

General Theory of Coaching *

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Presentation of the investigation [Slide 1-8]

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DOCTORAL THESIS LECTURE

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- **Resolution** of the fundamental problems raised from within the General Theory of Coaching (GTC).

OK! thank you very much. As you ask me, I'm going to try to meet these 45 minutes. I think I can remove my face mask. I'm going to do with this index. I'm going to (1) present

* This paper is a transcription of the reading and defense of the doctoral thesis in psychology "General Theory of Coaching", which took place on February 6, 2021 at the Faculty of Psychology of the Autonomous University of Madrid, and which was scored with the highest possible rating in Spain: "Outstanding Cum Laude". Source: <https://youtu.be/v1UZOXH1uTw>

** Leonardo Ravier (Buenos Aires, 1976) has a doctorate in Psychology from Autonomous University of Madrid (UAM) and in Economic Sciences from Rey Juan Carlos University (URJC), visiting university professor, pioneer of coaching, international lecturer, entrepreneur and author of several books, among which stand out "General Theory of Coaching" (2021), "Self-management. How to implement organizational self-management using the Canvas Model" (2020), "Non-directive Coaching. Methodology and Practice" (2016), "Economic History of Entrepreneurship. Towards a Praxeological Theory of the Firm" (2016) or "Art and Science of Coaching. Its history, philosophy and essence" (2005). He is the founder of the Eo ipso Center, incubator of facilitators, certifier of professionals and auditor of proposals within the disciplines of coaching and self-management.

the *fundamental problem* of the coaching process today, (2) a *methodological synthesis*, which is the methodology that has been followed in the study and in the analysis of this research, (3) the *general objectives* of the thesis, (4) a *brief synthesis*, that is, a small synthesis of the first part of the thesis, which is that *historical framework* in which we make a critical analysis of the key thinkers, (5) a *synthesis* also of the second part of the thesis, which is the *theoretical framework*, where the systematization of the general theory of coaching, and finally (6) the *resolution* are already directly presented.

Fundamental problem of the aid process called coaching [Slide 9-14]

FUNDAMENTAL PROBLEM
OF THE AID PROCESS CALLED COACHING pp. 31-35

- It lacks a **true definition** sufficiently consensus.
- It is intrinsically linked to an *eclectic amalgam of disparate methodologies*, and in many ways contradictory.
- Excessive emphasis is placed on the consumption of *tools and/or techniques* from other fields and disciplines outside it, and *isolated from a common and coherent methodological, philosophical and/or scientific basis and roots*.
- There is no clear recognition of a *binding tradition* (origin and evolution) *that grants it its own identity* versus other aid processes.
- There is little academic research that addresses the fundamental problems of the discipline of profession, and prevents its own study.

E.G.: The 3 most important international academic journals specialized in coaching (Coaching: An International Journal of Theory, Research and Practice, International Journal of Evidence Based Coaching and Mentoring and the International Coaching Psychology Review), which emerged between 2003 and 2008, have so far published **46 volumes** with a total of **103 issues**, **where only 23 articles are tangentially mentioned about these fundamental problems.**

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So, what are the problems? Coaching today *lacks a true agreed definition of the discipline*. In other words, there are myriad definitions. Every institution, every organization, every person, every school has practically its own definition of coaching. And this brings a lot of identity problems. This brings with it the fact that there is an *eclectic amalgam* of very disparate methodologies in relation to coaching. And this, in fact, contradictory to each other. Therefore, it is also a serious problem. Add to this the fact that, given this problem, many tools and many techniques that are being incorporated into the world of coaching come from completely disparate fields and without a methodological basis or scientific basis and not even a common philosophical basis. Therefore, as we can see from our point of view, the problem is serious. A binding tradition is not recognized. That is, it is not clear exactly *what the origin is and how this has evolved under the name coaching* and, therefore, there is no clear identity as to *what it is*.

And finally, there is little academic research. And here I want to make a little note. There are some academic journals specializing in coaching. Here I mention three, which

emerged between 2003 and 2008. Forty-six volumes, with 103 issues, taking into account that there is an average of ten articles per issue, we are talking about a *thousand articles written* in which in only *23 articles* mention some of these problems only tangentially, and none attempt to solve them. That's the big picture. This is the fundamental problem that I see in the world of coaching.

Methodological synthesis for the study and analysis of a General Theory of Coaching articulation [Slide 15-21]

METHODOLOGICAL SYSTHESIS
FOR STUDY AND ANALYSYS OF A GTC ARTICULATION pp. 36-41

The scientific fundament presented in this thesis, which forms the body of the *General Theory of Coaching*, is articulated in three major references (or support points): (1) **First reference scientific fundament (ante actio)**, (2) **Second reference scientific fundament (post actio)**, and (3) **Third reference scientific fundament (in actio)**.

- **Methodological Dualism.** Placing the *social scientist*, and therefore much of the *coaching* as an object of study, within the framework of the *ethical and apoditical science* (e.g.: praxeology), and *methodological essentialism* (as opposed to nominalism or methodological positivism).
- **Axiomatic-logical-deductive method** It is started from axioms such as that of *human action*, that of *existence*, and *entity of consciousness*. And it is stated that any lower-based methodological use cannot contravene what is established from this main reference.
- **Methodological Individualism** It is assumed the need to be able to retreat any statement or description of social reality to individual human action and its interactions (**Clarification**: is not atomistic, it does not deny emerging or aggregate properties, it is able to explain collaboration or interaction, it does not assume the position of rational choice theory, etc.).
- **Methodological Subjetivism** It is recognized that intentional human actions have a *genetic-causal origin* as a result of the *psychological and subjective projections* based on the particular *valuations and expectations* of the acting individuals.
- **Subsidiary postulate of empirical nature** For the study of the nature, structure and dynamics of the *tacit component of human knowledge*, on which an *epistemological* fundamental aspect is based.
- **Historical-evolutionary analysis of the key authors thoughts and its direct relationship with theoretical systematization** A direct relationship between the evolution of the history of thought and the systematization of the GTC is recognized in the thesis: **Coherence, Efficiency y Legitimacy** (ethical).

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In order to solve it, the thesis proposes three levels of scientific foundation: (1) *The first reference scientific foundation*, which I call *ante actio*. That is, *before the action*. And it's susceptible to being discovered in an axiomatic, logical and deductive way. (2) *The second reference scientific foundation* to which I call it *post actio*. That is, *after the action* and therefore susceptible to empirical experimentation, although it is subsumed to the first one. This is a term that I may have to explain and clarify later. And (3) *The third reference scientific foundation* that I call *in actio*, which is *during the action*. That is, in the very exercise of the profession as such.

Later on, I will explain what are the points that make up each of these scientific foundations. But first I want to quickly explain the *methodological synthesis*: (1) the *methodological dualism* that is assumed in the thesis, (2) the *deductive logical axiomatic method*, for the articulation of the first reference scientific foundation, (3) the *methodological individualism*, (4) *methodological subjetivism*, (5) the subsidiary postulate of an empirical

nature, which is the one that is made up of the *second reference scientific foundation*, which includes the personal knowledge coefficient and also (5) the *methodology* itself *without transfer* or *without directivity*, and (6) we do a *historical analysis* of the thinkers who have contributed to the emergence of coaching, but closely linked to theoretical systematization. That is, the *historical framework* is not an interpretation of history, it is a theoretical analysis of certain thinkers who are critically studied to see how the systematization of the general theory of coaching can be constituted. This is the *methodological synthesis* in general terms.

General objectives and justification of the thesis [Slide 22-36]

GENERAL OBJECTIVES
AND JUSTIFICATION OF THE THESIS pp. 41-43

Table 1

Objectives and research justification

General objectives	Justification of the research
<p>1. Descriptively articulate the <i>theoretical essence</i> of <i>coaching</i> as an <i>identity</i> and fundamental element in the recognition of its own <i>nature</i> (<u>establishing a <i>definition of the aid process that answers the fundamental question of its particular operating method</i></u>).</p>	<p>There is virtually <u>no <i>definition of the coaching aid process that responds accurately and consistently to the operating methodology of coaching</i></u> (Ravier, 2016a). Most of the <i>definitions</i> articulated in the few academic papers dealing with the topic, or the many books and articles spreading about the discipline, respond (even partially) to <i>non-essential and non-identity</i> aspects of coaching as an <i>aid process</i>. In other words, there is a significant absence and lack of description of the <i>operational methodological</i> body of <i>coaching</i>.</p>

The general objectives are: (1) to *establish a definition* that really answers the fundamental question of what is the operating method that makes the discipline of coaching as such, because there is, as I have said, no definition of this aid process that answer the methodology itself. I'm going to go a little deeper on this later. Because when I say "none", I mean that no international organization has been able to articulate in the definition of coaching the *methodological foundation* that supports that definition, which is a serious problem from a scientific point of view.

GENERAL OBJECTIVES
AND JUSTIFICATION OF THE THESIS pp. 41-43

Table 1

Objectives and research justification

General objectives	Justification of the research
2. Establish the <u>guiding and fundamental principles</u> that lead the coaching practice.	Without coaching <u>guiding principles</u> , it's execution could lead not only to <u>inefficient</u> (with regards to it purpose) but also to <u>harmful or damaging</u> practices. Serious consequences and damage have been seen, done on behalf of «coaching» (Berglas, 2002; Echeverría, 2011; Ravier, 2016b), therefore it is considered that a well-founded articulation of these <u>principles</u> is made necessary for the proper development and evolution of the coaching profession and/or discipline.

(2) I also intend to establish what are those *fundamental guiding principles* that can guide the profession and that can guide the practice of coaching. Without these principles, what we have seen is that not only is coaching beginning to be inefficient in the practical application of the profession, but it is also doing harm. And this damage has already been registered since 2002, when Berglas in an article at Harvard, already in some way denounced the damage that certain coaches were causing in the name of coaching. And that to this day has not changed, it continues to happen.

GENERAL OBJECTIVES
AND JUSTIFICATION OF THE THESIS pp. 41-43

Table 1

Objectives and research justification

General objectives	Justification of the research
<p>3. To describe and develop the <u>fundamental competences and/or skills</u> that must be mastered in the exercise of <i>coaching</i>, <i>coherent</i> with its <i>essence and principles</i>.</p>	<p>The <i>competences or skills</i> of a coach <u>are considered to be particularly distinctive in relation to those used in other <i>aid processes</i></u> (and even in the <i>coaching mainstream</i>). And they are, not so much because they are new, but because of their <i>specialty</i>. <i>Coaching</i> as a specialized process in a specific area of development and human need requires a correct <i>definition, articulation and application of fundamental competencies or skills</i>. All of them should be articulated and led by the <i>guiding principles</i>, taking into account the <i>identity essence</i> (consistent with its <i>purpose</i>) and without contradicting those fundamentals. This aspect is also absent in most of the coaching proposals currently taught and practiced in the market or society.</p>

(3) Another thing that we intend as a general objective is *to describe the competencies and abilities/skills of the coach*, but distinctive from any other aid process. And I will also return to this later. One can say, well, but this is being done. This has already been done. Associations work based on competencies, but the truth is that much of what has been described as a competency part of the world of coaching is actually part of many other aid processes. It is a “mixture” because it cannot even be called “integration”. Then we will see it in the thesis. Even the proposal we make here also states that the *mainstream of coaching* also runs into the same problem.

GENERAL OBJECTIVES
AND JUSTIFICATION OF THE THESIS pp. 41-43

Table 1

Objectives and research justification

General objectives	Justification of the research
4. Scientific fundament of the <u>relational, procedural and conversational structure of coaching.</u>	The <i>general theory of coaching</i> must have a clear social <i>scientific fundament</i> . The <i>relationships, processes and conversations of coaching</i> should be deduced, in the first instance, from the <u>axioms of <i>consciousness, existence and intentional action</i> and their logical derivatives</u> . It is considered that this <i>scientific fundament</i> , currently absent in the current proposals, would offer <i>coaching</i> a solid and distinctive support that would <u>unquestionably separate it from the field of <i>clinical psychology, psychiatry, mental health</i> and many of the <i>psychotherapeutic</i> processes developed to this day.</u>

(4) Another objective is to define, describe, what are the *structures* that make the “continent” and, therefore, what the coach has to know how to handle, dominate and know about. These structures, such as the *structure of the relationship*, of the *process* or of the *conversation*, are derived from those principles, from those axioms, they are also categories from which theorems can be derived, and so on. In other words, we are talking about the *objective reality that makes up the coaching profession*. And our goal is to try to describe it. What will also allow us, in addition, to separate it from the field of clinical psychology, psychiatry, mental health or even many psycho-therapeutic processes that are developed to this day.

GENERAL OBJECTIVES AND JUSTIFICATION OF THE THESIS

pp. 41-43

Table 1*Objectives and research justification*

General objectives	Justification of the research
<p>5. To propose a <u>general theory of coaching</u>, with <u>scientific fundament</u>, that of account of its distinguished <u>epistemology</u>, <u>teleology (purpose)</u>, <u>operative methodology</u>, <u>competency approach</u>, <u>tools orientation and types of results</u> obtained in their <u>relationships, processes and coaching conversations</u>. In this way, <u>coaching</u> will be given the <u>autonomy necessary for its current consolidation and future development</u> as a discipline or profession, and so it will be able to respond to the fundamental problems that have not been resolved to date.</p>	<p>There is neither a <u>general theory of coaching</u>, nor an <u>operational methodological framework that really supports and sustain the practice of coaching as a distinctive entity</u>. The execution, development, appraisals, evaluations and supervisions of coaching sessions and processes are so diverse and inconsistent that it will hardly be possible to speak of coaching as a discipline, as a profession or as a consistent and autonomous aid process without minimal consensus on it's fundamentals, and which, according to this research, requires a <u>general theory of its own</u>.</p>

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(5) And finally, with all these elements, we will be able to *systematize the General Theory of Coaching*. It will be distinguished by an *epistemological basis*, by a *teleological basis* (that is, by a very clear purpose). It will be distinguished by a *specific operational methodology*, by a *competency approach*, by a clear orientation on how the *tools* have to be and by the types of *results* that are achieved in these interventions. We understand, or it is understood, that in this way the profession will achieve autonomy. There is no General Theory of Coaching or attempt to establish what we are going to present in this thesis or what I am presenting in this thesis.

Historical Framework Synthesis. Critical analysis of key thinkers [Slide 37-65]

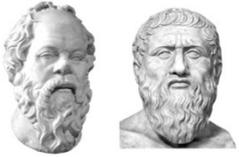
So, we are going to begin with the synthesis of this Historical Framework that, I remind you, is not an interpretive analysis of history, but of the thinking of key people who were constituting what is known today as coaching. I am going to do it in a synthetic way, presenting the *contributions and the improvement points* of each one very quickly. As Florentino told us, knowing that the thesis has been read.

HISTORICAL FRAMEWORK SYNTHESIS
CRITICAL ANALYSIS OF KEY THINKERS pp. 497-501

A line of spontaneous tradition that accounts for the evolution of the *paradigm of engendering*.

Table 42

Synthesis of the contributions and improvement points of the different key thinkers studied in the thesis

Thinker	Contributions	Points of Improvements
Socrates Platonic 	The <i>maientics</i> as a dialogical process with capacity for <i>catalyze</i> new ("make birth") knowledge <i>from</i> the <i>helped</i> , through the <i>non-knowing</i> of the <i>helper</i> , and without need to <i>teach</i> .	Continues to maintain <i>transfers</i> or <i>directivities</i> in his <i>practical proposal</i> (uses speeches from <i>others</i> , does <i>demonstrations</i> , issues <i>assesses</i> or <i>judgments</i> , gives <i>orders</i> and <i>corrections</i> and uses <i>examples</i>).

The first is the Platonic Socrates. Platonic Socrates gives us the maieutics. And what is maieutics? That capacity or that idea that, through a dialogue, one is able to catalyze knowledge in another person. Or that a person is capable of giving birth, or of give birth a new knowledge without needing to be taught. This is what Socrates told us. Now the improvement points. When we analyze what Socrates was actually doing, we realize that there is an incoherence in his speech. One thing is how he describes his methodology and another thing is what he actually did. And we realize that indeed he uses *demonstrations*, uses *other people's speeches*, uses *judgment*, *judges*, even *gives orders*. That is, he uses *directive*

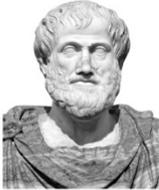
and transfer elements that should be polished. That is, there is an incoherence between what he says and what he does.

HISTORICAL FRAMEWORK SYNTHESIS
 CRITICAL ANALYSIS OF KEY THINKERS pp. 497-501

A line of spontaneous tradition that accounts for the evolution of the *paradigm of engendering*.

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Synthesis of the contributions and improvement points of the different key thinkers studied in the thesis

Thinker	Contributions	Points of Improvements
Aristotle 	<u>Primogenial theory of human action</u> with the <i>axioms, principles, categories and theorems or fundamental laws</i> to its further development.	His theory of <i>action</i> required <u>further development</u> (it was achieved later through the emergence and development of <i>praxeology</i> , in particular in the field of <i>economic study</i>).

Another person who made his contribution was Aristotle. In this case he gives us that primal theory of human action. It is thanks to Aristotle and this primal theory of human action that we can today speak of an axiomatic, logical and deductive method. That is, we can discover certainties or truths on which a system can be built. Aristotle's point of improvement is that being a primordial theory it needed development. And it is still under development. In fact, let's say that in some way in the thesis I raise it (although it is part of my doctoral thesis in economics, praxeology or science of human action), where although it had greater development in the economic field, and specifically in the Austrian School of Economics, it is understood that it is capable of being applied in any other field within social science, which is where I place coaching and the discipline of coaching.

HISTORICAL FRAMEWORK SYNTHESIS
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Thinker	Contributions	Points of Improvements
Existential philosophical reflection movement thinkers: - Soren A. Kierkegaard - Karl T. Jasper - Gabriel Marcel - Jean-Paul Sartre 	They return to <u>natural and fundamental principles of human being</u> (consciousness, freedom, responsibility, commitment, action, coherence or subjectivity), understanding that there is a <u>key relationship between the continent</u> (objectivity) <u>and the content</u> (subjectivity), and putting the <u>center of attention or concern</u> in the idea of the necessity of the <i>individual</i> human being of <i>taking care</i> of their own <i>existence</i> in a <i>genuine</i> way, «without copies», exercising their <i>creative capacity</i> and <i>learning</i> from their own <i>experience</i> .	Much of their philosophy remained in an <u>ambiguous, incoherent and speculative</u> field for not being able to successfully integrate the <i>categories</i> of <i>objectivity</i> and <i>subjectivity</i> . In other words, they didn't get to maintain the <i>scientific</i> quality of their <i>philosophical</i> approaches.

Another point, let's say, of contribution, is what I call in the thesis the “movement of the philosophical reflection of existence.” I have had to coin this phrase because existentialist philosophers do not agree and there are many differences and fights, even between them. But hey, we have studied here Kierkegaard, Jaspers, Marcel, Sartre... And what we have discovered is that in reality all of them, even though at first it seems that they are denying it, end up taking up those natural principles that were already in Aristotle or Socrates. They recognize them. They work on them: Consciousness, Freedom, Responsibility, Commitment, Action, Coherence, Subjectivity... They are all elements that are present in each one of them. And, in addition, it allowed us to understand that there are two great categories in the human being or in reality: the objective and the subjective. And that reality that I call "continent" (the objective part) and "content" (the subjective part), then it will allow us to see how that is related in an aid relationship or in an aid process. The problem with the “movement of the philosophical reflection of existence” is the one that is known, that it remains in an ambiguous area, it is incoherent (because there are even inconsistencies in their own thoughts) and it is speculative in many aspects of the thought that they themselves tried to capture. And I attribute this to the fact of not having been able to integrate, precisely, those two categories of objectivity and subjectivity, and the fact of having thus remained in a

philosophical approach that distanced it from the possibility of scientific quality to the approach of existentialist philosophy itself. This is the point of improvement that I see in the thoughts of this movement and that later, as we will see later, I try to solve in some way with my systematization.

HISTORICAL FRAMEWORK SYNTHESIS
 CRITICAL ANALYSIS OF KEY THINKERS pp. 497-503

A line of spontaneous tradition that accounts for the evolution of the *paradigm of engendering*.

Table 42

Synthesis of the contributions and improvement points of the different key thinkers studied in the thesis

Thinker	Contributions	Points of Improvements
Edmund Husserl 	The consideration of the <i>Eidetic Science</i> (radically separated from <i>real sciences</i>) based on the <i>axiomatic-logical-deductive method</i> , through which describes <i>principles, theorems and/or laws</i> , requires <i>progressive systematization</i> . Husserl <i>phenomenology</i> theory, as non-natural <i>attitude</i> , requires <i>phenomenological reduction</i> or <i>epojé</i> (ἐπιπέδησις) and <i>eidetic reduction</i> (of the <i>phenomenological residue</i>).	There is some <u>difficulty in understanding Husserl's work</u> , which led to many <i>inconsistent</i> interpretations of each other. This has made it <u>difficult to progress in a systematized and consensual way</u> in the <i>application</i> of the <i>phenomenological method</i> in different disciplines (sciences, <i>aid processes</i> , arts, etc.)

Another of the contribution points I find in Husserl. Husserl brings us two aspects. One reinforces the theme of eidetic science or the axiomatic, logical, deductive method. Husserl works on that specifically. And then the other contribution is *phenomenology* as a method, phenomenology as an unnatural attitude, through which, with *phenomenological reduction* and *eidetic reduction*, it is possible to find or discover what the essence of things is from a scientific point of view.

Husserl raised it. But what we do in the thesis is to give an operative form to that phenomenology. Let's see, it is a difficult subject. There are many points here, say, critical in relation to Husserl's thinking. The first, Husserl is difficult to understand. We all know this, because many of his followers don't even agree on what he meant. And Husserl himself criticizes those who interpret him in a way in which he does not agree either. So, we are

before a thinker and a difficult subject. On the other hand, I don't put it here, but we don't have all of Husserl's work. There is a lot of unpublished work that has not yet been published. Therefore, we do not even have the full thought of him. And this then has made it difficult to progress in a systematic way in relation to phenomenology.

HISTORICAL FRAMEWORK SYNTHESIS
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Synthesis of the contributions and improvement points of the different key thinkers studied in the thesis

Thinker	Contributions	Points of Improvements
Michael Polanyi 	The <u>nature, structure and dynamics of tacit knowledge</u> , which, in addition, solves the <i>Menon paradox</i> (in other words, it's <i>epistemology</i> solves the <u>explanation of the maieutical method of non-directive essence</u>).	Beyond the <i>epistemological</i> explanation, Polanyi <u>did not progress in the developing of an operative</u> application of his theory in different fields of <i>human action</i> .

Another key contribution point in the thesis is that of Michael Polanyi. In fact, he is one of the people to whom I dedicate the thesis. In memory of Michael Polanyi.

Michael Polanyi is the one who offers us the clear distinction between *tacit knowledge* and *technical knowledge*. He is the one who talks about the nature, structure and dynamics of the *personal coefficient of knowledge*. And it is very interesting, everything that we discover in the research, that Michael Polanyi, for example, after three years of reflection, comes to the conclusion that his epistemological distinction solves the Meno paradox.

He then he transports us back to Socrates and to maieutics. He is capable, with his theory, of being able to explain why a disciple is likely to find knowledge without the helper giving him that knowledge. We find it in his explanation of the nature, structure and

dynamics of tacit knowledge. Points for improvement, well, beyond the epistemological explanation of Michael Polanyi, there was no great development or application of this distinction.

We know that Michael Polanyi was an outsider. And it is true that he is cited a lot and that he has ventured into some areas such as knowledge management, for example, in the world of organizations, but an operational application has not been developed taking this distinction into account explicitly... at least as far as I understand.

HISTORICAL FRAMEWORK SYNTHESIS
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Synthesis of the contributions and improvement points of the different key thinkers studied in the thesis

Thinker	Contributions	Points of Improvements
 <p>Carl Ramson Rogers</p>	<p><u>Non-directivity Operating Method</u> in a <i>relationship</i> and/or <i>aid process</i>, with the development of key elements as its <i>principles, processes, competences, attitudes</i> and others.</p>	<p>Rogers's keep maintaining an <u>empirical-positivist</u> and <u>scientist</u> position in his way to understand <u>psychotherapy</u>. He failed to delimit clearly the border between the <u>objective</u> and the <u>subjective</u> world. He <u>abandons the use of concept of non-directivity</u>, maintaining (throughout its proposal) a <u>theoretical-practice incoherence</u>, very similar to that of <u>Socrates</u> (incorporating <i>transferences</i> or miscellaneous <i>directivities</i>).</p>

Another of the people who has made a very interesting and key contribution, and to whom I also dedicate the thesis in his memory, is Carl Rogers.

Carl Rogers gives us the operating method of *non-directive*. This we all know. It is key, because it is from there where coaching really arises. We are talking about the 50s, not the 70s or 80s or 90s. And this is very important to understand. But there are also some problems with Carl Roger's thinking. From our position, as we put it in the thesis, there is a kind of hangover or reminiscence, in Roger, of the empiricist positivist scientist. I have

noticed it in the study I have done of all his work. He failed to clearly delimit this border between the *objective* and the *subjective*. Therefore, concepts are mixed, which is what is happening today in the world of coaching. On the one hand, there is the subjectivity of the client and on the other hand there is what I have to do as a coach, as responsible... And we do not know how to differentiate where I have to get involved and what I don't have to get into. Then, as these fields, or these categories, are not delimited, there are many problems when it comes to implementing and developing the discipline. And I think that was what happened, in fact, to the psychotherapy that Carl Rogers proposed.

But there is a more serious problem, in fact. Carl Rogers abandons the concept of “non-directivity” and not only because he changes the name (something that I also clearly state in the thesis). That is, not only is it that he changes the name to call it “person-centered psychotherapy”, but there is an interview in which he basically regrets having coined non-directivity as such. He says, in fact, “If it was me who coined it” (as if he had not been ... as if he had nothing to do with it), he says, “If it was me, I regret having done it.” So, somehow this theoretical-practical incoherence is still present in the proposal that we saw in Socrates as well, and we notice it in Rogers also with the analysis that I dedicate to him in the thesis.

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CRITICAL ANALYSIS OF KEY THINKERS pp. 497-501

A line of spontaneous tradition that accounts for the evolution of the *paradigm of engendering*.

Table 42

Synthesis of the contributions and improvement points of the different key thinkers studied in the thesis

Thinker	Contributions	Points of Improvements
 <p>W. Timothy Gallwey</p>	<p><u>Practical instrumentalization of existentialist, humanistic and phenomenological principles,</u> and development of a new approach (technique) of <i>learning</i>, extensible to any scope of <i>human action</i>, transforming it into the <u>prelude of coaching.</u></p>	<p>Gallwey’s proposal stays in the scope of a <u>specific technique</u> and it <u>doesn’t achieve the conception of a systematized Methodology.</u> In addition, the Gallwey’s <i>technique</i> doesn’t quite get away of the <u>instructions and transferences,</u> and therefore continues within the <i>directivity</i> field.</p>

Another great contribution, and this is already key because we are in the prelude to coaching, is that of Tim Gallwey. Tim Gallwey, who by the way participated in the Carl Rogers workshops. Carl Rogers was a friend of Michel Polanyi. That is, here are all some connections that are presented in the thesis that I am not presenting here, but there is an evolution.

So, Tim Gallwey, for me, practically instrumentalizes these *existentialist, humanistic* and *phenomenological principles* through the *Inner Game* technique. And it is the prelude to coaching itself. It is not coaching as such, but it is the prelude. What is the problem with Tim Gallwey's thinking and his technique? Well, what was not systematized as a methodology. From the approach and the study that I do in the thesis, I manage to show that this technique did not become a methodology as such. And This made Tim Gallwey spend 45 years preaching his "methodology". It remains exactly the same. And there has not been any kind of evolution, neither inside nor outside the academy. Because it precisely lacks that methodology that makes criticism possible, and of being able to advance in it.

In addition, in a deliberate and conscious way, what Tim Gallwey does is eliminate the *instructions to do* (in relation to the sport ... because it starts in the sport), he removes the *instructions to do*, he does not tell the player what to do, but he does it replaces them with *instructions to the conscience*. Therefore, there is deliberate and conscious *transfer* in the methodology itself (recognized by himself and by his own proposal).

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A line of spontaneous tradition that accounts for the evolution of the *paradigm of engendering*.

Table 42

Synthesis of the contributions and improvement points of the different key thinkers studied in the thesis

Thinker	Contributions	Points of Improvements
Beginning of Coaching - John Whitmore - Graham Alexander - Alan Fine - Myles Downey - Bob Thomson 	They contribute to the Gallwey's <i>inner game technique</i> with an <u>operating structure founded on non-directivity</u> , which enables <u>systematizing the coaching processes</u> (it's <u>paradigm, fundamentals, essence, principles, process, conversation model, competencies and certain procedures</u>).	The <u>broad, lax and ambiguous coaching definitions</u> they offer, do not meet requirements to support an own and distinctive <i>methodology</i> . This has adversely affected the chances of its <u>systematization and development</u> . They renounce to the <u>non-directivity term</u> (except Thomson), <u>legitimizing the transference, breaking the golden rule of coaching, to keep theirself only on the coachee agenda, maintaining a utilitarian position</u> that impoverished and harmed <i>the very essence of the profession or discipline</i> .

And finally, we come to the disciples of Tim Gallwey, John Whitmore, Graham Alexander, Alan Fine... that what they bring is a slightly more *operational structure* to the *Inner Game*. They took the *Inner Game* from the United States, they took it to England. They set up their schools. First in the sports world, then they put him in the business world. They ask them to be able to teach this to others and when they have to teach it, when they have to explain it, they begin *to structure that Inner Game* in some way... to give it a little structure.

It is curious because in the thesis I manage to show that even the work of John Whitmore was nothing more than the application of what Tim Gallwey had already developed. But with a hint of superior *non-directivity*. I am speaking here that it is already found in them... they begin to speak of *paradigms, foundations, essence, principles, competences* and even certain *procedures*.

What is the drawback that these authors have? Well, they continue to use broad, lax, ambiguous definitions of what coaching is. They end up renouncing *non-directivity*. I remember that John Whitmore, in fact, I had asked him the question, through a former student who is a friend of him, about whether he continued to promote *non-directivity* and

John Whitmore said yes, and Myles Downey also... But they quit to the fact that they consider that it is insufficient and that it is necessary to include *transfers* or *directives*, or whatever.

Not only do they quit, but they end up breaking the “golden rule of coaching” (literally said by John Whitmore) which is to “stay on the client's agenda.” And in the end, well, somehow, they failed to maintain or sustain it.

Now, it is important to see that all these thinkers that I have been commenting on from Socrates up to here, *non-directivity* as such or the principle *without transference*, has been improving. Whitmore's *non-directivity* is not the same as Tim Gallwey's. Tim Gallwey is not the same as Carl Rogers. Carl Rogers is not the same as Socrates, so to speak. There has been a *spontaneous evolution*, not deliberate by a specific person, but which can be perceived. And what we do in the thesis, then, is to recognize what are the *three great contributions* that these thinkers have left us, and solve the problems so that it has coherence and can give substance to this discipline.

HISTORICAL FRAMEWORK SYNTHESIS CRITICAL ANALYSIS OF KEY THINKERS

pp. 497-501

3 fundamental contributions to the aid process based in the *paradigm of engendering*.

1. The importance of having a solid scientific fundament that supports practice under **eidetical science**, with an **axiomatic-logical-deductive methodology**, from which **axioms, principles, categories and theorems or laws** are deduced, to allow differentiating the **objective world** (that will account for the continent) from the **subjective world** (that will account for the content).

2. The recognition and unrestricted respect of the personal coefficient of knowledge, comprehending in a scientific manner, **the nature, structure and dynamics** of that knowledge, which gives account of the reason of being of the maieutics, the **non-transference or non-directivity**, and its essential quality of **engendering or generating** knowledge.

3. An operational methodology based in the non-transference or non-directivity that requires an attitude or position of **"not-knowing"**, **absentment from instructions or teachings**, inviting the client **to learn from one's own experience**, and to access a natural learning process or dynamic, respecting their own direction based in **"the golden rule of coaching"**, **keeping themselves exclusively in the client's agenda** or in the **inside-out process** (from inner to outer).

The three great contributions that we see: (1) The first is to have a scientific foundation that accounts for the objective part of the discipline and the aid relationship, and that we see it in *eidetic science* and in the *axiomatic, logical, deductive method*, as the highest science method possible. And from there, to be able to discover those *principles*, those *theorems*. That is a contribution. (2) The other contribution within all these thinkers is the *unrestricted respect of that personal coefficient of knowledge*. Because they all tried, they did. Socrates did it his way. Existentialist philosophy did it his way. Tim Gallwey did it his way. Carl Rogers did it his way. That is to say, it is present, it is latent, although they have not done it, perhaps, explicitly, or completely explicitly, as perhaps we can do it today, which on the other hand is normal because many years have passed and, for Finally, (3) that *operational methodology* that relates the two previous points. Because we see a Socrates who, through *not knowing* (relative to his methodology) achieved the catalysis of that component of the personal coefficient of knowledge. Or learning through one's own *experience* proposed by existentialist philosophy. Or through the *natural learning* of Tim Gallwey. Or through the “golden rule of coaching”. That is to say, they all have a way, a method to be able to get that *personal coefficient of knowledge to be catalyzed*, to be energized in some way.

Theoretical Framework Synthesis. Systematization of General Theory of Coaching [Slide 66-137]

Well... Having said that this is the great contribution, now I am going to raise the elements that make up the scientific foundations that I have mentioned and that I understand that they solve the problems raised and that I was also mentioning previously.



→ **First reference scientific fundament** (*ante actio*).

Table 43

Synthesis of the scientific fundaments that compose the General Theory of Coaching and its main components

Scientific Fundament	Contributions
<u>First Reference (<i>ante actio</i>): the <i>continent</i></u>	The <i>axiom of human consciousness</i> The <i>axiom of existence</i> The <i>axiom of intentional human action</i> <i>Categories of intentional human action:</i> (1) causal, (2) teleological, (3) technological, (4) psychological, (5) axiological, (6) economical, (7) relational, (8) organizational. <i>Guiding principles:</i> (1) conscience, (2) freedom, (3) trust, (4) responsibility, (5) commitment, (6) coherence.

The *scientific foundation of first reference*, therefore, is related to the “continent”. I repeat, it is the area that the coach must know and master. And it is the objective field on which can be defined logically-deductively, how to behave. Not only the analysis of the discipline, but also what is, what are, the elements that I must master to maintain an aid relationship in which I, *without transferring knowledge, experience, judgment, or judgment, make the another may advance, may discover, may “engender”* (which is a term that I coined in my thesis). So, we do it first by describing three axioms: (1) the axiom of human consciousness, (2) of existence and (3) of intentional action or action.

From these axioms some categories are deduced: Causal, Teleological, Technological, Psychological, Axiological, Economic, Relational, Organizational ... And some principles are even defined. In a way, these principles are not different from what is defined in the axiom and in the categories, but they allow us to better understand, and respect a little, the tradition in which we find ourselves. Talk about Consciousness, Freedom, Trust, Responsibility, Commitment and Coherence as *guiding principles*, as it seems useful to us. “Guiding principles”, why? Because they will be the ones who are going to determine *what the coach can or cannot do, or he should or should not do*. And it is going to become, in the end, *normative* in some way.

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→ **Second reference scientific fundament (*post actio*).**

Table 43

Synthesis of the scientific fundaments that compose the General Theory of Coaching and its main components

Scientific Fundament	Contributions
<u>Second Reference (<i>post actio</i>): the <i>content</i> and the <i>operational methodology</i></u>	The <i>nature</i> of <i>tacit knowledge</i>
	The <i>structure</i> of <i>tacit knowledge</i>
	The <i>dynamics</i> of <i>tacit knowledge</i>
	The <i>epistemological</i> fundament
	The <i>teleological</i> fundament
	The <i>operational methodology</i> fundament
	The <i>paradigmatical</i> fundament

Then there is the *second-reference scientific foundation*, what I call “post actio”... the one that comes *after the action*, and therefore is susceptible to empirical analysis. And here we find two elements: (1) on the one hand, the “content”, which is specific to the client, which refers to the *personal coefficient of knowledge*, and (2) the *operational methodology*.

And why do I incorporate *operational methodology* into the second-reference scientific foundation? Well, because being operational, I need to operate first to see if the

result that I am going to obtain is as expected or not. Therefore, it requires experimentation. And here appears the description of the *nature, structure and dynamics of tacit knowledge*. This is from Michael Polanyi. I have tried to add some other element to it, but it is basically based on Michael Polanyi, and the key epistemological, teleological fundamentals are presented... That is, what is the purpose of coaching, its operational methodology and paradigm.

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→ **Second reference scientific fundament (*post actio*).**

Table 35

*Constituting elements of the second reference scientific fundament (*post actio*).*

Constituting Element	Comparative description of aid processes approaches	
Epistemology	Centered in the <i>explicit-technical-impersonal</i> knowledge.	Centered in the <i>implicit-tacit personal</i> knowledge.
Teleology	With the <i>purpose of transferring</i> knowledge (from the helper to the helped)	With the <i>purpose of engendering</i> knowledge (<i>in, from and for</i> the helped <i>thysel</i> f)
Operational Methodology	<i>Transference</i> approach (directive)	<i>Non-Transference</i> approach (<i>non-directive</i>)
Paradigm	<i>Transfer</i>	<i>Engendering</i>

And on this I will stop only at this table to comment on the great difference between coaching, or what coaching intends, within this systematization, and what other aid processes are, including the “mainstream of coaching”. Because they have not [the “coaching mainstream”] yet managed to get out of this paradigm that I call “of transference.” *If we focus on the explicit component, the end requires the transfer.* The purpose requires transferring knowledge, and therefore the methodology will be an approach *with transfer*. And to the paradigm, then, I have given the name of the “paradigm of transference.”

Now, as a complement... And this I want to be clear, because many times it is not clear. Complementary to this process of aid, which is totally valid [the one based on the

transfer], there is another process that is *emerging*, which is the one that *focuses exclusively on the tacit component of human knowledge*. And if I want to focus on tacit components of human knowledge, teleology, that is, the purpose, will be to get the other to “engender”, “generate”, to *give birth to knowledge*. We can use any term. I use the term “engender” because in the end, then, it is a contribution that I make in the thesis as the most important quality that tacit knowledge has: *the ability to generate new knowledge*. The purpose is to *engender*. The methodology, therefore, requires *not transferring, not directing*, for this engendering to take place. And this I place within this paradigm complementary to the other that I call “of engendering.”

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Relationship between the first and the second reference scientific fundamentals

Table 34

Nature of the relationship between the first and the second reference scientific fundamentals (ante actio and post actio).

First reference scientific fundament (<i>ante actio</i>)	Second reference scientific fundament (<i>post actio</i>)
The continent as <i>guiding principle</i> of the <i>helper</i> .	The content as the <i>essence</i> of the <i>helped</i> .
<i>Technical-articulate</i> knowledge component.	<i>Tacit-inarticulate</i> knowledge component.
<i>Objective, static and permanent</i> knowledge.	<i>Subjective, dynamic and temporal</i> knowledge.
It is <i>universal and common</i> to men in general.	It is <i>unique</i> to the <i>particular individual</i> .
Based on <i>axioms, theorems and principles</i> .	Based on <i>personal experiences or personal unique events</i> .
It is <i>discovered</i> by <i>axiomatic-logical-deductive</i> method.	It is <i>engendered</i> by <i>tacit integration</i> .
It <i>moves</i> in and from <i>certainties</i> .	It <i>moves</i> in and from <i>uncertainties</i> .
It cares about the <i>knowing (universal truth), the what</i> .	It cares about the <i>doing (personal truth), the how</i> .

And here I also want to clarify the relationship between both scientific foundations, the *scientific foundation of first reference and that of second reference*. It may sound a bit repetitive, but I think this table clarifies a lot. The *scientific foundation of first reference* is related, we said to the “continent”, and therefore it becomes a guiding principle for the helper, for the coach. The *scientific foundation of second reference* is related to the “content” and has to do with the essence of the helped.

Now notice: (1) the *continent* is technically articulable, if it weren't, this could never be a discipline, or a profession, or anything. The *continent* is technically articulable, the *content* is tacit inarticulate. What the client discovers, the decisions he makes and a lot of questions that have to do with the personal, that enters into the scientific foundation of second reference. (2) The *continent* is a static and permanent target. The *content* is subjective, it is dynamic and it is temporary. (3) The *continent* is universal and common to all human beings. It does not matter the time or the place. But the *content* is singular and individual, particular to each one. (4) We can analyze the *continent* from axioms, theorems and principles. The *content* are experiences, they are personal experiences, they are unique, they cannot be compared. (5) The *continent* is discovered axiomatically-logically-deductively. *Content* is generated by tacit integration. (6) The *continent* moves in and from certainties. That's why we talk about axioms, theorems, and so on. *Content* moves from uncertainty. (7) The *continent* is concerned with knowing the *what* [*Know That*] and the *content* is concerned with doing the *how* [*Know How*].

And here you can see in these two scientific foundations, basically, the part that is the absolute responsibility of the domain of the coach to get the other to do their part, which is particular and singular and in which you (as a coach) do not have to put.

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→ **Third reference scientific fundament (*in actio*).**

Table 43

Synthesis of the scientific fundaments that compose the General Theory of Coaching and its main components

Scientific Fundament	Contributions
<u>Third Reference (<i>in actio</i>): <i>theoretical application</i></u>	The coaching definition. The scientific coherence pyramid oriented to professional practice. The situational matrix of knowledge and time. The logical, axiological and legal limitations in the professional coaching relationship. The fundaments of the professional coaching competencies approach.

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→ **Third reference scientific fundament (*in actio*).**

Table 43

Synthesis of the scientific fundaments that compose the General Theory of Coaching and its main components

Scientific Fundament	Contributions
<u>Third Reference (<i>in actio</i>): <i>theoretical application</i></u>	The <u>3 structural categories of competencies</u> of professional coaching: (1) relational, (2) procedural, (3) conversational. The <u>4 fundamentals conversational meta-competencies</u> of professional coaching: (1) Phenomenological Attention, (2) Faithfully Mirroring, (3) Focusing Questions, (4) Objective Communication. Continent-oriented tools. Dynamics of engendering in the coaching. Characteristics of the type of self-managed results of coaching.

Therefore, in order to link these two large categories of “continent” and “content”, we have had to resort to the *third reference scientific foundation*. That is, *in actio*. What I have to do “in action”, that is, during the conversation, during the coaching relationship.

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→ **Third reference scientific fundament (*in actio*): Coaching Definition.**

The **professional coaching** is: (1) a **process and/or aid relationship** (determined by different stages, phases, structures and/or procedures), (2) **temporal** (a voluntary relationship between a coach and a client, which it has a specific beginning and end), (3) under a **non-transference or non-directive operational methodology** (in other words, the coach, consciously or deliberately, refrains from transferring judgements, assesses, information, knowledge and/or experiences to the client, on the natural dynamics of the participation of the personal coefficient of knowledge, within the cogito-cogitatum relationship of the client, and which it is synthesized in the concept of "content") and self-directed (the client is the only one who determines both the direction to which the process is led and the focus of consciousness on the elements within it), (4) **discursive or dialogical** (established for the purpose of facilitating the reflection, introspection and extrospection of the client), (5) **eidetic and mainly praxeological** (based on the eidetic science and mainly on the study of deliberate or intentional human action and therefore oriented to the change that the client expect to achieve), (6) **work towards engendering or generating knowledge in the client** (pursuing to catalyze -to enable, to develop and/or to empower- the dynamics of the personal coefficient or tacit component of the human knowledge of the client *eo ipso*, in other words, in, from and for thyself), **through constant trial and adjustment** (from the client own experience and/or life events, resulting in the client self-learning, self-management and/or self-regulation), (7) facilitating the client **to cope with the circumstances in which is in, in order to be in a better position to achieve the goals or to solve the problems as the client understands them.**

Well, here we offer a definition of coaching. I am not going to read it, because it is very long, but I do want to specify ... (I know that you are laughing Maria, even if you have the mask). I will specify what is underlined only.

The coach refrains from transferring consciously and deliberately, (within the margin of errors that human beings have) ... consciously and deliberately: judgments, information, knowledge and experience. On what?... On the natural dynamics that the participation of this personal coefficient of the knowledge of the client that I have in front of me has... Not on the “continent”, which is my specialty, and the one that I have to master. I have things to say about the “continent”, not about the “content”.

Here I put it a little more specific to make it clear. That natural dynamic of participation of the personal coefficient within the client's *cogito-cogitatum relationship*, (to

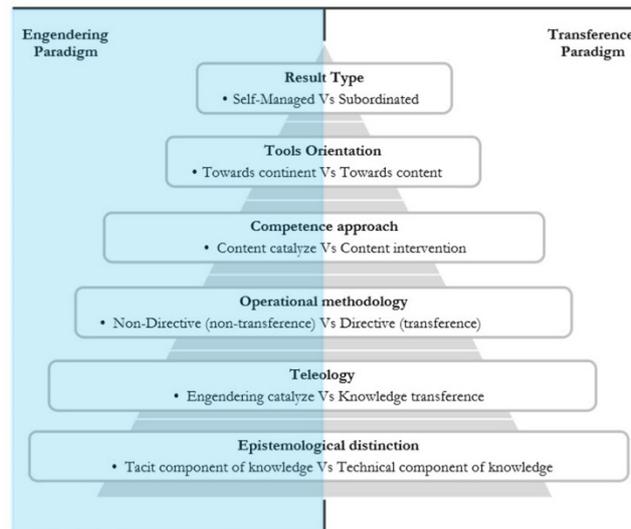
be clearer). Later, throughout the thesis, this is explained, or I try to explain it, in as much detail as possible.

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→ **Third reference scientific fundament (*in actio*): Pyramid**

Figure 6.

The scientific coherence pyramid oriented to the professional practice of coaching in reference to paradigm shift.



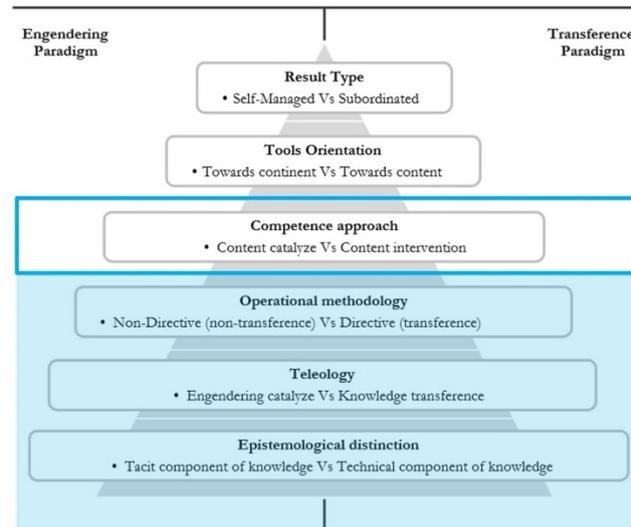
In addition, we have developed a *pyramid of scientific coherence* where all this is based. In this pyramid the two paradigms appear again. And I want to focus here on this point for the following. We see that the last foundation of coaching, or the first, is the *epistemological*, then the *teleological*, then the *methodological*. I have already said it several times. Then the *competence approach* that allows us to determine what type of *tool* is likely to be added and used in a coaching relationship. Not just any tool, not just any theory, not just any technique. Because what we see today is that practically anything goes to put the label of coaching. And then the kind of results that has to be *self-managed*, has to be a result generated by the client itself.

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→ **Third reference scientific fundament (*in actio*): Pyramid**

Figure 6.

The scientific coherence pyramid oriented to the professional practice of coaching in reference to paradigm shift.



Now, what is it that I am most interested in highlighting at this time? That the *mainstream of coaching* has focused a lot on the competence approach. We can say that associations have their competencies, but the problem is that they do not have the basis to define those competencies. What is the demarcating criterion to say, to tell a coach, how should he listen, or how should he pay attention, or how should he ask?

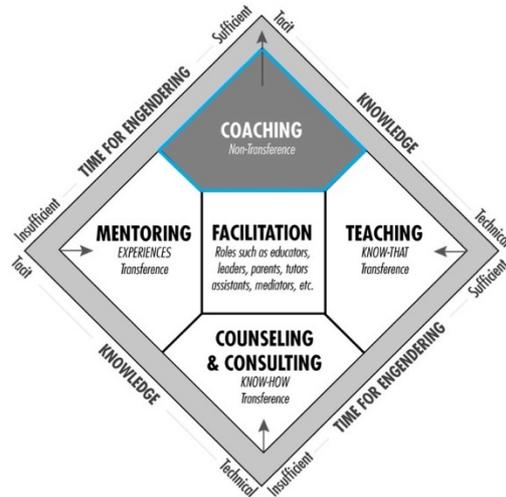
The interesting thing, from my point of view of the contribution of this thesis, is that we give support to the power to demarcate what type of competencies and how it should be, from the *methodology*, from the *teleology* and from the *epistemology*. And in this way, we will be able to discriminate whether in fact that competence is well defined or not well defined, if it is consistent with the approach we are making.

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→ **Third reference scientific fundament (*in actio*): Situational Matrix**

Figure 7.

Situational matrix of knowledge and time, to identify the suitability of the relationship or aid process of professional coaching.



Apart from this, we have updated the matrix that at the time I called the "Creativity-Urgency Matrix", now I call it the "Situational Knowledge and Time Matrix". This matrix allows us, basically and graphically, to see that coaching adds value to society. That it has a place that is, so to speak, an orphan. That could not be covered by other aid processes and therefore comes to contribute. But also, if you also notice, to delimit. What this matrix shows you is the limit to mutual intrusion of coaching in other disciplines and of other disciplines in coaching. Because it shows you specifically the place for which I consider this profession has been emerging.

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→ **Third reference scientific fundament (*in actio*).**

Table 43

Synthesis of the scientific fundaments that compose the General Theory of Coaching and its main components

Scientific Fundament	Contributions
<u>Third Reference (<i>in actio</i>): <i>theoretical application</i></u>	<ul style="list-style-type: none"> The coaching definition. The scientific coherence pyramid oriented to professional practice. The situational matrix of knowledge and time. The logical, axiological and legal limitations in the professional coaching relationship. The fundaments of the professional coaching competencies approach.

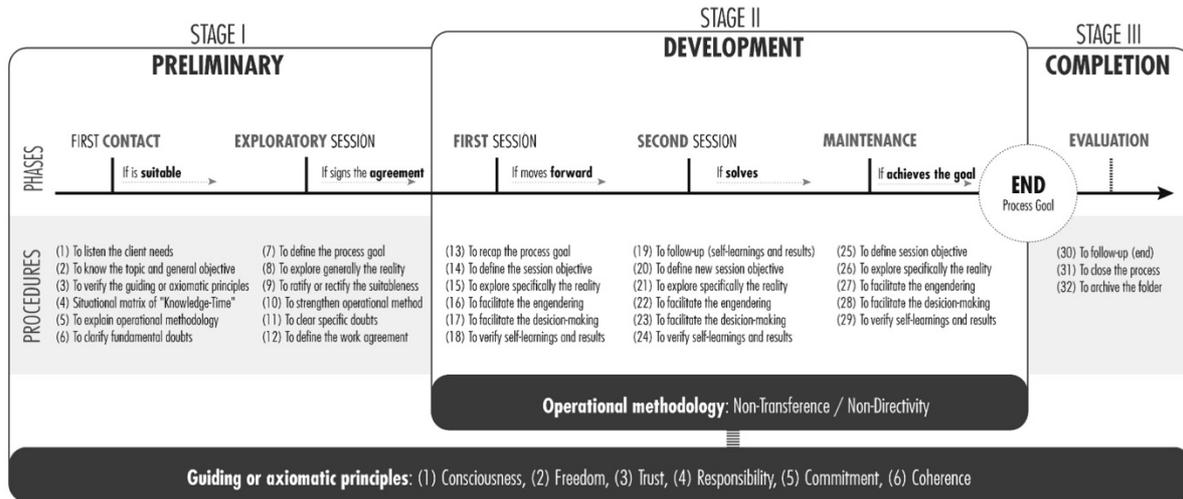
In addition, we add *a logical, axiological and legal limit*. We specify the *competence approach*. We present three large categories of structural competences, (1) that of *relationship*, (2) that of *process*, and (3) that of *conversation*. Just to give an example, we are not going to comment on it.

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Third reference scientific fundament (*in actio*): Procedural structure

Figure 11.

Procedural structure in stages, phases and fundamental procedures.



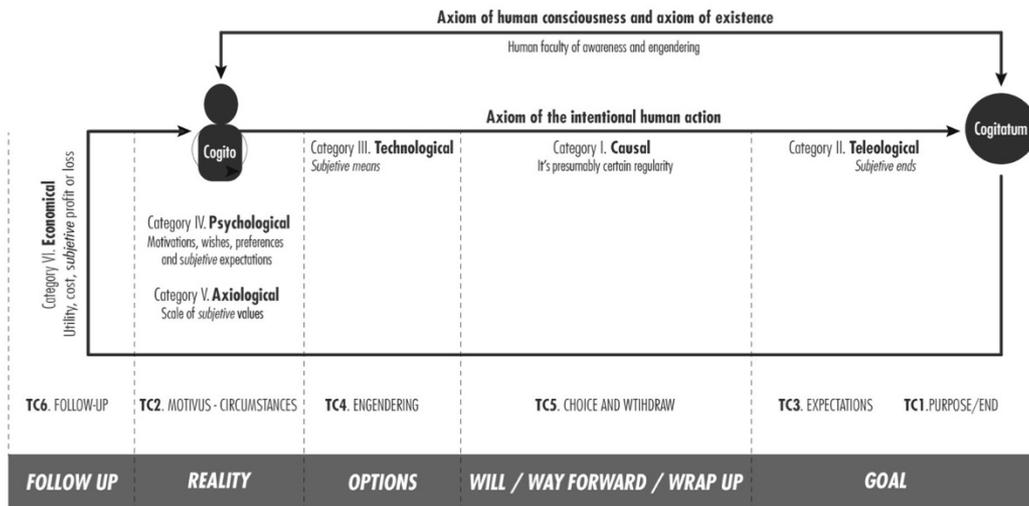
Here you have the *structure of the process* graphically. Divided into *stages, phases* and *procedures*.

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Third reference scientific fundament (*in actio*): **Conversational structure**

Figure 9.

Conceptual relations among axioms, categories, fundamental theorems of coaching and the G.R.O.W. model.



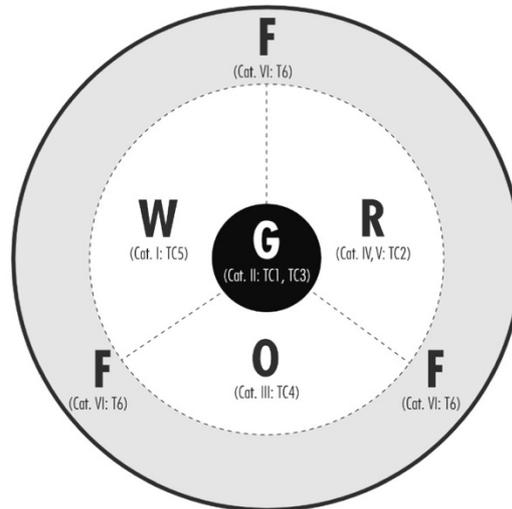
This is the one about the conversation that begins with the three axioms. Some categories are derived and then we end with some theorems of coaching as such, which then, represented graphically, it can be seen that there is a *conversation structure* that is dynamic, in which I can have a conversation with a person knowing in the categories in which the person moves while I follow him.

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→ **Third reference scientific fundament (*in actio*): Conversational structure**

Figure 10.

Distribution and dynamics of the meta-categories of the conversation structure in the coaching process



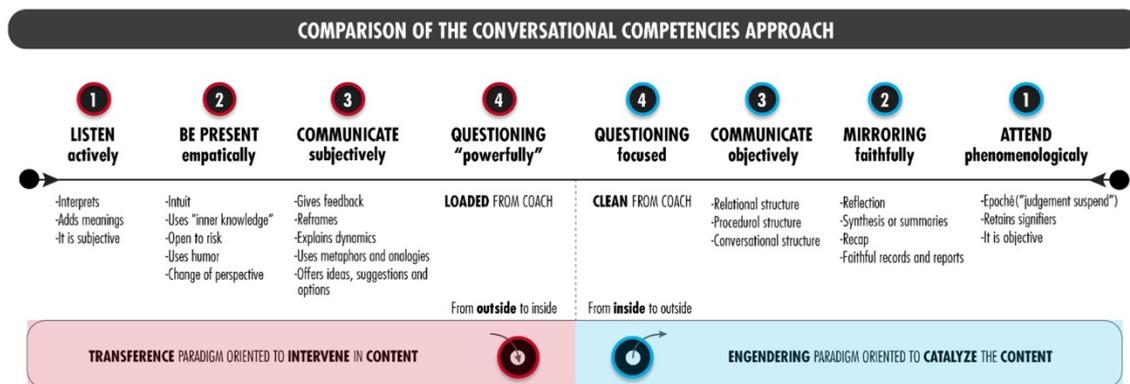
Something that is very difficult to understand when one asks oneself ... "If I am non-directive, how do I follow the client without interfering, without adding?" If I am clear about the difference between "continent" and "content", I will perfectly be able to identify in which category the client is at that moment and I will be able to ask the question always focused in relation to an objective (which is the "G" that is in the middle). So, in this sense we bring this.

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Third reference scientific fundament (*in actio*): **Competencies**

Figure 13.

Comparison of the conversational competencies approach



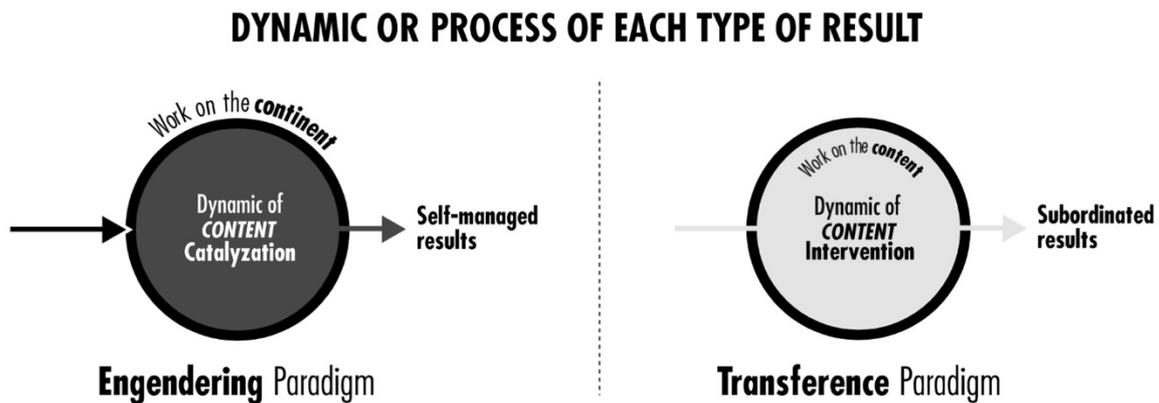
We also provide that truly unique description of competencies. We are talking about *four meta-competencies*. Why? Because I have not taken the trouble to do an exhaustive analysis on the description of each of these meta-competencies. From each of these meta-competencies, very large branches of specific competencies can be opened that we have not done in this work because we believe that it can be done *a posteriori*. But yes, look now, I think that with this graph it will be clear the great difference between the competence approach of what is presented as coaching (which is on the right) and what is used in other aid processes or relationships (including “coaching mainstream”). Because it is not the same to *listen actively* ..., I insist, this is also used in the “mainstream of coaching”, ... than to *attend phenomenologically*. Being *present empathically* is not the same as acting as a *faithful mirror* for the client. Communicating *subjectively* is not the same as communicating *objectively*. It is not the same to *ask powerfully* than to ask *focused*. Within this paradigm placed within the paradigm of aid with transference, I am intervening in that “content” that I was talking about before. While in the other approach, of the four goal-competencies, what we are trying to do is that *engendering* occurs.

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Third reference scientific fundament (*in actio*): **Result Type**

Figure 14.

Dynamic or process of each type of result obtained according to the corresponding aid paradigm.

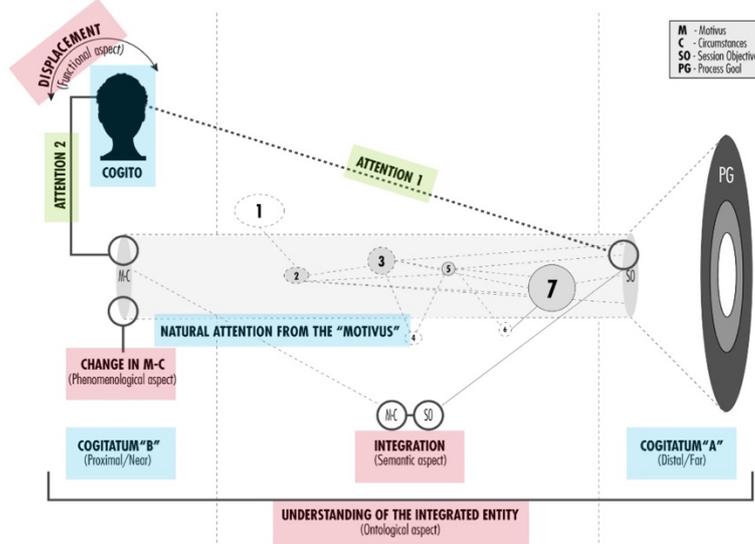


In addition, we have presented how the *tools* are oriented to the “continent” and not to the “content”. And in this sense, I have here another diagram that helps. The coach is the black arrow. He touches the “continent”. He touches the black line of the circle, but does not get into the “content”, allowing, in that work with the “continent”, that the result of the “content” is *self-managed by the client* within the *engendering paradigm*. Whereas, in traditional aid, the helper gets directly into the “content” and the result is *subordinate*, that is, the product of his intervention on the “content”.

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Third reference scientific fundament (*in actio*): Engendering

Figure 15.
 The engendering within the coaching structure.



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And one of the aspects perhaps, from my point of view, interesting, but which I am aware that requires a lot of research, from now on, is the *dynamics of engendering in the coaching relationship itself*. I do not intend to show or explain this either, but simply to count the elements. We have the client's *cogito-cogitatum*, that natural attention between the *motivus* and the *circumstance* that the client brings as a human being. This *double attention* that Michael Polanyi called “subsidiary consciousness” and “focal consciousness”, which we, here, call “attention one” and “attention two”, and the elements that make up the structure.

When the client changes their attention, a shift of that attention occurs, within the *functional aspect*, which begins to stimulate the capacity for integration. Because in the end, the personal coefficient of knowledge works through integration. This is what we say. It begins to energize that operation. It facilitates the integration that then produces a change in the *phenomenon*, in the way of observing, in the way of feeling, in the way of seeing, in whatever way ... It produces a change in the *phenomenon*, which finally leads me to an understanding of the totality of what I am seeing, what I am feeling, what I am experiencing. And that would be the *ontological aspect* of this diagram. Well, the characteristics of the type of results I already mentioned before, when I spoke of the tools oriented to the “continent”.

Resolution of the fundamental problems raised from the General Theory of Coaching

[Slide 138-148]

pp. 497-501

RESOLUTION OF THE FUNDAMENTAL PROBLEMS RAISED FROM THE GENERAL THEORY OF COACHING

→ **Explanation of the resolution**

Table 45

Resolving the fundamental problems of the coaching aid process

Fundamental problem	Explanation of the resolution
A. <u>There is no sufficiently consensus definition of coaching.</u>	While it is true that <i>consensus</i> requires a process of spontaneous acceptance in society and within the scientific and professional community, <u>the thesis provides a definition based in a historical-evolutionary tradition and a theoretical-scientific fundaments</u> that, not only has been lacking until now, but also <i>facilitates</i> the possibilities of a future consensus, by eliminating the <i>ambiguities and inconsistencies</i> that it currently has.

(A) Faced with the lack of a definition, the thesis proposes a definition supported, on the one hand, in the *historical-evolutionary and spontaneous tradition*, and on the other hand, in a *scientific coherence*. That is, the two areas support the definition that is being provided here and that, in some way, this double theoretical-historical filter allows us to see that it is not capricious. That it is not capricious to give a definition, let's say, taken from the sleeve, because what is happening in the world of coaching is that, it is the whim of each one, according to how he understands it. Here we are trying to avoid that problem.

RESOLUTION OF THE FUNDAMENTAL PROBLEMS RAISED
 FROM THE GENERAL THEORY OF COACHING pp. 497-501

→ **Explanation of the resolution**

Table 45

Resolving the fundamental problems of the coaching aid process

Fundamental problem	Explanation of the resolution
B. The discipline is intrinsically linked to an <u>amalgam of different methodologies</u> , and in many ways, contradictory.	This thesis <i>consistently</i> presents a <u>coherent relationship between scientific fundamentals and the operating method of coaching</u> , stripping it of that <u>amalgam</u> or <i>methodological eclecticism</i> .

(B) Faced with the amalgam of disparate methodologies, then, having scientific foundations where there is a specific operating method, it is understood that this amalgam is shed. Coaching is susceptible to demarcation since it can be analyzed what is likely to be compatible with this proposal and what is not.

RESOLUTION OF THE FUNDAMENTAL PROBLEMS RAISED
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→ **Explanation of the resolution**

Table 45

Resolving the fundamental problems of the coaching aid process

Fundamental problem	Explanation of the resolution
C. It is excessively inclined to the <u>consumption of tools and/or theories from other fields and alien disciplines</u> , and isolated from methodological, philosophical, and/or scientific bases and roots, common and coherent among themselves.	The thesis presents <u>scientific, epistemological, teleological and operational methodology fundamentals</u> , which make up the <u>engendering paradigm</u> , and which, therefore, are a <u>guide and standard for establishing which theories or tools are or are not related or compatible with it</u> .

(C) Faced with the consumption of tools and theories from other fields. Well, the epistemological, teleological and methodological scientific foundation, if you remember the pyramid that I presented before, allows me to be able to discriminate the tool, to be able to discriminate the theory, whether or not it falls within the *paradigm of engendering*, as we have said. And also, it will become the norm to be able to do so.

RESOLUTION OF THE FUNDAMENTAL PROBLEMS RAISED
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→ **Explanation of the resolution**

Table 45

Resolving the fundamental problems of the coaching aid process

Fundamental problem	Explanation of the resolution
D. A <u>binding tradition</u> has yet to be recognized and/or articulated, where its <i>identity</i> can be clarified and understood, in relation to the many other <i>aid processes</i> currently in place.	Throughout the first part of the thesis (<i>historical framework</i>), it is established, at least in terms of <i>key thinkers</i> , a <u>line of spontaneous evolution</u> that allowed the <i>emergence of coaching as a profession and discipline</i> . This allowed, not only to <u>recognize its identity essence</u> , but also, as a result, <u>to radically separate it from all the aid processes framed within the transference paradigm</u> .

(D) Faced with the absence of a binding tradition regarding the origin and evolution of coaching, it is clear... Here we have made a synthesis of it... And also allows us to separate it from all existing aid processes until the moment within the *paradigm of transference*.

RESOLUTION OF THE FUNDAMENTAL PROBLEMS RAISED
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→ **Explanation of the resolution**

Table 45

Resolving the fundamental problems of the coaching aid process

Fundamental problem	Explanation of the resolution
E. As there is <u>little academic research</u> addressing these fundamental problems, there is not accurate information about its <i>identity, application and actual scope</i> of its intervention.	With the <u>general theory of coaching</u> , there is a base on which to <u>review, evaluate and develop any of its components</u> , at any of its levels and fundamentals. In other words, <u>the thesis opens up a field of new possibilities for future academic research that until now was prevented by lacking the minimal basis for it</u> . Among them, it is now in a position to carry out analysis on the application and scope of this theory.

(E) And finally, in the face of the scarce academic research, I consider that this General Theory of Coaching opens up the possibility of being able to know where we are today, and begin to discriminate and really develop the discipline. I sincerely believe that if coaching fails to systematize a general theory, which is what I have tried in this thesis, sooner or later it will gradually disappear as has happened at other times in history, with other disciplines that are very similar. I believe that in this sense we are making a contribution that, if it were successful, we would be opening up a field of a truly distinguished aid process that is different from what exists up to now.

Well, that's it. Thanks a lot.