



The Practice of Coaching: Origin and Development

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ABSTRACT

Coaching is a modern technique for managing and enhancing the individual's internal resources. Through the research of Tart, Csikszentmihályi, Assagioli and others, Coaching assumes critical depth and finds in Humanistic Psychology the appropriate critical implications. These implications are the foundation of a discipline that brings tradition to compete modernity. Based on moral suasion and the non-verbal communication, Coaching promotes the explosion of individual and spiritual creativity, useful for exceeding goals and achieving success; it also leads to inner invention by discovering new work management methods

Keywords: Coach; Coaching; Humanistic psychology; Mind; Work; Performance.

INTRODUCTION

The term coach (from the French coche, chariot, carriage, derived in turn from the Hungarian kocsis or the Czech koczi) in the sixteenth century identified a means of transport pulled by horses and driven by a coachman. Not yet precisely formulated, coaching was born about 150 years ago in the universities of Oxford and Cambridge. At the time, paying for intellectual guidance was a status symbol for young aristocrats. It was an evolution of tutoring, a training process where the most experienced accompanies the student towards learning, favoring the assimilation of shared contents to positive and corrective feedback. Tutoring is a training process where a more experienced figure accompanies the student towards learning. The tutor teaches, transmits knowledge, creates and shares content, making sure that assimilation is encouraged. In the centuries when the education of the upper classes was given at home, the lessons were the task of a tutor teacher, who often was a clergyman who, given his role, could enter and corrective feedback.

The general and millennial reference, dating back to ancient Greece, was to the cultural roots of mentoring. Mentor, in the Odyssey, is a courtier of the court of Ulysses. The two-way training process between mentor and student involves aspects of common understanding, which allow to build an equal

relationship, if not in terms of knowledge at least in terms of intimacy, within which the mentor makes the student's experiences his own. The mentor in the continuous exchange with the mentee can also set goals for work growth and knowledge. It is difficult to exchange tutors and mentors. The first has a main guiding role of accompaniment and teaching. Having lost the authoritarian and hierarchical coordinates of ancient society. For example the trainer, the sports coach, widespread in rowing and tennis, which proposes tutoring with athletes. Here a surplus of mental concentration can also be exercised to obtain the desired results, taken from the world of education where it is present as overlearning. This kind of coaching spreads as a method of direction, much more than European-style mentoring. The coach's managerial approach is outlined in his instructions addressed to the athlete in order to win [1]. The Seasons of a where mentoring is described as the directive supervision of the career of a young man. At this point; in the context of its , in the USA, into Sponsoring, more than a long educational and moral teaching, it turns into the beneficial influence of someone powerful who can guarantee protection, recommendation and individualistic advancement. The mentee becomes, with a Frenches, the protégée (Protected, a meaning different from the French use of the word) linked to typically American practices. Sponsoring, Management Mentoring and Executive Coaching, however, highlight the strong limits of the revival of the rigidity of education. The problem is to find ways

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to unleash the potential of the individual so that can autonomously, consciously and responsibly maximize his performance [2,3].

In '74 comes out *The Inner Game of Tennis* comes out with an extraordinary success with the public. The author, a Californian professor of English literature and tennis player and coach, and psychologist at Harvard, Timothy Gallwey proposes maieutic conversations with the athlete [4-6]. These conversations through observation, information about himself and feedback allow him to improve progressively. This non-directive coaching revives European mentoring. The volume humbly falls within the scope of very popular American literature that manifests intent, to the limit of simplicity, to achieve precise practical results, in specific niche environments. The British racing driver and engineer from Eton, Sir Whitmore, non-directive coaching also extends into the corporate world, making coaching dominant. The theory of Gallwey and Whitmore was born and developed in sports to improve the strategic potential of athletes [7]. Popularly, therefore, the coach becomes a trainer of inner consciousness. In companies, coaching transforms professions from a set of techniques to an expression of a culture, a way of being, thinking, behaving and relating to others regardless of the context. Instead, the general, personal and professional evolution of learning and character is left to mentoring.

For several decades there remained an interpretative fog on the different figures, dissolved in 2002, at the hands of Clutterbuck, Whitmore, Megginson, Parsloe and Hay, by the professional accreditation of coaching and mentoring of the European Mentoring and Coaching Council. The EMC formed only by mentors adds coaches in the EMCC, all united on the principles of awareness, autonomy and responsibility which are basic in human growth. EMCC overcomes the conflict between coach and mentor by setting quality standards and certifications of coaching, mentoring and supervision (EQA European Quality Award, EIA European Individual Accreditation, etc.), in continuous national and international evolution. Scientifically recognized similarities, common and different skills, coaching and mentoring continue parallel in a dialectical and contaminating confrontation with the same purpose of dialogue and maieutic for a conscious learning.

Californian professor of English literature, player and tennis coach at Harvard, Gallwey, starting from his experience, publishes a series of books on the Inner Game. The Inner Game is based on the suppression of personal interference to draw on natural abilities without being hindered by self-criticism and internal dialogue. After his sporting and editorial success, his training method is taken up by major companies such as Business Coaching at Apple, The Coca Cola Company, Rolls Royce and other international companies to spread as an individual practice in the Life Coaching sector. In 2020 Gallwey with the Brazilian Renato Ricci, author of several books including *Dare to Be Different*, and coach trainer in Mercedes-Benz, Daimler Bank, (Telefonica), GPA (Cassino Group), Eaton, SKF Group, he founded the Inner Game School of Coaching, summa of a group of international schools where students of any age and origin acquire the know-how to achieve goals. The new institute launches globally a new method to

support the growth of the individual through self-discovery and the ability to use the Inner Game for new development strategies.

In *The Inner Game of Tennis*, Gallwey develops insights into the Inner Game by optimizing the tennis player's performance. On the tennis court, the opponent that everyone has in his head is stronger than the one on the opposite side of the net. Initially sports performance is affected by interference, individual thoughts on advice, judgments, fears, negativity, and fears of error. On the field, the athlete is a victim of his mental level of internal dialogue made of reproaches without praise. So the game on the external level is actually undermined by inner problems. The formula of the Inner Game ($P=p-i$, i.e. Performance=potential-interference) illustrates the necessary defense of potential and performance from the interferences of the sabotaging inner dialogue that takes place between a Self1 that emphasizes fears and criticisms and a supportive Self 2. According to Gallwey, often the most important energies lie unused within the individual, fixed at a latent level, and it is the task of the coach to be able to identify them, recognize them and bring them to the surface, so that the athlete (or manager) is able to use them, both within a competition and in achieving the task he has set himself. Where all roads seem to have been traveled, all the possibilities of increasing and improving one's existential status appear to be reduced to a minimum of possibilities, especially in countries where the economic

Sir Whitmore was a British racing driver, winner of the British Saloon Car Championship in '61, retired in '66. Approaching Transpersonal Psychology, he imported Inner Game coaching to the UK, spreading it outside the world of sport as the best known Performance Coaching and Business Coaching. In the '80s, he founded Performance Consultants, defined the global pioneer in creating leaders and managers through coaching. He developed methods and techniques for learning optimization, leadership and performance improvement. President of the International Coach Federation and co-founder of the European Mentoring and Coaching Council, his 'Coaching for Performance' has sold over one million copies.

This research aims at defining today the methods of coaching for the achievement of set goals, considering that its non-directive, anti-conflictual and systemic moral suasion leads to advanced innovative orientations and new ways of managing work, also taking into account the importance on the medical-social level of the Coaching activities and the related medical-legal consequences.

Methods

The present study was conducted using the following electronic search engines available online: Pubmed, Nioshtic-2, Google Scholar, Toxline, Medline+, Medline, Biomedcentral, Scopus and WOS. The following words have been entered on each search engine: Coach, Coaching, Humanistic Psychology, Mind, Work, and Performance. No restrictions were applied to research regarding the time, language or type of publication. This systematic research has identified 46 publications; after careful examination, 22 were eliminated because they constituted

studies that did not meet criteria of scientific rigor or without indication of the material and methods used, the purpose of the research and the bibliography. With the application of this methodology, a total of 14 publications were selected.

LITERATURE REVIEW

In today's meaning of the term, the coach, in all socio-economic areas, professionally accompanies different types of clients and groups of individuals in achieving set goals. Coaching is unleashing a person's potential to maximize his growth. Coaching is helping people achieve what they have always wanted, become who they have always wanted to be, achieve the goals they have always aspired to (Whitmore). Coaching cannot be identified in a single phase, but is expressed in a structured and methodical process with enormous benefits in any area: corporate, sports, individual. The process is made of study, analysis, improvement through error and teamwork. The coach has the task of supporting his client both by identifying his latent peculiarities and by providing the tools to strengthen them offering a strong moral support. The modern practice of coaching has brought out a profession in strong growth with vast spaces of application and great interest for the market, for companies and for individuals. The simple and direct media communication, the possibility of achieving the desired objectives, the mirage of the development of one's potential up to excellence and personal and professional success, have determined the success of coaching and made the related professional offer indispensable.

In fact, the purpose of the discipline-the achievement of the coachee's goal is not direct responsibility of the coach. He deals only with the process necessary for the coachee to find success on his own and he does it not relying on verbal communication or content (as the consultant does), since the attention and deep concentration that the coach wants to activate in the coachee are implemented poorly by verbal and media content, but by the tone of voice, para-verbal element, and body language (non-verbal element). At most the coach, in the context of a proactive psychology, promotes at a deep level the maximum mental concentration and attention in the coachee. The coach does not provide answers but asks the appropriate questions so to achieve the goal. The coach always recognizes the potential of the coachee and makes sure that he can express his talents. But these reveal other sets of quality questions about the resources needed for the goals, which in turn pose other questions about the setting of personal or professional life up to the questions about the greater balance of decisions in the different areas of life within which the final goal is clarified. In the Growth coach, through the Diary of growth, the Socratic dialogue helps the emergence of the characteristics of the coachee motivating him psychologically. The right questions focus on solutions, not on problems. In the process of growth. The coach guides the coachee using maieutics without imposing his own ideas but in teamwork, creating a bridge for the evolved path of the coachee. The master appears when the pupil is ready.

One of the most famous models of coaching, is the G.R.O.W. by Whitmore (Goals, Reality, Options, Will). Useful model to define objectives and improve individual performance. The goal

is the identification of objectives with the S.M.A.R.T. characteristics (Specific, Measurable, Achievable, Attainable, and Relevant, Time-based. Reality is the analysis of the here and now with the awareness of what is possible to do, having clear Options (strengths and resources to be used for the goal). Will is the transition from desires to actions.

The matrix of consequences analyzes for each action and non-action the respective results and, in coaching sessions, in the work on objectives, triggers questions to visualize future events following present actions.

Coaching is an absolutely practical operational application of motivational psychological research. It develops proactively from the foundations of the platform of discoveries of the theories of transpersonal psychology and humanistic psychology of Maslow, Tart and Csikszentmihályi [8-10]. In particular it is immediately evident the influence that the theory of the Flow of the latter had on the authors of current coaching.

In '43 the American psychologist Maslow had found in the Theory of human motivation (developed in '54 with 'Motivation and Personality') a model of human development based on a hierarchy of needs, arranged in the so-called pyramid of Maslow's needs. His theory holds that the satisfaction of the most basic needs is a necessary condition for bringing out needs of a higher order. The assertion found support in the commercial, marketing and advertising sectors, giving the author popularity and notoriety. In '68 with the identification of the Basic Talents, Maslow bent for humanistic psychology, in whose clinic the mystical experience allowed interpersonal relationship and self-realization. The Third Force of Psychology (after Psychoanalysis and Behaviorism), transitory, a prologue to an even more "elevated" Fourth Psychology, trans-personal, trans-human, centered on the cosmos rather than on human needs and interests, going beyond the human condition, identity, self-realization and so on towards a transcendence of the Self [2,3].

The psychologist Tart (he was an engineer, black belt in martial arts, fortune teller and parapsychologist) studied the new theory of self-realization, or personal and social growth, which was to become central to modern psychology. The end of alienation is considered the result of the awakening allowed by self-observation, a concept taken up by the settings of the Armenian Gurdjieff's thought.

Subsequently, the concept of Flow that accompanies the methods of current coaching of the founders Gallwey and Whitmore consolidates.

This is the c.d. optimal experience or competitive trance in which exclusive concentration can eliminate any other thought, distraction, need and sensation, including cognition of time and physiological needs. Total involvement means focusing on goal, intrinsic motivation, positivity and gratification in performing a particular task. The flow was applied in psychology, sports, spirituality, education, and even seduction. To test the flow in conscious experience, Csikszentmihályi used the experience sampling method: throughout the study participants had to wear a pager and, reached at random intervals, had to provide an account of their thoughts on a questionnaire. It is in coaching

that the flow finds the most satisfying and widespread application.

Csikszentmihályi, Hungarian born in Rijeka, immigrated to the USA, is the Chicago psychologist who wrote in his studies (Theory of flow) on happiness and creativity of the concept of psychological flow. These studies showed that people felt more positively activated when performing challenging tasks, for which they felt they possessed the necessary skills. The conditions identified in the flow coincide with the conditions of maximum motivation and performance found with regard to the goal setting. If people perceive themselves as effective, tasks with challenging goals do not represent a burden, but rewarding challenges.

Components of the optimal experience are the balance between challenge and ability (the activity is neither too easy nor too difficult for the subject). Sense of control, the perception of having everything under control and being able to dominate the situation, Intrinsic pleasure, action gives intrinsic pleasure, an end in itself (autotelic experience), Integration between action and awareness, concentration and commitment are maximum. Flow is the optimal experience. The optimal experience emerges if challenges and skills are above average. According to Csikszentmihalyi a group can work so that each member is in a state of optimal experience. The group must equip itself with free spaces for creative work with chairs, decorated walls, maps, graphs indicating incoming information, flowcharts, project summaries, wall with results, open themes, parallel and organized work, concentration on group objectives, development of existing objectives (prototypes), increase efficiency through visualization. In space can say everything that elsewhere is only thought of, the differences between the participants are an opportunity, space is given to madness, work is allowed standing and moving. Eastern religions such as Hinduism, Zen, Buddhism and Taoism pursue the overcoming of the duality between mind and body through spiritual practice, the martial practice of aikidō, kendō and ikebana and the yoga practice of Samyama, focusing the psyche on the object of meditation. Csikszentmihalyi was perhaps the first in Western psychology to quantify and develop applications based on the concept of flow. Achieving the flow state, obtaining the optimal experience, improve spiritual activities, managerial performance, free improvisation, sports psychology. The so-called flow experience requires clear goals, expectations and ways of achieving it; total concentration on a narrow field of attention limited to the present; self-awareness, that is, non-distortion of the sense of time and direct and unequivocal feedback. The flow theorized by Csikszentmihalyi is matched by the competitive trance, defined by sports jargon as 'zone' or stay in the zone, which Pelé described as feeling a kind of euphoria. The athletic test achieves precisely the optimal experience described by Csikszentmihalyi. Psychology applied to sport began to study this condition and its relationship with the athletic performance.

The transpersonal and humanistic psychology of Maslow, Tart and Csikszentmihályi derives from Assagioli's personal and transpersonal psychosynthesis and through Jungian thought, to some extent from the spiritual psychology of the human

development system of the Greek Armenian philosopher Gurdjieff.

When Assagioli first spoke of transpersonal psychology, followed by Jung, he inaugurated an alternative to Marxist psychoanalysis which from Freud to Marcuse, Reich, and Moreno had placed trauma in the context of repression due to the crisis of social relations in capitalism. This psychoanalysis lamented the trauma in the loss of spirituality and signs of values, always connected, but no longer from the social point of view but on the value and commodification of agnostic people. The search for spiritual nature, useful for psychological growth, had found its sources in the syncretism of Western and Eastern thoughts and practices.

DISCUSSION

Psychosynthesis relied on the individual capacities of vast integrations and syntheses absolutely unique and unrepeatably for each individual up to equilibrium only in the spiritual (or transpersonal) dimension.

The basic themes of psychosynthetic thinking are: sub-personalities, the integration of the personality around a unifying center, the personal ego, the three wills, good, strong, skillful, psychic functions, the ideal model, misidentification, and transmutation of energies, synthesis, and development of higher qualities, expansion of consciousness, meditation, the super-conscious and the transpersonal Self.

This approach had only rational, economic, scientific materialistic cardinal points but Jung, alternatively, indicated in spiritual experience the main way out of neuroses; in addition to the individual unconscious he postulated the existence of a Collective Unconscious, Überpersonliche (transpersonal), interconnection of individual psyches that through dreams, symbols, fables, rituals share the idea of archetypes, the very basis of every transpersonal experience. Transcendence of the ego and spiritual experience remained at the center of psychological research. Mystical experiences allow us direct access to the archetypal world.

The whole of the unconscious (lower, middle and higher) and consciousness is represented with the ego at the center which is the reflection of the Self that transcends the individuality of the psyche; the collective unconscious is around. The ego harmoniously works on the rays of sensation, instinct, emotion, thought, imagination and intuition, in balance with each other. The transcendent, transpersonal dimension that every human being possesses within himself must develop harmoniously with the other dimensions of the psyche in the process of individuation. Personal psychosynthesis, integration and harmonization of psychic functions is realized in the path of transpersonal psychosynthesis, which allows man to access higher dimensions of the psyche. Psychotherapies differ both at the level of the ego and at the level of the Self. Assagioli's psychosynthesis, developing Jungian psychoanalysis, transcends the limits of psychoanalysis by proposing to the individual to expand his personal boundaries towards the realization of a spiritual transpersonal Self.

Tart takes up these themes convinced that the paranormal is the bridge between science and spirit. His goal is to refine and integrate Western and Eastern approaches to self-awakening. In his book *Waking Up* (1986) introduces the consensual trance, a state in which everyone. Tart noted both similarities and differences between hypnotic trance induction and consensual trance induction. The focus was on the path of mediation built in Gurdjieff's system of human development. Armenian Greek envisaged a spiritual system for its work on being. In the Fourth Way, the overall development was to take place, based on the simultaneous operation of all functions. As described by Ouspensky in the *Fragments of an Unknown Teaching*, the fourth way, introduced in the West at the beginning of the last century, proposed a practical clinic for a complete individual result without painful reconstruction processes. Ouspensky, not Gurdjieff, invents the name Fourth Way, to summarize the teaching that Gurdjieff called *Work* or *Work on the self*. Man usually lives as in a wakefulness close to dream and hypnotic sleep. He must come to self-remembrance in order to attain a higher level of vitality. Instinctive/motor, emotional and intellectual automatisms limit the human being. Concentration of attention and energy, minimization of daydreams, participation in existence transform the normal man, through the first three ways, into a refusion of himself with his previously underdeveloped parts. Thus he enters a higher state of consciousness in tune with the Universe, expanding his physical and psychic potential, to the inner evolution of consciousness. Ouspensky reports that Gurdjieff rather than the Fourth Way, alluded to an Esoteric Christianity. Various authors, in this regard (the historian Cusack, Afzal Upal) disputed the relevance of Eastern religious thought, such as Sufism in Gurdjieff who would remain in the wake of Western meditative and esoteric research [4]. Beyond this debate, it is important to survive the spiritual strand jealously guarded in Jung and Assagioli sheltered in orientalism from the easy demonizing criticism that insisted on European religious institutes. This baggage is recovered by the first association of transpersonal psychology, founded in the USA in '69, for the insertion, in the psychological theory and clinic, of the culture of spirituality and spiritual experiences. The human being is no longer just biopsychic matter, but an open whole connected, in its profound reality, to the spiritual dimension. One claims to be able to study this spirituality scientifically, like the non-ordinary states of consciousness, as they occur in religious and non-religious experience, of every time and every culture. Transpersonal psychology intends with scientific methods to overcome the boundaries of transcendence. In a study of this kind, psychological research is enriched by the results of comparative mysticism, without implicitly assuming the philosophical and cultural conceptions that underlie it. Man thus acquires a transpersonal identity, that is, an identity that is able to transcend the structure of the personality, without losing, however, contact with his own individuality. Weil classified in 'Man Without Borders' the limits set by the human mind (consciousness, memory, evolution and death) and the remedies that guide beyond rationality and illness (wisdom, love, humility, compassion, awareness) thanks to the memory that goes back to the very source of vital energy, to the incessant and unlimited flow of consciousness. Self-transcendence (Frankl), true Self (Horney),

transcendent spiritual power (Rogers), Zen (Perls) were mentioned.

Existential and humanistic psychology emphasized the fact that the ego is not simply a mechanism of defense between conflicting impulses (in a work of difficult mediation between Id and Superego) in order to preserve the individual, but an autonomous center of consciousness, capable of free and responsible choices, and of giving meaning to existence. The intimate characteristic of the ego is self-transcendence, that is, the continuous tension to go beyond oneself in a process of self-realization (and not in the direction of the simple search for pleasure, or power). If the Third Force has attained such a perspective, the Fourth Force affirms that the personal self (or self) is a reflection of the transcendent Self, the transpersonal center of consciousness, in which all things find their origin and constitutive principle. The transpersonal Self would thus constitute the unit underlying the apparent multiplicity.

There are business experiences that to overcome problematic, failed or violent strategies implemented spiritual coaching to overcome conflicts between managers and employees or even worse, between colleagues. A coaching respectful of freedom of conscience accompanies people towards the profound meaning of their actions and paths of spiritual transformation, forgiveness and reconciliation. The spontaneous self-criticism reveals the flaws of the clash between persecutors and persecuted inherent in the rules and regulations of the company and opens to the recognition of errors and to reconciliation in the harmonization of identity and values, of emotions and understanding of one's.

A leitmotiv that runs through the whole wave of humanistic and spiritual psychology is the underestimation of the verbal contents of an interview as well as those of the media, didactic and advertising, yesterday propagandistic, today informative. This is surprising because, for example, the clinic of psychoanalysis is based on interview and transference. In the modern and current era, the enormous amount of verbal and multimedia information, increasingly growing, crowds the mind beyond its maximum limit of 126 bits\second, which is the threshold of a concentrated listening, when an entire conversation (about 40 bits) is already worth a third of our listening capacity. Almost 70 years ago, verbal communication was worth between 7% and 12% of possible listening; today the figure has decreased exponentially.

The abnormal mass of communication is matched by the thinning of norms and hierarchies in the permissive expansion and the claim of increasingly widespread and specific human rights. This resulted in a lack of rules, stable reference points, social norms and conduct, which the sociologist Durkheim formalized in *The Division of Social Labor* Anomie (contrary to the norm, law, and rule). Today, paradoxically, we are witnessing the multiplication of norms that must guarantee, within certain appropriate limits, every freedom and absence of rules, of the anomie of individual behavior [11-14]. The individual ends up feeling ultra-regulated and at the same time lost, isolated, abandoned to himself without indications, even if multiple, on the way to go. The identification of the causes of permanent psychological trauma in Reich's existential

indifference, systemic sexual and social repression, and even in Foucault's madness of being normal also contributed to this situation.

Psychology has developed in the last century largely around the study and exegesis of trauma. The trauma, from an insurmountable pathological psychological condition, has become a permanent condition of life even if not physiological. The psychic and psychosomatic problems, caused by the irruptive and permanent trauma, were considered insurmountable by the individual as they were connected with political, economic and social systems. then in the exploitation of people and the environment for profit up to the permanent stress related to the repression inherent in being a soldier, worker, family member, student, citizen.

CONCLUSION

Coaching is therefore the opposite of the cathartic, conflictual and anti-systemic approach. The process of personality construction, founding of European psychology in the based on moral suasion, without directive traits, is developed to the highest degree towards success thanks to maximum concentration, repetition, interactive non-verbal process, including calibrated listening. Objectively, coaching maximizes the social inclusion of the correspondence of people in the Weberian social roles assigned to them in complex advanced societies and at the same time promotes the explosion of individual and spiritual creativity useful for achieving and

overcoming goals towards success. Coaching is not a limit to creative freedom and indeed even in the absence of social guidance tools, it leads to the inner invention of more advanced innovative orientations, discovering new ways of managing work autonomously.

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