) is of the

opinion that Pastoral Theology can build on a person's own resources and his understanding of his situation. Tidball (1997:227) suggests that one must interpret Hiltner's understanding of guiding as that it "[i]s not coercive but rather it is to be educative and should proceed through the evoking and leading out of the inner feelings and understanding of a person seeking counsel." Hiltner created a shift from a moral theology to Pastoral Theology. For this research, it is especially the *guiding* aspect of shepherding and the fact that a person can build on his *own resources* that speaks to the coaching process.

It is also important to mention the contribution of Thurneysen (1962) whose work is a reaction to the work of Hiltner. In his book, *A Theology of Pastoral Care* (1962), he focuses on the homiletic approach to pastoral care, with special attention paid to the use of the Bible in counselling. Thurneysen, like Schleiermacher, focuses on church-centred pastoral care, using a theology of the Word. For Thurneysen, pastoral care is the communication of the Word of God on an individual basis. Tidball (1997:233) is of the opinion that Thurneysen's contribution to Pastoral Theology was from a more evangelical or even Barthian perspective. The technique that Thurneysen used involved conversation in the presence of the Word of God. He saw the two role players in this conversation as aliens brought together by the Word of God (see Tidball, 1997:223). The pastoral factor for Thurneysen was the process of the conversation and not the subject. Immink (2005:205) claims that Thurneysen's critics do not take into account the concept of the Word of God did not mean that the pastoral encounter is in the first place still an interpersonal conversation. Immink (2005:205) claims that those who criticize Thurneysen "overlook the fact that both participants, the pastor and the layperson, are at the same level in their relationship to the Word of God". Immink (2005:205) explains that Thurneysen does not see the Word of God as a gift from the pastor, but rather a conversational attempt where both parties listen to the Word of God.

Although this thesis focuses on protestant contributions to Pastoral Theology, there were also developments in the Catholic Church with regard to Pastoral Theology. Until then, the notion was that Pastoral Theology was viewed as practical training that was given to those wanting to join the priesthood. It was due to the same *epistemological frustration* after the Second World War, as mentioned earlier, that the Second Vatican Council⁵⁹ convened and a new way of thinking regarding Pastoral Theology emerged. The essays of Karl Rahner, published in *Theological Investigations*, resulted in him being one of the more important voices during this era. Tidball (1997:242) asserts that Rahner contributed to Pastoral Theology in three ways. The first was that he made a clear distinction between Pastoral Theology and ecclesiology.⁶⁰ Secondly, he advocated a more positive attitude regarding the contribution of the human sciences and, thirdly, he emphasised the importance of studying Pastoral Theology as a subject in the study of theology, as well as a pastoral orientation for other theological subjects. Rahner (1972:104) uses the term practical theology and defines it as the

task of practical theology as an original science demands a theological analysis of the particular present situation in which the Church is to carry out the special self-realization appropriate to it at any given moment.

Later developments that stem from the contribution of Hiltner are discussed in the work of Browning (1983) who puts the emphasis on *ethics* in Pastoral Theology. Browning (1983:37) also criticises Hiltner for being too neutral regarding ethics and moral values. Gerkin (1991), on the other hand, focuses on ethical narrative and bases his Pastoral Theology on *hermeneutics*. The important role of hermeneutics in the study of Pastoral Theology is emphasised by Louw (2003:44), who is of the opinion that hermeneutics as method is responsible for the opening of avenues for practical and Pastoral Theology to be classified as science.

⁵⁹ Known as Vatican II. Opened by Pope John XXIII on 11 October 1962 and closed under Pope Paul VI in 1965. This meeting was focused on renewal in the Catholic Church.

⁶⁰ The term ecclesiology refers to the theological study of the Christian Church.

Theology, as science, is thus probably not about the demand for verification or falsification, but about the demand for understanding because the “words” and “text” of theology (revelation) have a symbolic and metaphorical character. Even within a literal and historical approach, texts are being shaped by language and interpretation. Should this statement, theologically speaking be “valid” then theology, viewed as science, could be accepted as a metaphorical and hermeneutical science (Louw, 2003:44).

De Jongh van Arkel (2000:145) is of the opinion that the importance of Gerkin for the study of Pastoral Theology is that he worked with a metaphorical, narrative Pastoral Theology. Gerkin’s (1991:12) Pastoral Theology focuses on the fact that people are unsure where the normative boundaries for living are located, because they are living in a climate of confusion and uncertainty.

One of the most important contributions later in the development of Pastoral Theology involved the shift to the pastoral office and its functions. Oden (1983) shifted the focus from the shepherding perspective to the pastoral identity of the person and the work of the pastor. Oden (1983:x) describes Pastoral Theology as “that branch of Christian Theology that deals with the office and functions of the pastor.” He claims that Pastoral Theology “is theology because it treats the consequences of God’s self-disclosure in history. It is pastoral because it deals with those consequences as it pertains to the roles, tasks, duties and work of the pastor” (Oden, 1983:5).

Graham and Whitehead (2007:18) also put the focus of Pastoral Theology on the formation of the pastoral caregiver. They state that

[t]he focus of Pastoral Theology has been on responding on the needs of the care seeker, interpreting the nature of healing, sustaining, guiding, reconciling, and liberating indigenous to pastoral care and counselling, and to constructing adequate theological interpretations (Graham & Whitehead, 2007:18).

They see the *caregiver-as-pastoral-theologian* as the focus of Pastoral Theology. Their central claim is

[t]hat Pastoral Theology is the academic discipline and personal habit of mind that provides the conceptual and procedural methodology by which a pastoral counsellor may develop all the elements connected with his personal identity and function into a coherent, effective and creatively generative whole, while keeping oneself always open to revision and new possibilities (Graham & Whitehead, 2007:18).

The definitions of Oden, as well as Graham and Whitehead, namely that the pastor has the role of a caregiver as pastoral theological instrument, highlight an important aspect of what they presume the focus of Pastoral Theology is.

4.4 Postmodern perspectives on Pastoral Theology

Graham (2006:845) describes the influence of a postmodern worldview on the development of Pastoral Theology “more as a loss of innocence than the absolute annihilation of value”. She explains the ongoing influence of postmodern thinking on Pastoral Theology when he claims that “[p]astoral [t]heology is an interpretative discipline enabling faith-communities to give a public and critical account of their performative truth claims. It attempts to capture glimpses of Divine activity amidst human practice” (Graham, 2000:113). To a large extent, this loss of innocence to which Graham refers, occurs as a result of a postmodern questioning of meta-narratives (see McMinn and Hall, 2000:251; Brown, 1995:316–318), often brought about by using *hermeneutics of suspicion* as an analytical framework.

Culler (2011:69) points out that hermeneutics of suspicion “seeks to expose the unexamined assumptions on which a text may rely (political, sexual, philosophical and linguistic).” This type of hermeneutics allows the exploration of alternative and diverse issues and context. It is important to note that many authors writing about Pastoral Theology (Dreyer, 2011; Steward, 1989) use the term, *hermeneutics of suspicion*, to describe a re-evaluation or paradigm shift due to the suspicion that

certain concepts are no longer the same, due to a change of context. Louw (2003:44) makes use of the term *critical hermeneutics*. He explains that

[a] critical hermeneutics makes it possible for a pastoral and practical theology to access the being qualities of humans in terms of quality of the human person before God (a qualitative approach) in order to determine how our understanding of God (God image) impacts on the human quest for meaning and hope (Louw, 2003:44).

For the purpose of this thesis, I concur with the perception that contextual changes were the reasons for Pastoral Theology emerging as an academic discipline. I regard the postmodernist focus on context as an important perspective on the development of Pastoral Theology in the later part of the 20th century. Couture (2003:85) describes the postmodernism as a

change in global culture associated with the decline of meta-narratives, respect for human differences, the fragmentation of communal life, loss of confidence in scientific reason, the rise of technology and virtual reality, the re-emergence of an integrated global economy and the development of a post-colonial identity.

Van Huyssteen (1999:31) is of the opinion that postmodernism is not in direct opposition to modern thinking but that it must rather be seen as critique on modern thought. He understands postmodernism as a process that

[r]ejects epistemological assumptions, refutes methodological conventions, resists knowledge claims, and obscures all versions of truth. Because it especially challenges authoritative notions of tradition and all global, all-encompassing worldviews (Van Huyssteen, 1999:31).

Therefore, it can be argued that the influence of postmodern thinking on Pastoral Theology is that it is a *reinterpretation* of the theological foundation of pastoral care/practice due to changing contexts. Pastoral Theology had to integrate the text (Bible) on the one hand and changing contexts on the other hand. Louw (2003:49) explains that there is an important correlation between text and context.

Within the contemporary quest for methodology in a hermeneutics of pastoral care and encounter, I wish to advocate that Pastoral Theology cannot operate without the correlation between biblical texts and human contexts (Louw, 2003:49).

Within the nature and identity of pastoral care, Graham (2006:859) identifies five shifting priorities because of postmodern tendencies. Graham (2006:859) points out that the “practice of Pastoral Care has been central to the disciplinary identity of Pastoral/Practical theology”. Therefore, one can argue that is important to examine these shifting priorities in pastoral care and the role that it plays in modern Pastoral Theology. The changes in focus that these shifts are bringing about will definitely inform a model for pastoral life coaching.

Graham (2006:859) claims that the first shift is that of *privilege knowledge*. The importance of this shift is that it changes the emphasis away from psychotherapy to one that includes faith and religion in the pastoral care process. This shift implies that the focus in pastoral care cannot only be on psychology and psychotherapy in counselling, but that there is also a re-orientation in order to include faith and the religious stories of the coachee. Lyall (1994:134) discusses the importance of stories that guide and shape identity. He regards the integration of secular and theological perspectives as important for the counsellor.

In pastoral life coaching the coach will have to ensure that the process of life coaching will include the influence of faith and religion in the life of the coachee. The coach will have to ensure that he works with the religious narrative of the coachee and not the official religious narrative of the church or religious group to which the coachee belongs.

The second shift is in the understanding of *human nature*. Graham (2006:854) believes that “the notion of a universal human nature defined according to the norm of the self-actualized rational individual is undergoing revision in the face of the recovery of race, class and gender as *sites of difference*”. The development of a

Pastoral Theology that acknowledges and addresses the differences in gender, culture, ethnicity and diversity is important in order to address human nature holistically.

Miller-McLemore (2012:36) uses the terminology *living human web*⁶¹ as the subject of Pastoral Theology, because pastoral counselling shifted from the role of psychology to a wider social context. She states that “[t]oday, the living human web suggests itself as a better term for the appropriate object for investigation, interpretation and transformation” (Miller-McLemore, 2012:36).

By describing Pastoral Theology as an *integrate web* of influences and the different roles of psychology and social context, Miller-McLemore (2012:37) explains that

Psychology serves a less exclusive, although still important role while other social sciences become powerful tools of interpretation. In a word never again will a clinical moment, whether of caring for a woman from a hysterectomy or of attending for a woman’s spiritual life, be understood on intra-psychic grounds alone. These moments are always necessarily situated within the interlocking, continually evolving threads of which reality is woven, and they can be understood in no other way.

Public policy issues that determine the health of the human web are as important as issues of individual emotional wellbeing.

A model for the pastoral life coaching will have to focus holistically on the coachee with an understanding of the latter’s reality.⁶² The coachee’s reality is informed by an integrated web of strains that include social concepts like race, class and gender.

Graham (2006:255) designates the third shift in focus within pastoral care as being between the pastoral agent and the pastoral coachee. He asserts:

⁶¹ Miller-McLemore uses the metaphor of Anton Boisen (1936), namely the *living human document*, to create the metaphor *living human web*.

⁶² Reality as seen in the GROW model.

For most of the modern period, until very recently, this has also meant that Pastoral Theology so understood has necessarily restricted itself to the study of the activities of male, ordained and professionally accredited persons (Graham 2006:255).

The outcome of the focus on the pastor or *agent* (see Graham, 2006:255) was that the coachee of the pastoral process was marginalized. There is a realignment to seek more parity in the pastoral relationship with a focus on mutual care. Graham (2006:256) claims that the “emphasis is now on the mutuality of care in contrast to the formality and hierarchy of old”.

If one considers the focus of Pastoral Theology in its conception phase, it is clear that the work of the pastor was important. However, now the process of care is focused on both pastor and coachee. There is a change from a vertical one way relationship to a horizontal two way relationship between pastor and coachee (Figure 26).

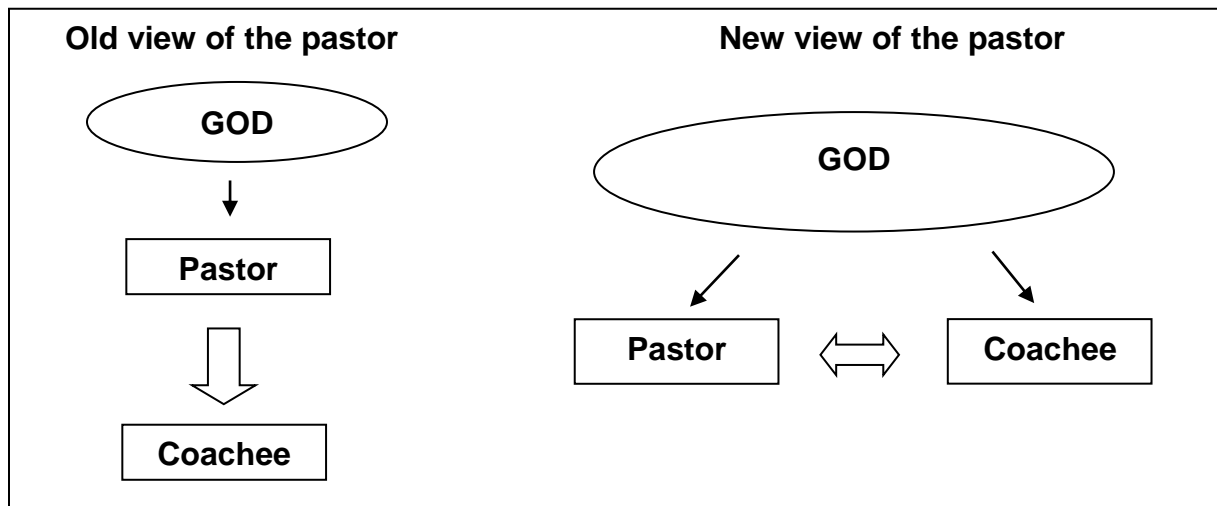


Figure 26: Old and new view of the pastor

Within the context of pastoral life coaching, the coach will have to ensure that the coachee experiences the coach as a support agent and not as an authoritarian agent. The coach must also acknowledge the need for interaction between himself

and the coachee, as well as the possibility that this process has the potential to facilitate growth in both parties.

The fourth shift identified by Graham (2006:256) in pastoral care in a postmodern era is *teleology*⁶³ or the goals and outcomes of the care process, with a focus on the authority of the pastor on the one hand, and social and political contexts on the other. In the discussion of this shift in pastoral care, the first consideration is the moral authority of the pastor and why it became an important issue. The adjustment came because modern counselling is non-directive and this advocates that the pastor must be non-judgemental in the pastoral care process. Graham (2006:856) believes that this shift came about due to a “humanistic tradition of faith in the powers of reason, optimism and scientific method and practice”.

The orientation of this type of pastoral care/counselling is that its emphasis is more to encourage *ethical autonomy* than the obedience of external *moral codes*. The pastor is in the situation where he cannot just give an authoritative moral/biblical input in the pastoral care process. In pastoral life coaching the coach will have to put the emphasis on the moral codes of the coachee and not on his own moral codes. The concept of accountability in the coaching process opens the way to discuss and include moral values according to faith and religion. The coachee will respond to the moral values of his own faith and religious beliefs.

Graham (2006:256) describes the second consideration of this fourth shift as the social and political dimensions of the aims and the end of pastoral care. The role of gender, politics and economics has become as important as the feelings and response of the coachee in the older tradition of pastoral care that focused on the

⁶³ Teleology is the study of design in nature or the fact or character attributed to nature or natural processes of being directed towards an end or shaped by a purpose (Merriam-Webster Dictionary).

person. Poling (1991:122) asks that the modern pastoral care movement must concern itself with the voices of suffering and dispossession.

If our Pastoral Care movement decides to return to its earlier reformist goals, it must respond to the present crisis in the area of sexuality by focusing on the issues of liberation of woman, African Americans, and gays and lesbians from the traditional sexual ethics that support male dominance.

When considering the role of gender, one must mention the contribution of Miller-McLemore (2012:309) who, from a feminist perspective, adds four new pastoral functions, namely compassionate resistance, empowerment, nurturance and liberations with classical functions of healing, guiding, sustaining and reconciling. Within the context of coaching, Graham's (2006:858) argument for the revision of the priorities of Pastoral Theology "away from models of *amelioration*⁶⁴ or crisis management towards the promotion of more proactive strategies of social change and political intervention" (my italics), aligns with the context of coaching which focuses on the coachee and his circumstances regarding the improvement of sexual and socio-economic standing.

Graham (2006:858) argues that the fifth shift in pastoral care is the *position of the subject of care*. According to postmodern perspectives of identity, the Self should be regarded in relation to his contexts and other people with whom he shares these contexts. The Self's identity is constructed within multi-layered and dynamic contexts where economic, cultural and political dimensions are interlinked. The subject of care is now removed from the understanding of an individual in crisis to that of a person who needs support and nurture in a difficult context. This context includes moral and theological decisions within constantly changing economic and social contexts. Graham (2006:858) explains that the "task of care is thus to equip individuals and

⁶⁴ *Amelioration* denotes improvement, enhancement – thus more than merely getting by or making do.

communities with the resources by which they might respond to such complexity – be it the form of changing conditions of work, citizenship, relationship or gender roles”.

Forward (2000:254) is of the opinion that the

[c]ontemporary task of Pastoral Theology in relation to culture, religious faiths and race is to articulate the incredible diversity of beliefs and worldviews in our global village[...]and to interpret how God’s grace in Christ touches and interprets it.

This shift also highlights the role of communities of faith as a support system for pastoral care and life coaching. Pastoral life coaching should address and plan for improvement goals in the coachee’s *reality*, including the economic and social contexts in which he lives and works. It is important to acknowledge that the economic and social world of the coachee fall in the spectrum of God’s *cosmos* and, consequently, must be improved and nurtured.

4.5 Reaction to postmodern perspectives on Pastoral Theology

During the beginning of the 21st century we observed a number of scholars’ uneasiness with the development of Pastoral Theology. When the focus shifted from the earlier Pastoral Theology that concentrated on psychology and the individual, to the postmodern focus on context, a theological void was created. This research wants to emphasise three reactions to this void that will also speak to the context of life coaching, namely

- the absence of Christology and eschatology,
- the development of a new spirituality and
- the introduction of the concept of human flourishing.

4.5.1 Christology and eschatology

The focus of Pastoral Theology on psychology during its earlier developmental stage and the social context in the postmodern period asked the question about the role of

Christology and eschatology in the pastoral process. Purves (2004:xiv) is convinced that Hiltner's (1958) focus on concrete experiences steered Pastoral Theology away from a theological and doctrinal direction to a distinctly clinical, psychotherapeutic social scientific direction. Purves (2004:xiv) states that this shift in focus leads to two negative consequences, namely the loss of Christology and soteriology and a "[t]endency for pastoral work, when it lacks adequate theological foundation, to be given over to the control by secular goals and techniques of care".

Purves (2004:128) is of the opinion that an absence of eschatology in Pastoral Theology constricted its focus and that the expectation of a new heaven and earth must bear witness and address social and political life. However, Purves goes to great lengths not to fall into the trap of promoting a *heavenly* (my italics) eschatology that focuses only on the life hereafter; an eschatology that does not address a future and hope for *this life*. Purves (2004:128) argues that the eschatological is "the notion that pastoral work and work for social righteousness are distinctly different, even mutually exclusive, and the notion that Christian hope in the kingdom of God is above and beyond history". Purves explains his argument by citing the important words of Karl Barth in this regard:

Kingdom is not merely a Kingdom which He possesses in the cosmos created by Him. It is the Kingdom that He sets up in the course of a historical movement which has a beginning, middle and an end. It is the Kingdom that comes from heaven to earth (see Purves, 2004:128).

Purves asserts that the development of Pastoral Theology must reflect the Kingdom of God in the ministry of Jesus and that a future with God does not exclude a future for history. The contribution of this reaction of Purves is that it not only focuses on the importance of soteriology, but also on the importance on eschatology and, very importantly, on *hope*⁶⁵ in the context of this life. Louw (1998:19), a theologian from

⁶⁵ The concept of hope is also important in the eschatological approach to spirituality by Louw. (2011:6)

South Africa, explains the importance of the soteriological and eschatological in the understanding of Christian spirituality in that spirituality

[i]mplies practising the Christian faith in such a way that it creates an awareness of God's presence. It is a devout obedience within which the believer gradually becomes that which he already is in Christ. Christian spirituality thus aims to embody faith content and daily life.

This important focus on an eschatological perspective implies that a person has been *transformed* by the salvation of Christ and is now a moral being with certain responsibilities with implications for this life.

Louw (2008:112) argues for a *inhabitational* approach to a theology of affirmation that is "about the implication of Christ, the Yes and Amen of God, for an understanding of human identity and our being functions as determined by the indwelling Spirit of God, and as exhibited through and in the fruit of the Spirit of God (charisma)". He uses the terms spiritual *fortigenesis* and *fortology* to describe the spiritual strength and courage that emanate from the fact that we are now new beings in Christ. Louw explains the term *fortigenesis* with the biblical *parrhēsia* (see 1 Thess 2:2) as "[a] pneumatic function of the fruit of the Spirit that creates courage hope and assertiveness" (Louw, 2008:116). The focus on *fortigenesis* and *parrhēsia* is important for this thesis, because pastoral life coaching can use the concepts of courage, hope and assertiveness within the determination of future goals in the life of the coachee.

4.5.2 Spirituality

The awareness of - and focus on spirituality in Pastoral Theology is a result of the very strong emphasis on context in the postmodern approach to Pastoral Theology and the negation of the religious experience and beliefs of pastor and coachee. De Jongh van Arkel (2000:152) mentions a renewed interest in the role of spirituality in

pastoral care and counselling. He formulates a definition for spirituality from a Christian perspective.

Spirituality refers to the subjective side of human life, to personal discerning and experiencing the presence and movement of the Spirit of God in the here and now. It touches the searching and questioning aspects of life orientation through the 'why' and 'for what' of life and attempting to apply what is discovered and learned in that way to one's own life, sharing it with people around one, applying it to the communities one belongs to, and the society of which one is part (De Jongh van Arkel, 2000:153).

Some of the important aspects that are addressed by De Jongh van Arkel as a consequence of recent developments in Pastoral Theology include sharing, applying in communities and society. The importance and the popularity of the work of Taylor (2007) is further proof of a worldwide renewed appreciation of spirituality.

Louw (2011a:6) categorises very specific traits that one can describe as a more specific confessional approach to Christian spirituality. He claims that

[w]ithin Christian spirituality, one can identify the theological categories of grace (unconditional love); forgiveness and reconciliation; resurrection hope; the support system of *koinonia* [fellowship] and *diakonia* [service] and the sacraments as indication of God's faithfulness and fulfilled promises emanating into a life of joy and gratitude (Louw, 2011a:6).

The importance of Louw's definition is that it also addresses issues that were highlighted by postmodernism, such as *sharing* and *applying* with the inclusion of the concept of *diakonia* and communities and society with the concept of *koinonia*. The importance of this new spirituality is that it includes Christology with eschatology that focuses on the present and after-life, as well as on the importance of context and all aspects of human life. Dreyer (2011:1), with her focus on a feminist perspective, explains the holistic approach to spirituality as follows: "Spirituality is a comprehensive life orientation that determines one's identity. Spirituality includes

every dimension of human life. It is about one's entire human existence as an authentic person in God's presence."

Ultimately one can concur with Louw (2015a:67) who is of the opinion that there is consensus in literature that spirituality "[r]efers to the integration between belief systems and concrete existential life events." Louw (2015a:68) believes that the essence of spirituality refers to "[a] way of life determined by norms, values and convictions that gives meaning to life, motivate people to endure suffering and help to display a kind of resilience and hopeful anticipation." This integration between belief and existence is important, because it provides a definite bridge between spirituality and human flourishing.

4.5.3 Human flourishing

Taylor (2007:5) uses the term *fullness* to discuss a spirituality that is focused upon a flourishing existence. He explains that

Somewhere, in some activity, or condition, lies a fullness, a richness; that is, in that place (activity or condition), life is fuller, richer, deeper, more worthwhile, more admirable, more what it should be. This is perhaps a place of power; we often experience this as deeply moving, as inspiring (Taylor, 2007:5).

The implication of the concept of fullness in Christian spirituality is that its outcome must be wellness and human flourishing. Heroldt (2008:193) proposes a new approach to pastoral work that is part of wellness. He states:

What is called for is a new model based on wellness where the activities of prayer, laying on of hands, liturgy and preaching may be integrated with primary health care, life style coaching, and personal development to such an extent that the total endeavour forms a coherent pattern to foster a state of total wellbeing in the individual (Heroldt, 2008:193–194).

Heroldt (2008:191) argues for the inclusion of spirituality in wellness, because spirituality includes the concepts of meaning and purpose that have to do with

fulfilment and hope. This understanding of spirituality relates well to life coaching as a pastoral activity.

The emphasis on eschatology from Christology, with implications for the present life, had an influence on the development of a holistic Christian spirituality and also a focus on wellbeing and the flourishing of persons and their communities in Pastoral Theology. Couture (2003:100) believes that Pastoral Theology reflects the pressures of postmodernity by a response with care for human flourishing. McClure (2008:190) is convinced that the reasonable description of the project of Pastoral Theology is promoting the *flourishing of all* (my italics). He states that the

central preoccupation of Pastoral Theology, then, has been the impediments to the full participation in the life of God. In short, Pastoral Theology seeks to address a person's distress and the alienating dimensions of human life; to identify and overcome the challenges of human flourishing (McClure, 2008:190).

It is important to note that the concept of shepherding – the caring for the flock of God – aligns with the concept of not only tending and care, but also flourishing.

Two concepts from the work of McClure (2008), namely *attention* and *public theology* are important for an understanding of what flourishing is. Attention is a broad concept that explains the focus on *the other*.

The *attender* waits to hear the other, concentrating on the others concerns. Like discernment, listening and mindfulness, attention is open to new ideas, new realities. But attention also conveys the sense of ministering, consideration and care. This extension – not only of one's concentration, but also one's loving concern – is captured in the idea of tending (McClure 2008:191).

Attention becomes the term that describes the care facet of Pastoral Theology, which results in human flourishing.

McClure (2008:198) defines *public theology* as

[g]rounded in the pastoral theologians' awareness that suffering and the possibilities of human flourishing are not simply matters of individual concern. More broadly, the turn to public theology rejects the compartmentalization of religion as a personal or private concern, as well as the notion that theology should be removed from matters of public welfare (McClure, 2008:198).

The importance of this concept is that it has implications for the focus of Pastoral Theology in that it widens the scope to include individuals, groups and all aspects of life that affects human existence. Cameron *et al.* (2012:xvii) give the following definition for public theology in the context of human flourishing: "It is both the attempt to take part in public debates using Christian reasoning and also the task of thinking theologically about issues of public, social and economic policy."

I understand the concept of human flourishing as equivalent to *abundance*.⁶⁶ This is a concept that can be used to explain human flourishing not only in Pastoral Theology, but also for the importance during the process of pastoral life coaching. In John 10:10⁶⁷ Jesus Christ says: "I have come that you might have life, and have it more abundantly." Jesus said this after using the metaphor of the shepherd in John 10. Pastoral Theology, as well as a life-coaching process that incorporates biblical imperatives like hope and abundance in Christ, can help to make Christ's promises (like the one made in John 10:10) visible in the day-to-day lives of his followers. As Christians, we believe that, through his death and resurrection, Christ gave us this "life in all its fullness" and it involves every aspect of life. Lincoln (2011:78) explains a biblical approach to fullness with God as

[a]bundant and fecund fullness, a fullness God freely wills to impart to humans. It continues with the conviction that when humans refuse to

⁶⁶ See also Lincoln (2011:77) about the use of this text in relation to fullness and Scripture.

⁶⁷ Scriptures were taken from the HOLY BIBLE NEW INTERNATIONAL VERSION. NIV Copyright 1984 by the International Bible Society. Used by permission of Zondervan Publishing House.

accept the gift of the fullness of life, God's giving does not cease but, in sustaining creation, in a gracious covenantal relationship with Israel, and then in Jesus Christ, works to overcome the alienation from the source of fullness that has resulted from this refusal. Out of God's own triune superfluity the Father sends the Son so that in the life, death and resurrection of Jesus of Nazareth is to be found the embodiment of divine fullness in fully human form and so that through him humanity and the world might be restored to union and with the wellspring of abundant life.

One could reason that pastoral life coaching is the tool or skill necessary to make the process of spiritual growth and human flourishing evident and successful in all the spheres of a person's life as the person grows towards the future in Christ. Brouwer *et al.* (2012:218) propose that a wholistic⁶⁸ coaching approach can address both spiritual and physical wellbeing. They state:

Wholistic coaching seeks to remedy the disconnect among, sin, sickness, salvation and healing by emphasizing a person's journey from sickness to health, and integrating concepts of right, wrong (sin), morphs into the metaphor of the healing journey (Brouwer *et al.*, 2012:218).

Louw (2008:430) discusses fullness of life in the context of the right relationship with God. The implication of this understanding for life coaching is that all spheres of a person's life will be informed by the relationship with God, through the salvation of Christ. Louw (2008:340) refers to (Long 2000:14) when describing the theological point that claims that health refers to a state of being known as *shalom*; a term that relates to the relationship with God. Long (2000:14) explains that "[i]n shalom, or health, our relationships to God, one another, and the environment is at peace. Shalom is experienced in a right relationship to God". This new relationship with God, through the cross and resurrection of Christ, implies a theology that refers to the "[e]stablishment, maintenance, transformation and transfiguration of life and hope (Louw 2008:432)". Life coaching with its focus on the future can draw on this concept

⁶⁸ Brouwer and Miner (2012) use the term "wholistic" to emphasize that that coaching focus on the whole person.

of transformation and transfiguration of life and hope when new goals are discussed and planned in the life of the coachee.

4.5.4 Cura animarum

One of the latest contributions to the development of Pastoral Theology is that of Louw (2015c) who argues for a new approach to the principles of the life and care for the human soul. Louw (2015c) proposed the following meta-propositions to explain the unique role of the pastor within the helping professions and begins with a healing theology that makes use of new ideas about life versus *skewed paradigms of life*. He asserts that “ideas shape the destiny (telos) of human life” and “skewed paradigms destroy the meaning of life” (2015c). Secondly, he proposes the use of appropriate, instead of inappropriate God images. Louw (2015c) explains that “inappropriate God-images poison the soulfulness of life”. He refers to these inappropriate God-images as *religious pathology* and that appropriate God-images can equate spiritual healing that can heal the human soul. Louw (2015c) comes to the conclusion that Pastoral Theology focuses on the care of the human soul (*cura animarum*) and that it is about three important concepts. Louw (2008, 2011a, 2011b, 2014a, 2014b) discussed most of these concepts in earlier publications.

The first concept that Louw (2015c) discusses is the renaming of God. This concept implies the use of more appropriate God-images that focus on God’s love and care. Louw (2014a) applies this concept to the relationship between our God-image and suffering:

The discretisation of suffering, disfigurement and disability can inter alia be linked to a remote God-image which tries to separate God from human suffering and promotes an apathetic God. It is therefore my contention that in pastoral hermeneutics we need to introduce the notion of a suffering disfigured and handicapped God. In this regard we need to deal with the vulnerability of a crucified God (theologia crucis) (see Moltmann, 1972). Crucifixion, suffering, guilt and sin cannot be ignored. They are indeed realities to be dealt with in spiritual healing. Due to God’s identification with

our suffering at the cross, the cross reveals the weakness and vulnerability of God. The cross is about stigma, impairment, disfigurement and disability. In the ugliness of the disfigured and suffering messiah (see Isa 53:2-5) we discover a different relationship between illness, disability and our understanding of God. Paul argues for the weakness of God in terms of a theology of the cross (1 Cor 1:25). The cross is a theological reflection and a fundamental critique, even a protest and lament, on woundedness, weakness, disfigurement, ailment, vulnerability, marginalisation and stigmatisation (Louw, 2008:431).

Louw (2015c) argues that the renaming of God also relates to the use of power images of God as a “pantokrator like Atlas or someone strict like Moses” (Louw, 2015c) that results in an inappropriate God image. Louw (2008) proposes the use of an image of God showing pathos. He asserts: “The notion of a disfigured and disabled God in pastoral care and counselling introduces empathy and sympathy, namely pathetic identification” (Louw, 2008:431). Louw (2015c) proposes the use of the metaphor in the *theology of the intestines* bowel categories that he used in an earlier publication (Louw 2011b:9) to describe God’s emotion of compassion and mercy that will be more appropriate for our time:

It is my contention that the *passio dei* displays praxis of *ta splanchna* [strong feeling of mercy and compassion expressed by intestines]. The latter is related to the Hebrew root *rhm* [to have compassion]. It is used in close connection to the root *hnn* [to be gracious]. Together with *oiktirmos* [compassion] and *hesed* [faithfulness as expressed in grace] it expresses the ‘being’ quality of God as connected to human vulnerability and suffering. The verb ‘*splanchnizomai* [emotional expression of compassion and sympathy]’ is used to make the unbounded mercy of God visible.” (Louw, 2011b:9)

The second concept is the reframing of meaningful ideas. Louw (2011a:6) argues that by “changing the frame in which a person perceives events in order to change the meaning is called reframing. When the meaning changes the person’s responses and behaviours also changes” (Louw, 2011a:6). Louw (2015c) suggests that the pastor tries to reframe the ideas that identify with the person’s expectations about

life. This means the person will focus on ideas that instigate hope instead of ideas with a negative connotation.

The third concept that Louw (2015c) proposes is the renaming and the repositioning of soulful attitudes. Louw (2011a:7) describes renaming as

[t]he attempt to deconstruct existing inappropriate names (labels) a person is giving to life events and to introduce a different category that represents the meaning and significance of the existing problematic area in a more appropriate way.

This renaming implies a shift in thinking in order to give meaning and understanding to life events.

The conclusion of Louw's (2015c) argument is that it is the function of Pastoral Theology to cure the soul (*cura animarum*) by shifting paradigms of thought and the God image of the person being counselled. This shift is achieved by an *alternative interpretation* of God proposed by van den Berg (2006:165) using more appropriate names and descriptions of God and by reframing or changing our perceptions of life events and by describing and naming positive attitudes.

The three concepts discussed above can be used in a model for pastoral life coaching, where it can address goals in the context of our image of God, how we can reframe our ideas regarding our reality with God in mind and how we can rename our future.

Louw (2015c) discusses the concept of soulfulness (*habitus*) and the healing of life as an important understanding of the spiritual praxis of human life and, therefore, one can also say human flourishing. He identifies seven basic life issues that Christian spiritual dimensions can address. The first is to address anxiety and a need for intimacy with grace. Grace is then explained not only in the context of the unconditional love of God, but also in the role that God images play in the understanding of spirituality. Secondly, guilt and shame and a need for freedom and

deliverance are addressed by forgiveness and reconciliation. Thirdly, despair and doubt and a longing for hope and meaning can be addressed with a focus on an eschatological understanding of Christian life. The fourth is helplessness and vulnerability and the need for support that is addressed by fellowship through diakonia, koinonia and oikodomain.⁶⁹ The fifth is frustration and anger because of reasons beyond ones control, such as disappointment due to poverty, unemployment or crime and a need for life fulfilment. Transformation can be achieved through a focus on sacramentality,⁷⁰ gratitude and joy. The role of the eucharis (the breaking of the bread) and a focus on the aesthetics and the ethics can support this process. The last is greed and the need for preservation and conservation that is addressed with a focus of care for creation.

These seven life issues and the way that it is addressed as a healing of life (Louw, 2015c) can be used in a coaching context with a focus on soulfulness and a spiritual praxis for life coaching can be addressed in the counselling aspect of a model for pastoral life coaching.

4.6 Redefining Pastoral Theology

The development of Pastoral Theology is discussed to enable the researcher to identify certain criteria for a life coaching context. However, it is important to come to a definition of Pastoral Theology for use in life coaching. According to Lotter (2007), Pastoral Theology consists of the following elements:

In the first instance, it must be true to Scripture, it must be practical, empirical researchable, focused on the church and the faith community and must take note and acknowledge other disciplines (Psychology and Sociology, etc.). Secondly, it has a mediatory role between theology and everyday life. Thirdly, it has as its focus the

⁶⁹ Oikodomain – the building up of the believer

⁷⁰ Word used by Louw (2015c) to describe the use of the sacraments like the eucharist to give meaning.

problems of life. Lotter's (2007) elements concur with Thurneysen's focus and the Word of God and Hiltner's focus on the mediatory role of Pastoral Theology. If one looks at the postmodern development of Pastoral Theology, the conclusion must be that Pastoral Theology does not only focus on the *problems of life* (Lotter, 2007) but rather on *the issues of life*. Although it is true that Pastoral Theology addresses the problems of life, it also addresses a more positive aspect when the focus is on growth and nurturing.

Most scholars regard Pastoral Theology as a branch of practical theology. Although it is not the focus of this research to define the different views on pastoral and practical theology, it is still important to present a workable definition to enable the research to make use of a certain pastoral theological context for life coaching. The difference between practical and Pastoral Theology is still a grey area as many scholars differ in their approach to a definition. In consider the explanation of the difference between Pastoral Theology and practical theology to involve defining the 'what' question (Pastoral Theology) and the 'how' question (practical theology) of this study field. In order to define the *what* question (what happens) I would define Pastoral Theology as a concept describing ***the action or practice (praxis) when the church*** (one person, pastor or caregiver,⁷¹ the official church, or faith community) ***interacts in a positive way***,⁷² (focusing on caring and curing that include improving, caring, healing, growing and nurture and coaching), ***due to the love of God in Christ*** (salvation, resurrection and hope)⁷³ ***in the day to day functioning of the world*** (the concept of *world* not only includes humans and the world they live in, but the whole cosmos).⁷⁴

⁷¹ See Graham and Whitehead (2007:18) regarding the importance of the caregiver as pastoral theologian

⁷² See McClure (2008:191) regarding the theological import of attention.

⁷³ See eschatology of Louw (1998:10) and Purvus (2004:128).

⁷⁴ See McClure (2008:197) "Care of worlds and care of persons go together"

This will mean that Pastoral Theology is approached from a *Kingdom of God* perspective (see Purves, 2004:128). It can also be described as an *applied* theology; the *application and implication* of the study of the theology in the context of the ministry of the church.⁷⁵ The church in this definition does not only mean the official church, but any individual or group who confesses the Christian faith. The term *interact in a positive way* focuses on shepherding or caring as defined by the term *cura animarum* (Louw 2014b & 2015c) which includes concepts like healing, curing, attending, caring, nurturing and flourishing. The phrase *due to the love of God in Christ* in the definition, focuses on the importance of soteriology and Christology, as well as on appropriate God-images (Louw, 2015c). This definition has the implication that Pastoral Theology has its focus or application not only on the church, but also on the world. According to the concept of public theology, Pastoral Theology must address all aspects of life and everything that is affected by human encounter (see McClure, 2008:197). The implication of this broader understanding of Pastoral Theology for life coaching is that the topics for life coaching are holistic and cover all spheres of life. This aligns with the kingdom of God focus advocated by Purves (2004:128).

4.7 Conclusion

At the beginning of this chapter I indicated that I shall explore the history and the development of Pastoral Theology and how Pastoral Theology can serve as the bedrock for the theory and application of pastoral life coaching. Having explored the concept of Pastoral Theology, it is clear that pastoral life coaching can rely on Pastoral Theology to be its foundation and that the following elements or markers within the field of Pastoral Theology should be taken into account when developing a model for pastoral life coaching.

⁷⁵ See the term Church as used and defined in the definition for Pastoral Theology.

The concepts of shepherding and guiding used by Hiltner, as well as the inclusion of the idea of Thurneysen of the use of the Word of God in Pastoral Theology, can be included in the conversation idea in coaching. Browning's concept of ethics focuses on the aspect of accountability that forms an integral part of coaching. Gerkin's hermeneutical focus is important, because the narrative of the coachee is an aspect that the coach must take into account. The above-mentioned concepts and aspects will include a spiritual and religious narrative in a model for pastoral life coaching. The focus of Oden on the person and identity of the pastor or caregiver relates to the importance of the identity of the life coach. The model must pay attention to the spiritual identity of the life coach.

Context is always central in a pastoral theological approach. A coaching model should take the importance of faith and religion in the client's life into account. The coach will have to ensure that he works with the religious narrative of the coachee and not the official or religious narrative of the church or religious group to which the coachee belongs. Pastoral life coaching will have to focus holistically on the coachee with an understanding of his reality. The reality of the coachee (see GROW model) is informed by an integrated web of strains that include social concepts, such race, class and gender.

The coachees must experience the pastoral coach as support agent and not as an authoritarian agent. The coach must also admit and recognise an interaction between himself and the coachee and that this process has the potential to facilitate growth in both of them. The coach will have to put the emphasis on the moral codes of the coachee and not on his own moral codes. The concept of accountability in the coaching process opens the way for the inclusion of moral values according to faith and religion. The coachee will respond to the moral values of his own faith and religious beliefs and can be held accountable to them if he chooses to do so.

A life-coaching model should take into account and also address strategies of social change and political intervention in the life of the coachee. Life coaching also focuses on the coachee and his circumstances regarding the improvement of his sexual (gender) and socio-economic standing. When goals are planned in the coaching process, the coachee's economic and social reality in which he lives and works should be taken into account. If we consider our definition of Pastoral Theology, it is important to acknowledge that the economic and social world of the coachee falls in the spectrum of God's cosmos and, therefore, must be improved and nurtured.

A pastoral life-coaching model should include both a Christological and an eschatological approach. The coach and the coachee are transformed by the salvation through Christ and, as a result, both are now accountable. Hope is an important aspect of the life-coaching process and this hope is based on the resurrection of Christ. Spirituality from a Christian context, based on the work of the Holy Spirit, has to be integrated in the coaching process in order to achieve a fullness in God. The coach has to understand that the ultimate goal of the pastoral coaching is to assist the coachee in the achievement of his goals but also to attain human flourishing from a pastoral theological perspective.

In conclusion, this chapter proposes a definition that can be used for pastoral life coaching. Pastoral life coaching is the spiritual and physical healing action. It assumes the involvement of a life coach who is motivated by the love of God in Christ, one who interacts through a coaching process in a positive way in life of the coachee, in order to enable him to flourish in a life of abundance within the Kingdom of God. Such a life coach can be referred to as a *pastoral life coach*. The next chapter proposes a model for pastoral life coaching and the role of the pastoral life coach.

Upon reflection of the development of pastoral theology with its specific focus on healing and cure, it became clear that the theological principles that are the bedrock

of pastoral care do not allow for the use of a life coaching model, where Christian tenets or Biblical principles were just added. It became clear to me that the central theme of cure and healing should not only be incorporated into a new model but it must also be the central focus of the pastoral coaching process.

CHAPTER 5: PASTORAL LIFE-COACHING: MODEL DEVELOPMENT

5.1 Introduction

This chapter addresses the third research objective which involves developing contours of a model that incorporates the knowledge and skills necessary for pastoral life coaching. It has already been stated that this thesis explores the phenomenon of life-coaching within the context of Pastoral Theology and, therefore, the model that is proposed in this chapter addresses a specific problem. People involved in the Christian helping professions, especially pastors, are equipped with counselling skills. However, they are not equipped with the life-coaching skills that are available to assist people with the planning, implementation and feedback processes necessary to experience personal and spiritual growth in their lives. Therefore, this chapter proposes a model for pastoral life coaching that indicates how pastors and Christian leaders can combine counselling and life coaching skills. The schematic outlay of the proposed model can be seen in Figure 27 at the end of the chapter. Each of the steps will be discussed in detail in this chapter.

5.1.1 Theological definition for this model.

In Chapter 4, I defined life coaching in a pastoral theological context as the spiritual healing and growing action when the pastoral life coach, motivated by the love of God in Christ, through the work of the Holy Spirit, interacts through a coaching process in a positive way in life of the coachee, in order to enable him to flourish in a life of abundance within the Kingdom of God. This definition informs the coaching steps of the proposed model.

History		Future					
Pastoral Care		Pastoral Support					
1. RELATION S Build relationship Establish rapport Trust Common ground Shared values	2. REDRESS <i>Clean the slate</i> Redress and address history. Removing constraints. Forgiveness and your status in Christ. Acquittal and Justification. Spiritual healing.	3. PRIORITIES Challenge/ Concern What (issues/topics) do you want to address? Wheel of life. Ask Holy Spirit to help you distinguish what is important.	4. POSSIBILITIES Flourishing Goals must heal Hope/Meaning of life. <i>What is possible?</i> Risk Reward Responsibility		5. RENAMING Put your reality in a "God perspective". What is happening and what is possible for God? Ephes. 3:20 -21. Power images of God	6. REFRAMING Discuss your available options and opportunities regarding the topic with "God information". Responsibility and accountability? Meaningful ideas about life/ hope instigators. What could you do about it?	7. REPOSITIONING There will be a difference in actions steps because of God information. Planning of SMART actions. Evaluate progress
Build relationship and rapport	Address past obstacles	Evaluate Vision	Vision and goals	Re-vision Rethink your vision	Re-examine goals and values in light of your situation.	Re-align goals according to what is important for God. Reframed values.	Test action steps against value set with <i>God information</i> .
<i>What must we share about ourselves to trust each other?</i>	<i>What are the issues that you must leave behind or conclude that is currently preventing you to move forward?</i>	<i>What is the most important priority in your life?</i>	<i>Describe your vision for the future and identify your goals to reach this vision?</i>		<i>What is happening now and how is it going to change?</i>	<i>How will you reframe your goals with God in mind?</i>	<i>With God in mind what action steps will you take to reach your goals?</i>
Cyclic coaching process							

Figure 27: Schematic layout of model for pastoral life coaching

5.1.2 The concept and background for this model.

This proposed model for pastoral life coaching differs in a fundamental way from the common understanding of coaching in its current form of practice. While life coaching only focuses on the future and pastoral counselling focuses on the past, the proposed model addresses both *past* and *future*. Stoltzfus (2006) is of the opinion that coaching is about a *forward* focus and not about fixing what *happened in the past*. He maintains that a focus on the future allows a Christian coach to use “each appointment [to] follow up on previous action steps and generate new ones. This future orientation is one of the key differences between coaching and counselling” (Stoltzfus, 2006:13).

Although pastoral life coaching differs from the understanding of general coaching as we know it, the proposed model builds on the hypothesis that Pastoral Theology is in its essence about caring and, therefore, pastoral life coaching cannot address the future without addressing the past. Coaching does not work from a clean slate. The coachee comes to the coaching process with a history and that history has a huge influence on his perceptions of the future. The understanding of a historical context allows an acknowledgement that a process of healing is necessary in order to address the past and to enable the coachee to go forward. The hypothesis further sees healing as a central theme within Pastoral Theology. The pastoral life-coach – with his knowledge and skill in the Christian counselling process is uniquely qualified to address the past (healing) and the future (growth and flourishing) of the coachee. The pastoral life coach is also uniquely qualified to revert back to the past during the coaching process should historical issues hinder the coaching progress in any way. However, it is important that the life coach indicates to the coachee when he is busy with the counselling process (healing) or a coaching process (growing).⁷⁶

⁷⁶ The coach must refer the coachee to the appropriate professional for help if the historical issues are part of a bigger problem.

5.1.3 The preconditions for this model.

This model is designed to take into account the following preconditions:

- a) In the South African context most pastors of the mainline churches⁷⁷ have an academic theological education. The curriculum of theological education includes the study field of pastoral care (with as subdivision counselling). Therefore, this model focuses on persons with an academic, theological education, which includes pastoral care and training in counselling.
- b) Theological education at South African universities does not include the subject life coaching in their pastoral studies curriculum, except for one or two day courses that are arranged on an *ad hoc* basis. In most instances, persons with a theological education and an interest in life coaching go to private organisations for part-time training that lasts for a period of one or two weeks only. Consequently, the proposed model must be easy enough to ensure that someone with basic life-coaching training will be able to use it.
- c) The model will be explained according to the six aspects of activity as described by the organising principals of Dickoff *et al.* (1968).⁷⁸ This conceptual framework is important, because it describes the concepts of life-coaching and is used to evaluate Christian-coaching models in the previous chapter.
- d) This research is concerned with life coaching within the context of Pastoral Theology, but in the model I use the terminology *pastoral life coaching*.

5.2 The conceptual framework of the model.

As explained in chapter 3, the conceptual framework of Dickoff *et al.* (1968) will be used during the process of model development in order to utilize and focus on the

⁷⁷ This is especially true of the three Afrikaans sister churches in the Reformed tradition.

⁷⁸ The six aspects of organizing principles refer to agent, recipient, context, dynamics, procedure and outcome or destiny.

six aspects of organising principles to cover all aspects of the coaching process. The six aspects of organizing principles refer to agent, recipient, context, dynamics, procedure and outcome or destiny

5.2.1 The life coach (agent)

As mentioned earlier in this research, it is especially the guiding aspect of shepherding⁷⁹ that speaks to the pastoral coaching process.⁸⁰ In pastoral life coaching the life coach is a pastor first and foremost. Therefore, the life coach has a shepherding function throughout the whole coaching process. The life coach does not only steer and guide but should be involved in healing also. The implication is that the pastoral life coach steers the coachee during the coaching process to discover new possibilities regarding the latter's understanding of God and the influence of this new understanding on his values. Once again, one can regard the New Testament image of a shepherd steering his sheep to greener pastures as an appropriate and relevant metaphor for this model.

Secondly, the life coach is a spiritual person. It is important to explain that there is a huge focus on spirituality in coaching today. As a result, pastoral life-coaching works with a very specific Christian spirituality. This is a spirituality that focuses on a personal relationship with Christ. The life coach must understand the content of Christian spirituality as it relates to perceptions of salvation, through grace on the cross and the resurrection of Christ, as well as the consequences thereof for both the life coach and the coachee. Furthermore, the life coach must understand the influence of the Holy Spirit, not only in his personal life, but also in terms of the role that the Holy Spirit plays in the life of the coachee and in the coaching process.

The life coach works within the Kingdom of God and, therefore, understands the consequences of this truth for both the life coach and the coachee. The implication of this focus on the Kingdom of God is that there is no part or aspect of life that falls

⁷⁹ The concept of shepherding (Hiltner, 1958:69) can be used as a metaphor for coaching.

⁸⁰ See Chapter 4 on the concept of *shepherding*.

outside of the jurisdiction of His Kingdom. Pastoral life coaching includes every aspect of a coachee's life because the Kingdom of God is about every aspect of life.

The pastoral life coach should acquire the necessary coaching skills and must have a basic knowledge of the concepts of life coaching. The implication of this is that the life coach must know and understand the basic life coaching outcomes (see Addendum A – ICF Coaching Outcomes).

The relationship with the coachee in this specific coaching method is a pastoral one, which requires a unique approach. This implies that the life coach operates while keeping the physical, emotional and spiritual wellness of the coachee in mind. The life coach must accept the coachee as a creation of God who was placed in his care. During the coaching process, the life coach always works with someone that is precious to God. To use the shepherding analogy, one could say that the shepherd is not the owner of the sheep, but only the custodian of the flock. The implication of this perception is that the life coach must accept the coachee unconditionally, with the love of Jesus Christ. Therefore, the coachee is respected and not judged. The life coach must create an emotionally safe environment for the coachee, in which he can experiment with new ideas within the coaching context.

The values and personal life of the life coach must be an example for the coachee. Although a life coach is not a mentor, the coachee in a pastoral life coaching situation will always look at the life coach as an example. In a pastoral context, this places a huge responsibility on the life coach in terms of example and values. The personal life of the life coach must also portray a positive and progressive mind set.

The life coach is responsible for the coaching process, but not for the decisions, goals and actions of the coachee. In the partnership between the coach and coachee, the latter has to assume responsibility for his own life and can even verbalise his responsibility to himself, to his family and ultimately to God, while the life coach holds him accountable.

5.2.2 The coachee (recipient)

There is a presumption in Christian coaching that the coachee is always in a relationship with God and accepts the Bible as the basis of his norms and values. Where most of the Christian coaching books and models emphasise that Christian coaching is only possible if the coachee is in a relationship with God and expects the guiding influence of Scripture, pastoral life coaching proposes that it is still possible to guide a person because the coach and coachee can agree on values that are acceptable to both coach and coachee. The reason for this approach to coaching is that, although it will be ideal to have a coachee who is committed to a relationship with God in a pastoral coaching process, the life coach can still coach someone who does not share the same beliefs or value system. However, the life coach must make it clear to the coachee what his values are. The pastoral life-coaching model proposes that the life coach and the coachee should firstly determine whether the coachee confesses to a relationship with God and secondly the specific value system of the coachee. This evaluation can be done by using a tool that focuses on the circles of influence in the coachee's life (Figure 28). Four circles are used to determine the influence⁸¹ of the religious thinking and value system of the coachee.

The coachee can have a personal relationship with God and be from the same Christian tradition or faith community as the coach. This is indicated by the inner circle and surely would be the best outcome for both life coach and coachee when they share specific Christian values. It would also be possible that the coachee can be from another Christian tradition or faith community as the life coach. This relationship is indicated by the second circle. The life coach and coachee still share some Christian values in this relationship. It is also possible that the coachee does not proclaim a relationship with God and only adhere to broad Christian values. This situation is indicated by the third circle where the two parties only share basic religious values. In the last instance, the coachee can also belong to another faith

⁸¹ Adapted from Covey (2004).

with certain values or live according to values pertaining to common decency. In this outer circle the parties share common values such as love, forgiveness and sharing.

The coachee determines the agenda of the pastoral life-coaching process and, in most cases, the coachee who is interested in pastoral coaching will share a personal relationship with God and a Christian value system. The chances are good that the coachee and the life coach will belong to the same Christian tradition or faith community. However, if the coachee does not come from the same Christian tradition or community of faith as the coach, the life coach will still be able to assist in the coaching process because the life coach can use and build on the religious understanding and the value system of the coachee. The illustration below illustrates the values that influence the coachee.

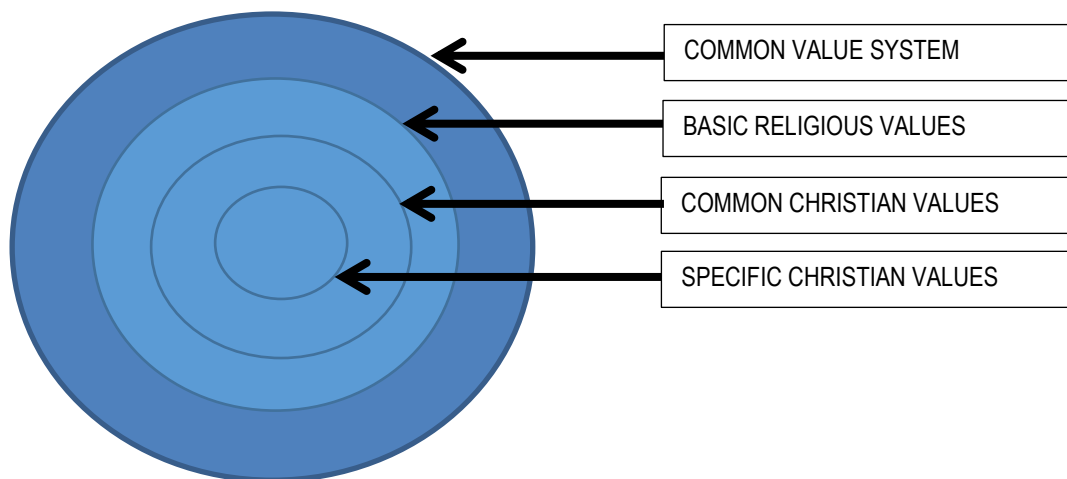


Figure 28: Circles of values that influence the coachee

The above-mentioned understanding of the process is possible because both the life coach and coachee function within the Kingdom of God. This truth, that both life coach and coachee live in the jurisdiction of the Kingdom of God, does not become untrue for the life coach if the coachee does not comprehend or does not adhere to this understanding of the Kingdom of God. This pastoral life-coaching model functions within the concept of the Kingdom of God with the implication that, when the life coach makes use of a tool like the wheel of life, every aspect of the

coachee's life falls within the kingdom of God. Therefore, human flourishing is only possible within the context and the boundaries of the Kingdom of God.

The importance of the approach regarding the values of the coachee – as illustrated in the circles above – is that, in most cases, the coachee would agree to this process because it would be important for him to approach the life coaching from a Christian spiritual viewpoint, with a shared understanding of the role of Scripture and values. However, if this is not the case, the life coach should be prepared to continue with the process in a pastoral way.

The focus of pastoral life coaching is also on the personal development of the coachee. The coachee must develop an understanding of his own purpose and calling in life. Human flourishing will only become possible when the coachee lives an abundant life by living to capacity, according to an understanding of his calling and purpose.

The coachee determines the agenda of the coaching process, even if the life coach is of the opinion that there are other more pressing and important issues regarding the spiritual life of the coachee or his relationship with God. The life coach must operate from an understanding that the Holy Spirit is working in the life of the coachee and the coaching process is in God's control and according to His time. Hopefully the process will lead to the changes that are necessary and which will happen during the process of growth.

In the first place, the coachee is accountable to himself. The focus of the coaching process is to benefit the coachee. It is the task of the life coach to assist the coachee in making a decision to be accountable to the life coach as an accountability partner and, in doing so, the coachee is also accountable to God and other people. However, this is a decision that the coachee has to make on his own.

5.2.3 The coaching process (dynamic)

Pastoral life coaching makes use of a basic coaching model, with a specific counselling component added to it that addresses not only the life of the coachee,

but is also focused on a coaching outcome with *cure, healing* and *flourishing* in mind. The pastoral life coach, with his background in counselling, is ideal to assist the coachee with this curing, healing and flourishing process. This model takes into account that the coachee brings to the coaching process a life history that must be addressed before the coaching process can start. Due to unresolved issues and things that did not work in the past, the coachee has to make certain changes and adjustments to his own mind-set at the beginning of the coaching process. This model accommodates the process of change and adjustment. It addresses the coachee's history with a counselling process that focuses on acceptance, forgiveness and resolve. The implication of this focuses on acceptance, forgiveness and resolve is that some of the goals of the coachee would be to resolve some of these historic issues. This counselling step in the coaching process is done in a coaching context with the implication that historic issues and problems will be resolved with specific action steps and goals. Moving on beyond past issues requires a specific action and the counselling step can also have a goal with action steps to resolve these issues. When this model proposes a counselling component for the coaching process, it is always with the intention that it will support and enhance the coaching process that supports both spiritual and physical wellbeing. (Brouwer *et al*, 2012:218).

This model for pastoral life coaching must be seen in the context of shepherding as a coaching metaphor. It is a metaphor that is used to describe the manner in which one has to care for the flock of God, namely to steer and to guide the flock. Shepherding aligns with the concept of not only tending and care, but also of flourishing.

Pastoral life coaching is also about the development of the coachee from not only a healed person but also to a growing person. This growth process is driven by the knowledge that God wants us to live in abundance. In pastoral life coaching the positive transformation process focuses on the future, but it also takes into account that a person's distress and the alienating dimensions of human life is identified and that pastoral life coaching can overcome the challenges of human flourishing (McClure, 2008:190). The process looks for untapped potential in the coachee and seeks to develop it. Pastoral life coaching also takes both life coach and coachee into

uncharted territory – not only of transformation, but also of reinvention, in order to find new ideas and explore new ways.

5.2.4 Pastoral theological approach (context)

In Chapter 4 I referred to Thurneysen's (1962) view that the Bible is the basis for understanding Pastoral Theology (see also Tidball, 1997:233). Therefore, one would presume that, when discussing a model for pastoral life coaching, the discussion would begin with Scripture. However, this presumption is not beyond its own complexities. Although a reformed understanding of *sola scriptura* regards the Bible as the basis for any pastoral theological context, the mere use of the Bible does not automatically guarantee that the coaching is pastoral.

The question is more: what do the messages of the Bible tell us about the pastoral theological constructs that are important for this specific research? Pastoral life coaching has a hermeneutical focus (Gerkin, 1991:12). For this hermeneutical focus of pastoral life coaching, the model will make use of four pastoral theological constructs (see Chapter 4) to define the context of a model for pastoral life coaching. For the sake of this model, these four constructs can be called (in a general sense) a “*God perspective*” on life.

The **first theological construct** is *care of the human soul (Cura Animarum)*,⁸² with emphasis on healing that is focused on change (Louw, 2014b:2). Louw (2015c:4) describes *caring of the soul* as one of the central themes of Pastoral Theology with its basis in the resurrection of Christ. *Cura animarum* or caring of the soul (Louw, 2015c:4) used in a coaching context is firstly about the renaming of God by changing the coachee's perception and interpretation of God (van den Berg, 2006:165). Secondly, it is about the reframing (change) of meaningful ideas by changing the coachee's expectations of life with ideas that give hope and new direction. Thirdly, it is about the repositioning of soulful attitudes, meaning that the coachee will approach life with an understanding of the implications of his relationship with God for this life

⁸² *Cura Animarum* – the care of or for the human soul. Pastoral theological concept from Louw (2014).

(eschatology). Coaching in the context of Pastoral Theology will not only focus on the caring of the soul with regard to the coachee's past, but also during the whole coaching process. The pastoral coaching process will focus on healing and caring when goals are discussed. *Cura animarum* as a concept must be understood not only in a counselling context but also that it incorporate healing, growing and flourishing as coaching concepts.

The **second theological construct** is *Christology and eschatology*. Soteriology is seen as the basis of new life possibilities and eschatology as the notion of hope within the Kingdom of God that is above and beyond history (Purves, 2004:128). This is a Christology where the coaching focus is on assisting the coachee to gradually become that which he already is in Christ (Louw, 1998:19). The importance of incorporating eschatology in the pastoral life-coaching process is to promote a future and hope for this life (Purves, 2004:128) and not only for life after death. It is to inspire the coachee to plan goals according to our new status in Christ as children of God (Romans 8:14–17).⁸³

The **third theological construct** is *Christian spirituality*. This term implies that we experience the presence and movement of the Spirit of God here and now (De Jongh van Arkel, 2000:153). In pastoral life coaching, Christian spirituality is primarily about the work of the *Holy Spirit*. The coaching process has a spiritual dynamic that is focused on both the life coach's and the coachee's acknowledgment of the important role of the Holy Spirit. The Holy Spirit guides the pastoral life coach and works in the heart and mind of the coachee to motivate, teach and remind. However, it is also about the theological categories of grace, forgiveness and reconciliation. It is a spirituality that focuses on resurrection and hope and it is supported by fellowship, service and sacrament (Louw, 2011:6). It is also important for the pastoral coaching

⁸³ ¹⁴ For those who are led by the Spirit of God are the children of God. ¹⁵ The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship.^[1] And by him we cry, "Abba,^[a] Father." ¹⁶ The Spirit himself testifies with our spirit that we are God's children. ¹⁷ Now if we are children, then we are heirs— heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

process that this spirituality is about a life that is determined by norms and values (Louw, 2015a:68), as well as fulfilment and hope (Herold, 2008:193).

The **fourth theological construct** is *human flourishing*. This refers to an understanding of eschatology with implications for the present life, which may lead to the development of a holistic Christian spirituality, with a focus on wellbeing and human flourishing for all (McClure, 2008:198). Public theology plays an important role in our understanding of human flourishing and it has also to do with the flourishing of the individual pertaining to all aspects of life issues regarding public, social and economic policy (Cameron *et al.*, 2012:xvii). In the context of pastoral life coaching, human flourishing can be equated with the concept of abundance as we find it in John 10:10.⁸⁴ In the context of pastoral life coaching it is Christ who, through His death and His resurrection, gave us life in its fullness (Lincoln, 2011:78). Therefore, the fullness of life is through a relationship of *shalom*,⁸⁵ which implies to be at peace with God, one another and the world around us (Long, 2000:14).

The pastoral coaching process addresses healing, curing and flourishing with the six Christian spiritual dimensions (Louw, 2015c:1) that can be used in the different steps of the coaching process. For the sake of this model for the pastoral life-coaching process these six dimensions can be called “*God information*”.

- The first dimension is to address anxiety and a need for intimacy with grace. Grace is then explained within the context of the unconditional love of God, but also how the role that God images play is understood by the coachee. The life coach can explain the implication for values according to Romans 12 verse 1.⁸⁶
- The second dimension is that guilt and shame and a need for freedom and deliverance are addressed by forgiveness and reconciliation. The life coach can focus on forgiveness and a resolution. People sometimes need to get rid

⁸⁴ 10¹⁰ The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

⁸⁵ Shalom is a Hebrew word that is used to greet people with the implication of peace, harmony, wholeness, completeness, prosperity, welfare and tranquillity.

⁸⁶ Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.

of these old issues in their past because the only way in which they can move forward is first to address unresolved obstacles and to leave them behind. Reconciliation can be an important goal and the life coach can assist the coachee to turn it into an action step.

- The third dimension is despair and doubt and a longing for hope and meaning and it can be addressed with a focus on an eschatological understanding of life. The new life in Christ is already visible in this life. The life coach can explain the implication of hope in relation to a future where God is present.
- The fourth dimension is helplessness and vulnerability and the need for support that is addressed by fellowship of the faith community through diakonia, koinonia and building up of one another. The life coach can focus on the role of the Church and other Christians in supporting the coachee during the coaching process.
- The fifth dimension is frustration and anger because of reasons beyond one's control. Examples of such reasons include disappointment due to poverty, unemployment, crime and a need for life fulfilment. Transformation can be achieved through a focus on sacramentality,⁸⁷ gratitude and joy. The role of the eucharis (the breaking of the bread) and a focus on the aesthetics and the ethics can support this process. The coaching process can focus on the influence of the meaning and participation in sacraments and the appreciation of beauty and identification of joy in the life of the coachee.
- The last dimension is greed and the need for preservation and conservation that is addressed by a focus on care for the creation. The implication of the Kingdom perspective for the cosmos will influence how people shall care for creation as well.

By focusing on the pastoral theological constructs above during the coaching process, the life coach will be able to address life coaching in a manner that is unique to Pastoral Theology. These pastoral theological constructs and dimensions will ensure the uniqueness of pastoral life coaching and it will ring fence the pastoral component of coaching from the disciplines of business, psychology or medicine.

⁸⁷ The principle that God uses visible signs (sacraments) to convey His grace.

5.2.5 Procedure: Pastoral life-coaching model

This research proposes a seven-step pastoral life-coaching model that refers to the TGROW model,⁸⁸ as adapted from Whitmore (1992) and expanded by Downing (2003). The reason for using the TGROW model as a reference (see Figure 29 below) for a pastoral life-coaching model is that the TGROW model is used in the most basic life coach training.

	1. Relations
	2. Redress
TOPIC	3. Priorities
GOAL	4. Possibilities
REALITY	5. Renaming
OPTIONS/OPPORTUNITY	6. Reframing
WILL/WAY FORWARD	7. Repositioning

Figure 29: TGROW model

Using this model as a reference will enable the new pastoral life coach to use this pastoral life-coaching model with the minimum of training. If one refers back to Figure 16 in Chapter Three of this research, it is evident that all the Christian-coaching models that were compared align back to the steps of the TGROW model.

i) **Step one: relations**

This first step of the pastoral life-coaching model is about the building of a relationship between the pastoral life coach and the coachee. Both life coach and coachee go into this step to start a conversation that should build on the foundation of mutual respect and rapport. Its purpose is to build a relationship between the life coach and the coachee and to establish rapport between them. The coaching

⁸⁸ TGROW; Topic, Goal, Reality, Opportunity, Way forward.

question for this step is: *What must we share about ourselves to trust each other?* In this step the life coach and coachee will discuss common ground that will include shared values as a foundation for their relationship. This step has a counselling approach as its basis, because both life coach and coachee will communicate on an emotional level to create honesty and trust.

The concept of mutual care (Graham, 2006:256) in Pastoral Theology is important for both life coach and coachee. They must take responsibility to care for each other and, as a result, they become equal conversation partners. As equal conversation partners they seek to find common ground regarding shared values or values that they can agree on. This process to share with each other creates trust. It is important that the coachee must ensure that this trust relationship will be able to extend to when the coaching process is completed.

Trust and common values will extend to a mutual understanding of the role and the importance of Scripture in the life of both life coach and coachee. There must be an agreement that the values they agree upon are defined by Scripture. The life coach must be open to the fact that the coachee can have a different hermeneutical understanding of the Bible and they must come to an agreement about it. However, the understanding should be that the life coach will not change or adjust his own values for the process. In coaching the coachee determines the agenda and this agreement can be accomplished when it focuses on content and the importance of shared values.

It is important that the life coach should explain that he is using a *pastoral life-coaching process* according to a Christian spirituality. Therefore, they must agree on the important role of the work of the Holy Spirit during the coaching conversation.⁸⁹ The Holy Spirit does not only bring agreement and understanding of Scripture and values, but also the knowledge of the presence of the Holy Spirit that helps to ensure an understanding of a safe space. Louw (1998:19) explains the importance of the soteriological and eschatological in the understanding of Christian spirituality in that it

⁸⁹ If the coach and coachee do not agree on the role of the Holy Spirit then they can still continue according to the ring of values discussed earlier in the chapter.

[i]mplicates practising the Christian faith in such a way that it creates an awareness of God's presence. It is a devout obedience within which the believer gradually becomes that which he/she already is in Christ. Christian spirituality thus aims to embody faith content and daily life.

This important focus on an eschatological perspective of Louw (1998:19) implies that a person has been *transformed* by the salvation of Christ and is now a moral⁹⁰ being with certain responsibilities with implications for this life. As a result, the pastoral life coach must be upfront about the role of the salvation through and the relationship with Christ in this process.

Good rapport between life coach and coachee will also create a safe space for the coaching conversation. If the coachee is certain that there is an agreement regarding trust and values, it will be easier for him to remove any fear of rejection or failure. The safe space is also an experimental environment where the coachee will be able to discover new ideas and create new goals.

The relation step is also the stage during which progress and feedback of the pastoral coaching process occur. The implication of this is that, after the repositioning step and the action steps have been completed, the coachee must give feedback and report progress. This should always happen in a safe and trusting environment.

ii) **Step two: redress**

The second step of this pastoral life-coaching model is to address and redress the past by removing obstacles and issues⁹¹ from it. This step is a counselling step that focuses on redressing the history of the coachee that may stand in the way of making progress in the coaching process. It is about a counselling approach of spiritual healing but, because it is part of the coaching process, it is done by identifying goals and actions regarding *forgiveness, reparation and restitution*. Forgiveness and reparation can be highlighted in the context of our status in Christ regarding our own acquittal and justification through salvation. The coachee must identify anchors and

⁹⁰ Moral being seen from a Christian context.

⁹¹ This problem was already identified in Ledesma (2001), the first book published about Christian Life-Coaching.

baggage that prevent him from moving forward in life. A process of closing unresolved issues must enable the coachee to start with a clean slate. The coaching question for this step is: *What are the issues that you must leave behind or conclude that are currently preventing you from moving forward?*

This step incorporates the six theological dimensions discussed in the pastoral life-coaching context (2.4) during a process that focuses on healing. This step is used to rid the agenda of the coachee of unresolved issues that could hamper the process of coaching. The life coach must ensure that historic issues do not influence the process of identifying prioritized challenges and concerns that the coachee wants to address. The coachee can be reminded of his new status in Christ and the implications held by a new approach to a past that has been resolved and a new future.

The focus of this coaching step can also be to highlight the role of prayer by asking God to forgive and to enable the coachee to forgive others. It must be remembered that this is also counselling in a coaching context and, therefore, the coachee can create goals and action steps that are focused on redressing the past and it can remove the obstacles in the way forward. It is important that these goals and action steps must be completed before the actual coaching step to identify new priorities can begin. The outcome of this step is healing and caring for both life coach and coachee.

iii) Step three: priorities

This third step is concerned with the concerns that the coachee has and how he wants to address these concerns as priorities in the coaching process. This step is to identify the topics and issues that are challenges and the concerns for the coachee. The coachee can use the *wheel of life* (see Figure 30 on the next page) as a tool to identify which of these priorities, concerns, issues or topics he wants to address.

There is a shepherding function in this step that requires the life coach to steer the coachee towards discovering those issues that are really important. This step is done by asking the Holy Spirit to assist the coachee to identify the priorities and to ensure

that the coachee believes that these are also priorities for God. The life coach can accomplish this by discussing his vision for the future with the coachee. This is the agenda stage for the coaching process and the life coach must ensure that they follow the coachee's agenda and not one that is imposed by the coach.

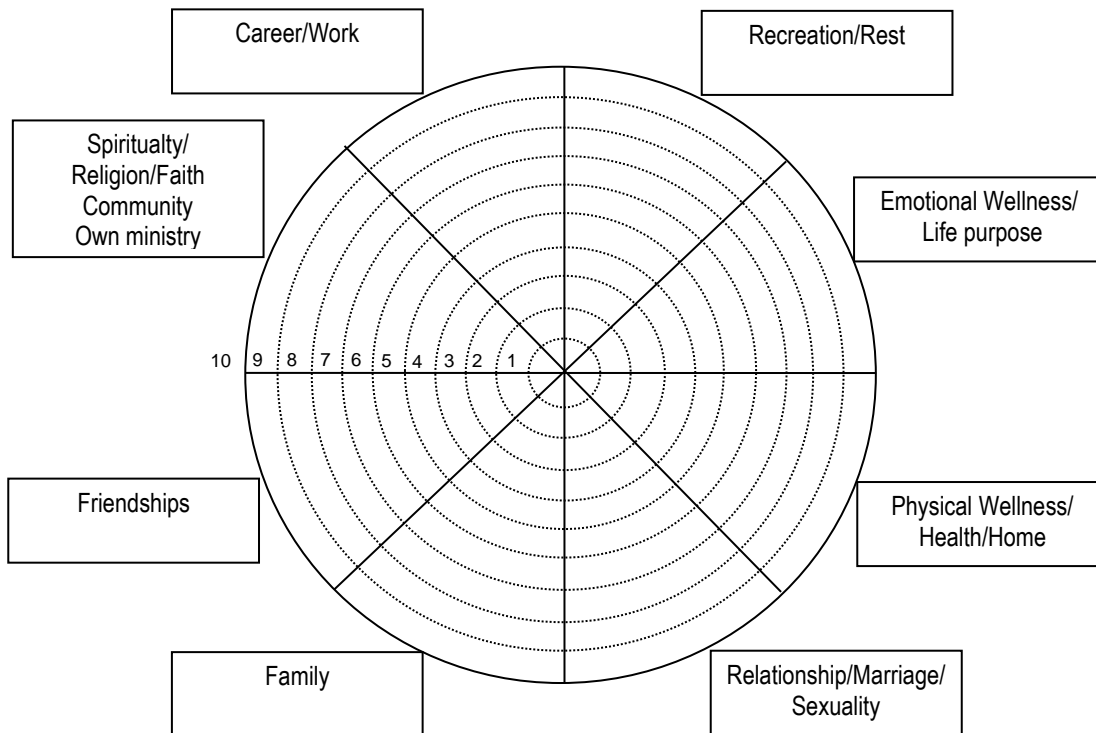


Figure 30: The wheel of life

This step in pastoral life coaching is to prioritise life according to what is important. Before the coachee can decide on important issues or topics, they should evaluate how these priorities will influence their vision. The coaching question to be answered is: *What are the most important priorities in your life?* The coachee must review the challenges and concerns in his life in relation to his priorities according to his vision. Vision is clarified by discussing purpose in life. Sometimes the life coach will find that the coachee has never thought about purpose or vision before. The life coach must assist in asking questions that will lead the coachee to discover what his purpose had been up to that point.

iv) **Step four: possibilities**

In this step the coachee must identify his own vision for the future and he must then rethink that vision. This step identifies the specific goals that the coachee wants to achieve in the coaching process. The coaching question is: *Describe your vision for the future and identify the goals that you will use to reach this vision. What do you want to happen or achieve in your life?*

This step is to identify and plan specific goals. The coachee's vision and revision of possible goals for his own life are important in this coaching step. The life coach should not only assist the coachee in verbalising this vision, but also to do re-vision; to rethink his vision in relation to abundance, hope and meaning of life. This process of re-vision can generate new possibilities by evaluating goals according to risk, reward and responsibility.

The first step is to evaluate the *risk*. The coachee must consider the amount of physical and emotional capacity he is willing to invest in achieving this goal. This risk includes the physical and spiritual well-being of the coachee. It is about the influence that our plans and decisions have on us, the people around us and on our relationship with God. How important the coachee perceive the goal will ultimately determine if the coachee will follow through with it.

The next step is to discuss the *reward*. The question about the reward that the coachee will receive when the goal is accomplished should be answered. The coachee should also evaluate the value of the reward in relation to the risk and should calculate if the reward for reaching the goal and the action steps necessary to achieve the goals are worth the effort.

The third evaluation of goals concerns the importance of *responsibility* and *accountability*. At the end of the day the coachee should be accountable to himself, people around him (family and faith community) and to God. Accountability is especially important in regard to a pastoral life-coaching process where the focus is on calling, purpose and caring for others. These steps make re-vision possible if the

life coach or coachee has any concerns about the answers to the three questions mentioned above.

v) Step five: renaming

The coachee has decided on possible goals, but is now ready for a reality check. This step in the pastoral life-coaching process should review the attitudes, beliefs and actions of the coachee. The coaching question is: *What is happening now and how is it going to change?* This coaching process is for the coachee to re-examine attitudes, goals and values. Within the context of pastoral theological the coachee should discuss the reality of their current situation. The coachee could find this step very sobering and it can create an atmosphere where the coachee becomes disheartened. The coaching conversation can counter these negative feelings by taking the coachee to a point where he and the life coach discuss the way that God sees the coachee's reality. The coachee has to put his own reality (his current situation and possibilities) in a *God perspective*. A *God perspective* is when the life coach guides the coachee to discover the promises of Ephesians 3:20, 21.⁹²

The coachee has to give an honest and truthful perspective of the situation by focusing not only on the problems of life (Lotter, 2007:3), but also on the issues of life. This is the coaching baseline from which they can grow. It is now the role of the life coach to ask the coachee to rename the current situation in light of how it can change with God in mind. The counselling element in this coaching step is to assist the coachee to answer the question: *What is possible for God?* Renaming is a concept that Louw (2011a:7) uses to explain the re-examining of certain truths in relation to our image of God. The coachee has to examine if his situation looks different from a *God perspective*. The coachee has to rename his current situation in the context of new possibilities that create courage, hope and assertiveness (Louw, 2008:432) and a reinterpretation of his understanding of God (van den Berg, 2006:165).

⁹² ²⁰ "Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, ²¹ to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen."

vi) **Step six: reframing**

Reframing involves re-aligning goals with the options and opportunities that are available. The coachee has to reframe goals according to what is important and possible for God or *God information*. The pastoral coaching question is: *How will you reframe your goals with God in mind?* This step is about putting goals in perspective by discussing the responsibility and accountability of the coachee in relation to his status in Christ. The focus of this step is to discuss available opportunities and options regarding goals and topics in light of meaningful ideas about life and hope instigators (Louw, 2015c). With this pastoral concept of Louw (2011a:6), the life coach has to try to reframe the goals of the coachee according to the latter's expectations of life when his relationship with God is taken into account. This means that, because of renaming of the coachee's reality from a *God perspective*, the coachee will now focus on goals that instigate hope instead of goals with a negative connotation. It is now possible for the coachee to plan God-size goals (Webb, 2012).

vii) **Step seven: repositioning**

The repositioning step is the action stage of the pastoral life-coaching process, where the focus is on implementation of possibilities or goals. The pastoral coaching question is *With God in mind, what action steps will you take to reach your goals?* The coachee must describe attitudes and actions that were reframed in a *God perspective* when describing and committing to these actions steps. The coachee now has to test and evaluate action steps according to his new set of values. Now there has to be a different outcome between the possibilities and goals that were discussed earlier in the process and the action steps that are now envisaged. A mind shift in the thought processes of the coachee now has to be evident when he plans action steps in light of a *God perspective* and *God information*.

It is important to describe action steps in detail during this step. The SMART⁹³ (Doran *et al.*, 1981) guideline for goals will assist in the formulation of action plans that are

⁹³ The SMART (Specific, measurable, attainable, realistic and in time) guideline for goals is included in the most basic life coach training.

measurable and *in time* specific. It is important to put the SMART information on paper to enable both the life coach and coachee to give feedback on progress.

The role of feedback in the coaching conversation is important. Feedback from the coachee is necessary to determine whether the coachee had been able to complete the action steps upon which both parties had agreed. The life coach also has to give feedback about how he perceives the process. It is also important to note that coaching is always a cyclic process where the conversation can continuously go back to any of the previous coaching steps to give an account of progress and to restart the process. It is also sometimes necessary to revert back to the previous step when something is not clear to either the life coach or the coachee.

5.2.6 Coaching goal (outcome or destiny)

The goal of this pastoral life coaching is to assist coachees to have new ideas about themselves, because they have new ideas about God. These new perceptions will enable them to heal and to grow to achieve a wellness in Christ. Wellness in Christ is to have the hope to flourish in a life of abundance in the Kingdom of God.

5.3 Feedback from the peer reviews

A questionnaire (Addendum D) was sent to ten peer reviewers of whom five responded. Reviewers were asked to evaluate the model according to the following criteria:

- Comment on the validity of the model, identifying scientific errors and evaluate the design and methodology used specific to Pastoral Theology.
- Judge the significance by evaluating the need and importance of the model.
- Determine the originality of the work based on how much it advances the field.
- Recommend or reject the model with reasons.

The reviewers had to comment on aspects done well, aspects upon which could be improved and suggested actions to take the process forward.

I need to make it clear that it is not my intention to use the feedback obtained from the peer reviewers to immediately appropriate the model suggested in this thesis. The peer review was conducted primarily to ensure the trustworthiness of the research done for the thesis, to gauge the measure of suitability of the model for implementation and to obtain some suggestions of how the model could be appropriated. The information gathered from the peer reviews will be considered for future research and implementation (see suggestions for further studies in Chapter Six). The discussion that follows provides more information about the peer reviewers, as well as a summary of the feedback obtained. Figure 31 on the next page indicates the academic qualifications and life-coach training of the five peer-reviewers.

5.3.1 Peer reviewers

	Academic qualification ⁹⁴	Life-coach training
Reviewer 1	<ul style="list-style-type: none"> • BD • MBA 	<ul style="list-style-type: none"> • Facilitative Leadership Training Course Advanced Course for facilitators under the leadership of Dr. Arnold Smit.
Reviewer 2	<ul style="list-style-type: none"> • BTh 	<ul style="list-style-type: none"> • Advanced facilitation course, Trauma counselling
Reviewer 3	<ul style="list-style-type: none"> • BA (Psychology and Philosophy) • BTh • Licentiate in Theology • MTh (Clinical Pastorate) • PhD (Practical Theology – Counselling) 	<ul style="list-style-type: none"> • Mainly self-taught but with a qualification from Fowler-Wainwright International. • Certified “Get-a-life” coach. • Various short courses (personality assessment, compassion fatigue, facilitating small groups).
Reviewer 4	<ul style="list-style-type: none"> • PhD in Pastoral Theology • MTh (Pastoral care) BPol • BTh 	<ul style="list-style-type: none"> • Doctoral studies • 11 years’ experience in the field of ministry. • SAPD Life skills courses.
Reviewer 5	<ul style="list-style-type: none"> • BTh 	<ul style="list-style-type: none"> • ACC Centre for coaching UCT 2013 • PCC Centre for coaching UCT 2016

Figure 31: Academic qualifications and life-coach training of reviewers

⁹⁴ I use the British English style of abbreviations for academic qualifications.

5.3.2. Feedback from the peer reviews

The feedback from the peer reviews provides reviewers perceptions and suggestions about the purpose, theological definition and schematic outlay, as well as the concept and background of the model. It also gives insight into their opinions regarding the conceptual framework of the model offers suggestions they have on how to further proceed with the development of the model.

5.3.2.1 Introduction

a) Purpose of the model

All the reviewers were positive about the purpose of the model. Reviewer 1 was of the opinion that one cannot generalise that pastors are not doing life coaching and suggested that one explains it as a void regarding life-coach training for pastors. Reviewer 2 focused on the problem of the legality of counselling and the fact that pastors cannot register with the necessary official regulatory bodies. However, the reviewer was positive about this model's value as a training tool for pastors in life coaching.

b) Theological definition of the model

The reviewers were positive about the definition and were of the opinion that it is a valid and understandable model. Reviewer 5 suggested that the model can be enriched with the "*shalom*" view of Jesus, with its focus on the Kingdom of God.

5.3.2.2 Schematic outlay of model

All reviewers were positive about the schematic outlay of the model with reference to the fact that it was clear and logical. Reviewer 1 was concerned that the use of Ephesians 3:20–21 might be problematic as it could be interpreted as that "'success' is promised to all followers of Christ" (Reviewer 1, 2016). Reviewer 2 suggests that a circle diagram could communicate the continuum or cyclic process of coaching better. Reviewer 4 was positive about the clarification regarding the history and future indicators in the schematic outlay.

5.3.2.3 The concept and the background of the model

The reviewers were positive about the concept and background of the model. They commended the integration of past and future in the model. They thought it important to focus on the coachee's "unique past: this includes concepts like calling, positive experiences as well as problems, sin or challenges" (Reviewer 1, 2016). However, they do have some concerns. Reviewer 1 was worried that revisiting the past of the coachee and describing it as *healing* that presupposed that the coachee had had bad experiences, had made wrong decisions or had a problem. Reviewer 2 was of the opinion that not only the history and the future should be addressed, but also the present situation of the coach. Reviewer 3 was not sure whether the coach would know when to refer a coachee for professional help. He was also of the opinion that it was not practical to inform the coachee when the focus of the process was on coaching or counselling. Reviewer 3 was worried that the model could be more of an expansion of counselling than life coaching. Reviewer 5 would have liked to have read a brief summary of other models.

5.3.2.4 The preconditions for the model

All the reviewers were positive about the preconditions of the model and were of the opinion that these had been defined well. Reviewer 3 shared the opinion that pastors lacked life-coach training and that the model could be used for the training of pastors.

5.3.2.5 The conceptual framework

In Chapter Three I used the six aspects of organising principles (Dickoff *et al.*, 1968) to discuss the existing life-coaching models and placed the realization of those aspects as it would be found in pastoral life coaching in brackets. Because this chapter is concerned with the model of pastoral life coaching, I shall reverse this process and place the aspects as indicated by Dickoff *et al.* (1968) in brackets.

a) The life coach (agent)

Most reviewers were positive about the coach "[w]orking from a clearly stated Christian perspective puts the relationship within a space where both parties know

exactly what to expect in terms of values, behaviour and ethics” (Reviewer 1, 2016). They highlighted the fact that the life coach has to be a skilled person. Reviewer 5 suggested an expansion of the integrated life of the coachee. He states: “What is not integrated in the coach? Maybe the life coach is also the shepherd who invites, rather than forces, asks rather than tells. A great word that comes to mind here is “co-creating” with a coachee” (Reviewer 5, 2016).

Reviewer 3 was of the opinion that to claim that the coach *should be involved in healing also*, is only true in the broadest of senses; many coaches will not agree with this claim. He is also of the opinion that

[i]t is true to say that *the coachee is respected and not judged*, but how is this done if the coachee comes with a faulty theology? The pastor will try to correct this view, but as coach he should respect the coachee? It will be up to the researcher to convince the coaching community about this (Reviewer 3, 2016).

Reviewer 5 suggested that the *shepherd role* of the life coach could be expanded and that the pastoral life coach could, for instance, see himself as a *missional shepherd*.

b) The coachee (recipient)

All the reviewers were positive about the explanation of this aspect with reference to rapport and trust between life coach and coachee. However, Reviewer 3 is not convinced about the pastoral approach.

I am not convinced that this approach is workable in a pastoral setting. What happens if the coachee has completely different theological beliefs? Does the pastoral life coach “suspend” his beliefs? As a Reformed pastor I reject good works as a means of salvation. What if my coachee holds the opposite view? As a non-pastoral coach I can accommodate that, but not as a pastor. I think PLC will be limited only to people confessing a similar faith. I am not convinced that the model of the four circles sufficiently addresses this issue (Reviewer 3, 2016).

Reviewer 5 was of the opinion that the coachee’s calling by God was not the best place to start the life-coaching process. He asked: “What if the coachee’s life is stuck between survival and achieving balance?” (Reviewer 5, 2016).

c) The coaching process (dynamic)

All the reviewers were positive about the coaching process. Reviewer 1 (2016) was of the opinion that "*appreciation* for God's work in the life of the coachee in his life as seen in past experiences/situations" can be added to curing, healing and flourishing. Reviewer 2 found the theological basis for the process very good, but was worried about how a coachee that does not believe will be accommodated. Reviewer 3 (2016) "find[s] the expansion of the coaching model a positive development if viewed on its own but [is] worried if the model still qualifies as coaching in the strict sense of the word".

d) Pastoral theological approach (Context)

All the reviewers were positive about the context and find it "theologically sound and Biblical" (Reviewer 1, 2016) with a "hermeneutical focus" (Reviewer 3, 2016) and purpose (Reviewer 4, 2016). Reviewer 2 felt that, although it was theologically good, it did not satisfy the problem of the coachee who does not believe. He suggests that the life coach could use the Sermon on the Mount as a non-theological explanation. Such an approach would prevent "theological circle debates" (Reviewer 2, 2016).

The reviewers were positive about the four pastoral theological constructs (*God perspective*) and, according to Reviewer 1 (2016) it was "good reasoning and academically sound". Reviewer 4 (2016) appreciates that the constructs "give hope for a change story". They were equally positive about the *God information* constructs. Reviewer 4 was of the opinion that the six spiritual dimensions would be easy to use and that the coachee would not perceive them to be threatening.

e) Procedure: Pastoral life-coaching model (TGROW reference)

All reviewers were very positive about the TGROW reference in the model, because "TGROW is well accepted in Life Coaching literature as a valid model" (Reviewer 1, 2016). Reviewers 3 and 4 both found the model easy to understand and to implement and believed that the model could work well in training. Reviewer 2 was of

the opinion that a circle diagram would explain the cyclic process of life coaching better.

i) Step 1: Relations

Reviewers were positive about this step, especially with regard to values and spirituality. Reviewers 2 and 3 had concerns about “Scripture that can be a hindrance because of differences with coachee” (Reviewer 2, 2016) and “where there is a big difference in theology between pastoral life coach and the coachee” (Reviewer 3, 2016).

ii) Step 2: Redress

Reviewers were positive about this step. Reviewer 3 liked the idea and the importance of a clean slate approach. Reviewer 2 was concerned that the coach could miss the key issues if he determined the agenda. This reviewer proposed a more narrative approach to this step (Reviewer 2, 2016).

iii) Step 3: Priorities

All the reviewers were very positive about this step. Reviewer 3 (2016) was of the opinion that “it is very handy and important to discuss the coachee’s vision for the future”. Reviewer 5 was positive that the model was useful for the coachee to plot where he is in the coaching process. However, he warned that the coachee had to take care not to get trapped with the immediate concerns of the coachee. Reviewer 5 (2016) also suggested that “emotional wellness and life purpose can be separate streams”. He would have liked to classify recreation/rest and physical wellness in the same dimension under the heading: *relationships that focus on family, marriage and colleagues*.

iv) Step 4: Possibilities

According to Reviewers 3 and 4, this step was a good explanation of practical issues that gave hope to the coachee. “The coachee won’t go away without a plan” (Reviewer 3, 2016). Reviewer 1 proposed that possibilities in the context of a

Christian life coach may well have to include asking these questions from God's perspective: "what, do you think, may be God's plan for your life?" Reviewer 2 would like to change the word *reward* with *outcomes*.

v) Step 5: Renaming

All the reviewers were positive about this step. Reviewer 1 indicated that the *God perspective* included in this step might well address his concerns in the previous steps. Reviewer 3 was concerned that the *God perspective* on life was not always clear and straight forward. The pastoral life coach must assist the coachee "to be realistic and not to misuse Scripture as confirmation of unrealistic dreams?" (Reviewer 3, 2016). Due to the step's focus on the road to a changed reality, this was an all important step for Reviewer 4, because events change the coachee and he had to work with the reality of a new changed life. Reviewer 5 suggested that the renaming and reframing steps could be placed before the possibilities step.

It is such an important phase in coaching to really see what is going on before we proceed with thinking through what possible futures might develop from here? Some coaches use metaphors, images, etc., others are using the distinction between a current (old) narrative and a new (deeper) narrative. Will this new vision be aligned with my new narrative? What could I be in this new narrative? Who could others be in this new narrative? (Reviewer 5, 2016)

vi) Step 6: Reframing

Reviewers were positive about this step. Reviewer 4 (2016) emphasised that a good life coach "must have real life skills and must not be just a book junkie."

vii) Step 7: Repositioning.

Reviewers were positive about this step and Reviewer 4 was of the opinion that the phrase "to adjust life to what God had intended" was formulated very well.

5.3.2.5 Coaching goal (Outcome or destiny)

Reviewers were positive about this aspect. Reviewer 1 would have liked to put more emphasis on calling and pointed out that he missed "the aspect of a calling where the

coachee sees his life as having been touched by God – and therefore they are able to live with a sense of calling”. Reviewer 3 (2016) was very positive about how the coaching goal had been formulated: “The goal of this pastoral life coaching is to assist the coachee’s to have new ideas about themselves because they have new ideas about God.”

5.3.2.6 Summary of pastoral life-coaching model

All reviewers felt that the summary of the pastoral life-coaching model was clear.

5.3.2.7 General comments about model

Reviewer 1 thought that the model would assist pastors to be life coaches to people who approached them in a given situation.

My studies have led me to the Appreciative Inquiry model of change. This is an organisational change model not grounded in a Christian perspective. However, I often use it in life-coaching situations as the principles are the same. The fact that it works from the positive history of an organisation, opens up the possibility to start from the redemption work of Christ – and then find a new sense of calling with the coachee (Reviewer 1, 2016).

Reviewer 2 was of the opinion that was a well-thought-through model. However, he believes that life coaching was in competition with the work that pastors do and that coachee’s are mostly non-believers with poor theological knowledge. Therefore, he would like to keep spirituality in coaching away from the Church.

Reviewer 3 was positive about the model and saw real potential in it. However, he was not so sure whether the model would be acceptable in the coaching community. He did believe that it would “be excellent for the training of pastors – not to do coaching, but to do ‘normal pastoral work’ with congregants” (Reviewer 3, 2016).

Reviewer 4 (2016) regarded it as a “very good workable model”. He was clear about what each step means and pointed out that the “involvement of God throughout the model is apparent and the seven steps are well defined and clear what each one entails” (Reviewer 4, 2016).

5.3.2.8 Suggestions to improve the model

According to Reviewer 4, no suggestions were necessary, because the model had been thought through well and should be easy to use, even for a pastoral coach who was just starting out.

5.4 Summary

In this chapter I addressed the third research objective, which involves developing a model that incorporates the knowledge and skills necessary for pastoral life coaching. According to the peer review feedback, the model is easy to comprehend and the schematic outlay is practical. The feedback also indicates that it is possible to use a life-coaching model that is uniquely suited to the context of pastoral life coaching. It is evident that the model can assist pastors with counselling skills by equipping them with the life-coaching skills needed for pastoral life coaching. These skills will enable them to assist people with the planning, implementation and feedback processes necessary to experience personal and spiritual growth in their lives. The peer review confirms that the combination of counselling and life-coaching skills can be used in a life-coaching model and renders this research trustworthy and credible.

Reflecting on the development of the model and the response from the peer reviewers, it became clear to me that one will have to clarify the fact that pastoral life coaching is fundamentally different from normal life coaching. The only way to achieve this, will be to acknowledge that pastoral life coaching does not resort under the discipline of life coaching but has to become a discipline on its own. It is a new discipline that makes use of life-coaching principles and a pastoral theological foundation that focuses on healing and flourishing by addressing the past and the future in one process.

CHAPTER 6: FINDINGS AND CONCLUSION

In Chapter One I stated that the main objective of this research was to develop a model that facilitates the knowledge and skills necessary for life coaching within the context of Pastoral Theology. Four research tasks, namely the descriptive-empirical, interpretative, normative and pragmatic tasks (Osmer, 2008:4) were undertaken in order to achieve the main objective. Each of these tasks related to a specific question that emerged from the main question and the completion of the four research tasks resulted in this thesis. The tasks aimed to:

- contextualize and conceptualize the concept of life coaching,
- determine the characteristics of life-coaching models currently used by pastors and Christian coaches;
- determine how Pastoral Theology can influence a model for life-coaching; and
- develop a pastoral life-coaching model.

This chapter summarizes the findings of each of the tasks.

6.1 Life coaching

Chapter Two involves Osmer's (2008:4) descriptive-empirical task. In this chapter I addressed the first sub-question of the research: **How can the term *life coaching* be contextualized and conceptualized?** I considered the historical development of life coaching from where it began as a business tool, used to bring about organizational change; through the role it played within the context of sports development and to where it eventually became an independent discipline that involves changing people's lives. The exploration of the history and development of life coaching clearly indicated that it developed from a broad, multi-disciplinary basis that includes the contexts of sport, business, counselling, sociology and psychology.

Gallwey's (1974) focus on a more psychological approach to tennis coaching and Whitmore's (1992) coaching processes for business purposes developed parallel. Whitmore's (1992) GROW model for executive coaching became the foundation of

most training programmes. An adaptation of this model also serves as reference for the majority of life-coaching models.

As mentioned in Chapter Two (2.2.7) Erhard, Flores and Leonard took life coaching to its next step, along with the work of Whitworth *et al.* (1998) who focus on *co-active* coaching. For the first time, the focus was on the whole life of the coachee (client) as a resourceful person who determines the agenda and the flow of the coaching process.

The use of Neuro-linguistic programming and different learning processes, as well as cognitive behavioural therapy, also enhanced the development in life coaching and led to three important life-coaching streams, namely NLP Coaching, Cognitive Behavioural Coaching and Solution Focused Coaching.

Eventually the need for professionalism in the life-coaching industry led to it being accredited by organizations such as the International Coaching Federation (ICF) and Coaching and Mentoring South Africa (COMENSA). These organizations are responsible for accrediting the credentials of life coaches, as well as the quality assurance of training programmes in life coaching. They also assume the responsibility to provide guidelines regarding ethical issues pertaining to the coaching processes.

One can then conclude that life coaching can be defined as

a discipline that originated from a broad spectrum of contexts and, from a scientific perspective, has mutated into multiple sub-disciplines. The main purpose of life coaching is to guide the coachee through a process of change, by helping him to develop and execute plans that would positively influence his future.

6.2 Christian life coaching

Life coaching was initially introduced within the context of Christianity in the pioneering contributions of McClusky (2000), a Christian therapist who became a life coach and Ledesma (2001), who adapted the principles of life coaching to suit religious life-coaching processes. Another contributor to the development of Christian

life coaching was Collins (2001), who provided a model of Christian life coaching. Chapter Three of this thesis involved Osmer's (2008:4) interpretive task and aimed to answer the second sub-question: **What are the characteristics of life-coaching models that pastors and Christian coaches currently use within the context of pastoral care?**

I used the six organising aspects of Dickoff *et al.* (1968) to guide the analyses of five existing models, namely those of Ledesma (2001), Collins (2001), Stoltzfus (2005), Creswell (2006) and Webb (2012). Several themes emerged as the analyses of the models progressed. The dominant themes involved the relevance of Scripture and the role of the Holy Trinity and the Body of Christ, as well as the role of both the coach and the coachee in the life-coaching process. A comparison of the five models with the five criteria of the TGROW model also resulted in the identification of similar themes and, eventually, it was possible to define Christian life coaching as a

process that is guided by biblical values that are informed by Scripture. Furthermore, it is a process that establishes God's calling which determines the coachee's purpose, reveals the work of the Holy Spirit and provides reassurance of the coachee's salvation through Christ. It focuses on the coachee's role within the Body of Christ (church and community of believers) and encourages his continued contribution to other's emotional and spiritual well-being.

As mentioned at the end of Chapter Three, I still believed that, despite its theological underpinnings, Christian life coaching does not pay enough attention to the pastoral aspects (care and nurturing) in the life-coaching process. Therefore, one could argue that any model for pastoral life coaching would rely on the principles of Pastoral Theology. As a result I used Chapter Four to complete Osmer's (2008:4) normative task by considering the third sub-question: **How can Pastoral Theology contribute to pastoral life coaching?**

6.3 Pastoral Theology

Chapter Four set out to identify specific elements and practices of Pastoral Theology that could inform pastoral life-coaching processes. The research considered the development of Pastoral Theology during the 19th and 20th centuries, including the

influence of Schleiermacher and the implications of the Second World War on the theological thinking in Pastoral Theology. The chapter also explored postmodern perspectives on Pastoral Theology, focusing on the five shifting priorities of Graham (2006) that look at privileged knowledge, human nature, the pastoral agent, teleology that focuses on the moral authority of the pastor and the social and political dimensions of pastoral care. The fifth priority focuses on the position of the subject of pastoral care. Furthermore, the chapter considered four reactions to postmodern perspectives on Pastoral Theology, namely

- a Christology that focuses on the Kingdom of God and an eschatology that is not only about eternal life, but also about the life that we live now,
- a Christian spirituality that focuses on theological categories like grace, forgiveness, reconciliation, resurrection, hope, *koinonia* and *diakonia*,
- a Christian understanding of *human flourishing* and
- the curing of the human soul (*cura animarum*).

The discussion in Chapter Four also included thoughts on *shepherding* and *guidance* (Hiltner, 1958), the Word of God (Thurneysen, 1962), ethics (Browning, 1983), hermeneutics (Gerkin, 1991) and the person and identity of the pastor (Oden, 1983) in Pastoral Theology.

Should one measure Christian life-coaching models against the principles of Pastoral Theology, it is clear that these models' emphases on the role of Scripture aligns with the importance that Pastoral Theology attributes to the Word of God. It is also evident that the role of the Holy Trinity is equally important in Christian life coaching and in Pastoral Theology. However, the concepts of shepherding and guidance, ethical behaviour and a hermeneutical focus can contribute significantly to a pastoral life-coaching model, as would the Christological and eschatological emphasis on healing, care, nurturing and hope in Pastoral Theology.

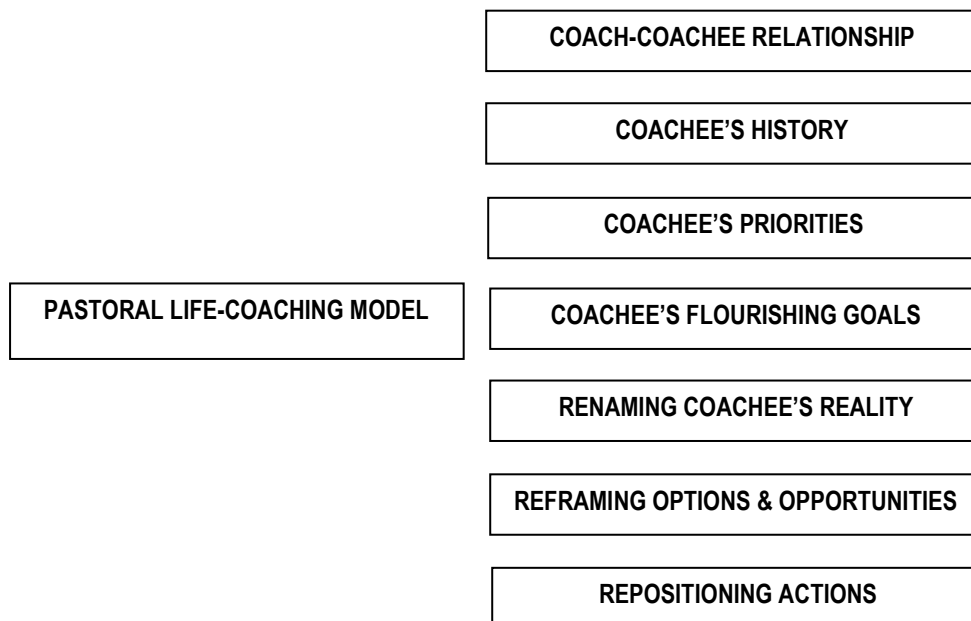
The chapter concluded by defining pastoral life coaching as

the spiritual and physical healing action when the pastoral life coach, motivated by the love of God in Christ, interacts through a coaching

process in a positive way in life of the coachee, in order to enable him to flourish in a life of abundance within the Kingdom of God.

6.4 Pastoral life-coaching model

Chapter Five focused on completing Osmer's (2008:4) pragmatic task by answering the sub-question: **How will a pastoral life-coaching model be designed?** I returned to the organizing aspects of Dickoff *et al.* (1968) to explain the various stages of the model and referred to the four theological constructs (*God perspective*) and the six spiritual dimensions (*God information*) of Pastoral Theology in order to guarantee the uniqueness of the pastoral life-coaching model. Eventually I was able to suggest a pastoral life-coaching model that consists of seven steps.



This model allows the coach and coachee to enter into a reciprocal relationship that is characterised by rapport and trust, as well as shared values and interpretation of Scripture. It requires the coach to be a spiritual person within a Christian context, who assumes the role of a pastor with a shepherding function within the Kingdom of God. The model also requires the coach to acknowledge the work of the Holy Spirit in his and the coachee's lives. Furthermore, the model allows for the impact that the coachee's history has on his current situation and how it might inform his future. The

fact that the coaching process considers the coachee's past and his future is something that is contrary to traditional notions of life coaching which only focuses on the future. Another important aspect of pastoral life coaching is that it accommodates those issues and topics that are important to the coachee. It also considers how the coachee can be enabled to define and achieve flourishing goals that provide hope and meaning, heal and, ultimately, result in a life of abundance. Once this is achieved, the coachee's reality can be *renamed* by viewing it from God's perspective. This step asks: What is possible for God? The answer lies in Ephesians 3:20–21 where Paul writes that God does much more than that for which we can hope or pray. Following this step, the coach and the coachee can *reframe* the coachee's options and opportunities with meaningful information regarding responsibility and accountability; information received from God. Eventually, the coachee will be able to reposition his actions in light of a new relationship with God.

The pastoral life-coaching model was developed especially for the purposes of this research and thesis. I needed to ensure not only its trustworthiness, but also its validity. Therefore, I subjected it to a process of peer reviewing. As mentioned earlier in the thesis, five reviewers reflected upon the model and provided feedback. The feedback was mostly positive, but some concerns were raised and they offered a few suggestions for improvement.

One of the concerns regarding the purpose of the model involved a questions regarding official regulation of counselling in South Africa. This concern is addressed in the model by the use of a pastoral theological foundation that ensures an unique approach that does not conflict with other disciplines, as well as the possible adherence to the regulatory processes of a regulatory organisation like COMENSA. The concern about the focus on counselling and the question as to whether the model will be accepted by life-coaching practitioners in general can be laid to rest should one take into account that life coaching as a discipline is still relatively young. It is dynamic; constantly changing and developing and, therefore, it should be acceptable to propose a model that is specific in its approach due to its unique context.

The possibility to use the pastoral life coaching model as a training tool for pastors was suggested by the peer review group and the development of a curriculum that follows this research could be a starting point or a guideline for further discussion. The peer review underscores the need for pastoral life coaching training that could be developed from this research.

The respondents were positive about the pastoral theological definition of the model and this is seen as an aspect that is sufficiently covered in the research. The combination of counselling and coaching in one model is a concept that will be difficult to sell to especially pastors who were trained and use a life coaching model that do not address the past. One of the reviewers therefore concluded that he is impressed with the model but was not sure if it is still coaching.

It became clear that the unique approach of a pastoral life coaching model should be explained with focus on its combination of a historical and future approach due to a theological principle that prescribe healing and cure as the basis of the process. Pastoral life coaching should be explained not as an adjusted life coaching model, but as a unique and independent approach due to theological reasons.

Another concern relates to the possible differences between the coach and the coachee regarding values, especially in a case where the coachee is a non-believer. I acknowledge the need for a solution for this concern and, while this thesis touched on the matter in the discussion about the circles of influence (Figure 28), I believe that this could be one of the aspects that might be subjected to more intensive exploration in future research. There should be a kerugmatik role for the pastoral life coach where he can guide (shepherding) the coachee in an understanding (hermeneutic role) of the Word of God. (Reviewer 5 – missional shepherd). However, one should take into account that this model was specifically focused on the pastor who attend to his flock (people with the same confessional background) where life coaches normally work with clients from different confessional backgrounds.

Although most reviewers were positive about the step where the past of the coachee is redressed, the implication of this step for the process should be expanded because in this step it could take longer to come to a point where healing and cure

happen. Healing is a timeous process. It will be important to indicate in a training program that the redress step can take as long as all the other steps combined. It is also important to make it clear that, when using a tool like the wheel of life, the coach can develop his own content and measuring criteria for the tool.

6.5 Suggestions for further research

This research has shown that there are definite, although subtle, differences between Christian life coaching and pastoral life coaching. While this thesis offers some suggestions on how a pastoral life-coaching model might be constructed, it is possible to expand the research on pastoral life coaching in general. Research could be conducted on

- 1) strategies that are suited to facilitate the coachee's development in the pastoral life-coaching process, e.g. using a narrative approach where the coachee narrates his life story and the coach is able to identify issues that need to be addressed.
- 2) how the Church in general can benefit if pastors should be willing to adopt a pastoral life-coaching approach in their ministry.
- 3) how a pastoral life-coaching model can be implemented as a training tool for prospective pastors. Such research would further imply the development of a training programme and a curriculum.

6.6 Conclusion

The initial reason for entering into this research was an interest in life coaching that was inspired by my work as a Human Resources practitioner where I was confronted with career coaching. This, as well as my earlier involvement as a minister in the Dutch Reformed Church, resulted in me contemplating the idea of a life-coaching model that is based on Pastoral Theology. Pastoral Theology has always interested me because I completed my theological studies in the eighties, the period in which this specific discipline was developing rapidly. This research enabled me to expand and combine my knowledge of and insight into Pastoral Theology and life coaching. I

believe that this research will enable me not only to be a better life coach, but also a better pastor.

I trust that this thesis contributes to an academic discussion about the application of pastoral life coaching in the Church. The combination of counselling and life coaching in a pastoral life-coaching model challenges traditional perceptions of life coaching and leads to a reconsideration of those perceptions. I am convinced that any conversation about this research would shine the light on the unique role of the pastor in the care of a human soul.

I see the role of the pastor as being a shepherd who cares for his flock. Through pastoral life coaching, the shepherd can guide his flock to greener pastures, as was promised by Christ in John 10:10.

“I have come that you might have life, and have it more abundantly”

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ADDENDUM A: ICF COACHING OUTCOMES

The International Coaching Federation uses the following process and outcomes for life coaching.

Setting the foundation

Meeting ethical guidelines and professional standards

Establishing the coaching agreement

Co-creating the relationship

Establishing trust and intimacy with the client

Coaching presence

Communicating effectively

Active listening

Powerful questioning

Direct communication

Facilitating learning and results

Creating awareness

Designing actions

Planning and goal setting

Managing progress and accountability

a) Setting the foundation

1. Meeting Ethical Guidelines and Professional Standards - Understanding of coaching ethics and standards and ability to apply them appropriately in all coaching situations

- a. Understands and exhibits in own behaviours the ICF Standards of Conduct (see list, Part III of ICF Code of Ethics),
- b. Understands and follows all ICF Ethical Guidelines (see list),
- c. Clearly communicates the distinctions between coaching, consulting, psychotherapy and other support professions,
- d. Refers client to another support professional as needed, knowing when this is needed and the available resources.

2. Establishing the Coaching Agreement - 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

- a. 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),
- b. 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,
- c. Determines whether there is an effective match between his/her coaching method and the needs of the prospective client.

b) Co-creating the relationship

3. Establishing Trust and Intimacy with the Client - Ability to create a safe, supportive environment that produces ongoing mutual respect and trust

- a. Shows genuine concern for the client's welfare and future,
 - b. Continuously demonstrates personal integrity, honesty and sincerity,
 - c. Establishes clear agreements and keeps promises,
 - d. Demonstrates respect for client's perceptions, learning style, personal being,
 - e. Provides ongoing support for and champions new behaviours and actions, including those involving risk taking and fear of failure,
 - f. Asks permission to coach client in sensitive, new areas.
4. **Coaching Presence** - Ability to be fully conscious and create spontaneous relationship with the client, employing a style that is open, flexible and confident
- a. Is present and flexible during the coaching process, dancing in the moment,
 - b. Accesses own intuition and trusts one's inner knowing - "goes with the gut",
 - c. Is open to not knowing and takes risks,
 - d. Sees many ways to work with the client, and chooses in the moment what is most effective,
 - e. Uses humour effectively to create lightness and energy,
 - f. Confidently shifts perspectives and experiments with new possibilities for own action,
 - g. Demonstrates confidence in working with strong emotions, and can self-manage and not be overpowered or enmeshed by client's emotions.

c) Communicating effectively

5. **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
 - a. Attends to the client and the client's agenda, and not to the coach's agenda for the client,
 - b. Hears the client's concerns, goals, values and beliefs about what is and is not possible,
 - c. Distinguishes between the words, the tone of voice, and the body language,
 - d. Summarizes, paraphrases, reiterates, mirrors back what client has said to ensure clarity and understanding,
 - e. Encourages, accepts, explores and reinforces the client's expression of feelings, perceptions, concerns, beliefs, suggestions, etc.,
 - f. Integrates and builds on client's ideas and suggestions,
 - g. "Bottom-lines" or understands the essence of the client's communication and helps the client get there rather than engaging in long descriptive stories,
 - h. Allows the client to vent or "clear" the situation without judgment or attachment in order to move on to next steps.
6. **Powerful Questioning** - Ability to ask questions that reveal the information needed for maximum benefit to the coaching relationship and the client
 - a. Asks questions that reflect active listening and an understanding of the client's perspective,
 - b. Asks questions that evoke discovery, insight, commitment or action (e.g., those that challenge the client's assumptions),

- c. Asks open-ended questions that create greater clarity, possibility or new learning
 - d. Asks questions that move the client towards what they desire, not questions that ask for the client to justify or look backwards.
7. **Direct Communication** - Ability to communicate effectively during coaching sessions, and to use language that has the greatest positive impact on the client
- a. Is clear, articulate and direct in sharing and providing feedback,
 - b. Reframes and articulates to help the client understand from another perspective what he wants or is uncertain about,
 - c. Clearly states coaching objectives, meeting agenda, purpose of techniques or exercises,
 - d. Uses language appropriate and respectful to the client (e.g., non-sexist, non-racist, non-technical, non-jargon),
 - e. Uses metaphor and analogy to help to illustrate a point or paint a verbal picture.
- d) **Facilitating learning and results**
8. **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
- a. Goes beyond what is said in assessing client's concerns, not getting hooked by the client's description,
 - b. Invokes inquiry for greater understanding, awareness and clarity,

- c. 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, disparities between thoughts, feelings and action,
 - d. 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,
 - e. Communicates broader perspectives to clients and inspires commitment to shift their viewpoints and find new possibilities for action,
 - f. Helps clients to see the different, interrelated factors that affect them and their behaviours (e.g., thoughts, emotions, body, background),
 - g. Expresses insights to clients in ways that are useful and meaningful for the client,
 - h. Identifies major strengths vs. major areas for learning and growth, and what is most important to address during coaching,
 - i. Asks the client to distinguish between trivial and significant issues, situational vs. recurring behaviours, when detecting a separation between what is being stated and what is being done.
9. **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
- a. Brainstorms and assists the client to define actions that will enable the client to demonstrate, practice and deepen new learning,
 - b. Helps the client to focus on and systematically explore specific concerns and opportunities that are central to agreed-upon coaching goals,
 - c. Engages the client to explore alternative ideas and solutions, to evaluate options, and to make related decisions,

- d. Promotes active experimentation and self-discovery, where the client applies what has been discussed and learned during sessions immediately afterwards in his/her work or life setting,
 - e. Celebrates client successes and capabilities for future growth,
 - f. Challenges client's assumptions and perspectives to provoke new ideas and find new possibilities for action,
 - g. Advocates or brings forward points of view that are aligned with client goals and, without attachment, engages the client to consider them,
 - h. Helps the client "Do It Now" during the coaching session, providing immediate support,
 - i. Encourages stretches and challenges but also a comfortable pace of learning.
10. **Planning and Goal Setting** - Ability to develop and maintain an effective coaching plan with the client
- a. Consolidates collected information and establishes a coaching plan and development goals with the client that address concerns and major areas for learning and development,
 - b. Creates a plan with results that are attainable, measurable, specific and have target dates,
 - c. Makes plan adjustments as warranted by the coaching process and by changes in the situation,
 - d. Helps the client identify and access different resources for learning (e.g., books, other professionals),
 - e. Identifies and targets early successes that are important to the client.

11. **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
 - a. Clearly requests of the client actions that will move the client toward their stated goals,
 - b. Demonstrates follow through by asking the client about those actions that the client committed to during the previous session(s),
 - c. Acknowledges the client for what they have done, not done, learned or become aware of since the previous coaching session(s),
 - d. Effectively prepares, organizes and reviews with client information obtained during sessions,
 - e. 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),
 - f. Focuses on the coaching plan but is also open to adjusting behaviours and actions based on the coaching process and shifts in direction during sessions,
 - g. 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,
 - h. 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,
 - i. 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),
 - j. Positively confronts the client with the fact that he did not take agreed-upon actions.

ADDENDUM B: ASPECTS AND COACHING ELEMENTS OF FIVE MODELS

Ledesma: <i>Coaching by the Book</i> (2001)			
ASPECT	COACHING	COACHING ELEMENTS	
Agent	<i>Life Coach</i>	Honest feedback. Unconditional acceptance	
Recipient	<i>Client or Coachee</i>	Abundance To be Godly Spiritual goals Simplification of life and lifestyle Development of gifts and talents	
Dynamic	<i>Coaching Process</i>	Relationship between coaching concepts and Biblical teaching Holistic approach Head – cognitive knowledge Hands- behaviour intelligence Heart – emotional intelligence Work – life balance. Assignment and rest Burnout Reserves Boundaries Choices Unresolved issues Self-acceptance Forgiveness Christian community	
Context	<i>Christianity and Pastoral Theology</i>	Actions/biblical teaching/values as Christians God's purpose	
Procedure	<i>Coaching Model</i>	Capacity	
		Clarity	Increased by studying Scripture
		Commitment	Commitment to action
		Develop a strategy to move forward	Action plans Detailed plans Ensure commitment
		Completion	Action steps phase Praying to God Review, refine, rework strategy SMART action plan Consider barriers
Outcome/ Destiny	<i>Coaching goal</i>	Religiously neutral coaching concepts to Christian-coaching concepts Relationship between values and actions	

Collins: <i>Christian Coaching</i> (2001)			
ASPECT	COACHING ELEMENTS		
Agent	<i>Coach</i>	Whole life perspective Relationship with Christ Work of the Holy Spirit Marks of a coach Synergy between coach and coachee Respect and commitment Curiosity Example of the coach	
Recipient	<i>Coachee</i>	Spiritual journeys Grow through and re-evaluate life transitions Build skills Build teams Stimulate vision Speak the truth Facilitate improvement	
Dynamic	<i>Coaching Process</i>	Making changes Remoulding a life to a Biblical worldview	
Context	<i>Christianity and Pastoral Theology</i>	Biblical worldview Image of God, sinners, redeemed, forgiveness and salvation God is the guiding force Christian coaching not neutral Discipleship implication Discussion of spiritual issues – prayer and values. Servant leadership Relationships Community Change	
Procedure	<i>Coaching Model</i>	Pre-coaching process.	Rapport building Partnership Clarification of assumptions Establish rapport. No blame, scold or judge. Encourage Build up Confess Strengthen Show kindness Care for one another
		1. Issues	What concerns you? What would you like to happen? Asking focused questions. What, when, how, who or where.
		2. Awareness.	Where are you now? What matters most to you? What fires you up? To listen carefully Listening process H – Hopes and dreams E – Energies and passions A – Attitudes and abilities R – Routines and, habits Assessments regarding breaking circles Focusing on the future and new possibilities Values are your habits- key core values Values defined by Scripture Holy Spirit is the change agent

			Pursuing passion for process
		3. Vision	Clear vision. Evaluate vision Vision eroding influences Finding purpose SMART goals consistent with Scripture and spiritual gifts.
		4. Strategy.	Agreement about change Agree on end result or desired outcome. Put it on paper to be able to revise later Start with desired outcomes and work back to interim goals Agree on which alternative interim goals
		5. Action	Commitment Firmer commitment What is your first action? Time commitment Who will you tell? Who will give support? Accountable Action shows intent and commitment
		6. Obstacles	What gets in the way? Obstacles preventing progress Don't know what is expected Don't know how to do it Don't know why they should do it No feedback Obstacles Don't think it will work Think their ways are better Different priorities. Lack of direction Lack of feedback
Outcome/ destiny	<i>Coaching goal</i>	Servant leadership Encourages and motives people to achieve their potential and goals Leadership coaching is about; <ul style="list-style-type: none"> • Relationships • Community. Church – other Christians. • Change Coaches are change makers	

Stoltzfus: Leadership Coaching (2005)		
ASPECT	ELEMENTS	COACHING CONCEPTS
Agent	<i>Life Coach</i>	Change experts Help leaders take responsibility for their lives Maximize their own potential Not a subject matter expert An Influence, not a figure of authority Not responsible for the coachee Not at fault if the goals are not working What's in the heart of the coach? Imitating Jesus Salvation through grace Power of destiny Unconditional, sacrificial, believing relationship Believing in people How God sees people Know the coachee Coaching a faith discipline People has power
Recipient	<i>Client or Coachee</i>	Develop own goals, solutions and action steps Sets the agenda Expert of own live Accountability Repeated affirmation Coachee is unique
Dynamic	<i>Coaching Process</i>	Relationship based Goal driven Coachee centred growth centred relationship Focus on motivation more than information Problem solving process Relationship involves faith community
Context	<i>Christianity and Pastoral Theology</i>	How God works with people Will of God Fullness in Christ Preparation for eternal life People building – long term process – building leadership capacity Use a certain value set Believing in People God Initiates change Leaders take responsibility Transformation happens experientially Learning from life Ministry flows from being Learning community Authentic relationships Own life stewardship Each person is unique

Procedure	Coaching Model	Coaching relationship Growth centred relationship Identify precise problem Generate own options Evaluate options Verbalise steps Evaluate likely step to take Conflict of priorities	
		Coaching context	
		Relationship	Authentic and unconditional Coachee centred and influence based Coachee has the authority Keeps the responsibility Four key steps to set up coaching relationship Lay the groundwork: Keep records and introducing coaching Build relationships – Telling life stories Clarify Expectations – Reviewing and signing a covenant Define agenda with SMART goals
		Coachee centred	God initiate change Work of the Holy Spirit Wheel of life agenda tool Pressure points God agenda Influence based coaching based on internal motivation
		Goals	Defining the outcome – focus is goal driven 5 Reasons why being goal driven is vital: <i>Clarity</i> – Decisive choice to pursue a particular end <i>Power</i> – Declaring a goal unleashes God's power <i>Motivation</i> – Visualizing the end result motivates <i>A mandate</i> – A goal gives clear picture of priorities, a mandate for how to focus conversations and boundaries to stay within <i>Action</i> – Clear goals make it easy to develop effective actions steps
		Coaching conversation	Four elements of coaching conversation
		Listen	Curiosity vs. diagnosis Listening is expressing acceptance and belief for faster growth Communicate value and acceptance Commitment and focus on coachee Discernment drives process Intuitive listening Turning points or key actions or events Strong emotions or reactions Red flags – things that do not fit Patterns for cause and effect relationships in thinking and actions
		Ask	Powerful questions – to get information Open questions – do not put people on the defence Probing questions – extend coachee's thinking process Direct questions – cut to the heart of the issue Revealing questions – change perspective Ownership questions – take responsibility and be proactive
		Act	With information narrow conversation down to solutions Problem solving GET model <ul style="list-style-type: none"> • Generate options – multiple options • Establish solution – coachee should make a choice • Take action – actions steps –committed action items

		Support	Body of Christ Change is a team sport Accountability – Standing in for God Gentle but firm energizing and encouraging Pro active Supply energy for change
Outcome/ Destiny	<i>Coaching goal</i>	Change expert that help leaders take responsibility for their live Maximize their own potential Discipline of believing in people Using relational influence to develop and empower adult leaders Helping people solve their own problems Not telling them what to do Transformation through significant relationships Transformation through pivotal life experiences Grow more and faster Unleash people to have a larger impact in life Develops leadership and discipleship Improves skills	

Creswell: Christ Centred Coaching (2006)			
ASPECT	COACHING	COACHING ELEMENTS	
Agent	<i>Life Coach</i>	Instils confidence Offering encouragement Kingdom potential Believe in the coachee	
Recipient	<i>Client or Coachee</i>	Micro level – help a person to find his untapped potential Macro level – help a person to discover his focus/call/purpose Leading a life of significance	
Dynamic	<i>Coaching Process</i>	Conversation between two individuals – who trust God to be a partner in the conversation Assume untapped potential Identifying strengths People and organizations/church/ministry as possibilities for constant reinvention Coaching experience – extends to other people and activities Conversation between two individuals who trust God to be a partner in the conversation	
Context	<i>Christianity and Pastoral Theology</i>	Uses Holy Spirit in discovery process Christ's vision and mission Scriptural Principles Christ's presence High standard of excellence as a trained coach Kingdom perspective	
Procedure	<i>Coaching Model</i>	Orienting around Strengths	Identify strengths like talents, gifts, abilities, personality preferences, and cognitive preferences
		Clarity and Focus	Clarity – strengths can be used for calling Focus on Mission, vision and purpose Short and long-term goals and results. Focus – narrow job scope. Impact of actions on daily and weekly tasks Process help with accountability and an outside perspective from the coach
		Confidence	Come up with good ideas and to carry them out Fear – Save and supportive environment discover, create and to transform without the fear of failure or rejection. Instil confidence Offering encouragement Help coachee to reach full potential Believe in coachee Relationship confidential Safe space Safe and supporting environment to discover, create and transform
		Learning	Internal resources – experiences and knowledge not used for a long time Catapulting learning when internal learning (awareness) joins external learning (outside information and actions)
		Intentional process	Intentional strategies to increase progress. Discuss and explain limiting beliefs that hamper progress Accountability to coachee self, to God Coach as accountability partner Accountability assists intentional process – speaking out loud Personal systems – bridge knowing versus doing gap Personal systems – processes to organise day and progress Deal with base and core of issues

			Heart of the matter – Addressing problems at the source Planning and goal setting <ul style="list-style-type: none"> • Insist that there is goals and plans • Learn to plan • Coach is a thought partner Using faithful actions to make plan attainable
		Coaching others	Encouraging the coaching of others Servant leader Coaching process reaches and influence people in contact with coachee Equip people for evangelism and discipleship
		God-Sized goals	God-sized goals – opportunities that go beyond what we know to do or know we can control God work in amazing ways God is busy with us He can do more than we pray for and think possible
Outcome / Destiny	<i>Coaching goal</i>	Discover and develop untapped potential Identifying and strengthening strengths Look at people and organizations/church/ministry as possibilities for constant reinvention Coaching experience extents to other people and activities	

Webb: The coach model (2012)				
ASPECT	ELEMENTS	COACHING CONCEPTS		
Agent	<i>Life Coach</i>	Coach focus on the process To encourage, to teach and remind Importance of emotional safety Non-judgemental presence		
Recipient	<i>Client or Coachee</i>	Content comes from the coachee Discovers what the Holy Spirit put in the coachee Failure is a part of learning		
Dynamic	<i>Coaching Process</i>	Intentional conversation Clear outcome Non-directive communications skills Find solutions and to grow Focus on open questions Holy Spirit teaches and remind On-going intentional conversation Live out God's calling		
Context	<i>Christianity and Pastoral Theology</i>	Focus on calling and gifting Clarify what God is saying to coachee God work through the Holy Spirit Coaching happens within the Body of Christ Discover Gods will in community and relationships		
Procedure	<i>Coaching Model</i>	Single loop learning – acting, reflecting and adjusting action		
		COACH MODEL (Webb 2014:44) Cyclic model		
		<table border="1"> <tr> <td>Connect</td> <td>Rekindle or resume previous coaching conversations Build rapport Create trust Following-up on action steps Cyclic coaching process</td> </tr> <tr> <td>Outcome</td> <td>Intentional conversation – clear destination or outcome Clarify goal or problem Intended result to achieve Clarifying the outcome coach instil hope and confidence Outcome is a coachee driven agenda Asking question "what would" Exploring questions to find topic Focusing questions to narrow topic and make achievable Test the understanding of the outcome again</td> </tr> </table>	Connect	Rekindle or resume previous coaching conversations Build rapport Create trust Following-up on action steps Cyclic coaching process
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		Course	<p>Insights and discoveries are put into action steps</p> <p>Holy Spirit as source of action – Spirit- willed action</p> <p>Helping people move into action</p> <p>Action steps – transition from thoughts and insights to action and application.</p> <p>Action steps – be simple enough to complete</p> <p>Action steps – move coachee to goal</p> <p>Action steps – do-able or executable</p> <p>Power of small wins</p> <p>Using manageable steps</p> <p>SMART model</p> <p>Tangible actions steps</p>
		Highlights	<p>Summarise conversation</p> <p>Identifying highlights</p> <p>Short statements</p> <p>Make conversation easier to remember and to share</p> <p>Feedback for coach</p> <p>Coachee should summarise</p> <p>Safe follow up</p> <p>Emotional safety</p> <p>Non-judgemental coach</p>
Outcome/ Destiny	<i>Coaching goal</i>	<p>Live out God's calling</p> <p>Live out full potential</p> <p>God's intention</p>	

ADDENDUM C: LETTER OF CONSENT



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Web: <http://www.nwu.ac.za>

School for Biblical Counselling and Church Ministry: North-West University
018 299 1375

Contact details of study leader:

Prof. Dr. George A. Lotter
Tel: 018 299 1840
Cell: 083 284 7599

Researcher: Jos Viljoen
Student no: 10309721
Cell: 0825732705

Title of research: Life coaching in the context of pastoral theology.

Dear Participant,

The following information is provided for you to decide whether you wish to participate in the above mentioned research. You should be aware that you are free to decide not to participate in or to withdraw from the research at any time without affecting your relationship with the researcher, this department, or the North-West University (NWU).

The purpose of this research is to explore the phenomenon of life-coaching within the context of pastoral theology. The researcher developed a model for life coaching within the context of pastoral theology. The data that is collected will be used to review the model in comparison to the coaching models and practices that the participants are using.

The data will be collected through a review questionnaire regarding specific elements of the coaching model. Documentation that includes a description and explanation of the model and a questionnaire will be made available to all participants. The participants are Christian life coaches who have a theological training and who are in the ministry or have a ministry background.

Do not hesitate to ask any questions about the study either before participating or during the time that you are participating. The researcher would be happy to share his findings with you after the research is completed. However, your name will not be associated with the research findings in any way, and only the researcher will know your identity as a participant.

There are no known risks and/or discomforts associated with this study. The expected benefits associated with your participation are your review of the specific model, the enriching of coaching in South Africa and contributing to a more theological approach to coaching.

Please sign your consent with full knowledge of the nature and purpose of the procedures. A copy of this consent form will be given to you to keep.

Date

Signature of Participant

.....

.....

Witnesses

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ADDENDUM D: PEER REVIEW FORM

Researcher: J.J. Viljoen
Study leader: Prof. Dr G.A.Lotter
Research title: Life Coaching within the context of Pastoral Theology.
Degree: PhD in Pastoral Studies
Ethics number: NWU-00329-016-A6
Email address of researcher: jos@vodamail.co.za
Telephone number of researcher: 082-----

(Please complete the MSWORD format form and email to Jos Viljoen at jos@vodamail.co.za. Contact me with enquiries at cell number 082-----)

Reviewer: Name:		Telephone:	Email:
Theological Education:		Life Coach Training:	

Aim of this open peer review:

The researcher has developed a model for life coaching in the context of pastoral theology. This model will form part of a thesis with the title; Life Coaching within the context of pastoral theology.

Please review the model according to the document attached: Chapter 5: Model development: Pastoral Life Coaching.

Please address the following in the peer review:

- Comment on the validity of the model, identifying scientific errors and evaluate the design and methodology used specific to pastoral theology.
- Judge the significance by evaluating the need and importance of the model.
- Determine the originality of the work based on how much it advances the field.
- Recommend or reject the model with reasons.

Aspects done well	Aspects that could be improved upon	Suggested action(s)
5.1. Introduction: Purpose of the model		
5.1.1 Theological definition of the model		
5.1.1 Schematic outlay of model regarding clarity, flow and explanation.		

Aspects done well	Aspects that could be improved upon	Suggested action(s)
5.1.2. The concept and the background of the model		
5.1.3 The preconditions for the model		
5.2 The conceptual framework		
5.2.1 The life coach (agent)		
5.2.2 The coachee (recipient)		
5.2.3 The coaching process (dynamic)		
5.2.4 Pastoral theological approach (Context)		
5.2.4 Pastoral theological approach (Context) – <i>God perspective</i> – 4 pastoral theological constructs		

Aspects done well	Aspects that could be improved upon	Suggested action(s)
5.2.4 Pastoral theological approach (Context) – <i>God information</i> – 6 Christian spiritual dimensions		
5.2.5. Procedure: Pastoral Life Coaching Model (TGROW reference)		
i) Step 1: Relations		
ii) Step 2: Redress		
iii) Step 3: Priorities		
iv) Step 4: Possibilities		
v) Step 5: Renaming		

Aspects done well	Aspects that could be improved upon	Suggested action(s)
vi) Step 6: Reframing		
vii) Step 7: Repositioning		
5.2.6 Coaching goal (Outcome or destiny)		
5. 3 Summary of pastoral life coaching model		
General comments about model. (Please also indicate if you are aware of any other life coaching model with a specific pastoral theological context)		

Aspects done well	Aspects that could be improved upon	Suggested action(s)
Suggestions to improve the model.		
<p>Thank you for your time and participation with this open peer review. I want to thank you for your contribution to this research. The researcher will share the findings of this research with you once the research is completed</p> <p>Sincerely.</p> <p>J.J. Viljoen (Please email to jos@vodamail.co.za)</p>		

ADDENDUM E: LANGUAGE EDITING CERTIFICATE

Declaration

This is to declare that I, Annette L Combrink, accredited language editor and translator of the South African Translators' Institute, have language-edited the thesis by

Jozua Jacobus Viljoen

with the title

Life coaching within the context of Pastoral Theology.



Prof Annette L Combrink

Accredited translator and language editor

South African Translators' Institute

Membership No. 1000356

Date: 1 December 2016