

Epistemological criticism of coaching for a transition to humanistic transformation

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Abstract

What is the purpose of coaching? The answer to this question only becomes clear when we understand, or agree on, its philosophical foundation, its concept of the human being. Yet the attraction of coaching for many is its openness, and its resistance to definition. This very openness has its dangers, limiting the discipline to performance in sports and business, allowing for bad faith actors, and impeding intellectual growth. This paper will provide an overview of the major influences in the early development of coaching, from implicit cultural factors to applicable innovations in psychological modalities. This critical overview becomes the springboard from which we can dive into an “ethical shift” in coaching, which takes as its starting point the fulfilment of the human being’s authentic potential, especially as advocated in the humanistic philosophy of Erich Fromm. We then show how this shift can be integrated into existing forms of coaching to increase its effectiveness. In the end, we will see how performance is enhanced by the individual’s existential wellbeing, and how the individual’s wellbeing is enhanced when performance has meaning for them and harmonizes with their values.

Keywords: coaching, ethics, humanistic transformation, performance, wellbeing

Introduction

Coaching has undergone a remarkable evolution since its early days in sports. Today, the coaching market seems rich and saturated. Moreover, anyone can call themselves a coach and sell their programs. There is no clear unifying philosophy or legal-ethical accountability to the profession. In the research presented in this article, we seek to explore coaching’s roots, analysing both the commonalities in different forms of coaching, and the divergences. Our further observation is on the human being through the modern coaching process, seeking improvement at least and transformation at best in a frenetic society. This “social acceleration” causes an imbalance between tasks and performance capabilities, producing stress and frustration (Rosa, 2010). This “new normal” (Kuhn, 2020) creates negative social pressure on individual identity and wellbeing. Hence the need for a critical analysis of current coaching methodologies, with the aim of generating better human empowerment. Guided by Erich Fromm’s philosophy (1941), we advocate a conception of the human being that takes into account two fundamental pillars: meaningful work and authentic wellbeing.

We propose a philosophical methodological exploration of coaching for three reasons:

- the existential nature of coaching’s sense of purpose is philosophical

- coaching uses philosophical dialectics
- philosophy is capable of transcending itself through critical thinking.

Despite these virtues, coaching's philosophical foundations require consolidation. The great epochal challenges we are facing today demand this. Coaches themselves question their origins and whether current empirical techniques are sufficient for their mission. Epistemology can provide answers because coaching is philosophy applied to life. Here, we propose combining a methodological approach with an epistemological analysis of coaching. The context in which this humanistic reflection emerged is health coaching, which serves as a starting point for a general critique of coaching methodology in the natural development of human fulfilment.

Epistemological criticism in coaching

Epistemology expresses the critical study of the nature and limits of scientific knowledge, with reference to the logical structures and methodology of science. Since coaching is based on critical thinking and the logical structures of thought, it's easy to see how we might benefit from an epistemological foundation for coaching. It provides an ethical and ontological framework for the process (Jautz et al., 2023). Ethics corresponds to our value system, and ontology to the nature of our being. Humans are by nature social beings. Values and ethics therefore represent how we express our being in social contexts, both theoretically and practically. Ethical and ontological identity (values-being) is the natural focus of humanism in general, and we believe it should also be the case in coaching. From these considerations, we became curious to examine the methodological roots of the various forms of coaching that have evolved to the present day. The goal is to enhance the relevance of each type of coaching and, at the same time, determine if there are areas for improvement.

Coaching originated in sports, with a focus on motivation and performance (Christian, Greenlees, & Kearney, 2023). Classical business coaching has evolved from this narrow vision, remaining faithful to the idea that success can be achieved by following certain normative procedures. In general, business coaching sometimes seems to confine epistemological issues, with a certain annoyance at resistance to change (Dionne et al., 2024). Instead, an almost military-like passion for acronyms has emerged: TIDE, the theory of integrated domains in epistemology (Muis, Bendixen, & Hearle, 2006), or others (GROW, SMART, CLEAR, etc.). The underlying assumption is that anyone who follows the prescribed steps (Owen, 2023) will achieve their goals. This practical approach ignores ontological, epistemological, and ethical issues. The focus here is on introducing "new and improved" techniques. Most business coaches favour "adapting existing approaches" (Abravanel et al., 2017). A philosophy of being applied to the client is absent. According to our thesis, as already mentioned, philosophical literature is instead essential to the methodological evolution of coaching, thanks to a sense of purpose, maieutics, and the use of critical thinking. These essential elements allow us to explore the possibilities of our life choices. Therefore, it is time for an analysis that explores the ethical limits (Iordanou, Hawley, Iordanou, 2017) of the classical coaching model, retracing the evolutionary history of coaching in its various phases.

Suzuki and surfers: Coaching foundations on a tennis court

What is the methodological and therefore epistemological basis of coaching? This reflection seems absent from the literature. According to a review, texts such as T.W. Gallwey's 1974 *The Inner Game of Tennis* and other manuals (Whitmore, 1992, 2017) appear self-referential or tend to cite one another, seemingly following an arbitrary experiential approach. This overconfidence may explain the apparent inability of coaching models to evolve independently from the powerful and well-established corporate methodology. Gallwey's first coaching model does not venture into any theory of being, despite some references to Suzuki in the text *Zen and Archery* (Herrigel, 1987). It seeks to understand through empirical reflections what it means for a surfer to "win" a challenge with a wave, to "let go." However, it must also be said that it is precisely this highly experiential approach that makes the coaching profession so special and unique. What emerges from our observation is that coaching originated self-reflexively for sport, without requiring external or bibliographical legitimacy, apart from a few implicit references. It was then almost immediately adapted to business performance. This tradition appears to be insufficient, philosophically or methodologically, to address the growing complexity of modern times.

The integration of coaching in the corporate system

Gallwey's coaching developed independently within the sports field, with some key areas of excellence (<https://ussa.edu/academics/bachelors/sports-coaching/>), including internal dialogue and the mind-body-action relationship (<https://www.ukcoaching.org/>). Motivation, a sense of purpose, and achievement are classic challenges in competitions, and from here, coaching enters the corporate system. Whitmore's GROW model, which stems from sports, sets coaching on a very different path and presents coaching as a valuable resource for improvement in and across the business sector.

In the corporate world, coaching becomes subject to Bandura's (1997) hyper-statistical control and self-efficacy, conceptual handmaidens of performance. The humanistic literature disappears in favour of a psychological, economic-behavioural, statistical, and financial bibliography. Performance Coaching becomes Executive Coaching in all respects. Locke and Latham (1990) defined their Goal-Setting Theory, drawn from the early works of Thomas Ryan (1970), an industrial psychologist, and Kurt Lewin, a social psychologist, who published with Festinger on aspiration and group decision making (Lewin et al., 1944), to obtain maximum performance motivation. With the fusion of business and psychology, we have moved far away from Gallwey's happy surfer picture. Individual motivation is viewed exclusively through a harsh morality of "existential ethical duties," homogenizing and deeply materialistic. It is a motivation that expresses itself through differences, based on goals. Designed for ever-improving performance, this type of coaching mirrors the capitalist models of success conditioned by Ayn Rand's objectivist moral philosophy (1990).

These findings are consistent with dominant utilitarian thought. Corporate Taylorism and Fordism also indirectly influence coaching (Bain et al., 2001), through micromanagement. Economic philosophy expresses an epistemology for capital, not for human beings. Bentham, Mills, and Adam Smith propose an openly anti-humanistic Protestant and Calvinist matrix (Campi, 1991). The Protestantism of economic-technocratic models in general nourishes a

surreptitious resentment and contempt for human frailty (Mancuso, 2017). It is this limited and limiting mentality that we criticize by proposing a true coaching philosophy based on humanistic foundations.

Satisfaction vs wellbeing: Conditioned happiness

Does personal growth promote wellbeing? This is truer for life satisfaction than for emotional happiness (Alexandrova, 2017). Traditional coaching, born from competitive coaching, pursues personal fulfilment as a result of success and performance. Health coaching differs from the competitive model. Its goal, instead, is the health of individuals and social groups, regardless of whether they achieve success. We can use an analogy: traditional coaching is to managers what a health coach is to doctors. Managers are interested in generating value, while doctors are interested in the health of individuals, regardless of whether individual or social value is generated. In the former, the emphasis is on the concept of success. In the latter, what matters is the individual's health, even if socially they may be considered a loser. There's a difference between feeling satisfied with an outcome and simply experiencing wellbeing. Here, we should question the true meaning of producing wellbeing. According to theories of justice (Rawls, 1971), fairness should be applied based on the relationship between justice and primary goods. Following this contractualist logic, people's advantages are compared to redistribute them to the most disadvantaged: a balance of resources and goods. These post-Rawlsian concepts have led to the belief that human resources welfare plans in today's companies generate wellbeing. Distributing benefits doesn't exactly equate to wellbeing, but rather prosperity. Authentic, self-generated wellbeing frees individuals from the need to achieve results or access resources to experience satisfaction and happiness. In this, health coaching is liberating, restoring the individual's ability to generate wellbeing rather than relying on the need for success or social approval. This ethical shift in coaching also leads to rebalancing the entire social system, redistributing power and autonomy among the various actors.

The remedy of positive psychology

The new millennium ushered in positive psychology, which focused on the positive aspects of life and the individual. It criticized traditional therapy for focusing on the negative. It emphasized the potential for healing and subjective renewal (Seligman & Csikszentmihalyi, 2000). Positive psychology highlights the qualities that make life worth living. This is where Appreciative Inquiry (AI) comes in, focusing on what works, rather than what doesn't. Its "metaphysical dialectic" of being reemphasizes the positive internal conditions – "awe and wonder" (Cooperrider & Srivastva, 1987, p. 28) – necessary for individuals to fulfil themselves. The method was later applied in a dedicated manual (Cooperrider & Whitney, 2005), and subsequently gave rise to Appreciative Coaching (Orem, Binkert & Clancy, 2007). Despite this apparent humanism, any epistemological inquiry is neglected in favour of the classic "practical" coaching approach: goals, measurement, and results. Appreciative Coaching fails to grasp the philosophical aspect of Appreciative Inquiry, except by citing Piaget (1970). Furthermore, by promoting constructivist experiential learning (Berger & Luckmann, 1966), they end up further "mechanizing" the Appreciative Coaching process. As a result, they rigidly and deterministically block the evolution of the individual (Calvani, 2011) in a fallacious constructivism (Mayer, 2004). An implicit Calvinist view of the human being as rapacious and prone to sin persists (p. 14 - Orem, Binkert & Clancy, 2007). As Max Weber pointed out, this is the origin of the

capitalist project (see *The Protestant Work Ethic and the Spirit of Capitalism*). Thus, despite the “remedy” of positive psychology, the traditional techno-empirical structure of coaching and its basic assumptions of problem-solution-results seems to remain intact, having abandoned a profound critical epistemological and philosophical reflection.

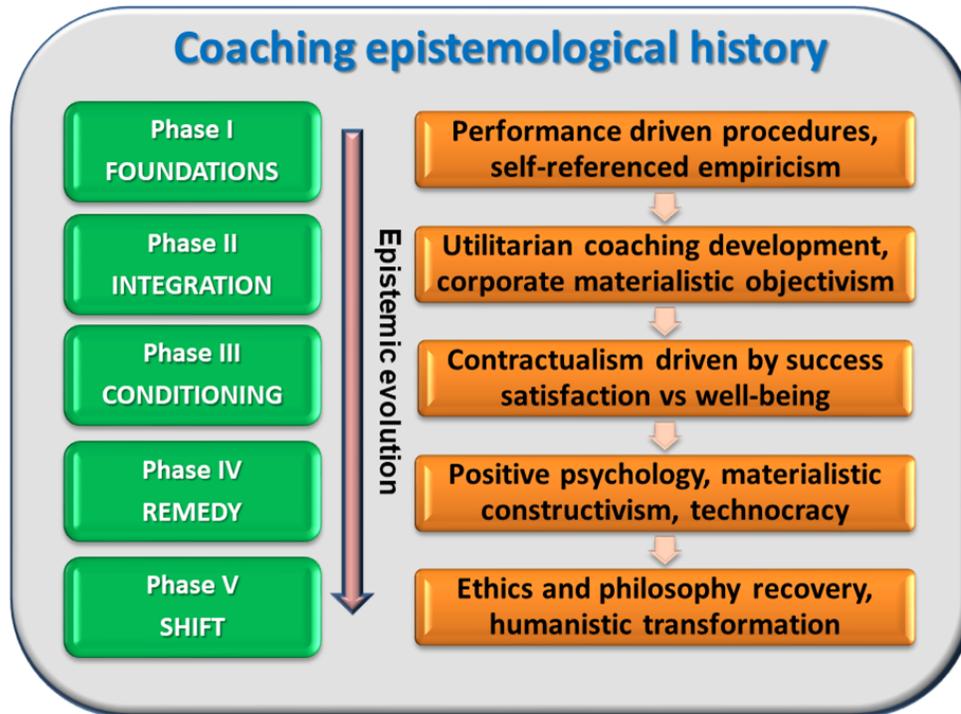


Figure 1: The five stages of coaching's epistemological evolution. The ethical shift pushes toward humanistic transformation

The analysis conducted so far identifies four initial phases (Figure 1): foundations (the birth of coaching), integration (its absorption into the corporate world), conditioning (the complete development of personal satisfaction at the expense of pure wellbeing), and remedy (a reactive attempt to correct the human problem with positive psychology). According to our thesis, we have entered the fifth phase, where the ethical and philosophical shift can reshape the coaching methodology. We discuss this phase in the next section.

The executive model crisis and the health coaching ethical shift

The executive model, which considers managers as predominantly rational, performative and objective-driven, hits a wall. Following micro-management and hyper-efficiency models, managers either burn out themselves or blind themselves to the effect they have on their teams. They become the producers of maladaptive and unnatural behaviours in their subordinates, ending up generating discomfort and entropy (Kellerman, 2012). It is the declared end of an era of the Taylorism and macroeconomic, cognitive approach. Executive Coaching is going through the same crisis. A crisis so acute that the corporate system comes to admit that it has mental health problems, induced precisely by the current corporate model (Brassey et al., 2022). Several annual reports seem to confirm this through specific analysis (Gallup, 2022; Lululemon, 2023).

Ideally, to achieve true progress, we should witness a transformation at three levels: individual, corporate, and societal. Here, we present research along these lines in the field of Health Coaching Ethics, particularly in the United Kingdom (Iordanou, Hawley, Iordanou, 2017) and Italy (Patania, 2022). What seems to emerge analytically from the evolution of coaching is what we might define as an ethical shift, increasingly oriented toward a focus on the individual (Figure 2). To society’s pressing demands, the coaching world seems to have responded with increasingly “ethical” techniques, ramifications, and even types of coaching applications.

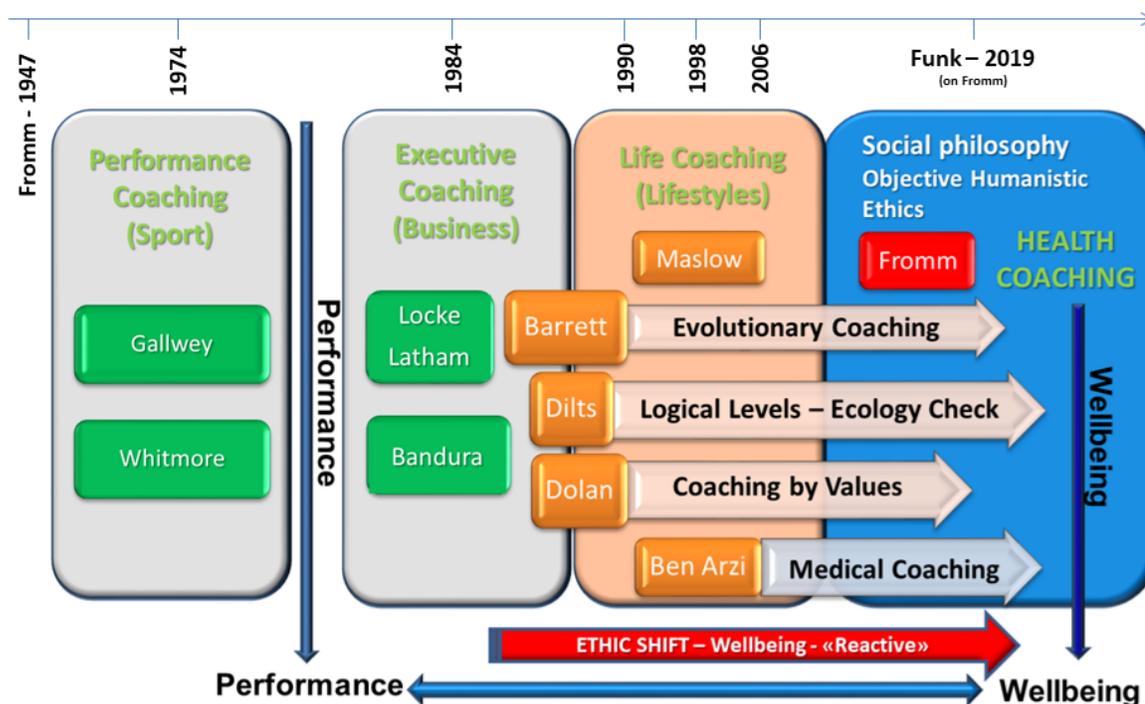


Figure 2: Coaching progressive ethical shift (Derived from Iordanou, I., Hawley, R., Iordanou, C. 2017 and Patania 2023)

This has prompted the investigation and led to the identification of radically humanistic roots:

- Erich Fromm as the main reference, for his analysis on the psychology of ethics (Fromm, 1947), social criticism and the healthy claim of individuality (Fromm, 1956), constitutes the phenomenological framework of the human natural development (Funk, 2019) (Patania, 2023b)
- Rosmini’s initial being (Pagani, 2020) and Maslow’s psychology of being (1968) converge in the Presence of a Da-sein of being in relation to time by Heidegger (Cheng, 2024). The pure self that Fromm himself advocates and defends.
- The ontological-transformational semantics of Echeverria (2013), combined with Socratic maieutics, for the dialectical transformation processes (*agere sequitur esse* – action follows being)

- The Italian pragmatism of Calderoni, Vailati and Papini (1919), love for practical and objective reality, as long as it is intersubjective.

We had often faced situations that conflicted in a sort of double bind (Bateson et al. 1956) with our ethical codes both as individuals and as coaches. Therefore, we worked formally and informally to produce a system of thought, guided by Fromm, that salutes the individual's desire for personal and professional fulfilment and wellbeing while recognizing the corporation's need for performance, profit and success. Let's review five of the main epistemological innovations.

1 – Purification of values and being

The first phase of each session must be dedicated to ethics. Challenge the individual's professed value system to bring out the CORE of their personal values. According to Fromm, society (and the company) inculcates values in the person from the outside, which alienates him. A health coaching session that identifies and honours an individual's values leads to a purified "dasein" (Heidegger, 2002). Health coaching uses various techniques to work specifically on the value system. Dilts (1990), Dolan (2006) and Barrett (1998) created very powerful ones.

2 – From intelligence to reasoning

Erich Fromm clearly explains the problem also noted by Cooperrider on the "stickiness" of problem solving. For Fromm, intelligence is technical, materialistic, of immediate practical use. Although our brains love puzzles and are passionate about solving problems from a neuroscientific point of view, this kind of intelligence is two-dimensional. Instead, reasoning is three-dimensional, as it considers the meaning of what one does or is about to do. Reasoning involves ethics, morals and effects. A three-dimensional approach guided by reasoning is needed in the sessions.

3 – Pragmatism and social critical thinking.

Pragmatism is love for reality. This combination operates as a catalyst for a continuous questioning of the given social reality in which we are immersed, in order to awaken individual conscience and promote reason and the sense of purpose. Protecting the individual from what Fromm defines as "anonymous authority" (standardized social thought) (1947, p.155) becomes another important component of the exploration of the coaching session. Furthermore, we need to act in a coherent and impactful way, to truly make a difference in every intention we bring into the world.

4 – Natural productive shift - authenticity

In Transactional Analysis, a "shift" is defined as any change in social character that can be evolutionary for the person and positive for society (Stewart & Joynes, 1990). In reality this possibility had already been described much earlier by Fromm (1947) and taken up only later by authors such as Rogers (1961) and Maslow (1968). What qualifies the person in the realization of their full potential is their ability to act in the world according to *what they are* (once again, "*agere sequitur esse*"). This acceptance and actualization of one's authenticity liberates the adaptive qualities of productive behaviour. It gives birth to what Fromm defines as a "*person without mask*." Hence the importance for wellbeing of an authentic alignment between action

and the self (Fromm, 1941). It also is arguably the first step to setting genuine goals and leveraging inherent competences. We see this view reiterated by a number of later authors (Sheldon et al., 1997; Kernis & Goldman, 2005; Wood et al., 2008).

5 – *Agere sequitur esse and ontological dialogue*

Language in Social Ontology has inestimable value and can be performative (Searle, 1970). Given that the Health Coaching approach is not merely individual, but also systemic and social, language has an even greater impact. It is through language, according to the ontological-transformational model, that the person modifies his relationship with himself and with the world. The Health Coach facilitates client autonomy in the story they tell of their desired and preferable future (Voros, 2015). Language must not be “contaminated” by undue external pressure, its “purity” is fundamental to avoiding any type of influence, out of ethical respect for the person’s individual value system.

These are the five pillars of health coaching that support the full potential of the authentic self. These five principles appear to provide a clear direction for the identity and mission of those seeking to generate health and wellbeing. As an example of their effective epistemological application, the Italian Health Coaching Association has generated models and indicators for new health coaching competencies (Crescenzi et al., 2024). This opens the possibility of further research and reflection for other types of coaching as well. Indeed, a “Generative Performance” (Patania, 2024) can be integrated into any type of coaching aimed at promoting the client’s performance/wellbeing. This approach helps coaches rethink their principles based on ethics (values), humanism (individual), and pragmatism (sense of reality and purpose), guided by a three-dimensional Frommian reason.

Synergizing performance and wellbeing in corporate ecosystems

How do we bring all these insights together, and how do they manifest in a coherent coaching methodology? And are our organizations and society equipped to handle a workforce that wants to bring “its whole self to work”? Despite the preponderance of “people at the center” in our culture, a McKinsey report from 2023 identifies an accelerated dysfunction in our organizations. Corporations are increasingly bureaucratic and centralized, leaving little or no room for the individual’s initiative or creativity. The authoritarian nature of rigid structures forces the individual to decouple from his own cherished values and needs. Achieving the prognosticated profit margins and satisfying stakeholder expectations are prioritized. It is assumed that a kind of “winning formula” concocted at the top and forced down the ranks will ensure success; employee wellbeing is the sacrifice. Company organizations seem characterized by vicious cycles of bureaucratized processes and routines (Crozier, 2009). Their four essential aspects are:

- The breadth of the development of impersonal norms
- The centralization of decisions
- The isolation of each hierarchical silos, stratum or category
- The concomitant increase in the pressure of the group on the individual.

There is little room in this model for employees to take initiative or bring any contributions. In this corporate model, the employee is reduced to an asset and not seen as a co-protagonist to be taken care of. The consequent feeling of inferiority, of being a small cog in an impersonal wheel, leads to disengagement, burnout and the loss of self. It is psychologically and morally corrosive. No longer a motivator of any kind, this kind of bureaucratic authoritarianism compromises *both* wellbeing and performance, *as well as* employee retention and ultimately the organization's success.

The dysfunctions facing organizations today also harbor opportunities. A purely mechanistic worldview would be replaced by a model that embraces human wellbeing as an inalienable component of performance. This wellbeing, including organizational wellbeing, requires individuals to be aware of and aligned with their own internal values and intrinsic motivation, and can align them with the values and motivation of the organization. This different, systemic vision opposes the classical liberal approach that maintains a strict separation between economics and morality, while a humanistic approach fundamentally reconciles them. The logic is both pragmatic and visionary: only by uniting performance and wellbeing will we achieve the results we desire financially, professionally, and personally.

Values express our beliefs about how the world should be and how we should relate to it. Realizing our values is our reason for action, and an active life (Arendt, 1997) is how we fulfill our existence. This contrasts with the utilitarian objectives to which corporations put their employees, "paying them" to complete designated tasks without inviting considering their other contributions. By creating space for the expression of values and supporting employees to live by theirs, organizations become more *ethical*. An ethical organization revitalizes motivation and dissolves the inner tensions that arise when one is not living according to one's values, and the outer tensions when one has an aversion to the organization's values. This requires one to go beyond the performance model, not to its polar opposite, the wellbeing model, but towards an integration of the two: wellbeing contributes to performance, and performance contributes to wellbeing (Fig. 3). The synergy of performance and wellbeing would create a "virtuous circle" and help to restore faith in corporations and the economy. It promotes successful collaborations and individuals, through a *humanistic interdisciplinary model for a paradigm shift in human resource management*. The result of the synergy between wellbeing and performance is greater and continuous success by people working together with a shared sense of purpose.

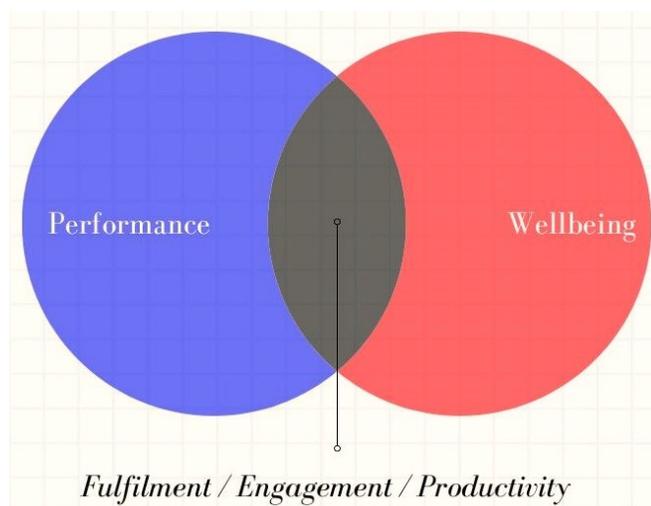


Figure 3: Generative Performance – Wellbeing Model (Derived from Patania, 2024)

Wishing to (re)unite management, science, and philosophy, the humanistic mindset would embrace a multidisciplinary approach, as opposed to traditional scientific, industrial, or entrepreneurial approaches. It also draws on contributions from philosophy, sociology, and anthropology and engages the support of diverse stakeholders such as managers, human resources, trainers, psychologists, executive and health coaches, and consultants. It applies systemic models such as the Learning Organization (Maccoby et al., 2013), Development by Values (Barrett, 2014), and the Teal Model (Laloux, 2015). It is by integrating all these approaches that wellbeing plays a role in enhancing performance.

Given the multiplicity of cultural, personal, and ethical identities we encounter in the workplace, a “one-size-fits-all” approach is no longer valid. Wellbeing is subjective. The ability to promote a healthy life is purely individual and independent. Each employee must discover and express their own personality and value system to truly improve their wellbeing, which also contributes to improved performance. Through the coach’s maieutic method of questioning and answering, the individual reveals their inner selves and externalizes them. They can then decide how to use this awareness to promote their own wellbeing *and* peak performance (and *not through it*). Health Coaching, in its regenerated form, therefore aims to integrate performance and wellbeing.

From this perspective, companies can utilize different coaching approaches depending on their specific needs. The ethical and epistemological re-foundation presented here by the Health Coaching approach offers a new perspective on understanding the development of personal potential. Thus, each type of coaching can become a harmonious tool in providing specific support for the co-creation of performance and wellbeing. This humanistic ethical coaching, combined with executive coaching, would be able to combine the different modalities, resulting in an agile approach that responds appropriately to each individual at different stages of their professional life. Humanizing corporate culture allows individuals within the system to realize their human potential and diversity. Free expression is the vehicle through which this occurs. A management style inspired by the Health Coaching approach would support a leadership style open to team input and active listening. In today’s changing landscape, organizations need

participants with strong emotional intelligence (Salovey & Meyer, 1990) to understand and implement this process of combining corporate goals and individual values flexibly and effectively.

We are indeed living in comparative luxury if we can – and must – focus on self-expression rather than survival. Erich Fromm wrote extensively on the imperative for the human being to actualize his or her potential. An ethical society (and corporation) would by definition promote the individual's ability to realize their potential; the rest is subjugation. Since the Hobbesian justification for this brutal hierarchy (a sovereign's despotic power protects the greater social good, survival) is obsolete, the *raison d'être* for societies and organizations becomes the alignment of organizational targets with the employee's self-expression and self-actualization. Organizations must respond appropriately if they are to secure their future. We acknowledge the risk of an excess of individualism, and keep in mind that self-expression must occur within the framework of the organization and contribute to its success. That is why an organizational vision, manifest in each manager's execution and communicated to their teams, is essential, as is constructive, good-faith dialogue. The positive, humanistic development in the treatment and valuation of personnel has a clear ROI:

- Better performance and productivity
- Improved communication amongst stakeholders within and without the organization
- Attractive recruitment and employee retention.

A Health Coaching approach in organizations represents the interface of corporate success with human fulfilment and the search for meaning. The two need not be separate. By uniting them, the company wins and has a positive impact on the society around them, not least by fostering ethical individuals who will go on to positively impact their communities, while garnering corporate success in this virtuous circle.

Conclusion

Today, work is conceived as an institution serving society. Commitment, conscientiousness, honesty, and obedience are the classic values that promote it. In attempting to balance the motivation for corporate profit with the healthy search for individual meaning and purpose, coaching has likely reached some epistemological and methodological limits in supporting individuals in this regard. Given its origins in competitive sports, the connection between coaching and the corporate world was natural. Performance and its emotional manifestation have generated a link between personal satisfaction and results, which until now has been considered central to the creation of wellbeing. However, this link between satisfaction and results creates a dependence of happiness on success. Our humanistic philosophical exploration has the primary objective of filling some gaps in the ethical foundations, mindset, and practice of applying coaching to health and wellbeing. Breaking free from the dependence on success-driven satisfaction has a direct impact on an individual's ability to self-generate a healthy lifestyle focused on wellbeing and happiness.

In addition to multiplying and balancing the amount of power in the individual/society system, we restore freedom from emotional conditioning, enabling productive, authentic, and conscious participation. The health coaching approach can revive the ethical spirit of the

workplace, supporting a balance between performance and wellbeing, making them synergistic. Reducing the pervasive idea of success can also recalibrate all other types of coaching, as wellbeing goes beyond personal or social success. All types of coaching can benefit from this reflection. Here, we offer a philosophical reflection for people in their workplace, so they can implement these same principles in real life. In this sense, it is a truly living philosophy, intended for the satisfaction of thinking or doing, and even of being. As such, it responds to a yawning gulf that our age is facing, one that, in our experience, most of the labour force, if not humanity, is hoping to see closed.

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