

**Book of Abstracts**

**13th INTERNATIONAL CONFERENCE  
ON PHILOSOPHICAL PRACTICE:  
PHILOSOPHICAL PRACTICE AS A PROFESSION  
AND A NEW PARADIGM IN PHILOSOPHY**

**15 – 18 August, Belgrade, 2014**

*Editor*  
Aleksandar Fatić

*Book of Abstracts*  
13th International Conference on Philosophical Practice:  
Philosophical Practice as a Profession  
and a New Paradigm in Philosophy  
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***Conference organisation***

**INSTITUTE FOR  
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University of Belgrade

**FACULTY FOR MEDIA  
AND COMMUNICATION**  
Singidunum University



**SERBIAN PHILOSOPHICAL PRACTITIONERS'  
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***in collaboration with***

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TECHNOLOGICAL  
DEVELOPMENT OF THE REPUBLIC OF SERBIA**





***Portrait of Ksenija Atanasijević (1894-1981), Serbian philosopher and professor. She was the first woman who earned a PhD from University of Belgrade and also the first woman professor appointed to a Philosophy Department in Serbia.***



## ***Preface***

Philosophical practice is gradually becoming an established philosophical profession with an increasing amount of clients such as organizations, government or individuals. Whilst retaining the philosophical curiosity faced with the perennial questions of life, meaning and values, philosophical practice seeks to make the philosophy of any school, conceptual background or methodological focus as practical as any discipline can become: it seeks to use philosophy to foster the quality and transparency of the meaning of life, both organisational (or corporate) and individual. The community of philosophical practitioners has grown to an impressive group of philosophers ranging from the so-called philosophical 'generalists' to specialists from varied fields as philosophy of language on the one hand and traditional metaphysics, on the other engaged in consultations, advice of organizations or facilitating Socratic group dialogue. The common denominator of all these philosophers' work is their quest to allow the wisdom, experience and conceptual rigour that characterise philosophy to bear upon the solution of everyday individual or organisational problems, dilemmas and issues.

Apart from becoming a profession, philosophical practice is generating another impact, which has not been sufficiently addressed so far. It is impacting the mainstream academic philosophy in ways that need to be critically explored so that the interaction of philosophical practice and the philosophy limited to teaching and research is made fruitful. Namely, philosophical practice is opening entirely new areas and themes of philosophical insight that require novel methods and new resources to be invested in the traditional philosophical exploration of the actual pre-requisites, contexts and consequences of the application of philosophy to everyday life. This is an exciting area of research which promises to emancipate some aspects of traditional academic philosophy from its main problem these days: its removed position from the public and the everyday concerns of ordinary people. At the same time, philosophical practice is establishing itself as a genuine discipline of academic philosophy, as the practical application of philosophy leads, as in all areas of philosophical life, to the opening of new philosophical questions. Philosophical practice is thus both a profession and a philosophical issue in itself. This is so much the case that the impact of the lessons learned in philosophical practice deserves the name of a new discipline of research and teaching philosophy itself.

The aim of the 13th International Conference of Philosophical Practitioners is to bring together, in a highly inclusive way, philosophical practitioners from around the world and generate a series of sessions which will show the public what philosophical practice is and how it is growing into both a profession and a new philosophical discipline. Demonstrations prevail. However, the conference also provides accredited master classes for philosophical practitioners, opportunities for exchange of experience among practitioners, lessons for students or lay public, and free consultations by practitioners from all over the world.





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**Aleksandar Fatić**, Research Professor, Institute for Philosophy and Social Theory,  
University of Belgrade (organiser, Serbia)

## ***Conference Programme***

### **15 August 2014**

#### **9.00-9.30: Registration**

9.30-10.00: Welcome addresses (Professor Petar Bojanić, Director of the Institute for Philosophy and Social Theory, University of Belgrade); Professor Nada Popović-Perišić, Dean of the Faculty for Media and Communication) (Lecture hall 8, 4<sup>th</sup> floor).

**10.00-11.30: Plenary: Introductory lecture, Lou Marinoff (USA)** (Lecture hall 8, 4<sup>th</sup> floor).  
Chaired by Vaughna Feary (USA).

#### **12.00-13.30: Presentations:**

**Session 1 (1.5 hour):** Chair: Detlef Staude (Switzerland). 1. Peter Harteloh (Netherlands): Philosophical practice as a new paradigm in philosophy; 2. Audrey Gers (France):, The preacher — Teaching and learning (Lecture room 8a, 4<sup>th</sup> floor).

**Session 2 (1.5 hour):** Chair: Jose Barrientos Rastrojo (Spain). 1. Minke Tromp (Netherlands): Polimorphous rationality and philosophical practice: Philosophy as working on and with polymorphous rationalities; 2. Antonio Sandu and Ana Caras (Romania): Using appreciative inquiry in the construction of codes of ethics (Lecture room 7, 4<sup>th</sup> floor).

**Session 3 (1.5 hour):** Chair: Oscar Brenifier (France). 1. Luisa de Paula (Italy): Out of the shadow: Philosophical practice as a laboratory of gender identity; 2. Dena Hurst (USA): Woman as healer (Lecture room 1, 1<sup>st</sup> floor).

**Session 4 (1.5 hour):** Chair: Will Heutz (Netherlands). 1. Vaughn J. Fayle (Italy): The new role of the seminary philosopher as a philosophical practitioner; 2. Ibanga Ikpe (Botswana): Philosophical therapy and the insanity of war (Lecture room 3, 1<sup>st</sup> floor).

**15:00-17.00: Plenary: Debate on Diagnosis in Philosophical Practice** (moderator Aleksandar Fatić) (Lecture hall 8, 4<sup>th</sup> floor).

#### **17.30-19.00: Presentations:**

**Session 1 (1.5 hour):** Chair: Dimitrios Dentsoras (Canada). Ora Gruengard (Israel): Philosophical and cultural pluralism; 2. Jose Barrientos Rastrojo (Spain): PRT (Practicing-Reseeching-Training) — A standard for Spain and Iberoamerica (Lecture room 8a, 4<sup>th</sup> floor).

**Session 2 (1.5 hour):** Chair: Jörn Kroll (USA): 1. Lydia Amir (Israel): Rationality and truth in philosophy and its practice; 2. Roxana Kreimer (Argentina): Philosophy and philosophical practice from a stand up point of view (Lecture room 7, 4<sup>th</sup> floor).

**Session 3 (1.5 hour):** Chair: Gerardo Primero (Argentina). 1. Tetsuya Kono, Yohsuke Tsuchiya and Mai Miyata (Japan): Evaluating philosophical dialogue; 2. Helen Douglas (South Africa): Giving birth to Derrida's mother: Philosophical practice at the end of philosophy (Lecture room 1, 1<sup>st</sup> floor).

**Session 4 (1.5 hour):** Chair: Michael Noah Weiss (Norway). 1. Bernt Österman (Finland): Philosophising and neo-Socratic dialogue; 2. FinnThorbjørn Hansen (Denmark): In the beginning was the deed — How philosophical practice can become an important element both in the phenomenological-oriented action research and creative and innovative university pedagogy (Lecture room 3, 1<sup>st</sup> floor).

## 16 August 2014

### 9.00-11.00: Masterclasses:

1. Anders Lindseth (Norway): The beginnings of philosophical practice. Chaired by Viktoria Chernyenko (Russia) (Lecture room 7, 4<sup>th</sup> floor).
2. Detlef Staude (Switzerland): Everyone's peculiar way of philosophical practice. Chaired by Helen Douglas (South Africa) (Lecture room 8a, 4<sup>th</sup> floor).
3. José Eustáquio Moreira de Carvalho (Brasil): Philosophical practice and overindebtedness. Chaired by Roxana Kreimer (Argentina). (Lecture room 1, 1st floor).

**11.30-13.30: Plenary: Debate on philosophical practice in the East and in the West** (moderator Peter Harteloh) (Lecture hall 8, fourth floor).

### 15.00-16.30: Presentations:

**Session 1 (1.5 hour):** Chair: Ora Gruengard (Israel). 1. Vaughna Feary (USA): Spirituality and philosophical practice: Group counseling with clients in crisis; 2. Young E. Rhee: Does philosophical practice need diagnosis? (Lecture hall 8, fourth floor).

**Session 2 (1.5 hour):** Chair: Maria Neves (Portugal). 1. Dimitrios Dentsoras (Canada): Two conceptions of happiness — Flourishing and feeling happy; Andrzej Kapusta (Poland): Philosophical practice — Between philosophy of health and personalized education (Lecture room 8a, 4<sup>th</sup> floor).

**Session 3 (1.5 hour):** Chair: Luisa de Paula (Italy). 1. Sergey Borisov (Russia): The project of Faculty of Practical Philosophy for a pedagogical university; 2. Donata Romizi (Austria): Philosophical practice in the secondary school: changing the way of teaching philosophy (Lecture room 7, 4<sup>th</sup> floor).

**Session 4 (1.5 hour):** Chair: Ivana Zagorac (Croatia). 1. Jörn Kroll (USA): Hegel's logic of transformation: Personal, interpersonal and socio-political dynamics; 2. Eckart Ruschmann (Austria): Metaphysical concepts of lay philosophers (Lecture room 3, 1<sup>st</sup> floor).

### 17.00-18.30: Presentations:

**Session 1 (1.5 hour):** Chair: Dena Hurst (USA). 1. José Barrientos Rastrojo (Spain): Philosophical practice based on experience as opposed to an analytic philosophical practice; 2. Jon Borowicz (USA): Treading the boundary of public and private (Lecture hall 8, 4<sup>th</sup> floor).

**Session 2 (1.5 hour):** Chair: FinnThorbjørn Hansen (Denmark). 1. Thomas Steinforth (Germany): Philosophical practice and the truth of desire; 2. Michael Picard (Canada): But is it philosophy? Cafe philosophy and the social coordination of inquiry (Lecture room 7, 4<sup>th</sup> floor).

**Session 3 (1.5 hour):** Chair: Andrzej Kapusta (Poland). 1. Gerardo Primero (Argentina): The dialogue between philosophy and psychology; Ioannis S. Christodoulou (Cyprus): Philosophy: The elixir of health (Lecture room 8a, 4<sup>th</sup> floor).

**Session 4 (1.5 hour):** Chair: Minke Tromp (Netherlands). 1. Leonid Dzhorzhovich Petryakov (Russia): Philosophical discourse against the marketing of illusions; 2. Oriana Brücker (Switzerland): Practicing philosophy in the working place: Between utilitarianism and shared metaphysics (Lecture room 3, 1<sup>st</sup> floor).

**18.30:** Assembly of all participants to go the Institution of Culture 'Parobrod' for philosophical cabaret performance.

**19.00-20.15: Philosophical cabaret performance by Barbara Jones (USA), Parobrod Cultural Centre.**

## 17 August 2014

**9.00-11.00: Plenary: Debate on Rationality and Experience in Philosophical Practice** (moderated by Ora Gruengard) (Lecture hall 8, fourth floor).

### 11.30-13.30: Masterclasses:

1. Lou Marinoff and Vaughna Feary (USA): Philosophical Counseling. Chaired by Barbara Jones (USA) (Lecture hall 8, 4<sup>th</sup> floor).
2. Oscar Brenifier (France): Philosophy as a practice. Chaired by Audrey Gers (France) (Lecture room 8a, 4<sup>th</sup> floor).
3. Will Heutz (Netherlands): 30 years of experience as a philosophical practitioner. Chaired by Detlef Staude (Switzerland) (Lecture room 7, 4<sup>th</sup> floor).

**15.00-16.30: Plenary:** Ran Lahav (USA) lecture: Philosophical practice: Quo Vadis? Chaired by Lydia Amir (Israel) (Lecture hall 8, fourth floor).

### 17.00-19.00: Workshops

**Session 1 (2 hours):** Peter Harteloh (Netherlands): A framework for diagnosis in philosophical counseling. Chaired by José Eustáquio Moreira de Carvalho (Brasil) (Lecture room 8a, 4<sup>th</sup> floor).

**Session 2 (2 hours):** Willi Fillinger (Switzerland): Philosophical practice and my life experience. Chaired by Eckart Ruschmann (Austria) (Lecture room 7, 4<sup>th</sup> floor).

**Session 3 (2 hours):** Viktoria Chernyenko (Russia): Philosophical practice. A way to know yourself through your arguments. Chaired by Ioannis Christodoulou (Cyprus) (Lecture room 1, 1<sup>st</sup> floor).

**Session 4 (2 hours):** Minke Tromp (Netherlands): Selling skills for philosophers. Chaired by Young E. Rhee (Korea) (Lecture room 3, 1<sup>st</sup> floor).

## 18 August 2014

### 9.00-11.00: Workshops:

**Session 1 (2 hours):** V.M. Roth (Switzerland): Tony and Phil: Yalom's literary vision of a co-operation in the Schopenhauer-cure. Chaired by Willi Fillinger (Switzerland) (Lecture hall 9, 5<sup>th</sup> floor).

**Session 2 (2 hours):** Zoran Kojčić (Croatia): Mobile philosophy. Chaired by Sergey Borisov (Russia) (Lecture room 8a, 4<sup>th</sup> floor).

**Session 3 (2 hours):** Bruno Ćurko (Croatia): The 'Game of defining'. Chaired by Oriana Brücker (Switzerland) (Lecture room 3, 1st floor).

**Session 4 (2 hours):** Miloš Jeremić (Serbia): Hermeneutics with children. Chaired by Beatrice Popescu (Romania) (Lecture room 1, 1<sup>st</sup> floor).

**Session 5 (2 hours):** Michael Noah Weiss (Norway): Daimonion — A workshop on guided imagery and Socrates' inner voice. Chaired by Thomas Steinforth (Germany). (Lecture room 7, 4<sup>th</sup> floor)

### 11.30-13.00: Presentations and workshop:

**Session 1 (1.5 hour):** Chair: Antonio Sandu (Romania). 1. Takako Ijiri (Japan): Philosophical practice for high school students after the Great East Japan Earthquake on 3 November 2011; 2. Igor Nevvazhay (Russia): Legal philosophy as a prospect of philosophical practice (Lecture hall 9, 5<sup>th</sup> floor).

**Session 2 (1.5 hour):** Chair: Vaughn J. Fayle (Italy). 1. Rastko Jovanov (Serbia): Hegel on the therapeutic dimensions of state and philosophy; 2. Maria João Neves (Portugal): The phenomenology of dreams in philosophical practice (Lecture room 8a, 4<sup>th</sup> floor).

**Session 3 (1.5 hour):** Chair: Ibanga Ikpe (Botswana). 1. Matias Österberg and Marianne Airisniemi (Finland): The facilitator in Neo-socratic dialogue — some reflections on problems and practical techniques; 2. Aleksandra Bulatović: Philosophical counseling as a tool to enhance social well-being (Lecture room 7, 4<sup>th</sup> floor).

**Session 4 (2 hours):** Workshop — Audrey Gers (France): The preacher — Teaching and learning. Chaired by Dominique Hertzner (Germany) (Lecture room 1, 1<sup>st</sup> floor).

**Session 5 (1.5 hour):** Chair: Young E. Rhee (Korea). 1. Ivana Zagorac (Croatia): The flower of evil: On the phenomenon of boredom; 2. Stefania Andretta (Italy): The sentiment of loneliness in philosophical counseling: Existential solitude in E.M. Cioran and methodology of the negative in philosophical practice (Lecture room 3, 1<sup>st</sup> floor).

**14.30-16.00: Plenary: Election of the host of the 14<sup>th</sup> ICPP** (Lecture hall 9, fifth floor).

### **16.30-18.00: Presentations:**

**Session 1 (1.5 hour):** 1. Gordana Medić-Simić (Serbia): On encouraging the 'inner guidance'; 2. Katarina Martinović and Darko Kerekeš (Serbia): Application of Christian philosophy to working with parents of children with developmental disabilities (Lecture hall 9, fifth floor).

**Session 2 (1.5 hour):** Chair: Viktoria Chernyenko (Russia). 1. Dominique Hertzner (Germany): The Chinese art of 'feeding one's life' (yangsheng): The potential of Daoism for philosophical practice; 2. An-Bang Yu (Taiwan): The encounter of nursing and the clinical humanities: Nursing education and the spirit of Healing (Lecture room 8a, 4<sup>th</sup> floor).

**Session 3 (1.5 hour):** Chair: Bernt Österman (Finland). 1. Pia Houni (Finland): How Socratic Dialogue encourages people to talk; 2. Aleksandar Fatić (Serbia): Recognising conflict in philosophical counseling: What can Hegel contribute to philosophical practice. (Lecture room 7, 4<sup>th</sup> floor).

**Session 4 (1.5 hour):** Chair: V.M. Roth (Switzerland): 1. Tian-QunPan, Chun-Gui Yang (China): The approach of analytical philosophy to philosophical practice; 2. Jones Irwin (Ireland): Ethical and comparative religious education as a form of philosophical practice (Lecture room 3, 1<sup>st</sup> floor).

### ***Conference Participants***

(in alphabetic order):

1. Airisniemi Marianne (Finland) P
2. Amir Lydia (Israel) P
3. Andretta Stefania (Italy) P
4. Antonić Sonja (Serbia) x
5. Ašner Branka (Serbia) x
6. Beljanski Dragana (Serbia) x
7. Bogdanova Veronika (Russia) P
8. Bojanić Petar (Serbia) x
9. Borisov Sergey (Russia)
10. Borowicz Jon (United States of America) P
11. Brenifier Oscar (France) M
12. Brücker Oriana (Switzerland) P
13. Bulatović Aleksandra (Serbia) P
14. Buso Glaucia (Brasil) x
15. Caras Ana (Romania) P
16. Chernenko Viktoria (Russia) P I W
17. Christodoulou S. Ioannis (Cyprus)
18. Ćurko Bruno (Croatia) W
19. De Paula Luisa (Italy) P
20. Dentsoras Dimitrios (Canada) P
21. Douglas Helen (South Africa) P
22. Đikanović Nemanja (Serbia) x
23. Fatić Aleksandar (Serbia) P
24. Fayle J. Vaughn (Italy) P
25. Feary Vaughana (United States of America) M, W
26. Fillinger Willi (Switzerland) W
27. Fisser Caroline (The Netherlands) x
28. Gattai Guido Giacomo (Italy) P
29. Gers Audrey (France) W
30. Gojak Natalija (Serbia) x
31. Gronemeyer Matthias (Germany) x
32. Gruengard Ora (Israel) P
33. Hansen Finn Thorbjørn (Denmark) P
34. Harteloh Peter (The Netherlands) P, W, W
35. Hertzner Dominique (Germany) P
36. Heutz Will (The Netherlands) M
37. Houni Pia (Finland) P

38. Hurst Dena (United States of America) P
39. Ijiri Takako (Japan) P
40. Ikpe B. Ibanga (Botswana) P
41. Irwin Jones (Ireland) P
42. Ivković Marjan (Serbia) x
43. Janković Andrijana (Serbia) x
44. Jeremić Miloš (Serbia) W
45. Jones U. Barbara (United States of America) Cabaret
46. Jovanov Rastko (Serbia) P
47. Jovičić Miroslav (Serbia) x
48. Jutrša Fr. Evtimije (Serbia) x
49. Kaluđerović Ivana (Serbia) x
50. Kapusta Andrzej (Poland) P
51. Kerekeš Darko (Serbia) P
52. Kiper Jordan (United States of America) P
53. Kojčić Zoran (Croatia) W
54. Kreimer Roxana (Argentina)
55. Kroll Jörn W (United States of America) P
56. Lahav Ran (United States of America) P
57. Lindseth Anders (Norway) M
58. Manić Miloš (Serbia) x
59. Marinoff Lou (United States of America) W, M
60. Martinović Katarina (Serbia) P
61. Medić - Simić Gordana (Serbia) P
62. Miyata Mai (Japan) P
63. Moreira de Carvalho José Eustáquio (Brasil) M
64. Nevvzhay Igor (Russia) P
65. Neves Maria João (Portugal) P
66. Nišavić Ivan (Serbia) x
67. Norkauer Oliver (Germany) x
68. Österberg Matias (Finland) P
69. Österman FD Bernt (Finland) P
70. Pejović Dejan (Serbia) x
71. Perišić-Popović Nada (Serbia)x
72. Petryakov Dzhorzhovich Leonid (Russia) P
73. Picard Michael (Canada) P
74. Polugić Snežana (Serbia) x
75. Poposecu Beatrice (Romania) x
76. Popović Marija (Serbia) x
77. Primero Gerardo (Argentina) P

78. Ramharter Esther (Austria) x
79. Rastrojo José Barrientos (Spain) P
80. Rhee E. Young (South Korea) P
81. Romizi Donata (Austria) P
82. Roth Mike (Germany) W
83. Prodanović Srđan(Serbia) x
84. Rudan Marjanović Ana (Serbia) x
85. Ruschmann Eckart (Austria) P
86. Ruschmann Elisa (Austria) x
87. Sandu Antonio (Romania) P
88. Santini Veselka (Serbia) x
89. Simeunović Bojana (Serbia) x
90. Staude Detlef (Switzerland) M
91. Steinforth Thomas (Germany) P
92. Stošić Jelica (Serbia) x
93. Swyer Ariel (United States of America) x
94. Szczyglewska Anna (Poland) x
95. Šimenc Marjan (Slovenia) x
96. Thill Jean-Luc (Luxemburg) P
97. Tian-QunPan (China) P
98. Tromp Minke (The Netherlands) P, W
99. Tsuchiya Yohsuke (Japan) P
100. Tzounou Despoina (Greece) x
101. Van Reijen Miriam (The Netherlands) x
102. Weiss Michael Noah (Norway) W
103. Yang Chun-Gui (China) P
104. Yu An-Bang (Taiwan) P
105. Zagorac Ivana (Croatia) P



## ***ABSTRACTS AND BIOGRAPHIES***

PAPER PRESENTATION

**THE FACILITATOR IN NEO-SOCRATIC DIALOGUE – SOME REFLECTIONS  
ON PROBLEMS AND PRACTICAL TECHNIQUES**

by

*Matias Österberg*

*Marianne Airisniemi*

Finnish Philosophical Association Interbaas

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The purpose of this presentation is to discuss, explore and determine challenges and problems one is likely to face as a facilitator. The focus will be on describing and presenting possible solutions regarding specific issues. We seek to offer valuable techniques and tools for professionals in the field of philosophical practice.

In the past years Finnish Philosophical Association Interbaas has conducted Neo-Socratic dialogues with participants of different age groups and with varying backgrounds. These experiences have raised our interest for questions concerning the details of facilitating practices. What are the pedagogical goals – if there are any – of the dialogue and what are the measures one can take to help the group to reach them? What are the appropriate means for that the facilitator to intervene into discussion? Should the role of the facilitator be seen more as an observer and assistant or as someone who leads, corrects and helps the participants to reach a higher and deeper level of thinking, both individually and together as a group itself? Is the facilitator's role dependent on skills of the group, and if so, in which way? What methods and practices can the facilitator use in order to remain open and sensitive to the thinking being done by the group on its own, and at the same time demand and retain a certain philosophical rigour in the thinking processes? How can the facilitator help participants to understand in which way the trains of thought develop during the course of the dialogue – regardless of how strongly he had guided the discussion? And is this an important task?

### **Biography**

Matias Österberg majored in philosophy at the University of Helsinki, where he received his M.A. in 2013. Österberg has been active in the Finnish Philosophical Association Interbaas since 2005. With the association he has worked with different forms of philosophical practice. He has participated, hosted and facilitated Socratic dialogues and philocafés. He has also been working with Socratic dialogue with highschool students. In 2012 – 2014 he participated in Helge Svare's course on Socratic dialogue, where the aim was to develop and enrich facilitating skills. Matias Österberg is currently working on a project on remedial teaching in mathematics at a vocational training center in Helsinki.

Marianne Airisniemi majored in philosophy at the University of Helsinki, where she received her B.A. Airisniemi is active in the Finnish Philosophical Association Interbaas since its establishment in 2001. Through the association she has worked with philosophical practice in various ways, hosting, facilitating and participating in Socratic dialogues and philocafés. She has conducted visits to high schools in the Helsinki region, where the focus has been on reading, discussing and analysing excerpts from philosophical texts. In 2013 she has also been working on introducing the Socratic dialogue to high school. From 2007 to 2011 Airisniemi worked as a philosophy teacher in two different high schools, Brändö Gymnasium and Gymnasiet Lärkan. Airisniemi also worked in projects concerning philosophy for children, where she mostly used Bo Malmhether's methods. In 2010 she coorganized the conference Philosophy at School with the University of Helsinki, where among others, Bo Malmhether and Oscar Brenifier held workshops. Marianne Airisniemi is currently a fitness professional in Helsinki.

PAPER PRESENTATION

**RATIONALITY AND TRUTH IN PHILOSOPHY AND ITS PRACTICE**

by

*Lydia Amir*

School of Media Studies, College of Management Academic Studies, Rishon LeZion  
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Philosophy and its practice are differentiated from other disciplines and techniques through their emphasis on rational and truth-oriented thought. This form of thinking is often critical of other kinds of thought as well as of non-cognitive processes such as emotions and desires. Societal, religious and moral values are often embedded in the former. Re-evaluating these values may cause anxiety and pain, which adds to the discomfort occasioned by sustained thought. The problems associated with the nature of philosophic thought are especially significant when philosophy deliberately abandons its esoteric habits and attempts to cater to the needs of an exoteric audience. Such is the case in the current practice of philosophy. Based on the history of the practice of philosophy as well as on contemporary research, I propose in the lecture a device that helps in bridging the gap between the philosophical ideals of rationality and truth and the more pedestrian situation and capacities that characterize most persons. This device can be useful to the philosophical practitioner who attempts to live a philosophic life and to the philosophical counselor who attempts to impart philosophic ideas. It will appeal to the client as well.

**Biography**

Dr. Lydia Amir is senior lecturer in Philosophy at the College of Management Academic Studies in Israel, where she is head of Humanistic Studies in the School of Media Studies. Apart from teaching philosophy in a practical manner, she works since 1992 as philosophical practitioner with individuals, groups and organizations. She airs a weekly radio program on Philosophy in Everyday Life (“Diotima”), which along with bibliographies constitutes an internet encyclopedia of philosophic concepts useful for daily life. Certified (honorary) by the American Philosophical Practitioners Association, she has participated in all of the international conferences of Philosophical Practice, and is regularly invited to lecture and conduct workshops on the practice of philosophy outside of Israel. She has published articles and essays on Modern philosophy, issues in ethics, the relation between philosophic theory and practice, and philosophical counseling. Her 2014 book on *Humor and the Good Life in Modern Philosophy: Shaftesbury, Hamann, Kierkegaard* (Albany, NY: State University of New York Press) features also her own vision of the good life she calls *homo risibilis* (ridiculous man). She is board editor of *Philosophical Practice: Journal of the American Philosophical Practitioners Association*, and other philosophy journals, as well as associate editor of various humor research journals. She volunteers to promote organizational transparency and ethics in SHVIL (Transparency International Israel), She volunteers to promote organizational transparency and ethics in SHVIL (Transparency International Israel), and is the president of “Joyology,” an association for the promotion of joy and happiness through humor and laughter.

*PAPER PRESENTATION*

**THE SENTIMENT OF LONELINESS IN PHILOSOPHICAL COUNSELING:  
EXISTENTIAL SOLITUDE IN E.M.CIORAN AND METHODOLOGY OF THE NEGATIVE IN  
PHILOSOPHICAL PRACTICE**

by

*Stefania Andretta*

Lecce

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This paper intends to explore the origin of the sentiment of solitude emerging in the radical nihilism of Emil Cioran and how the philosophy of the negative as deconstruction of universal concepts may open new horizons in the reconstruction of reality and the meaning of life. The philosophy of the negative can thus help analyze different existential approaches to solitude in practical philosophy.

For E.M.Cioran, solitude lingers at the end of knowledge and becomes the only real feeling after reality has vanished; the self and the world are swallowed by a total vacuum.

The feeling of cosmic loneliness is an extreme perception of objective emptiness. It is the vacuum that permeates the universe and separates the self from time and from life. Only when solitude takes place does the self find significance in an ultimate boredom of the freedom in a timeless and meaningless duration. Therefore, for E.M. Cioran, awareness of existential futility leads to a daily agony where the lucid consciousness destroys any possibility of reconciliation to life.

Karl Jaspers described “borderline situations” as experiences where the loneliness of existence is necessary to comprehend the meaning of life. Overcoming the feeling of suffering through interpersonal communication bonds, according to Jaspers, is critical for individual growth and unique spiritual discovery and for changing one’s way of thinking,

For Cioran there is no escape from human suffering; the only true way to live is to be inactive and refuse any remedy for suffering.

Cioran’s brutal and passionate aphorisms describe human feelings in a lucid, rational fury linked to a strong passion for life and the agony of searching for a “divine sign” in the worldly emptiness. The decomposition of life and universal beliefs may be the key to transform the paralyzing feeling of solitude into a creational individual way of living.

**Biography**

Stefania Andretta graduated in Philosophy at University in Perugia, Italy, in 2002.

Her dissertation focused on “The Emergency of Negative” in the Romanian philosopher Emile Cioran (1911–1995).

*PRESENTATION*

**PERSONAL AND PSYCHOLOGICAL ASPECTS OF THE PROJECT OF ENLIGHTENMENT  
AND ITS RELATIONSHIP TO PHILOSOPHICAL PRACTICE**

by

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In 1784 Immanuel Kant described enlightenment as emancipation of the person from a condition of infancy perceived as a lack of capacity for independent thinking. Enlightenment does not come about at any particular age, but is rather brought through the person's preparedness to break through the limitations imposed by their infancy. Thus, on a personal and psychological level, enlightenment should allow the person to develop a mature personality, guided by a rich mindfulness and assertive in taking the responsibility for one's own life. I argue in this paper that the formation of this type of personality is a primary goal of philosophical practice. Thus philosophical practice contains an irreducible pedagogical dimension, which emphasizes the development of skills of adaptations. Philosophical practice also naturally emphasizes the need to remove paternalism from education and popular cultures as a structural impediment to personal growth. Personal enlightenment fundamentally rests on the idea of a truth that is not passive; the truth of personal enlightenment is not an 'impartial reflection of reality'. Rather it is a guarantor of reliability of individual experience, solidified by the person's mental work, strong-willed efforts and emotional experiences.

**Biography**

Veronika Bogdanova is a candidate of philosophy. She teaches at the Department of Philosophy and Cultural Science of Chelyabinsk State Pedagogical University. Her research interests include epistemology and ontology, philosophical practice, philosophy of education and philosophy of science.

PAPER PRESENTATION

THE PROJECT OF FACULTY OF PRACTICAL PHILOSOPHY FOR PEDAGOGICAL UNIVERSITY

by

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Pedagogical education is in Russia at a modernization stage. Very soon there will be essential changes of higher education institutions in connection associated with the introduction of new forms of the Bachelor's degree. The main part of these changes involves building specific qualities into the pedagogues which are associated with practical skills. They will be required to represent well to the students their career and educational prospects, be able think creatively, solve non-standard problems, exhibit leadership and be mobile and flexible in self-education and retraining. The new Bachelor's degree will allow students to devote the first two years of their studies to questions of self-determination, formation of self-knowledge and personal growth. The corresponding training will focus on developing the ability to think independently and creatively, to make free and responsible decisions, to project effective interaction between people and numerous other 'practical' skills. Thus the focus of the Faculty of Pedagogy is to assist pedagogy students not only in gaining theoretical knowledge and access to information, but also to acquiring practical skills that will allow them to effectively transfer knowledge and at the same time transmit certain 'life skills'. Such skills will equip students well to enter the profession of education and will transfer easily across an array of akin disciplines. The role of philosophical practice in this 'organic' concept of education will be elucidated in some detail by this paper.

### **Biography**

Sergey Borisov has a PhD in Philosophy and is a candidate of cultural science. He is Professor and Chair of Philosophy and Cultural Science at the Chelyabinsk State Pedagogical University. His fields of primary interest include epistemology and ontology, methodology of science and of philosophy, philosophical problems of interdisciplinary research, the teaching of philosophy. He is the author of several curricula and manuals on practical philosophy for children and adults, including "Philosophy for Children" (2005), "Philosophical Conversations" (2007), "Fundamentals of Philosophy" (2010). He is head of the Chelyabinsk office of public organization "Philosophy to Children". He has authored the following monographs: *Philosophical Propaedeutics* (Moscow, 2003), *The Person Philosophizing* (Moscow, 2005), and *The Epistemology of Naive Philosophizing* (Moscow, 2007). <http://borisovsv.webnode.com>.

PAPER PRESENTATION

**TREADING THE BOUNDARY OF PUBLIC AND PRIVATE:  
PERFECTIONIST PHILOSOPHICAL PRACTICE**

by

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Practical philosophy embodies two essential activities: thinking and dialogue. How are they related, and what are their incentives? Thinking is private and dialogue, public. This difference suggests the potential value of the resources of political theory for the consideration of practical philosophy. Thoughtlessness is a condition of the bureaucratized social relations of late modernity, but how is it a problem as an occasion for practical philosophy? Episodic alienation from one's decisions and actions constitutes what Stanley Cavell has called a "perfectionist moment" which suggests the opening for philosophical practice. The possibility of a perfectionist philosophical practice implies that thinking and social relations are in tension if not mutually exclusive. It is hopeless for philosophical practice to promote thoughtful or mindful living. Following Heidegger, Arendt has argued convincingly that thinking is "out of order" with respect to our workaday lives. Thinking must occur at a distance from the activities of "labor" and "production." Arendt, however, has also argued at least once that thinking enables judgment, that in fact judging "inserts" the critical results of thinking into the social world.

Arendt herself pessimistically reserved the activity of judging to spectators out of the game, essentially to social critics such as herself. Of considerable interest to philosophical practice, however, is her discussion of judgment and taste in her posthumously published *Lectures on Kant's Political Philosophy*. I will argue that the cultivation of moral taste is the appropriate expression of regret occasioned by thoughtlessness. Practically, I will describe my use of rhetorical formats to this end, such as those adduced by Kessels, Boers, and Mostert in *Free Space*.

### **Biography**

Born in Cleveland, Ohio USA in 1953, Jon Borowicz is Professor of Philosophy at the Milwaukee School of Engineering. He received the BA with major in philosophy from the University of Wisconsin-Madison in 1975, and the PhD in philosophy from The Johns Hopkins University in 1986 with a dissertation entitled *Beneficence and Decision Making in the Treatment of Meningomyelocele*. After attending the first ICPP in Vancouver, Borowicz has made presentations at most of the subsequent conferences. He established the philosophical practice, *Therien*, in Cedarburg, Wisconsin USA, in 1997. Since 2006, he has concentrated his work in philosophical practice in the integration of various forms of philosophical dialogue into his courses in professional ethics, and in the continuing professional education of engineers. He has disseminated the results of this work in presentations to international conferences in professional ethics. His recent scholarly work has concerned the intersection of practical philosophy and political theory.

MASTERCLASS  
**PHILOSOPHY AS A PRACTICE**

by

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## **1. Theory**

The concept of practice is generally foreign to the philosopher, who is almost exclusively a theoretician. As a professor, his teaching bears principally on a number of written texts, the knowledge and understanding of which he has to communicate to his students. If he does any writing, his main area of inquiry will be the history of ideas. A smaller minority of teachers will engage in some kind or other of philosophical speculations. In this context, over the recent period, somewhat in rupture with the tradition, a relatively new kind of occupation has appeared, called philosophical consulting, in general vividly contested by the philosophical institution. This situation poses the following two questions: what is philosophical and what is not? Is philosophy only a discourse, or does it include a practice?

A practice can be defined as an activity which confronts a given theory with some kind of materiality, or otherness. The most obvious materiality for philosophizing is first the all-encompassing world, inclusive of human existence. A world we know in the form of the *mythos*, of the narration of daily events, or as a *logos*, in the scattered form of cultural, scientific and technical information and logical systems. Secondly, the 'materiality' in question is, for each one of us, 'the other', the individual with whom we can enter a dialogue or confrontation. Thirdly, in a sense we also face as 'materiality' the coherence or presumed unity of our own speech, whose flaws and incompleteness oblige us to reach for higher or more complete orders of mental architecture.

With those principles in mind, and much inspired by Plato, the author has developed a practice which consists in exercises challenging the individual thinking, both in a private and group situation, inside or outside of school. The basic form of the method consists, broadly, in a threefold action: the first is to identify the presuppositions of our own thinking. Secondly, the participant and the interrogator enter into a critical analysis of the statement(s) made by the participant. Thirdly, they attempt to imagine and formulate a concept that more adequately captures the general idea expressed by the participant. In this process, one becomes aware of one's own views of the world and of oneself, deliberates on the possibility of other conceptualizations, and engages along an anagogic path, where one trespasses one's own opinion. This type of trespassing is the heart of philosophizing. Of course, in this practice, the knowledge of classical authors is very useful, but not an absolute prerequisite. Whatever the tools used, the overall and main challenge remains the constitutive activity of a singular mind.

## **2. Example of practice: Individual consultation**

This exercise remains basically a one-to-one discussion. On a given question, chosen by the interrogator or the participant, the participant will have to give an initial hypothesis. He/she will be then questioned by the interrogator, in order to elicit more precision in the meanings expressed, thus revealing the 'blind spots' and contradictions of the initial statement. He is then asked to articulate a criticism of his own proposal. As this process goes on, the basic assumptions by the participant, their mode of thinking and its formal inadequacies will emerge. The participant is then asked to analyze the assumptions and develop a further hypothesis, both on the initial subject and on the method he/she has been using. Then a collective analysis will commence with the observers.

## **Biography**

Oscar Brenifier holds a Bachelor's degree in Biology (University of Ottawa) and a PhD in Philosophy from Sorbonne. For many years he has been involved in philosophical practice, didactics



of philosophy and philosophy with children, within the school system, in businesses and with the general public, through workshops or philosophical consultation.

He works in France and in numerous other countries: Algeria, China, Bulgaria, Russia, Albania, Norway, Lebanon, Syria, USA, etc. He has published numerous articles and books, including the series of textbooks *The apprentice philosopher*, a manual for teachers *Teaching through discussion* and a collection of children's books *Philozenfants* — a library success in over thirty different languages. For many years he has been the Editor of the French journal on didactics of philosophy *Diotime l'Agora*. In 2007 he was commissioned by the UNESCO to write the report on "Non academic philosophy in the world".

Currently Oscar is the chairman of the Institut de Pratiques Philosophiques, and his main occupation is training philosophical practitioners, business leaders and teachers, from kindergarten to university. His website is: [www.brenifier.com](http://www.brenifier.com)

PAPER PRESENTATION

**PRACTICING PHILOSOPHY IN THE WORKING PLACE.  
BETWEEN UTILITARIANISM AND SHARED METAPHYSICS**

by

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First, they were asking for coaching to write their Code of Ethics. Then, they needed to solve ethical dilemmas that they were facing with their clients. Today, they're questioning themselves by discovering the thoughts of Martha Nussbaum, Hannah Arendt or Plato. And tomorrow? They are looking for a teaching about the care they're actually offering every day... Why an experienced, successful and curious team of social workers is asking for philosophy? What are they finding — or still seeking? The aim of this paper is to describe the evolution of a 4-year long philosophical practice within the same team of social workers. While the questions and needs of the team have changed over the years, something seems to recur over the sessions, which share concern and questioning between the interlocutors.

The art of questioning is the heritage of academic philosophy for the practice of philosophy. However, philosophical practice also has a favor to return to academic philosophy. Some substantive philosophical answers are to be found in the reality of a philosophical session. The philosophy practiced in the working place offers a model to understand the reality and question the mystery on life together.

**Biography**

Oriana Brücker, born in Locarno (Switzerland) is a former parliament writer and current ethics teacher. She holds an MA in Philosophy (Lausanne) and DES in Philosophy (Geneva). She has been an active philosophical practitioner since 2010. Oriana trained in Philosophy for Children with Michel Sasseville and she has engaged in philosophical Practice with Shlomit Schuster. She is a member of the Network for Practical Philosophizing [philopraxis.ch](http://philopraxis.ch).

*PAPER PRESENTATION*

**PHILOSOPHICAL COUNSELING AS A TOOL TO ENHANCE SOCIAL WELL-BEING**

by

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The perception of moral quality is recognised to exert tremendous influence over the concerns of life. The labeling of human actions as good or evil has the capacity to significantly alter that person's reality. In the contemporary culture of rights and duties, with its emphasis on legality in the articulation of social relationships, the execution of public power typically excludes direct reference to moral issues. This is what allows the so-called 'administrative evil' to occur within an otherwise entirely legal framework of operation of the public administration.

The paper explores the capacity of philosophical counseling to contribute to the transformation of public service into a more effective and humane structure. The paper will present two typical cases of the organisation of the public service, those of Australia and Serbia, and explore the moral controversies in both. The paper will argue that philosophical counseling in the public administration enhances the role and profile of moral labelling, thus both introducing a moral perspective to the otherwise predominantly legalistic normative environment, and at the same time changing the incentives structure of public servants by attaching perceptible moral labels to their actions. In doing so, philosophical counseling has the capacity to enhance the professional ethics of public administration and ultimately positively influence the lives and social well being of individuals in society, who are clients of the public administration.

**Biography**

Aleksandra Bulatović, MA, is Research Associate at the Institute for Criminological and Sociological Research, Belgrade. She actively participates in research projects focusing on human rights theory and practice. She is currently working on the relationship between human security and the achievement of optimum quality of life. Her recent publication is a book on the ethics of criminal intelligence.

*PAPER PRESENTATION*

**USING APPRECIATIVE INQUIRY IN THE CONSTRUCTION OF CODES OF ETHICS**

by

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Philosophical practice within organisations may establish a constructive dimension of the appreciative organizational ethics. Appreciative ethics as a philosophical practice comes to replace the vision on ethics as an exclusively regulatory instance. The knowledge-based organisation and the learning Organisation are oriented towards satisfying a fundamental need of the stake holders other than the simple profit. The constitutive ethical values of the organisation will generate ethical principles of practice which will be reunited in the ethical code of the organisation. This workshop targets the ways of identifying the successful appreciative elements as constitutive and operational ethical values, followed by their formalisation in a code of ethics. The workshop outlines the use of appreciative inquiry in the construction of codes of ethics in organisations and details the stages of this process.

**Biographies**

Antonio SANDU is Professor PhD at “Stefan Cel Mare” University of Suceava, Romania and President of Lumen Association since 2001. He has also been the Chairman of the Lumen Publishing House since 2004.

Ana CARAS is research assistant at the Lumen Research Centre in Social and Humanistic Sciences and a PhD candidate in Ethics at the “Alexandru Ioan Cuza” University (Romania).

*PRESENTATION AND WORKSHOP*

**ARGUMENTATION AS AN IMPORTANT TOOL FOR THINKING DEVELOPMENT**

by

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One of the main differences between practical and “theoretical” philosophy is that philosophy as a practice tries to study more the “how” than the “what”: the content of thought or belief interests us much less than the process of thinking itself. We want to study and improve the way people think in order to bring in awareness and with it autonomy in their lives, which will result in their heightened capacity to deal with various issues that they face. Form in this case is more important than the content, structure is more important than what it structures. That’s why first of all there should be an attempt to teach children how to think, giving them instruments and developing their thinking competencies. Such instruments include, for example: identification (finding the problem), problematisation (examining weak points, critique), conceptualisation (producing a key term that consists the main idea) and, finally, argumentation.

While I will mention all these competencies, I will focus on one and present in a paper as well as in a workshop that will follow the presentation. The main focus of my presentation will be the idea of working on argumentation skills as a tool for developing thinking competencies. Argument in this case is viewed not as a tool of persuasion, but as the means for deepening an idea and working on it in a more rigorous fashion. Argumentation can also be considered a tool for evaluating and understanding the thinking process and one’s own and others’ views and attitudes.

**Biography**

Victoria Chernenko graduated from ‘Moscow Academy for Finance and Humanities’. Specialty: Psychology. She also graduated from Russian State University for the Humanities. Specialty: Cultural and historical psychology. Department: Psychology of education. Since autumn 2014 – PhD program in Philosophy

Since 2010 she has been working at the Institute of Philosophical Practice (Paris, France) and has been developing philosophical practice in Russia and abroad (Norway, Turkey, Holland, Greece, Germany, Belgium, Thailand, Cambodia), conducting individual consultations and facilitating workshops with children and adults in the centers of children development, schools, universities, business organizations, etc. She is a researcher at the Moscow Research Institute of Child Development.

*PAPER PRESENTATION*

**PHILOSOPHY: THE ELIXIR OF HEALTH**

by

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What is most important for the enterprise of philosophical therapy is that its objectives are clearly defined. In my paper, I explore the potential benefits of philosophy for physical health. I put forward the hypothesis that thoughtfulness is important both for the equilibrium of the soul and the health of the body. From this point of view, I consider the mind–body dichotomy as non-productive for the purpose of initiating philosophical therapy as a holistic treatment of life problems.

What could possibly be the bodily status of a philosopher who seeks to give alternative meaning to everyday notions? First of all, he escapes the toxic situation of being confused by unfruitful or erroneous thoughts. Second, he enjoys the serenity of the philosophical avoidance of stressful self-evaluations. And, most importantly, during the philosophical walk of the mind through the desert of notions the body functions independently from the mind.

The question is whether this conceptualization of philosophical therapy could be easily put into practice. In my opinion, philosophical counseling could be very well guided by such a theoretical perspective. The philosophical counselor has to be able to demonstrate the beneficiary role of philosophy for physical health. Secondly, he has to be able to convince his clients that philosophy is not only a matter of clarity of thought, but also a matter of healthy living.

**Biography**

Dr Ioannis S. Christodoulou is Lecturer in Philosophy at the Department of Classical Studies and Philosophy, University of Cyprus. He is also an Instructor – Counselor at Greek Open University. Since 2010, he has been Chairman of the Bioethics Committee of Biomedical and Clinical Research in the Cyprus Ministry of Health. Dr Christodoulou mainly publishes on Metaphysics, History of Philosophy, Metaphilosophy and Philosophical Practice. For the last four years he has been working as a Philosopher Counselor as well.

WORKSHOP  
THE “GAME OF DEFINING”

by

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This workshop was initially designed for work with children and young people in the various programs of Association “Petit Philosophy”, however it is useful when working with any age group. The “Game of Defining” is a very simple workshop. First participant choose a concept. Then they must find other concepts that are closely linked with the concept that they attempt to define. After they identify 10–12 mutually linked concepts, we start a discussion about each and its connection with ‘the main concept’. In the discussion the participants must decide which of these concepts are essential for ‘the main concept’ and which ones are not. When the discussion about connected concepts finishes, the second part of the workshop starts. In this part, participants try to define ‘the main concept’ via concepts that are strongly connected with ‘the main concept’, however by using only the concepts that have not been rejected in the first part of the workshop. In this phase the participants usually reject one or more additional concepts that had remained from the first part of the workshop, and bring in some new concepts. In the end we try to establish a definition of ‘the main concept’ which is clear, logically well structured and meaningful. The definition is considered finalized when more than a half of the participants agree with it.

### **Biography**

Bruno Ćurko obtained his doctor’s degree at the Faculty of Humanities and Social Studies, University of Zagreb on the topic ‘Critical thinking in teaching philosophy, logic and ethics’. Between 1997 and 2006 he had worked in several high schools as a teacher of philosophy, logic, ethics, Latin, politics, economy and mythology. Since 2006 he has been employed at the Institute of Philosophy in Zagreb. He was program co-director of the international conference ‘Perspective of philosophy’, organized by the Croatian Philosophical Society in Zagreb in 2013. He is also the founder and President of the Association *Petit philosophy* ([www.petit-philosophy.com](http://www.petit-philosophy.com)) and co-author of the programs and projects of this Association. *Petit philosophy* has several projects for developing critical thinking in children and youths, but also programs for adults. Some of these projects are supported by the European Commission, Croatian Ministry of Science, Education and Sport and private companies. Since 24<sup>th</sup> October 2012 Bruno has been the secretary of *SOPHIA — the European Foundation for the Advancement of Doing Philosophy with Children*. He published articles and books.

PAPER PRESENTATION

**OUT OF THE SHADOW PHILOSOPHICAL PRACTICE  
AS A LABORATORY OF GENDER IDENTITY**

by

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Gender identity is undergoing a deep crisis. Men, no less than women, are seeking new roles and balances. Neither psychoanalysis nor feminist theory provide adequate tools to deal with their need for a radical change. In my presentation I argue that philosophical practice opens the field for rethinking gender while valuing the *différance* within the two sexes. I will show that the atavistic and persistent definition of the female within a perspective of hierarchical insubordination penalises both women and men, affecting the entire identitarian spectrum of the human being. This explains why gender identity spontaneously rises from within philosophical practices as its core issue, and not just as one among many others.

**Biography**

An APPA certified member, Luisa de Paula received her education in Italy, France, the UK and the US. After completing her BAs in Philosophy and Journalism, she attended a three years postgraduate school in Philosophical Practice while managing experimental projects in schools, hospitals, universities, and social cooperatives. In 2012 she completed a PhD through a joint supervision Italy-France. She is currently editing a book with Peter Raabe on the topic of her presentation.



*PAPER PRESENTATION*

**TWO CONCEPTIONS OF HAPPINESS: FLOURISHING AND FEELING HAPPY**

by

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The essay investigates the relationship between the two prominent conceptions of happiness: (i) happiness as a value term denoting an objectively and intrinsically valuable quality (often referred to as well-being or flourishing), and (ii) happiness as a subjective feeling, usually associated with, and arising from, an assessment of one's current state. Philosophers have traditionally been occupied with the first kind of happiness, while psychologists have been focusing more on the subjective feeling of happiness (and, more often, unhappiness). Neither of the two groups has made a serious attempt to bring the two notions together, by explaining their interaction. Rather, each tends to favor one of the concepts, and to dismiss the other as either insignificant or misleading. I attempt to bridge the two conceptions of happiness, starting with a discussion of ancient philosophical debates on the relationship between well-being (eudaimonia) and pleasure (the concept nearest to contemporary subjective feelings of happiness). Ancient philosophers placed the greatest emphasis on well-being. Their argument was often based on the thought that what we really want is to be truly/objectively happy, and not merely to feel happy. I maintain that this is a powerful argument, which, nevertheless, fails when one considers people's actual motives to choice and action. Usually, what motivates people is an immediate or expected feeling, rather than an objective assessment of what kind of life is more intrinsically worthy. I end with some suggestions on how the interplay between the two conceptions of happiness can be used in positively affecting people's attitudes towards their own lives.

**Biography**

Dimitrios Dentsoras is an Assistant Professor in Philosophy at the University of Manitoba in Winnipeg, Canada. I received my PhD from the Program in Classical Philosophy at Princeton University. My research interests include ancient philosophy, moral psychology, and ethics. I am particularly interested in philosophical and popular conceptions of happiness, and in their interactions, both in a historical and in a contemporary context

PAPER PRESENTATION

**BIRTH TO DERRIDA'S MOTHER:  
PHILOSOPHICAL PRACTICE AT THE END OF PHILOSOPHY**

by

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When we judge the violence of previous centuries and the burgeoning crises of the twenty-first, we must wonder how Western philosophy is implicated. This was a crucial question for the French-Jewish philosopher Emmanuel Levinas, whose intuition was that 'the solution' did not require 'a change in the principles of this civilisation', but was perhaps a matter of 'giving a central role to elements that were on the sidelines' and 'changing the balance within this civilisation between the basic theme of knowledge and the basic theme of the relationship with the Other'. Following Levinas, this paper discusses related imbalances in the dominant mode of Western thought, including the institution of inequality and the marginalisation of 'the feminine' (more properly, the non-masculine).

The paper also recommends an antidote: a practice of thinking-with-others that interrupts and counteracts philosophy's violent tendencies. One ingredient is Levinas's notion of ethical intersubjectivity. Another is an expansion of the radical equality presented by Jacques Rancière in *The Ignorant Schoolmaster: Five Lessons in Intellectual Emancipation*. A practice that is grounded in these views engages with particular persons in their particular circumstances and is open to exploring the entire situation, including the political, social and historical conditions. Beyond therapy, it becomes an emancipatory practice towards the recovery of our basic humanness and dignity.

The practice does not, however, become philosophy. It lacks that virility and ambition. Embracing qualities that have been 'on the sidelines', relegated to the female and not explicitly thought, it loves wisdom and seeks truth but refracts the *logoi* of technique and method. It prefers conversation to argument, is poetic and deeply discreet. It may just be the conception of 'a thinking mother' (Jacques Derrida's charming image of a 'post-deconstructive philosopher').

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### Biography

Helen Douglas (MA Stellenbosch, 2002; BGS Simon Fraser, 1997) is the author of *Love and Arms: Violence and Justification after Levinas* (Pittsburgh: Trivium Publications, 2010), which explores the ethics of violence. She has also published several articles on the intersection of ethics, politics and therapy, and guest-edited a special issue on Philosophical Practices for the journal *Janus Head* (8:2, 2005). She received an MA (cum laude) in philosophy from the University of Stellenbosch, South Africa in 2002 and a Bachelor of General Studies from Simon Fraser University in Vancouver, Canada in 1997. She has conducted a philosophical practice in Cape Town since 2002, offering counselling to individuals and couples as well as a monthly philosophy café.

*PAPER PRESENTATION*

**RECOGNISING THE CONFLICT IN PHILOSOPHICAL COUNSELING:  
WHAT CAN HEGEL CONTRIBUTE TO CONFLICT-RESOLUTION IN PHILOSOPHICAL PRACTICE?**

by

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The paper discusses the potential of Hegel's early views on 'recognition' as the dynamic foundation of conflict, which were made philosophically famous through the interpretation of Axel Honneth, to assist philosophical counseling aimed at conflict resolution on various levels, ranging from the family to the workplace or relations between social groups.

Hegel's basic idea is that conflicts are a form of recognition-seeking on all levels; however their appearance in everyday life, and their emotional charge for all the parties involved make them appear as destructive and socially undesirable events. I argue in this paper that the modern strategies of practical conflict-resolution, such as that developed by Johan Galtung and his followers, which emphasise de-escalation and a quest for common ground and do not rule out the 'freezing' of conflicts until adequate circumstances for their resolution are available, miss the Hegelian point of conflicts. Thus they fail to contribute to a full understanding of the conceptual foundations of most conflicts and of ways to address them as dimensions of human existence.

In the concluding section of the paper I suggest ways in which philosophical counseling can be seen as the ideal format under which to approach the resolution of conflicts as structures grown from recognition-seeking. I argue that the optimal result of such philosophical 'conflict resolution' need not necessarily and always be a removal of the conflict; rather what matters is that the conflict is conceptualized by reference to the parties' needs and existential prospects in the community. I thus argue that a peaceful and prosperous community is not necessarily one without conflicts, but rather one where conflicts are allocated a proper place in people's self-perceptions and perceptions of others.

### **Biography**

Aleksandar Fatić is a philosopher whose main interests lie in the theory of values and applied ethics. He has worked extensively in the applications of value theory and ethics to various professional fields, including those of the public administration, the security and intelligence professions. He is the author of several books on the ethics of public policy, including *Punishment and Restorative Crime—Handling: A Social Theory of Trust* (Aldershot: Ashgate, 1995); *Crime and Social Control in 'Central'-Eastern Europe: A Guide to Theory and Practice* (Aldershot, Ashgate, 1997); *Reconciliation via the War Crimes Tribunal?* (Aldershot: Ashgate, 2000), *Freedom and Heteronomy: An Essay on the Liberal Society* (Belgrade: Institute of International Politics and Economics, 2009), and *The ad hoc International War Crimes Tribunals: An Assessment* (with Klaus Bachmann, Londong: Routledge, forthcoming 2015). He is a Fellow and Certified Client Counselor with the American Association of Philosophical Practitioners and a member of numerous professional bodies. He also serves on Belgrade University's Professional Ethics Committee for the period 2014–2017).

*PAPER PRESENTATION*

**THE NEW ROLE OF THE SEMINARY PHILOSOPHER AS A PHILOSOPHICAL PRACTITIONER**

by

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Since the 13th century students of theology, students for ministry in various denominations and professional religious scholars have been trained in the rigorous discipline of philosophy. This program of logic and critical thinking was often helpful when understanding the changing social ideologies in the medieval period. Sadly, philosophy today is increasingly undervalued by many universities in the world and ranks as one of the most unhelpful degrees when compared with a master's of public health or a master's in social work. And yet, all over the world, former seminary philosophy students are placed daily in practical situations, in war-torn areas of the world with religious and social conflict and urgent medical concerns. Unlike academic professional philosophers, they do not live in ivory towers. The question remains: how does one transform traditional philosophical training in seminaries into a more relevant, interdisciplinary method allowing philosophy students to function as 'philosophical practitioners' who use critical and intellectual tools to understand the dilemmas people face in today's world? This presentation will first trace the history of academic philosophy in seminaries, show why this system is inadequate, and then proceed to 5 models for a new style of philosophical education based on a philosophical-practice-model applicable to concerns of the international community today.

**Biography**

Born and educated in South Africa, Vaughn Jerome Fayle holds degrees in musicology, theology and philosophy from European universities. He has been director and professor of philosophical studies at two schools of theology in the USA for the past 22 years. He has also served as associate director for the University of Illinois at Chicago Center on Human Responses to Social Catastrophes. His research in applying the social phenomenology of Alfred Schutz and Merleau-Ponty has led him to construct social philosophical methods for immigrants, refugees and persons with disabilities in the world today. He is resident scholar at St. Isidore's College in Rome, Italy and teaches philosophy at the Antonianum University.

PAPER PRESENTATION

**SPIRITUALITY AND PHILOSOPHICAL PRACTICE:  
GROUP COUNSELING WITH CLIENTS IN CRISIS**

by

*Vaughana Feary*

APPA Vice- President and CFO

Program Director, Excalibur: A Center for Applied Ethics

Recent academic philosophy has had little to say about the concept of spirituality, but philosophical traditions of spirituality are useful in philosophical practice because they can serve to suggest ways for our clients to lead richer and more deeply philosophical lives. Moreover, there is a dialectical interplay between academic theory and philosophical practice for practice often demonstrates that theory requires modification or extension.

Spirituality is a way of being in the world which involves predispositions to relate to the world in terms of particular transcendent ideas, values and practices. It has connections to specific themes in various philosophical and wisdom traditions which include: Platonic and Neoplatonic stages of enriched understanding; Stoic views of serenity; Phenomenological and Hindu conceptions of experiencing the sacred; Christian and analytic views of hope and forgiveness; Kantian, Buddhist, and Feminist approaches to community: Kant's notion of the sublime; and Transcendentalist and Native American conceptions of nature

Philosophical explorations of "spirituality" and its related themes can be therapeutically valuable in working with groups in crisis. Aside from being intrinsically valuable, philosophical explorations of spiritual dimensions of living can reduce stress, provide coping strategies at times of tragedy, and improve quality of life for those in crisis. The workshop accompanying this paper will show how to stimulate dialogue about spirituality and conduct group exercises designed for corporations, hospitals, rehabilitation centers, substance abuse clinics, senior centers etc.

### **Biography**

Vaughana Feary received her Ph.D. from the University of Arizona in 1979. Her areas of specialization are: Legal, Moral and Social Political Philosophy, Feminist Philosophy, and Philosophical Practice. She is retired from teaching philosophy at Fairleigh Dickinson University, Madison Campus. She is a former President of the Society for Philosophy, Counseling, and Psychotherapy (ASPCP) and current Vice President of the American Philosophical Practitioners Association (APPA) and one of its founding Board members. She serves as Program Director for Excalibur: A Center for Applied Ethics. She is still doing consulting work for corporations, hospitals, correctional facilities and museums.

Vaughana has worked in correctional facilities designing and delivering programs for adult and juvenile offenders for over 13 years and was the first philosopher to consult in this area. Her most recent article in this area is "Philosophical Therapy in Correctional Facilities" in *The Journal of Humanities Therapy*, Vol 4, December 14. She was also one of the first philosophers to do philosophical counseling with cancer patients and to design and deliver programs for cancer centers. One of her best known articles in this area is "Medicine for the Soul: Philosophical Counseling with Cancer Patients" in ed. Henning Herrestad, Anders Holt and Helge Svare, *Philosophy in Society*, Oslo Norway: Unipub Forlag, 2002. She has published extensively in Business Ethics and organizational consulting. Her background and approach to philosophical practice are described in ed. Jeanette Bresson Ladegaard Knox, *Philosophical Practice*. Automatic Press, 2013.

MASTERCLASS  
**PHILOSOPHICAL COUNSELING**

by

*Vaughana Feary*

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*Lou Marinoff*

City College of New York

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This Master Class will be a 3-hour workshop, devoted **either** **(1)** to analysis and discussion of case studies submitted by philosophical counselors; **or**, **(2)** to live supervision of actual counseling sessions (no role playing).

**Option (1)** approximately 6-8 case studies will be selected for this 3-hour workshop.

In order to be considered for selection, case studies must be submitted via email, as MS-Word attachments, to Vaughana Feary and Lou Marinoff, no later than June 10, 2014.

Their email addresses are vfeary@aol.com and lou.marinoff@appa.edu

Each case study should embody (most or all of) the following elements, should be written in English, and should have a length of 1,000 – 1,500 words.

- Relevant history
- Nature of problem or process
- Main philosophical issue
- Method (if any) and heuristic for selection
- Philosophical idea(s) that were helpful
- How was main issue managed or resolved?
- Other relevant issues?
- Other observations
- Relations to theory or case literature extant

Participants in this Master Class can expect to gain perspective on both theories and methods of philosophical counseling, not only as applied to the selected cases, but as applicable to a range of cases beyond those treated in the allotted time. Submitted cases may also be considered for publication in *Philosophical Practice: Journal of the APPA*.

**Option (2)** Three volunteer philosophical counselors will, in turn, counsel three different volunteer clients during the Master Class. They will be observed and supervised by Profs. Feary and Marinoff, who will provide commentary and feedback. Discussions will ensue.

### **Biographies**

Vaughana Feary is an APPA co-Founder and Vice President. She has pioneered philosophical counseling in the corporate world, for incarcerated populations, and for cancer patients.

Lou Marinoff is APPA's founding president, and professor of philosophy at The City College of New York. He is a well-known philosophical practitioner and author.

## WORKSHOP

### PHILOSOPHICAL PRACTICE AND (MY) LIFE EXPERIENCE

by

*Willi Fillinger*

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It must have been in 1981 or 1982 that I read in the German magazine „Der Spiegel“ about a young philosopher who opened the first philosophical practice: Gerd Achenbach. My reaction was very clear: one day I would also open a philosophical practice because this fitted my understanding of philosophy. But at the same time I thought: I cannot yet do it now because all I have seen until now have been schools as a student and teacher on various levels. So I ‘went pregnant’ with the idea for more than 12 years. In 1995 I opened my own philosophical practice in Zurich. What had happened in the meantime?

From 1985 till 1990 I worked as a delegate of the International Committee of the Red Cross (ICRC) in the Philippines, in Mozambique and in Peru, three countries which suffered under an internal armed conflict (two conflicts in the Philippines). As a delegate of the ICRC I tried to convince all the parties involved to respect the rules of the humanitarian law which was in fact a minimal ethics in wars and armed conflicts. For this purpose I spoke to officers and soldiers, leaders and fighters of the guerilla but also to civilian people down to the poorest peasants and fishermen. We also visited the political prisoners with the aim that they would not be mistreated and that they had decent conditions of detention.

The return to Switzerland was not easy. I had an accident and did not find a job: I was unemployed and had to register at the labour office. But soon I was employed by the labour office itself because the unemployment grew rapidly during this period of time. As a counsellor for questions of further education and training (*Weiterbildung*) I spoke with dozens or even hundreds of jobless people.

With these experiences, ICRC and labour office, and many others, I was not only someone who knew much more about the world then before, but I was another person and had therefore another standpoint in the world. However, to bring all this together, especially philosophy and experience, was not easy and it is not easy until today. I am still working on it, like everybody else.

The questions, however, remain very interesting and very important: How important is our own experience for our work in philosophical practice? How do they really interact, namely philosophical reflections (or concepts) and the immediacy of perception and action? How do they influence one another? Is it possible to create a synthesis?

**Willy Fillinger’s biography is sketched in his workshop abstract.**

*PAPER PRESENTATION*

**PHILOSOPHICAL PRACTICE AND SOCIETY OF THE SPECTACLE**

by

*Guido Giacomo Gattai*

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First published in 1967 in France, Guy Debord 'The Society of Spectacle' remains one of the most widely read and commented books in the world of philosophy and sociology. Intellectuals and artists like Baudrillard in France or Bauman in Poland have made strong links between their analyses of society and the Debordian one. There are several main ways in which spectacle is present in our lives. Television has changed our world completely, thus also changing philosophical debates. Just as Socrates was facing written paper and Debord was facing the shining screen, nowadays we have to deal with the internet and smartphones — in one word, with a completely 'connected' life. We could say that the youngest generations have almost no life outside 'the net'. It is with those people that we as practitioners have to philosophise. Furthermore, it is within this kind of life that we must philosophise with ourselves and organise our careers. What is philosophy today? Has it changed? Is it alive? Is it exactly the same as before? Can we perhaps go back to philosophical practice more easily now than before? Or is philosophy dying with the shortening attention spans of most people? I do not want to give a single answer but I would like to bring out some experience from my daily work with teenagers and discussed it so as to find ideas, solutions and instruments to start on the long road of what I believe is the inevitable confrontation between philosophical practice and the society of spectacle.

**Biography**

Guido Giacomo Gattai was born in Fiesole on 17 August 1981, from a family of teachers. Thanks to a Swiss aunt he speaks French at home from the very beginning, and his parents hire a New Zealand nurse to let him speak English right away. Raised by a philosopher grandfather (Roberto G. Salvadori), when he was 6 years old he began studying theater acting and when he turned 14 he opened his first theater company (La Rosa Nera) and published his first story in the newspaper L'Unità. After the success of some apartment theater in Florence, at 17 he enrolled in the film school Imagine of Giuseppe Ferlito, where he graduated two years later in movie directing. At age of 19 he enrolled in the faculty of philosophy of Florence where he graduated in Moral Philosophy and specialized in History of Philosophy of Renaissance. During the years of specialization he follows a master's degree in Eastern and Comparative Philosophy in Rimini and then one in Philosophical Practice in Paris, with Oscar Brenifier. In 2005, in Florence, during his university years, he founded the hyronist movement, a still alive philosophical movement, the web television HyronisTV and the festival of philosophy of Florence (FilosoFestival) both also still alive.



## WORKSHOP

### THE PREACHER — TEACHING AND LEARNING

by

*Audrey Gers*

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In this story, Nasruddin is a travelling imam. During his peregrination, he stops by a small town where the local imam just died. Hearing he is a preacher, a group of faithful comes to get him in order to give the Friday sermon. But Nasruddin does not really want to do it; he feels tired, lazy, and he declines the invitation. But the people insist forcefully, they really want to hear the truth of the good words, so Nasruddin finally accepts, grumbling. Once on the pulpit, he asks 'Dear brothers, do you know what I will talk about?' And of course, being good Muslims, everybody answers in one voice: 'Yes!' So Nasruddin replies: 'Well then, there is no use for me to stay here!' and he leaves. But the people, frustrated of the good word, fetch him once more in spite of his resistance. Once at the mosque, he asks again the question 'Do you know what I will talk about?', and everyone, remembering the previous time, answers 'No!'. To this, Nasruddin replies with a tone of anger: 'Then what I am doing with such a bunch of ignorants, infidels and pagans!', and he leaves in a huff. But the faithful, unflagging, although somewhat irritated by now, fetch him once again, and in spite of his protests force him to come back for the third time. Everybody is now getting ready for the terrible question. 'Well, do you know what I will talk about?' asks he dramatically. But the faithful are confused. 'Yes!' shouts half the crowd. 'No!' shouts the other half of the crowd. So Nasruddin concludes: 'Well I propose that the ones who know explain everything to the ones who don't know!' and he leaves.

#### **Work to do for the participants:**

to write a moral of the story on a paper; To give an argument in one sentence for which reason we deduce this moral; to find one concept synthesizing the moral; write it; to collect several concepts on the writing board; to select the two most utilized (by making links between them and checking their frequency in the group); to divide the group into two groups: one concept to work for each group; to find one moral by group: two morals in total; to write the two morals on the writing board; to criticize them, in a collective discussion;

at the end, to check who has kept their idea (moral written at the beginning on the paper), who has changed theirs. One principle of the practice of philosophy is to find a teacher in anyone and at the same time to make somebody realize by themselves that they can be a teacher. To achieve this cooperation between individuals is required. This cooperation will allow us to risk a hypothesis to think about, or to give up perhaps, to make the thinking move at least, by putting in question some points which at first seem to be taken for granted. The teacher is the one who knows something; however this knowledge is about to change at the moment it is transmitted from the teacher to the student. Why? Because with its transmission, knowledge no longer belongs to the same person and this changes the value of it. Is the knowledge still the property of the teacher, or is it now the property of the student? Perhaps the same knowledge is possessed equally by the teacher and the student?

Whatever the answer to any of these questions is, it draws our attention to the legitimacy of knowledge and enlightens our connection to it.

#### **Biography**

Audrey Gers, French philosopher-practitioner, has been developing her practice with Oscar Brenifier and Isabelle Millon at the Institute of Philosophical Practice for eight years, near Paris. She practices the art of questioning, like Socrates did in Ancient Greece: testing the strength of one's opinion, problematizing it so as to get some truth from it, while teaching others how to achieve a flexible view of the world.

In parallel, she works at promoting philosophy and the moderation of philosophical workshops in France and abroad.

PAPER PRESENTATION

PHILOSOPHICAL AND CULTURAL PLURALISM

by

*Ora Gruengard*

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Pluralism, which is nowadays the slogan of cultural studies as well as liberal democratic politics, is justifiable by many philosophical reasons. The same reasons seem to justify pluralism in philosophy itself. 'Culture', however, is a very abstract and fuzzy concept: The members of a concrete cultural group 'play', in Wittgenstein's terms, only in some of the 'language-games' that form together its culture. As the resemblance between those 'games' is only a 'family resemblance', there can be no agreement among 'essentialists' that try to define the culture's 'basic concepts'. The claim that 'democracy' is a culturally-dependent notion that may be open to pluralistic interpretations is therefore debatable: The actual meaning of that claim is that liberal democracy fits only Western capitalistic societies. A 'culturally-dependent' interpretation that is not Western might therefore serve as an excuse for the imposition of the 'essentialist' version of a democratically elected non-liberal party on the entire society, and a despotic interference with the freedom of citizen that prefer 'games' that according to that version are incompatible with the alleged 'essence' of the culture. I might, moreover, lead to the prohibition of 'games' that may give the groups that disagree with that version a chance to win in future elections. 'Philosophy' is similarly fuzzy. There is no agreement among Western philosophers which theories, discursive activities and practices that are classified as under 'philosophy' in some or other Western university are 'really philosophical', and many of those philosophers tolerate the teaching of non Western ideas and discourses as 'philosophy' as long as it occurs in the department that is dedicated to studies of their respective culture, but would not allow it in the department of ('general') philosophy. Those who criticized that parochialism are right. But those who claim that philosophy is culturally-dependent, and claim that the Western philosophical tradition fits only 'Western kind of rationality', often suggest a 'return' to a real or idealized traditional worldview or ethics that was allegedly forsaken or forgotten under the impact of modern Western influence. They suggest it in the name of pluralism and liberation, but as long as they do not see the allegedly Western (and other 'foreign') ideas as an option and a challenge, in front of which the traditional ideas should be critically examined, and do not take the Westerns (and other 'foreigners') as partners to a dialogue, they are neither pluralists nor philosophers. Philosophical counseling, a still fuzzier term, seems to be even more pluralistic. But counselors that enter into the fields of mysticism and religious preaching, meditation and allegedly logical or spiritual exercises, on the one hand, or those of psychotherapy, bridging mediation or achievement-directed coaching, on the other hand, go beyond the borders of philosophical discourse. Although a democratic and pluralistic approach seems to condemn any interference with the freedom of the practitioner to form his own approach, it is important to remember that liberalism that does not allow debates, and tolerance that does not tolerate criticism is not part of the 'language games' of the philosophical culture. In the present paper I dedicate my criticism to the idea of culturally-dependent conception of philosophy as a basis for philosophical counseling, and invite the participants to a debate.

### **Biography**

Ora Gruengard studied philosophy and economics (BA, MA) at the Hebrew University of Jerusalem (Israel), continued with advanced philosophical studies at the universities of Lille and of Paris (France), and got the PhD from the Hebrew University of Jerusalem. Years later, while I was teaching philosophy, I studied at Tel Aviv university general (BA) and cognitive psychology at the graduate level. I started my research on psychoanalysis in its cultural context during my stay in New York in the eighties. With a growing interest in counseling and a diminishing faith in 'clinical' psychology, I studied family therapy at Barkai Institute in Israel, but, despite my growing conviction that the 'arsenal' of philosophical tools was much richer than those adapted by 'clinical

psychologists', I still believed that I had to comply with the formal demands from licensed 'therapists'. I therefore participated in practical 'clinical' work at clinics within and outside mental hospitals in the framework of a program towards a 'clinical degree'. Before starting my career of teaching philosophy I worked as a research economist in Israel and in France. I taught philosophy at several institutes, in Israel and abroad, mainly at the Hebrew University of Jerusalem, Tel Aviv University, and lately, at Shenkar College for Engineering and Design. I am practicing philosophical counseling since 1992.

## WORKSHOP

### CAN PHILOSOPHICAL COUNSELING BE TAUGHT?

by

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The question whether knowledge can be taught was raised by thinkers as different as Plato and the Zen Buddhists. Plato's claim that the student of mathematics is *reminded* of his 'forgotten knowledge' is dubious. (The Platonic pretence to know what a soul allegedly knows before its incarnation is as unjustified as the psychoanalyst pretence to know the patient's unconscious wishes that were unconsciously repressed in his infancy). The Zen guru's conviction that the student finds alone the 'right' way is also debatable (His suggestive impact is as strong as that of the psychologist's on the patient's 'discovery' of his unconscious beliefs.) But just as the dictation of mathematical theorems does not make the student a mathematician and telling what Zen Buddhism is about does not turn the hearer into a Zen Buddhist, reading philosophical book does not create philosophers, and teaching philosophical 'techniques' of counseling does not form philosophical counselors.

To *know* mathematics is to be able to perform mathematical actions and be able to demonstrate the truth, falsity or indemonstrability of mathematical propositions; to be a mathematician is to be able, over and above the former, to discover and demonstrate new mathematical theorems or methods. To *understand* Zen Buddhism is to be able to find the Zen way of acting and reacting in new situations. *Knowing* philosophy is not only being acquainted with philosophical theories, but also being able to argue for or against such theories, and take part in conceptual analyses and the exploration of the philosophical presuppositions or implications of non-philosophical texts. *Being* a philosopher is, furthermore, asking philosophical questions and examining personally possible answers and choosing deliberately the personal philosophical position. The mathematician, the Zen Buddhist and the philosopher owe a lot to the ideas of others; but they develop by taking personally active part in the exploration, election and elaboration of ideas or ways of life. As philosophy is a domain of questions to which there is more than one answer, the philosopher, unlike the mathematician, has to decide what should be his own answer. When his positions have practical implications, the ideal philosopher, like the Buddhist, *lives* his philosophy. But he, unlike the Buddhist, lives according to his *personal options* among possible alternatives rather than 'the only right way' that he too has found.

Philosophical counseling is supposed to be practiced by people that know philosophy, and believe that that knowledge may help people to live better, whether by improved coping with practical and emotional problems and whether by an improved attitude to life, death, self, others, world and/or God. Actually, however, jobless graduates of philosophy that apparently have no idea how philosophical knowledge can be relevant to counseling want to learn from 'the experts' how to do 'philosophical counseling'. Moreover, there are also people that have no idea what philosophy is about who want to apply philosophical 'techniques' to their counseling practice. The latter should first study philosophy.

The proposed workshop is meant for those that *know* philosophy. Here *recalling* is very meaningful, for it starts with the participants' personal experiences in which philosophical knowledge *mattered* in the coping with practical, existential, religious or moral issues. It continues with analyses and comparisons of the memorized cases and passes on to the questions of its adaptability to other persons and its relevance in counseling. This leads to different views about the nature and role of philosophical counseling, which cannot be called philosophical unless it enables the 'counselee' to choose reasonably his own option among various alternatives. Further workshops are necessary for the next stages: Information about the application of philosophical ideas and methods in psychotherapy and religious healing is the basis of further analyses and comparisons. Learning about the approaches of experienced philosophical counselors should come only later, when the participants already have an initial understanding of the domain and its differences from other

domains, and are able to discuss their relevance, applicability, goals and respect for the 'counselee's' ability to judge and freedom of choice. Last but not least before personal experiences of counseling is a workshop in which the proper approach and attitude to the 'counselee', her cultural background, language and level of understanding, sensibilities, wishes, 'sub-texts' etc. is discussed.

Although the workshop is designed for philosophers with no counseling experience the participations of the experienced ones will be highly appreciated.

### **Biography**

Ora Gruengard studied philosophy and economics (BA, MA) at the Hebrew University of Jerusalem (Israel), continued with advanced philosophical studies at the universities of Lille and of Paris (France), and got the PhD from the Hebrew University of Jerusalem. Years later, while I was teaching philosophy, I studied at Tel Aviv university general (BA) and cognitive psychology at the graduate level. I started my research on psychoanalysis in its cultural context during my stay in New York in the eighties. With a growing interest in counseling and a diminishing faith in 'clinical' psychology, I studied family therapy at the Barkai Institute in Israel, but, despite my growing conviction that the 'arsenal' of philosophical tools was much richer than those adapted by 'clinical psychologists', I still believed that I had to comply with the formal demands from licensed 'therapists'. I therefore participated in practical 'clinical' work at clinics within and outside mental hospitals in the framework of a program towards a 'clinical degree'. Before starting my career of teaching philosophy I worked as a research economist in Israel and in France. I taught philosophy at several institutes, in Israel and abroad, mainly at the Hebrew University of Jerusalem, Tel Aviv University, and lately, at Shenkar College for Engineering and Design. I am practicing philosophical counseling since 1992.

PAPER PRESENTATION

**IN THE BEGINNING WAS THE DEED HOW PHILOSOPHICAL PRACTICE CAN BECOME AN IMPORTANT ELEMENT BOTH IN THE PHENOMENOLOGICAL-ORIENTED ACTION RESEARCH AND CREATIVE AND INNOVATIVE UNIVERSITY PEDAGOGY**

by

*FinnThorbjørn Hansen*

Professor i filosofisk og dialogisk praksis/ Professor in Philosophical and Dialogical Praxis  
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A keyword and main guidepost in philosophical practice and philosophical counselling is the *Community of Wonder*. Only when we reach this kind of community and open wondrous dialogues, it seems to me, are we truly in contact and dialogue with 'that', which calls upon us in our lives. To reach this 'zone' of dialogical wonderment requires a kind of 'de-freezing of our 'frozen' concepts and assertions, as well as a silence and listening (*Gelassenheit*) that makes us able to hear the call of the phenomenon or subject matter. But, and this is my main interest in this presentation, it also requires a kind of 'action', where we get out 'in the open' and put ourselves at play in a more existential and ontological way. Wittgenstein refers to the Deed (and to Goethe) when saying that the most 'original' thing to start from is not the language game or even the given life form, but the action or better 're-action' to 'something' (a calling) that demands our response.

In this presentation I will discuss some of my ideas, approaches and experiences in using this kind of wonder- and action-based philosophical practice as both a kind of action research method in human science (with designers and hospice staff) and as a new, alternative way of university pedagogy. My presentation will be based on a newly published book *Can We Wonder Without Words. Design- and University Pedagogy in Higher Education* [500 pages, March 2014, yet only in Danish] and my coming book on *Developing Existential Dialogues on Hospices and in Palliative Work through Communities of Wonder*.

### **Biography**

Finn Thorbjørn Hansen holds a PhD in Philosophy of Education and is Professor in Philosophical and Dialogical Practice, Centre for Dialogue and Organization, University of Aalborg (Denmark). Hansen was the president of the Danish Society of Philosophical Practice from 2002–2010, and the organizer of the 7thICPP in 2004. He was the first to have written a PhD on the relationship between philosophical counselling and adult pedagogy in higher education, and he has led training and master courses in philosophical counselling for over seven years now. Professor Hansen is the leader of the research unit Wonder Lab at Aalborg University, where he develops different forms of wonder-based dialogue and educational forms for higher education and professional development. He is a prolific author on philosophical practice. More at: <http://personprofil.aau.dk/123561?lang=en>.

## WORKSHOP

### PHILOSOPHICAL DIAGNOSIS: *PRO AT CONTRA* — A DEBATE

by

*Peter Harteloh*

*Yough E. Rhee*

*Detlef Staude*

*Lou Marinoff*

In several earlier ICPP's, philosophical practitioners have presented thoughts on the very idea of a philosophical diagnosis. These presentations raised questions and discussions that will be the focus of this workshop. The aim of this workshop is to discuss whether and to what extent philosophical counseling needs its own 'philosophical diagnoses' and 'diagnostic' standards. On the one hand, it could be argued that in order for philosophical practitioners to approach the clients' problems in a professional way a certain diagnostic tool or standard is necessary, because without such a tool no rational 'treatment', helping or dialogue, adjusted to the expectations and needs of the client is possible. On the other hand, it could also be argued that any attempt at such standardization is contrary to the spirit of philosophy and its inherent sensitivity to individuality and the uniqueness of every person's issues, their worldview, values and particular sensibilities.

Not only professionalism is at stake here, but also the appearance of philosophical practice as a paradigm is involved. A framework for philosophical diagnoses could differentiate philosophical practice from psychotherapy or other health care disciplines. Such a framework would obviously differ from the DSM, used in psychology and psychiatry, on which most philosophical counselors agree that it is the wrong standard for counseling and a conceptually insufficient answer to most questions about mental disorders. However, whether a framework for philosophical diagnoses is and can function as an alternative to the DSM, support its adversaries and open up possibilities is still a topic of debate.

Therefore, the workshop will address questions about the nature, role and function of philosophical diagnoses, such as:

What is a philosophical diagnosis? Do we need philosophical diagnoses?

Do philosophical practitioners (in some sense already) use diagnoses?

To what extent do these diagnoses differ from diagnoses used in other fields. e.g. psychotherapy?

What role can the philosophical diagnosis play in philosophical practice?

What role can the philosophical diagnosis play in the professionalism of philosophical practitioners?

Is a framework for philosophical diagnoses possible and desirable?

A forum of philosophical practitioners will reflect on these questions by presenting their opinion in the form of theses. Dr Peter Harteloh and Dr Young E. Rhee will argue in favour of a 'philosophical diagnosis', while Detlef Staude and Lou Marinoff will argue against such an approach. The workshop will present opportunities for the participants in the conference to actively exchange views within a forum which would be the proper constituency for the establishment of any philosophical diagnostic standard.

#### **Biographies**

The biographies of the participants are given in their respective presentations, masterclasses and/or workshops elsewhere in this Book of Abstracts.

*PAPER PRESENTATION*

**PHILOSOPHICAL PRACTICE AS A NEW PARADIGM IN PHILOSOPHY**

by

*Peter Harteloh*

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In this paper, I will explain the deeper meaning of philosophical practice by the 'paradigm' concept that was once used by T.S. Kuhn to explain the deeper meaning of science and scientific knowledge. Philosophical practice originated in the 20<sup>th</sup> century from a critique of academic philosophy or psychotherapy. With social utility in mind, philosophers started consultations aimed at individuals and Socratic group meetings. After a while, the social characteristics of a paradigm emerged, such as a theory (e.g. Hadot); recognized examples like Nelson, Achenbach, Marinoff or Brenifier; professional organisations such as the IGPP; journals on philosophical practice; meetings (like this ICPP) and training programmes. Also, philosophical practice provokes a fundamental discussion on the nature of philosophy and responds to a crisis in Western philosophy marked by deconstructivism and post-modernism, which are causing a detachment of meaning from the everyday life of the individual. Thus philosophical practice shows the true characteristics of a paradigm. Philosophical practice offers examples of different ways to put philosophy in practice, to live logic, to live ethics, i.e. to become a philosopher. It serves a contemporary quest for meaning in society and is an impetus for the rejuvenation of philosophy.

**Biography**

Peter Harteloh studied medicine (graduation at Erasmus University as MD: 1987) and philosophy (MA at University Utrecht: 1996). He received additional training in occupational medicine, psychotherapy and philosophical counselling. He wrote a PhD thesis on quality management in which he explored the philosophical origins of the quality concept and its social application in quality management (2000). He used to work as a quality manager in health care organizations and teach quality management and ethics at Erasmus University Rotterdam. Since 2007, he has worked as a philosophical practitioner in Rotterdam, the Netherlands, with a focus on individual consultations, Socratic dialogue, courses on lifestyle management and philosophical walks. Since 2011, he has been a lecturer in philosophical counselling at the school for higher education of Utrecht. His research is on dialogue, silence and the relationship between concepts and place (topology). He has conducted masterclasses on philosophical practice in Italy (2008, 2010), France (2009, 2012), Japan (2008, 2009, 2011, 2012, 2013), Thailand (2009, 2013), Tai Wan (2009), Cambodia (2012, 2013), Korea (2012), China (2013), Sweden (2013) and Greece/Athens (2013). He was the secretary (2007–2010) and president (2010–2012) of the Dutch Association for Philosophical Practice.



## WORKSHOP

### A FRAMEWORK FOR DIAGNOSIS IN PHILOSOPHICAL CONSULTATIONS

by

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Most philosophical practitioners work with a philosophical concept or idea as anchor point in the consultation process in order to make a consultation a real *philosophical* consultation. Some practitioners take a logical or epistemological stance and restrict the consultation to puzzle-solving; others take a more anthropological or phenomenological point of view and aim at self-knowledge or an enrichment of experience. Often ethics is a frame of reference for problems on doing, identifying utilitarian or deontological tendencies and the standard problems these kinds of ethics carry.

The philosophical concept or idea concerned can be called a diagnosis. From the Greek and Latin origin, the word “diagnosis” implies (i) a description of nature or cause, (ii) a distinction (a classification), (iii) a lesson to be learned, (iv) a written (explicit) statement, and (v) a public character. A philosophical diagnosis differs in content and varies much more than in medicine or psychology. Therefore, a framework for philosophical diagnoses could improve the communication among philosophical practitioners or between philosophical practitioners and clients or third parties. It could contribute to the professional development of philosophical practice by education or research.

In this workshop I will first introduce the idea of a philosophical diagnosis. Next, we will study an example (instruction video) of a philosophical consultation. Participants are asked to come up with a philosophical diagnosis, i.e. a description of the case in a philosophical sense. Finally, by analyzing the diagnoses made by the participants, we will try to come up with a framework for philosophical diagnoses.

## WORKSHOP

### THE EAST-WEST PERSPECTIVE IN PHILOSOPHICAL CONSULTATIONS

by

*Peter Harteloh*

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To those familiar with Asian philosophy (Indian, Chinese and Japanese systems of thought) and its principles stating that philosophy is a way of life and that philosophers are wise men who can and should help others to lead a good life in which knowledge and action cannot be separated, it might seem strange to hear that in the West there is a “new” kind of philosophy called “philosophical practice”, a denominator for philosophers counselling persons in a private practice, practicing something called “Socratic group dialogue”, or discussing philosophy as a lifestyle. Philosophical consultations, a one to one conversation of a philosopher with persons who do not necessarily have a philosophical training, on issues in (everyday) life, can be seen as a new way to philosophize in practice. Since the 1980s, it is an alternative to psychotherapy or academic philosophy. In the West, philosophical consultations harbor many different styles and philosophical traditions (analytical, existential, phenomenological). In Asia, an Eastern point of view is involved in the consultations, e.g. Hinduism (“Bhagavad Gita”), Buddhism, Taoism, Confucianism, Zen, or the book of “I Ching”. I propose a workshop in order to study and compare different styles of philosophical consultations. Participants will study an example of a philosophical consultation. They will be asked to interpret or comment on the case from an Eastern or Western point of view. We will compare points of view on similarities and differences in order to draw some conclusions on an Eastern or Western way of doing a philosophical consultation.

Chair: Peter Harteloh

Forum: Tetsuya Kono (Japan), Young Rhee (Korea), Tianqun Pan (China).

Public participation

#### **Biography**

Peter Harteloh is a philosopher. He studied medicine in Rotterdam and philosophy in Utrecht. He received additional training in occupational medicine, psychotherapy and philosophical consultations. He wrote a PhD thesis on quality management in which he explored the philosophical origins of the quality concept and the social application of it in quality management (2000). Since 2007, he works as a Philosophical Practitioner in Rotterdam, The Netherlands, with a focus on individual consultations, Socratic coaching and philosophical city walks.

PAPER PRESENTATION

**THE CHINESE ART OF 'FEEDING ONE'S LIFE' (YANGSHENG 養生):  
THE POTENTIAL OF DAOISM FOR PHILOSOPHICAL PRACTICE**

by

*Dominique Hertzler*

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The question of how to “feed “ or to „nourish one’s life” (*yangsheng*) is one starting point of Chinese philosophy searching for the good life. The Daoist tradition, as it is revealed in the classic work *Zhuangzi* 莊子, holds that to feed one’s life is the same as to feed one’s nature. So *yangsheng* is mainly concerned about learning to deploy, preserve and develop the capacity for live with which we are all endowed. But how we can use this idea in philosophical practice?

By having a deeper look at different stories in the *Zhuangzi*, we will explore the various aspects of *yangsheng* in terms of the process of free communication and unhindered exchange: the free communication of men with his surrounding as well as the unhindered exchange between spirit and body. Especially the *Zhuangzi* shows, that while the body takes an individual shape, the spirit (*shen* 神) acts on the individual and, at the same time, has always reached beyond the individual. From a Daoist perspective the spirit is rather a continuously flowing process than a manifest state. We will explore this cosmic dimension of the individual by revealing the relation between “the way” (*dao* 道) and “virtuosity” (*de* 德) – which is the process how the universal *dao* manifests as an intrinsic power (*de*) constituting a thing’s distinctive being – as well as the deeper meaning of the practice of „non-interfering“ (*wuwei* 無為), in order to discover the Daoist art of feeding one’s life.

### **Biography**

Dominique Hertzler did her first PhD in Sinology about the Mawangdui-Yijing and was assistant Professor at the Ludwigs-Maximilians University in Munich from 1989 to 1996. After her study of TCM in Munich and Tianjin (China) she finished her second PhD in the field of History of Medicine at the University of Witten/Herdecke with the topic: *Light of the Mind and Perception of the Soul - The Medical Notion of the Psyche as an Expression of Philosophical Thought: China and the Occident*. Besides working as an TCM therapist and a Philosophical counsellor Dominique Hertzler is continuing her research work in the field of Chinese Philosophy and Medicine as well as on Daoism, with special regard to Philosophical Practice. She is teaching at the Universities of Munich, Goettingen and Oldenburg.

## MASTERCLASS

### 30 YEARS OF EXPERIENCE AS A PHILOSOPHICAL PRACTITIONER

by

*Will Heutz*

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The first part of the masterclass will present an overview of the four-year sophocratic leadership development that I initially conducted with banking directors in Holland. The second part will be an individual counseling session with a volunteer from the audience and with a meta-reflection afterwards.

#### **Biography**

Since 1984 Will Heutz has been a practicing member of the German organization for philosophical practice. He was a board member of the IGPP. Today he is a mentor and teacher at the IGPP academy and a faculty member of APPA. Since 1987 he has been the elected chairman of the Filosofisch Instituut voor Psychotherapy. I hold academic degrees in theology and philosophy, cum laude, and have specialized in psychopathology, summa cum laude, and in Jungian psychotherapy. Before starting his private practice he worked as a 'chef de Clinique' in a philosophical Avanti/psychiatric community in Belgium. A year ago he started a three-year education programme with the aim of becoming a philosophical practitioner (together with a colleague of mine, Dr Joep de Jong). He was born in 1954 and is a father of two beautiful daughters, 26 and 23 years old.

PAPER PRESENTATION

HOW SOCRATIC DIALOGUE ENCOURAGES PEOPLE TO TALK

by

*Pia Houni*

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The aim of my presentation is to ask whether we need virtues today. Do we need to understand the idea of virtues in our everyday lives, in our work life and personal life? I will approach these questions through the Socratic Dialogue method (as a group conversation). I present two cases in which Socratic dialogue worked with people who did not previously know each other. The first example is a weekend course at a Monastery and the other is a long-standing group, which met ten times within one year. Both groups had between 13 and 20 members. In each group, one theme in the conversation was a virtue: either classical, such as *courage (andreia)*; a Stoic virtue such as *wisdom (sofia)*; or a Christian virtue, such as love (*eros, filia, agape*), etc. We also contemplated modern virtues: is there some virtue that modern humans need today? In this presentation I demonstrate, through the example of these groups, how the Socratic method is constructed and how the theme of the conversations developed together with the participants. At the end of my presentation I return to my first questions and provide some ideas of how virtues might be important in today's life (in personal and working life). I also use the Socratic Dialogue method as a bridge to encourage people to talk and develop their self-knowledge, which we understand to be one purpose of philosophy.

**Biography**

Pia Houni, PhD, is Adjunct Professor and Philosophical Practitioner. She has worked as Professor, director of Theatre Museum, Senior Lecturer, etc. At the moment she is a Specialized Researcher at the Finnish Institute of Occupational Health. Houni is active in the field of philosophical practice at Critical University and other places in Finland. She lectures, conducts Socratic Dialogues, counsels and writes articles. At the moment she is finishing a first book on philosophical practice in Finland with Perttu Salovaara.

*PAPER PRESENTATION*

**WOMAN AS HEALER**

by

*Dena Hurst*

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Women have long held roles as healers in their communities. Medicine women. Witches. Abortionists and midwives. Herbalists. Today, women make up the majority of care workers, from nurses to social workers to teachers to psychologists. While in contemporary western medicine, women largely perform support and administrative functions, in traditional and folk medicine women continue to play vital roles as diagnosticians, pharmacists, and doctors.

In the field of traditional psychology/psychotherapy, women dominate in terms of the number of practicing psychologists, at least in the western world. One reason for the so-called “feminization” of mental health is the shift in culture. Various health insurance plans have made talk therapy a less lucrative profession, causing men to pursue the more lucrative field of psychiatry. There is also an unspoken assumption that women prefer talk therapy and so have chosen to remain in that arena. This paper will question both claims, particularly in light of the long history of women as successful healers of mind and body.

There is a long history of women working as practicing philosophers that parallels their work as healers. Women in many societies are the keepers of history, passing down the wisdom of generations. Philosophical counseling holds the promise of reviving these roles for women and doing so in a way that empowers women. This paper will show how philosophical counseling allows women to embrace the archetypal Woman as Healer, as medicine woman, as priestess, as Socratic midwife embodied.

**Biography**

Dena Hurst, Ph.D. is a researcher at Florida State University, where she has worked for the past 18 years. She also teaches philosophy courses, specifically applied philosophy courses, in the areas of feminism, philosophy of economics, political philosophy, philosophy of class, radical and revolutionary philosophy, ethics, and philosophy of technology. She writes, consults, lectures, and provides individual coaching and guidance. She works primarily with government and non-governmental organizations to foster greater cooperation and collaboration at the grassroots, national and international levels. Her passion is in working with groups that serve the oppressed, marginalized or vulnerable populations. Dena has a certification in Philosophical Counseling and is associate editor for the American Philosophical Practitioners Association journal, *Philosophical Practice*. Dena holds a bachelor’s degree in Economics from Stetson University (Florida) and a master’s degree and doctorate in Philosophy from Florida State University. She lives in Tallahassee, Florida with her daughter, three dogs and two cats.

PAPER PRESENTATION

PHILOSOPHICAL PRACTICE FOR HIGH SCHOOL STUDENTS  
AFTER THE GREAT EAST JAPAN EARTHQUAKE ON MARCH 11<sup>TH</sup> 2011

by

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*Tetsuya Kono*

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Since the Great East Japan Earthquake (March 11, 2011) and the Fukushima nuclear accident the Japanese people have tended to deeply reflect on the direction of our civilization and the true values of our life. This has led to a realization of the importance of philosophical arguments on political issues, and an increased interest in philosophical practice. Many people in Japan now wish to actively discuss the large and difficult problems of the Japanese society, which have been caused or at least made obvious by the Earthquake and the Fukushima accident. Especially teenagers feel deep anxiety and oppression that are connected to these events and the corresponding social circumstances. This is why some students have started practicing and organizing philosophical dialogue by themselves.

In our presentation we discuss three different practices of philosophical dialogue after 2012 which are organized by students under 18 years and practiced outside the school. The first one is “Relay-dialogue on 3/11 with teenagers” (conducted 2012-2013). The second one is “The Under 18 Philosophy Café”, which has been operational since 2012. The third one is a dialogue workshop in the briefing session of the TOMODACHI Project, held in 2013. These three cases allow us to reflect on what philosophical dialogue can do for young people in the time of difficulty in a general way.

### Biographies

Ms. Takako IJIRI (M.A.) graduated from Waseda University (Department of the History of Arts), Graduate Schools of Osaka University (Clinical Philosophy). She is a director of non-profit organization “philosophical practice ardacoda”, and a member of the philosophy café organization “café-philosophy”. Since 2006 she has held workshops, events of philosophical dialogue at cafés, community centers, and so on. Since 2013 she has been practicing philosophy for children at elementary schools.

Mr. Tetsuya KONO (PhD), Professor at Rikkyo University (Tokyo, Japan), Department of Education, received his D.Lit. in Philosophy from Keio University. His research interests lie in philosophy, philosophy of education, and ethics education. His major publications include: (books, all in Japanese) *Introduction to Philosophy with Children* (2014), *Consciousness Doesn't Exist* (2011), *Questioning Morality: Liberalism and the Future of Education* (2011)

*PAPER PRESENTATION*

**PHILOSOPHICAL THERAPY AND THE INSANITY OF WAR**

by

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The profession of arms sometimes exerts excruciating mental stress on its members especially when such men are exposed to the extreme violence of warfare. The situation is sometimes made worse when the capacity of soldiers to absorb such stress is limited by personal circumstances or other conditions within their environment. In such cases, it is not uncommon for the stress of war to result in negative behavioural changes and in extreme cases mental disorders. For the soldiers who live through such violence and others with an active imagination, the idea that they may end up bearing the physical and mental scars of war sometimes generates a level of stress of its own which may be as bad as the stress of war. Such stress does not only affect their capacity to perform their functions as officers and men but also affects their roles as spouses, parents and members of the community. This paper is about the psychological ravages of war on the men and women who actively participate in it. It discusses the severe difficulties that officers and men go through and the connection that is usually made between such difficulties and the behavioural and mental disorders that are sometime associated with exposure to the violence and war. While not pretending to have solutions to these problems, the paper argues that the stress that comes with the anticipation of extreme violence can be greatly reduced through philosophical dialogue and therapy. Using as a blueprint, a philosophical therapy programme developed to combat stress in soldiers passing through staff college programme, the paper demonstrates how philosophical therapy could help soldiers cope with the stress of being part of a recurring violence.

**Biography**

Dr. Ibanga B. Ikpe teaches Contemporary Analytic Philosophy and Critical Thinking at the University of Botswana and had previously taught at the Universities of Lesotho, West Indies, Jamaica and Uyo, Nigeria. He also served as a Critical Thinking consultant to the Botswana Defence Command and Staff College and still teaches Critical Thinking to students of the college. He is a certified philosophical counsellor and a chartered conflict mediator. His philosophical practice involves the use of Critical Thinking tools to achieve desired practical outcomes in diverse settings.



*PAPER PRESENTATION*  
**ETHICAL AND COMPARATIVE RELIGIOUS EDUCATION  
AS A FORM OF PHILOSOPHICAL PRACTICE**

by

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In the Republic of Ireland, 96% of primary schools remain under church control and focus their religious and ethical curriculum on a form of religious 'faith formation' into a particular worldview e.g. Catholicism, Protestantism, etc. Similarly, third level colleges of teacher education have traditionally been denominational. But in recent years, there has been significant movement for change at both primary level and tertiary level with the introduction of ethical and comparative religious curricula. To date, this has only applied to so-called 'multi-denominational' primary schools, but there are now state recommendations to introduce such ethical education as mandatory in all schools and teacher colleges.

My own work, as a philosopher of education, has been at the heart of this debate. Along with colleagues, I developed the first undergraduate programme in the history of the state in ethical and comparative religious education, while also recently developing the first postgraduate and Doctoral programmes in the same topic. My colleagues and I have also been working closely with schools to develop the new programmes on site.

These programmes are fundamentally informed by philosophical theories in the area of ethics, philosophy of religion and related sub-disciplines of philosophy. In this, they are genuinely, I would argue, forms of philosophical practice. Additionally, as the conference remit suggests, such practical educational projects also have begun to have an impact on mainstream philosophy in Ireland and elsewhere. One such example is in the area of philosophy of education, which is increasingly interdisciplinary and engaged in studies of practical as well as theoretical nature. The seminal work of the Brazilian philosopher-educator Paulo Freire is especially instructive and inspirational in this regard.

My proposal for presentation is provisionally to lead a workshop based around these topics which would take account of the possibilities for Ethical Education as a form of philosophical practice, in Ireland and elsewhere. In recent years, I have also worked in Sweden, in the UK and in Germany with similar initiatives. The workshop would take a two-pronged approach to the topic, exploring first some of the practical examples of such curricula, as well as their theoretical and philosophical provenance.

The workshop idea is an initial suggestion as it is more discursive and dialogical in mode (suited to the topic and approach), but I would be more than willing to discuss other possibilities of presentation.

### **Biography**

Jones Irwin is a Lecturer in Philosophy and Education at St Patrick's College, Dublin City University. He completed his PhD in Philosophy at University of Warwick, UK, in 1998. His recent work has focused on French philosophy (his monograph on Derrida and the Writing of the Body [Ashgate Surrey 2010]) and the problem of ethos in Irish schools. He has also been actively involved in the development of the new Ethics and Education curriculum strand in St Patrick's College, Drumcondra, which seeks to provide a multi-denominational option for teacher students. He was Visiting Fellow to Warwick Education Department in 2013, working with Professor Leslie Francis on a project on 'Ethical and Comparative Religious Education – Tensions and Possibilities'.

*WORKSHOP*  
**HERMENEUTICS WITH CHILDREN**

by

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‘Hermeneutics with Children’ combines the development of thinking, reading, writing and listening skills. It is mainly aimed at improving translation skills but is also good for practicing other varieties of thinking skills. It is an introduction into hermeneutics and the main objective of this workshop is to improve the meta-cognitive dimension of translation and a variety of thinking skills. Of course, this workshop is designed to improve more varieties of thinking skills. In the first part, all participants are sitting in a circle and have the task of writing an argumentative essay. All participants are writing their essays on paper. After that, all papers should be put in two paper bags – left and right – with each bag holding exactly one half of the essays. Then, participants who had put their argumentations in the left bag should take one interpretation from the right bag and vice versa. The next task is to read the text drawn from the bag and make a short interpretation of it without quotation. This interpretation should be meaning-preserving. When this is finished, the first participant reads his interpretation and the ‘secret’ author is called to recognize his argumentation. There are few possible results: few authors, one author and no author. But in all cases there is a chance to ask the author ‘is this what he wanted to say’ and whether the interpreter had made a ‘mistake’. The teacher then asks a question aimed at finding why the interpretations do or do not adequately restore the author’s intention. This is a chance to recognize many hermeneutical problems through inquiry and is also good for improving inquiry skills.

**Biography**

Miloš Jeremić is philosophy teacher in Požarevac Grammar School (Požarevačka gimnazija) since 1998. He graduated in philosophy at the Faculty of Philosophy, University of Novi Sad. As a participant of the 5th International summer seminar on ‘Philosophical Practices’ in Burgundy he was trained by Oscar Brenifier. He has been engaged in philosophical practice since 2008. The main objective of his practice is teaching and coaching students and training teachers. He is the author of few methodical articles published in UK, Croatia and Serbia and of three educative seminars based on the philosophical practice for teachers certified by the Serbian Ministry of Education. His first book, a syllabus for the subject Philosophy for secondary school will be published by March.

*CABARET PERFORMANCE*

**TO BE OR NOT TO BE:  
THE VIRTUE OF WISDOM A ONE-WOMAN CABARET PERFORMANCE**

by

*Barbara U. Jones*

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Philosophical practice refers not only to philosophical counseling but also to other applications of philosophical thought directed towards concrete situations. Cabaret, an intimate, small scale yet ambitious revue which utilizes songs, monologues, and humor as its mediums of communication is intellectual and self-reflective and has often been used as a mirror of topical events including philosophy.

This particular cabaret performance is a commentary on wisdom - the capacity to recognize the essentials of what one encounters and to respond well and fittingly to them. A wise person is one with a coherent, integrated set of aims, the strength of character necessary to pursue those aims, and the social bonds that give place and purpose to them. . Wisdom highlights the concept that excellence is more about the kind of person one is than the number of possessions or honors one accumulates.

Audience members viewing “To Be or Not To Be” enrich and develop their worldview of wisdom through a logical, conceptual, existential, ethical, and aesthetic consideration of the topic. Some of the structures, patterns, and interconnections that are implied when thinking about wisdom are delineated in order for audience members to analyze their own views about it. In case this description is beginning to sound too much like a lecture, it is important to note that all these concepts are being illustrated in large part through the use of songs by Mark Knopfler, Randy Neuman, and the Beatles as well as other song writers.

**Biography**

Barbara U. Jones, Ph.D, has written, produced and performed cabaret shows on the virtues of optimism (“Accentuate the Positive”), love (“You’ve Gotta Have Heart”), and wisdom (“To Be or Not To Be”). In order to stimulate further philosophical reflection she has also developed and conducted workshops to accompany each performance. Last year she performed one of her shows for the APPA in New York City as well as for the ICPP in Athens, Greece. She has also written an article entitled “The Art of Cabaret as Philosophical Practice” which was published in the APPA Journal.

Barbara has a Ph.D. in Transpersonal Psychology. She studies acting, dancing, and singing in the service of performing. Barbara is also a self-actualization coach. She writes a monthly newspaper column on parenting skills and produces a regular radio program on positive psychology.

For more information about Barbara: [www.barbaraujones.com](http://www.barbaraujones.com).

PAPER PRESENTATION

HEGEL ON THE THERAPEUTIC DIMENSIONS OF STATE AND PHILOSOPHY

by

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In addition to Axel Honneth's thesis on the therapeutic function of the concept of ethical life (*Sittlichkeit*) in Hegel's philosophy, I wish to give attention to the two moments which, to my mind, show more clearly Hegel's views on the therapeutic dimension of both philosophy and the sovereign state against the 'pathology of civil society'.

In this context, philosophy performs a corrective function by fostering the individual's virtue conceived as the ethical duty of care both for oneself and for others. The corruption of the individual which is possible within their 'civil' status is thus remedied by ethical work performed towards a self-improvement, which is the domain of moral philosophy. One of the main problems for the moral development of individuals consists in their propensity to perceive the good in particularist and selfish terms: in this context events such as natural disasters or wars can be seen as performing a 'therapeutic' function by teaching the individuals to view the good in more principled and general terms.

**Biography**

**Rastko Jovanov** received his PhD at the University of Vienna in 2011. He is the author of two books on Hegel's philosophy (in Serbian and in German), and has also published various articles in peer-reviewed journals on Kant, Fichte, Heidegger, and C. Schmitt. In 2012 he spent his postdoc studies at the Hegel-Archive/Research Centre for Classic German Philosophy of Ruhr-University Bochum. Since 2011 he has been Research Associate at the Institute for Philosophy and Social Theory of the University of Belgrade.

*PAPER PRESENTATION*

**PHILOSOPHICAL PRACTICE — BETWEEN PHILOSOPHY OF HEALTH  
AND PERSONALIZED EDUCATION**

by

*Andrzej Kapusta*

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Philosophical Practice (PP) shares some important assumptions with personalized education programs (tutoring, mentoring) and holistic motivational practices (holistic life coaching). PP is also defined against medical and psychotherapeutic profession strategies (biomedical psychiatry, psychotherapy methods). The purpose of the presentation is to reconstruct the basic elements in PP (understanding, empathy, interpretation) and its theoretical assumptions (client autonomy, methodological specificity, effectiveness). These elements and assumptions will be presented in the comparison to the contemporary mental health practices and personal education programs. PP will be generally defined as the contemporary expert movement against narrow technological expertise and against the triumph of technological reason (medicalisation, technical decision making matrices). The issues will be analyzed from the phenomenological, hermeneutical and neo-pragmatic perspective. The author will also discuss how such philosophical, cultural and organizational contexts give us the possibility to introduce PP into philosophical study programs and will make philosophy teaching more attractive.

**Biography**

Andrzej Kapusta graduated in medicine from the Medical University in Lublin (1993), and received PhD in philosophy at Maria Curie Sklodowska University in Lublin (1999), He wrote his habilitation in cognitive science and social communication at UMCS (2011).

Kapusta is the author of the “Counselling and Communication in Business” program for philosophy students (BA) and the “Friendly University” project for mental health; he is also academic tutor at the Faculty of Philosophy and Sociology UMCS.

Research interests: cognitive science and communication, philosophy of psychiatry, neuroanthropology, philosophy of psychology, mindreading, decision-making theory.

*PAPER PRESENTATION*

**APPLICATION OF CHRISTIAN PHILOSOPHY TO WORK WITH PARENTS  
OF CHILDREN WITH DEVELOPMENTAL DISABILITIES**

by

*Katarina Martinović*

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In this paper we consider the possibility of application of Christian philosophy to working with the parents of children with developmental disabilities, through several practical examples. This approach utilises basic ethical postulates from the Christian philosophy and is applicable to working with all persons, whether they are Christian believers or not.

The process starts as individual sessions with parents and develops through several distinct phases. What makes the approach 'Christian' in its general character is its emphasis on the concept of love as a value, rather than an emotion. The process seeks to create an inclusive and committing set of attitudes in parents that arise from love perceived not as a 'feeling' but as a mature attitude of acceptance, nurturing and care. This concept of love is one of 'life initiation' with capacity to encourage the personal growth and maturing of both parents and children. Once the individual consultations end the process continues as groupwork focusing on the consideration of values that might make up love and parents are encouraged to network and establish a lasting mutual support network.

### **Biographies**

Katarina Martinović teaches Serbian language and literature to school children, and specialises in the work with children with special needs. She is a founding member of the Serbian Association of Philosophical Practitioners and has special interests in behavioural counseling and philosophical consulting with the parents of children with disabilities, including those suffering from mental illnesses or neurological defects.

Darko Kerekeš holds a Bachelor's degree in Economics from the University of Belgrade, and a Master's in Public Administration (policy and governance) from Twente University, NL. He currently works as Project Coordinator at the Serbian Ministry of Education and Science, within the Department for the Development of Education and International Cooperation. His areas of expertise are the development of education and educational inclusion.

*PAPER PRESENTATION*

**AN EXERCISE IN PHILOSOPHICAL PRACTICE:  
A PARTIAL DEFENSE OF RELIGIOUS BELIEF ON NATURALISTIC GROUNDS**

by

*Jordan Kiper*

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The debate concerning the role of rationality in natural theology has been characterized by a fundamental disagreement between two camps. The first, known as reformed epistemologists, such as Alvin Plantinga, hold that, because belief in God is “properly basic,” and many religious beliefs follow from this “reasonable” belief, religious beliefs are rational. The second, known as the Wittgensteinians, such as D.Z. Phillips, deny the possibility of finding reasonable evidence for the existence of God and are skeptical of the role of rationality in forming religious beliefs. For Wittgensteinians, unlike reformed epistemologists, religion is often important for the “good life” or “life worth living,” but is self-referential and logically cut off from other aspects of reality. Despite the apparent divide between these two camps, the underlying tension between them is not uncommon for religious individuals in secular societies of the twenty-first century, who struggle with their religiosity. With the purpose of counseling such persons, this paper suggests that there is a way to mount a partial defense against the anxieties produced by these positions: philosophical practice based on naturalistic grounds. As will be seen, doing so requires a number of concessions that satisfy reformed epistemologists of faith while simultaneously countenancing Wittgensteinian skepticism. Furthermore, the paper draws from the latest discoveries in the cognitive science of religion and the evolution of religion to preserve those features of religion that are, in fact, natural and arguably rational; while at the same time showing that religion is often beneficial, despite failing to speak to every aspect of one’s reality. The outcome is one of philosophical practice, which promises to benefit religious adherents of tolerant sects by moving beyond blind faith or skeptical fideism, and satisfying the conservative need for rationality while pacifying the liberal need to admit some degree of constructivism.

**Biography**

Jordan Kiper is a PhD candidate in anthropology and cognitive science at the University of Connecticut. He has a master’s degree in philosophy from Colorado State University, and undergraduate degrees in art history, anthropology, and philosophy. His research centers on the cognitive science and evolutionary studies of religion, but draws heavily from debates in contemporary philosophy. By using the dialectical and logical methods of philosophy, along with advancements in naturalistic accounts of religion, he hopes to contribute to emerging trends in philosophical practice that seek to counsel rational and skeptical, yet religiously oriented or sympathetic, individuals in twenty-first century society, who wish to countenance the values of science, secularism and democracy, without losing sight of the sacred.

## WORKSHOP

### MOBILE PHILOSOPHY

by

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Work with students in the 21st century demands various approaches to new technologies. If we adjust our tasks to their daily habits, technology becomes student's ally in teaching process. Students use mobile devices every day - to play, to listen, to write, to create. Combining these activities with philosophical tasks brings us to a different approach to learning. In this workshop participants will engage in different media, different methods of creative and critical thinking, and also in processes of conceptualization and self-reflection, all in interactive environment, working both individually and in groups, using their mobile devices which will be essential for participants.

Mobile devices are usually seen as an enemy to teaching process. Lately, that sort of view is changing. Teachers all over the world are working on new ways of using mobile devices in classroom and the growing number of educational applications on the market shows that this trend is giving positive results. This workshop demonstrates how mobile devices can be useful in philosophical practice both with children and adults, and how philosophical reflection and reasonable questioning is needed and applicable for daily use of our gadgets.

#### **Biography**

Zoran Kojčić (1986) holds MA degrees in Philosophy and Croatian Philology from the University of Osijek, Croatia. He is certified Philosophical Counsellor by Portuguese *Gabinete Project@*. Zoran is Cofounder and President of the Croatian Society for Philosophical Practice, and member of Petit Philosophy Association, for which he participated in several projects dealing with Philosophy with Children and organized Philosophy with Elders Program. Zoran teaches Croatian Language and Ethnology at Dalj High School. He participated in several international conferences and published papers on philosophy of education and philosophical practice. His main area of interest is Philosophical Practice, especially Philosophical Counselling and Philosophy with Elders. Zoran also publishes philosophical short stories and dialogues, and is the author of philosophical novel 'Walk trough.'



*PAPER PRESENTATION*

**PHILOSOPHY AND PHILOSOPHICAL PRACTICE FROM A STAND-UP POINT OF VIEW**

by

*Roxana Kreimer*

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With a family resemblance of the stand-up style, we will criticize some features of traditional philosophy (among others, the principle of authority), as well as some procedures that are usual in Philosophical Counseling. We will share the results of experimental investigations done by the speaker, that study the impact of authority figures in the value we attach to ideas (halo effect) and, in general, the influences of other distortions that limit our rationality. What is the role of philosophy when experimental studies show that adherence to beliefs and decisions are less rational than is generally assumed? The Socratic ideal aims to identify and recognize our limitations, and we will explore them in the common ground of humor and philosophy, which invite us to see things from an unusual point of view. We will also watch a video about the first World Exhibition of Philosophy, created by Roxana Kreimer in her Philosophical Cafe of Buenos Aires. The video is not focused on the authority figure of philosophers but on ideas that can help us to live a meaningful life. We will suggest that similar expositions can be created in other countries.

**Biography**

Roxana Kreimer has a degree in Philosophy and a PhD in Social Sciences (University of Buenos Aires, Argentina). She works as a Philosophical Counselor since 2002, and has organized Philosophical Cafés on a weekly basis. Her book “Arts of good living” was the first of Philosophical Counselling originally written in Spanish. She has also published in Spanish: “The History of Merit”, 2000; “Love Fallacies”, 2004/2005, “The Tyranny of the Automobile”, 2006; “The Meaning of Life”, 2008; “Inequality and Social Violence”, 2010, among other books and articles with other authors. She lectured and conducted Philosophical Cafes in several countries. She now works on quantitative empirical research from a philosophical perspective, and investigates philosophical issues from the perspective of humor.

PAPER PRESENTATION

**HEGEL'S LOGIC OF TRANSFORMATION:  
PERSONAL, INTERPERSONAL AND SOCIO-POLITICAL DYNAMICS**

by

*Jörn Kroll*

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Georg Wilhelm Friedrich Hegel (1770-1831) is one of the most influential philosophers. His *Science of Logic* (*Wissenschaft der Logik*, 3 vols., 1812-1816) is an elaborate ontology that aims to reflect not only the laws of proper thinking but also of natural, historical, and social evolution, and of the development of science, art, religion, and philosophy. Hegel's evolutionary philosophy portrays itself as the coherent reconstruction of the intertwined dynamics of being and becoming.

Hegel's entangled *Logic* indeed has surprising affinities with the reciprocal interaction of subatomic particles or waves. Erwin Schrödinger, Nobel laureate in physics (1933), called entanglement not "one but rather *the* characteristic trait of quantum mechanics". The counterpart to quantum entanglement in physics is conceptual reflection in Hegel's dialectical logic, which shows 'that each unit is essentially its reflection in its opposite unit, its other, as well as the very creation of itself as the other' (*Science of Logic*, vol. 2, my translation).

The dynamic nature of Hegel's self-propelling logical movements has attracted thinkers and reformers who perceived Hegel's *Logic* as a potent instrument of transformation due to its innate constructive negativity, embodied, for instance, in dissenting subjectivity.

In my presentation, I outline applications of Hegel's dialectical logic on three levels:

- the personal level (a multi-faceted notion of the self that not only allows but requires the challenges of transformation);
- the interpersonal level (seeing oneself in and as the 'other', leading to the creation of meaningful relations); and
- the level of group or social dynamics (conflict, mediation, cooperation, organizational development through effective reciprocity with the environment).

### **Biography**

Jörn Kroll studied various academic subjects in Europe and North America. He earned a PhD with a dissertation on applying various paths of Martin Heidegger's thinking to the improvement of street design (University of California, Berkeley; 2001). The American Philosophical Practitioners Association certified him in 2010 as one of its philosophical practitioners (client counseling). Jörn is working as a Transportation Safety Specialist for a large San Francisco Bay Area transportation agency. He has frequently lectured on transportation and philosophical topics. Jörn is a student of Ancient Indian and East Asian philosophies (Vedanta; Daoism; Chan Buddhism; Zen), and explores the intersections of philosophy, depth psychology, and cutting-edge science.

PAPER PRESENTATION

PHILOSOPHICAL PRACTICE – QUO VADIS?

Ran Lahav

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On this 20th anniversary of the First International Conference on Philosophical Counseling, organized in 1994 by Lou Marinoff and by me, it is appropriate to pause and assess the state of philosophical practice and where it is going. What road have we travelled so far? What is the current state of our venture? And where should we go from here?

To examine these questions, I will start by briefly charting the history of our field. I will then examine the above questions from the perspective of three main considerations: First, the aspirations of early philosophical practitioners, including the German and Dutch pioneers of the 1980s. Second, the extent to which our field is currently successful in terms of its outcomes and its impact on the general public. And third, the different visions of philosophical practice which exist today, and how likely they are to make a significant contribution in today's world. In discussing this, I will rely heavily on numerous interviewees which I have been conducting with active practitioners throughout the world.

I will suggest that the existing visions of philosophical practice can be categorized into several main groups, and that this plurality is beneficial for the health of the field. However, I will also argue that relative to the original aspirations of earlier practitioners, philosophical practice has undergone a process of normalization, and at times even trivialization, and this trend has diminished the uniqueness of the field and its potential appeal to the general public. I will conclude that the health and life of philosophical practice depend today on our ability to make certain radical changes and to come up with novel visions of the philosopher's role in the 21<sup>st</sup> century.

**Biography**

After receiving Ph.D. in philosophy and M.A. in Psychology in from the University of Michigan, USA, Ran Lahav taught and published in the field of philosophy and psychology in the States and internationally. In 1994 he initiated the first International Conference on Philosophical Counseling, and co-organised it with Dr. Lou Marinoff, at the University of British Columbia in Canada.

In 1995 Ran published the first book in the English language in the field (*Essays on Philosophical Counseling*), which was a collection of articles from leading practitioners at the time. He is regularly invited to give workshops and lectures in various countries.

MASTERCLASS

**THE BEGINNING OF PHILOSOPHICAL PRACTICE**

by

*Anders Lindseth*

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**The Beginning of Philosophical Practice**

In this masterclass I will try to show how I start when someone comes to see me in my practice. Participants are free to present an issue they would like to talk to me about and clarify, although time is limited of course. With this demonstration as starting point, I shall move on to the topic of methodology in Philosophical Practice, and I also wish to elucidate the philosophical concept of original beginning (arché). The concept of original beginning in Philosophical Practice is disputed; every narrative is part of an ongoing (re)construction of lived experience, many will maintain. Nevertheless, I find it meaningful to talk about original beginning and important to realize such beginning in Philosophical Practice.

**Short presentation of Anders Lindseth**

Anders Lindseth (born 1946 in Bodø, northern Norway) is in Sweden Senior Professor for practical knowledge at the School of Design and Crafts, Faculty of Fine, Applied and Performing Arts, Gothenburg University, – and in Norway Professor Emeritus for practical philosophy at the Centre for Practical Knowledge, Nordland University in Bodø. In 1989 he opened a Philosophical Practice in Tromsø, 2002-2013 in Bodø, and since 2014 in Munich, Germany. He is vice president of the International Society for Philosophical Practice (ISPP)/Internationale Gesellschaft für Philosophische Praxis (IGPP). Among many other titles he has published:

*Zur Sache der Philosophischen Praxis. Philosophieren in Gesprächen mit ratsuchenden Menschen.* Freiburg: Verlag Karl Alber, 2005.

Being Ill as an Inevitable Life Topic – Possibilities of Philosophical Practice in Health Care and Psychotherapy, *Philosophical Practice*, 2012, 7, pp. 1081-96.

Anders Lindseth. I: J.B.L. Knox & J.K.B.O. Friis (eds.), *Philosophical Practice 5 Questions*, pp. 171-182. Copenhagen: Automatic Press / VIP, 2013.

PAPER PRESENTATION  
**EVALUATING PHILOSOPHICAL DIALOGUE**

by

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In this presentation, I would like to consider the purpose and the method of evaluating philosophical dialogue and the possibility of meta-dialogue as a means for self-evaluation. For conducting philosophical practice as a profession, it is crucial to evaluate dialogue in the practice. Especially, in classroom, it is an issue of accountability to show the development of students and to offer valuable guidance for their further development. However, there are many difficulties for the evaluation of dialogue. One is the conflicts and the ambiguity regarding its purpose: why we evaluate dialogue. There are different reasons for evaluating dialogue in the classroom such as institutional, professional and pedagogical accountability, and there are inherent conflicts among these reasons as Laverty & Gregory (2007) have pointed out. We are ultimately faced with the difficulty of determining the purpose of philosophizing. The second reason concerns the method of evaluation. There are already several credible methods to evaluate dialogue (Fisher 2008). They assess each student's dialogic skills from the viewpoint of participation, collaboration, enquiry, and critical/creative thinking. However, a difficulty consists in how to evaluate which contribution made dialogue more philosophically deep. Another difficulty is to evaluate group dynamics of philosophical thinking. Group dynamics cannot be reduced to the contribution of an individual. How to evaluate a collective attitude such as open-mindedness? We will also discuss the possibility of meta-dialogue for the self-evaluation of philosophizing and group dynamics.

### **Biographies**

Mr. Tetsuya KONO (PhD), Professor at Rikkyo University (Tokyo, Japan), Department of Education, received his D.Lit. in Philosophy from Keio University. His research interests lie in philosophy, philosophy of education, and ethics education. His major publications include: (books, all in Japanese) *Introduction to Philosophy with Children* (2014), *Consciousness Doesn't Exist* (2011), *Questioning Morality: Liberalism and the Future of Education* (2011).

Mr. Yohsuke TSUCHIYA is a lecturer at the Ibaraki University in Ibaraki and Rikkyo University in Tokyo. He teaches philosophy, philosophy of education, applied ethics and philosophy for children in these universities. He has also been a practitioner of philosophy for children at *Kaichi* secondary school in Saitama for 2 years. He and his colleagues translated Matthew Lipman's *Thinking in Education* into Japanese.

Ms. Mai MIYATA is Ph.D. Student of Graduate School of Interdisciplinary Information Studies at the University of Tokyo. She studies and publishes in the areas of Science Communication, Cognitive Psychology and Philosophical Practice.

## MASTERCLASS

### PHILOSOPHICAL PRACTICE AND OVERINDEBTEDNESS

by

*José Eustáquio Moreira de Carvalho*

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The global 2008 financial crisis showed us a new reality: the world is overindebted. Countries, companies and people are in an imbalance with their economies and finances.

Even the strongest economies in the world, except China, have huge debts when compared with the wealth they generate. Large companies or corporations are breaking up, being sold or joining with others.

When we analyzed the families and people, we noticed a level of commitment to the payment of debts that threatens the families' ability to purchase even the essential survival items if they are to honor their debt-payment obligations.

Some sciences have been busy seeking to understand the reasons that had led to overindebtedness, such as Economics (Behavioral Finance, Behavioral Economics and Neuroeconomics) and Psychology (Economic Psychology).

In Brazil, although the country's debt is low (about 67% of Gross Domestic Product), people are dangerously indebted. In Brasília, 81% of the families have some kind of debt which takes away from home spending up to 35% of their income.

In 2010, using Philosophical Practice as therapy support for indebted individuals and organizations, I developed a comprehensive care project in personal finance. Due to the multiple faces and backgrounds of overindebtedness, the basic professional team for this type of philosophical practice consists of experts from the fields of economics, finance, psychology, medicine and philosophy. The PEACE method was chosen as a foundation for the approach, and the results have been encouraging. The objective of this master class is to present three cases dealt with through philosophical practice within this project and thus illustrate the methodology and benefits of the approach.

#### **Biography**

José Eustáquio Moreira de Carvalho is an economist from the University of Brasilia (UnB), He has completed postgraduate studies in Finances Business Administration at the Faculty of Economics and Business Administration, University of São Paulo (FEA/USP). He is a member of the Brazilian Institute of Financial Executives in the Federal District of Brazil (IBEF/DF), Economic Advisor of the Federation Trade in Goods, Services and Tourism of the Federal District (Fecomércio-DF), General Business Manager at C&P Enterprises, Consulting and Training, Inc., and President of the Center for Philosophical Studies of Brazil (CEFIBRA). He is a certified client counselor by the American Philosophical Practitioners Association (APPA).

*PAPER PRESENTATION*  
**ON ENCOURAGING 'THE INNER GUIDANCE'**

by

*Gordana Medić-Simić*

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Many find the answer to the question 'How do we know that a new age is coming?' in the fact that the old ways of thinking cannot be applied to new challenges. Many authors will thus call the new age — the era of wisdom that is at its beginning. This era might bring us to the concept of man as a 'thinking activist'. Philosophical practice has a great role to play to support this cultural shift and a shift in the self-perceptions of philosophers. The paper discusses the tasks philosophical practice faces within this shift, such as the necessity to improve communication skills in the process of raising social awareness and dexterity.

**Biography**

Gordana Medić-Simić has taught philosophy to grammar school students in Belgrade's "Milutin Milanković" high school since 2004. She holds an MPhil from the University of Belgrade (2002). She has also worked as a development trainer at the International Business Educational Cultural center since 2013.

**ПРАВОВАЯ ФИЛОСОФИЯ КАК ПЕРСПЕКТИВА ФИЛОСОФСКОЙ ПРАКТИКИ**

by

*Игорь Невважай*

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Философская практика направлена либо на внешний мир, либо на внутренний мир человека, поэтому представление о философской практике зависит от представления о человеке.

В докладе я буду придерживаться тезиса, согласно которому человек есть нормативное существо, которое создает правила, изменяет их и следует им. Я предлагаю обсудить концепцию правовой философии как теоретической основы философской практики. Правовая философия рассматривает человеческое бытие в трех деонтических модальностях (разрешено, должно и запрещено). Прагматический аспект этой философии состоит в знании того, что для человека является невозможным, возможным и должным. В отличие от традиционной философии права, я предлагаю проект правовой философии, в которой право рассматривается как условие и пространство формирования человеческих качеств.

Одним из источников моей концепции является «философия поступка» русского философа Михаила Бахтина (1895-1975). В работе «К философии поступка» М. Бахтин использует понятие «неалиби в бытии». С помощью этого понятия я даю онтологическое обоснование представления о «внутренних» и нормах и человеческом долге.

Правовая философия осмысливает опыт рождения человека «правильного», то есть человека, следующего изобретенным им правилам. Такой подход связан с признанием ограниченности того типа рациональности, который можно определить как рациональность *de facto*. Рациональность *de facto* основана на доверии разума некоторым фактичностям (Ж. Деррида), таким как тело, чувства. Иной тип рациональности основан на идее, что человека необходимо понять из бессосновности его бытия (М. Хайдеггер), или как бытие свободы.

Это возможно в рамках правовой философии, которая основана на рациональности *de jure*. Я доказываю, что различие между двумя типами рациональности заключается в различии конвенционального и фактического смыслов деонтических модальностей.

Рациональность *de jure* изменяет смысл философского знания. Правовая философия предназначена для обоснования презумпций и фикций, на которые ориентируется коммуникативная стратегия человеческого поведения.

**Краткие биографические сведения:**

Я родился в 1951. В 1993 г. защитил докторскую диссертацию в Институте философии Российской Академии Наук (Москва). Я являюсь профессором, доктором философских наук, заведующим кафедрой философии в Саратовской государственной юридической академии (Саратов, Россия). Я являюсь членом Международной Ассоциации по Философии Права и Социальной Философии (IVR). Я опубликовал 5 монографий, и более 150 статей.



PAPER PRESENTATION

THE PHENOMENOLOGY OF DREAMS IN PHILOSOPHICAL PRACTICE

by

*Maria João Neves*

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When we think or talk about our life we mainly have in mind our wake life. The eight hours most of us spend sleeping do not count. We only remember them after a bad sleep or when we had a surprising dream we continue thinking about during daytime. Generally, people believe that the time spent sleeping is wasted and therefore should be reduced to a minimum. Opposing these mainstream thoughts, María Zambrano states that sleep comes first and awakening only after. This statement has been proved scientifically correct. In a completely innovative way, and in collision with Freud, Jung or Adler, who were all interested in dream contents, the phenomenology of dreams focuses on the form of the dream — its relation with time perception — rather than the dream content. Inspired by María Zambrano's *Phenomenology of Dreams*, my research has developed since 2004, involving students of clinical psychology, researchers in the Laboratory of Sleep Studies, Chronobiology and Telemedicine at the University of Lisbon Medical School, the Neurology Department at Faro Hospital, and private clients from my philosophical counseling practice.

The application of the technique described in this presentation can produce significant changes in peoples' lives as I have tried to show in my book *The RVP Method (Método RVP (Raciovitalismo-Poético) – Prática Filosófica no Quotidiano*, Lisboa: Instituto Piaget, 2009) where phenomenology of dreams is the most original aspect. This paper shows some examples of the Phenomenological Dream Analysis used as part of the RVP Method.

### **Biography**

Maria João Neves is Associate Professor and integrated Researcher at CESEM — Center for the Study of Sociology and Musical Aesthetics of Universidade Nova de Lisboa, <http://cesem.fcsh.unl.pt>. She currently prepares post-doctoral work financed by the Foundation for Science and Technology of Portugal (FCT, <http://www.fct.pt/index.phtml.en>). Maria has her philosophical practice in Tavira (Algarve, Portugal), and has published a book on her methodology: *RVP Method. Philosophical Practice in the Everyday Life*, Lisbon, 2009.

PAPER PRESENTATION

PHILOSOPHIZING AND NEO-SOCRATIC DIALOGUE

by

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The proneness to philosophize is a capacity we may recognize in ourselves and others already as early teenagers. It also seems clear that this ability is not *created* by reading philosophy. The need to philosophize is rather what motivates our interest for the works of philosophers.

But what in essence lies behind the activity we call philosophizing? Some of its crucial features would appear to be *freedom, originality, creativeness* and *closeness to life*. Furthermore, *dialogue*, rather than solitary thinking, seems to be its most natural form. Finally, philosophizing is an activity we engage in *for its own sake*.

It seems that in traditional university studies of philosophy there is not much place left for philosophizing as such. Philosophical practice, with its ambition to bring philosophy back to its Socratic roots by recreating the arts of philosophical questioning and philosophical dialogue, may seem more promising in this respect. However, unlike what appears to be the case with the conventional activity of philosophizing, philosophical practice is often understood as an *instrumental activity*, done for the purpose of discovering general principles or the disclosure of presuppositions of thinking. Still, philosophizing may be seen to be at the core of some well-known methods of philosophical practice, such as *neo-Socratic dialogue*.

The aim of the proposed presentation is two-fold. (1) To draw an outline of what the activity we call philosophizing is, and (2) to give an indication of how neo-Socratic dialogue may be used for (genuine) philosophizing by examining its rules and drawing from experience.

### Biography

Bernt Österman received his PhD from the University of Helsinki in 1995, where he has been teaching philosophy since the late 1980's. Bernt is currently the Curator of the von Wright and Wittgenstein Archives at the University of Helsinki (<http://www.helsinki.fi/wwa/>). His main research interests are value theory and the philosophy of Georg Henrik von Wright, but he has also published papers on the philosophy of music. His interest in Philosophical practice started from participating in the activities of the Finnish Philosophical Association Interbaas, which he is also currently chairing. Interbaas, among other things, arranges public philosophical discussions in Helsinki. It was also in the context of Interbaas that he first got familiar with the method of neo-Socratic dialogue. Together with some other members of Interbaas, he is currently undergoing a facilitator-training led by Helge Svare of NSFP (which will end in 2014).

PAPER PRESENTATION

PHILOSOPHICAL DISCOURSE AGAINST THE MARKETING OF ILLUSIONS

by

*Leonid Dzhorzhovich Petryakov*

Department of Philosophy

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There are two basic ways to build a relationship with reality: to understand it as it is or to reinvent it in our understanding. Since the first path is difficult, people often use the second one. For example, marketing presents the reality in ways that often lead to disappointment and false perception. There is a third way: to use the experience of mankind in solving typical, frequently recurring problems.

The third path is that of philosophical discourse. This presentation will discuss the divergent perspectives of philosophical cognition and interpretation on the one hand, and those of manipulative marketing, on the other, and show how philosophical practice can help confront the predominant models of marketing of illusions in an increasingly consumerist world.

**Biography**

Leonid Dzhorzhovich Petryakov is Associate Professor of Philosophy at the Yaroslavl State University. He is the author of two books: *The problem of differences and contradictions. Language as a means of objectification of rationality* (Yaroslavl, 2009), and *Discourse as a method of human knowledge* (Moscow, 2013).

*PRESENTATION*  
**BUT IS IT PHILOSOPHY?**  
**CAFE PHILOSOPHY AND THE SOCIAL COORDINATION OF INQUIRY**

by

*Michael Picard*

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Public participatory dialogue exists in numerous forms in various communities worldwide. It may be asked under what conditions such mob inquiry constitutes philosophy. The least disputable criterion of philosophy requires the presence of transparent argumentation. It may be questioned whether all peer-reviewed professionally-published philosophy meets this criterion, let alone loosely-moderated public chinwags. It becomes imperative to determine whether the publically acceptable ever coincides with the logically normative. Besides norms of reason, pragmatic norms, though not wholly explicit, are also in effect, as determined by the social goal of public participatory philosophy and/or the facilitator. It is argued here that the two sets of norms indeed coincide, under certain methodological assumptions regarding dialogue facilitation. Those presumptions are unearthed, explored and put to the test in the present article, which argues that philosophy can exist, but must not be presumed to exist, in public venues for participatory dialogue, until certain social preconditions (dialogic norms) are interpreted and collectively enforced. The conclusion is that philosophy is not inherently a private occupation (although it is derivatively); it is intrinsically public and social. The only possible basis of philosophical therapeutics is mooted.

### **Biography**

Michael Picard is a philosopher, international author and public intellectual. He holds an MSc and PhD in philosophy from MIT, and has offered private philosophical therapeutics based on social (or use-based) theories of meaning. As a philosopher he seeks to release the fly from the fly-bottle. He is the author of *Philosophy: Adventures in the Thought and Reasoning* (previously entitled *This is not a Book*) and also co-authored *Paradoxes, From Illusions to Infinity: Adventures in the Impossible*. He teaches philosophy and cognitive science at Canadian colleges and universities, having also taught university courses in psychology, management, leadership, economics and sustainability. He has facilitated over 600 sessions of public participatory philosophy, despite having failed to understand what that is or might be.

*PAPER PRESENTATION*

**THE DIALOGUE BETWEEN PHILOSOPHY AND PSYCHOLOGY**

by

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Philosophers (including philosophical counsellors) and psychologists (including psychotherapists) have much to gain by increasing their mutual dialogue: psychology can contribute with the systematic testing of empirical claims that are relevant for philosophical practices, while philosophy can contribute with the critical analysis of concepts, assumptions and arguments that are relevant for psychological practices. Nevertheless, some misconceptions on both sides have occasionally prevented a more fruitful dialogue. This paper will analyze some examples of those misconceptions, and will offer some thoughts and proposals oriented to improve the dialogue between these disciplines.

**Biography**

Gerardo Primero has a degree in Psychology (UBA, University of Buenos Aires, 1995) and is currently doing a PhD on Epistemology and History of Science (UNTREF, National University of Tres de Febrero). He is working as a philosophical counsellor, has coordinated Philo-Cafes in Buenos Aires, and has also offered courses about philosophy and psychology (in Madrid, Seville and Buenos Aires). He is participating in research projects regarding philosophy of science (supported by the National Agency of Scientific and Technological Promotion), and conceptual skills (supported by the Secretary of Science and Technology of the University of Buenos Aires). Among other topics, he has published articles about philosophical practice, psychological treatments, and conceptual skills.

PRESENTATION

**PHILOSOPHICAL PRACTICE BASED ON EXPERIENCE AS OPPOSED TO AN ANALYTIC  
PHILOSOPHICAL PRACTICE**

by

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Analytical Philosophy has backed up philosophical practice since its birth. This is due to its association with critical thinking and pragmatism. This modality of Philosophical Practice has been useful because it has helped create various problem-solving methods; however, in the 20th and 21st centuries it became increasingly clear that other types of reasons for actions were equally relevant for philosophical practice. These include symbolic, mystical or poetic reasons, among others. In this paper I rely primarily on the continental tradition in arguing for experiential grounds as the foundation of philosophical practice. This observation has led me to consider the establishment of philosophical practice based on what we shall call 'experiential reason'.

Experiential reason is a kind of reason born after the person or a group of persons have lived crucial life experiences. For an individual, they may include giving birth, the death of a closer relative, or recovery from a major illness. Such experiences generate a particular type of knowledge, which sometimes leads people to believing that they have learned the 'essence of the miracle of life' or the 'mystery of our finitude'. Such 'knowledge involves cognitively relevant information from the outside world or from ourselves, however it also opens up a sort of lively awareness inside the agent. In a sense, one becomes a 'new person' after living these experiences.

This paper discusses (1) how analytic philosophy may serve as a foundation for philosophical practice, (2) the limitations of such approach to philosophical practice, (3) potential ways to go beyond these limitations that are offered by 'experiential philosophy', and (4) connections between this theory and Philosophical Practice.

**Biography**

José Barrientos-Rastrojo is Professor of Philosophy at the University of Seville (Spain). He is the Editor of the *International Journal of Philosophical Practice HASER*, the author of books, over 100 articles and contributor to over 100 philosophical conferences. a hundred conferences.

Barrientos-Rastrojo organized the 8th ICPP, as well as numerous other events focusing on philosophical practice both in Spain and abroad.

PAPER PRESENTATION

**PRT (PRACTICISING-RESEARCHING-TRAINING)  
A STANDARD FOR SPAIN AND IBEROAMERICA**

by

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This paper aims to report the activities within the area of philosophical practice in Spain. It focuses on the work initiated at the University of Seville. There, we have designed a model based on three pillars: practice, research and teaching. All collaborate to a unique target: to raise rigorous philosophical practice.

In 2006 an official research group was created at the University of Seville, where we have been studying different aspect of philosophical practice by means of action-research projects. The work has focused on real practices that we had set up in different contexts (prisons, health care, business, teaching and consultations). The “Filosofía Aplicada” research group has published more than 30 books over the last six years; it has also edited the peer-reviewed journal *HASER (International Journal on Philosophical Practice)*.<sup>1</sup> In addition, Filosofía Aplicada has organised 6 international research seminars on philosophical practice and the 8<sup>th</sup> International Conference on Philosophical Practice. Its members have supervised 3 PhDs on philosophical practice and are in the process of supervising another 3. All this activities have paved the way to formal university teaching and lectures: an MA in Philosophical Practice, sections or themes on philosophical practice within the various compulsory subjects at the University of Seville, optional university courses and the introduction of an official subject on Philosophy for Children and Philosophical Practice.

PRT (Practice-Research-Training) is the base of the newborn *Iberoamerican Research Network on Philosophical Practice*. This institution includes over 50 academics from almost every country in Iberoamerica. It is therefore an umbrella institution for the practicing, researching and teaching philosophical practice in the region.



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<sup>1</sup> Download at <http://issuu.com/jbbr>(last accessed 28 December 2013).

PAPER PRESENTATION

**DOES PHILOSOPHICAL PRACTICE NEED DIAGNOSIS?**

by

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Does philosophical practice need diagnosis? How about philosophical counseling or philosophical therapy? I shall suggest that we philosophical practitioners need some type of diagnosis in so far as philosophical practice is a profession for us and for the people who visit us. Philosophical practice is, and must be, a professional activity from the beginning. We have been told from the inside of the philosophical community that philosophical practice is different from psychological counseling or medical therapy. This idea is one of the slogans to express the identity of philosophical practice. How, then, can we secure this identity? *Socratic dialogue* as a method may well be the most promising candidate tool to mark philosophical practice a professionally recognizable discipline, however Socratic dialogue alone does not secure the professional identity of philosophical practice. We want something more when practicing philosophy to people in existential problems and diseases of the soul. Philosophical practitioners are *doctors* for the existential problems and the diseases of the soul. Just as medical doctors and psychotherapists have the DSM, we need a counterpart of the DSM which would be formulated in a philosophical and humanistic spirit. Then, what's that? In this paper I examine *the pre-diagnostic system of the Humanities Therapy Project in Korea*. The system uses *the Humanities Index (HI)* — an integrated index, which combines already developed indexes for checking various elements of mental well-being such as self-esteem, sympathy, worldview and value.

**Biography**

Young E. Rhee received his PhD in philosophy of science from the State University of New York. He is currently a professor at Kangwon National University, Korea. Dr Rhee has interests in explaining various mental phenomena shown in language, culture, and arts from the viewpoint of embodied cognition and in developing theories, methods, and models of humanities therapy and philosophical counseling. He has worked for the *Humanities Therapy project in Korea* for the last six years, focusing on the work with soldiers, teenage unmarried mothers and prisoners. He has also worked in personal counseling.

Dr Rhee is Vice-President of the Korean Society of Philosophical Practice. He is also editor of the *Journal of Humanities Therapy* and Editor-in-Chief of the *Korean Journal for the Philosophy of Science*.

His recent publications include *Explaining the Mind*(2010), *Humanities Therapy: Theory and Principles*(2011), *Case Studies of Humanities Therapy* (2013), "A More Philosophical Model of Counseling" (2010), 'Identity of Humanities Therapy'(2011), 'Issues in the Extended Mind Theory'(2012), 'On the Metaphysics of Logic-based Therapy' (2012), and 'Identity and Tasks of Philosophical Therapy' (2013).



*PAPER PRESENTATION*

**PHILOSOPHICAL PRACTICE IN THE SECONDARY SCHOOL:  
CHANGING THE WAY OF TEACHING PHILOSOPHY**

by

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Philosophical practice and high school philosophical education share a common effort: to make philosophy fruitful and meaningful for people who would not likely be engaged professionally in philosophy. Following Dewey, we can summarily say that in both cases philosophy is seen as something that concerns all human beings – not primarily professional philosophers.

Moreover, teaching at school (ideally) has a dialogical form; it requires from the teacher the ability to establish a profound human relationships and to communicate with human beings who usually have very different worldviews (both from each other and, often, from the teacher as well). Finally, teaching provides the opportunity of practicing philosophy regularly with the same class, this situation possibly echoes the spirit of the ancient Greek practice of philosophy in closed communities.

However, regardless of these and other similarities and connections between Philosophical Practice and the high school philosophical education of young adults (which is quite a different matter from the already established Philosophy for Children), the question of how Philosophical Practice may change and improve the practice of teaching philosophy in the high school has – until recently – been quite neglected (with some exceptions in Italy).

In my contribution I would like to shed some light on this issue and to present and discuss some ‘philosophical exercises’ as philosophical practices which may take place in the classroom.

**Biography**

Donata Romizi studied Philosophy at the University of Bologna where she specialized in Philosophy of Science. After obtaining University degree, she attended a two-year specialization course (including a practical training) and became a Philosophy and History teacher in a secondary school. In 2006 she moved to Vienna where she continued to pursue her research in the field of (History of) Philosophy of Science. Romizi has been working at the Institute of Philosophy of the University of Vienna, where she taught a series of courses mainly in Philosophy of Science, but also on issues related to Philosophical Practice. Last year she has obtained her PhD with a thesis on the problem of determinism. From 2010 to 2013 she was trained as a Philosophical Practitioner by Gerd Achenbach. Currently she is planning and organizing the first university postgraduate training in Philosophical Practice of the German-speaking countries.

WORKSHOP

**TONY&PHIL: YALOM'S LITERARY VISION OF A  
CO-OPERATION IN THE SCHOPENHAUER-CURE**

by

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Irvin Yalom's *Und Nietzsche Weinte*, as well as *The Spinoza-Problem* are read extensively among those interested in philosophy, mainly outside the academia, but also by people linked with it, primarily in Switzerland and Germany. In the workshop I combine the topics of "What do clients expect from philosophers?", and "(Not) pleased to meet you, Schopenhauer". I expect that some of the participants have read Yalom's book, so that we can discuss the co-operation of Philip, becoming a philosophical practitioner, with his professional partner Tony, concentrating on psycho-social counseling. In doing so, we will also try to give an account of our point of departure, Yalom's text.

**Biography**

V.M. Roth is a philosophical practitioner within the *philopraxis.ch* network, and Privatdozent at the University of Constance Bodensee at the Swiss/German border. He is the Editor of book series *Philosophische Praxis* at Constance.

PAPER PRESENTATION  
**METAPHYSICAL CONCEPTS OF LAY PHILOSOPHERS**

by

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In my philosophical work with people, 'worldview analysis' is an important aspect of my procedure. In my opinion, the most impressive aspect of the life-philosophies of lay philosophers is their way of dealing with metaphysical questions. Many of the people with whom I worked developed very personal concepts of and approaches to transcendence, thus providing a deep and far reaching source of meaning-constitution for their life.

This is even more impressive, since many (if not most) academic philosophers hold a naturalistic worldview. This is quite often accompanied by an almost complete lack of a deeper understanding of transcendence. People attending my seminars or those who come as clients for counseling are usually engaged in a lifelong quest for meaning, and many of them are deeply engaged in processes which may be described as '*transcending towards transcendence*'. Without any kind of personal approach to transcendence, or at least an open attitude towards it, we would not be able to efficiently deal with such people. More than 2/3 of people in countries that belong to our Western culture have some kind of connectedness to a transcendent dimension; this means that we can only help a minority of people if a naturalistic worldview is strictly followed.

I will present examples of such 'metaphysical approaches' of lay philosophers and will also provide some demonstrations of the 'maieutic hermeneutical approach' I am using in seminars (or similar in counseling sessions). This quite often helps people to create new perspectives for their personal life, bringing up or fostering new sources of meaning.

### **Biography**

Eckart Ruschmann studied Philosophy (habilitation treatise on „Philosophical Practice' at the University of Klagenfurt, Austria), Indian Philosophy (PhD) and Psychology (Dipl.-Psych.). Since the early 90s, he is engaged in the field of Philosophical Practice and attended many of the International Conferences, starting with the 2<sup>nd</sup> Conference in Leusden 1996. He also a member of the Austrian Society for Applied Philosophy (GAP), a group of philosophers working in the field of Philosophical Practice, at the moment engaged in preparing a university course for Philosophical Practice (University of Vienna). He is currently teaching at Universities and other educational institutions and he also works as a Philosophical Counselor in Bregenz, Austria.

## MASTERCLASS

### EVERYONE'S PECULIAR WAYS OF PHILOSOPHICAL PRACTICE

by

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Everyone has their own manner of understanding and practicing what we call *Philosophical Practice*. This is evident, but often enough we don't have a precise idea in what way we work and where the differences lie in regard to other practitioners. The person of the practitioner itself might establish such a difference, but there are also certain elements which in themselves constitute a type of practice. While they find these cornerstones of their own peculiar practice the participants of this masterclass work on the concept of their peculiar way of Philosophical Practice. By doing this we become conscious of what we do, what we want to do and which questions still remain open. Hereby our practice wins more coherence. Moreover, it becomes easier to explain to other practitioners, what is important for us in Philosophical Practice and why, and to understand their different points of view.

#### **Biography**

Detlef Staude is philosophical practitioner since 1997 in Berne (Switzerland) [www.philocom.ch](http://www.philocom.ch); president of the Swiss network of practical philosophizing [philopraxis.ch](http://philopraxis.ch); publisher of three books with regard to the subject of Philosophical Practice; lecturer in the *Bildungsgang Philosophische Praxis*, the 3 year training course of the professional association for philosophical practice BV-PP.

PAPER PRESENTATION

PHILOSOPHICAL PRACTICE AND THE TRUTH OF DESIRE

by

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This presentation focuses on the conceptualization of desire according to which desire can only be realized if its object is fully attained. However, although it can manifest itself as an actual need, desire also aims for another, usually unconscious, goal. Understood in this Lacanian way, desire can never be fully satisfied because it relates to a fundamental lack that goes beyond concrete needs.

But what is desire then exactly targeting? What is at stake when we have a desire? From which kind of lack does our lifelong and unrealizable desire originate from? The following sentence from Lacan may be instructive: 'Desire is neither the appetite for satisfaction nor the demand for love, but the difference that results from the subtraction of the first from the second.' Philosophical reflection can help us to better understand and validate this psychoanalytic proposition in order to avoid conceptual confusion regarding such complex terms as: desire, need, wish etc. Philosophical practice can be a useful tool for those persons who are searching for the truth of their desire. Philosophical dialogue can also help to uncover this truth, although we may never articulate it in appropriate terms.

### **Biography**

Thomas Steinforth was born 1968 in Münster in Germany. He received his PhD (2001) at the *Munich School of Philosophy*. In his doctoral dissertation, he studied self-respect and self-esteem from the perspective of moral and political philosophy. He is a part-time-lecturer at *the Academy of Fine Arts Munich* and his current research is focused on the philosophy of desire and seduction. Also, he is a part-time-lecturer at the *Catholic University of Applied Sciences Munich* and a Executive Board Advisor at the *Caritas Association of the archdiocese of Munich and Freising*. During free time he works as trained volunteer at *Telefonseelsorge*, a telephone emergency service which offers emotional support for people suffering from loneliness or who are in a state of psychological crisis.

PAPER PRESENTATION

**SOCRATIC DIALOGUE AND INITIAL TEACHER TRAINING  
FOR SECONDARY TEACHERS IN LUXEMBOURG**

by

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The training program for secondary school teachers offers the trainees the possibility to build a personal and professional project so they could tackle the complexity of every-day teaching and learning situations. This project is mainly organised around a catalogue of competences that have to be developed, practiced, questioned and evaluated during the induction phase. The alternation of training moments between the field work (i.e. the practice of teaching) and the university (i.e. the teacher's training as a theoretical background for teaching) contribute to a personal professional experience, thus enabling the future teacher to conceptualize his practice theoretically and explore these models in the field work. The method at hand is a personal portfolio which the future teacher must construct relying on the founding principles of the training program: competences, the auto-reflection on his exchange about teaching practice with his peers – senior teachers and trainers of the learning community.

In order to initiate these competences one of the eight transversal courses hosted at the Université du Luxembourg make specific use of philosophical practice in terms of Socratic dialogue. This course deals with the analyses of teacher's practice provided by peer groups. Every teacher trainee has to present at least one professional situation which he identifies as being a critical professional incident. These situations are then analyzed using Socratic dialogue (adapted to the specific needs of the training program).

### **Biography**

Jean-Luc Thill has a "licence en philosophie" (LSE-UK, Fribourg-CH, ULB-B) and a master in school-management (TUK-D). Most of his time he is a teacher trainer for the Formation Pédagogique at the Université du Luxembourg where he is responsible for transversal courses, including professional identity, classroom-management and communication and coordinates the activities in the course "analyse des pratiques". He is also responsible for the subject-matter related courses for future philosophy teachers and engaged in the Bachelor in Educational Sciences with a particular focus on learning and teaching. Once a week he is still teacher at the Lycée Aline Mayrisch Luxembourg, an innovative secondary school in Luxembourg as well as a TOK teacher in the IB Diploma Program. He is president of the "Comité d'éthique du Centre Hospitalier du Nord", an ethical committee of a regional hospital.

*PAPER PRESENTATION*

**THE APPROACH OF ANALYTICAL PHILOSOPHY TO PHILOSOPHICAL PRACTICE**

by

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From its origin, analytic philosophy has in an important sense been therapeutic. Its role was initially corrective in relation to traditional philosophy at the time, based on the idea that traditional philosophy often made errors of logic, syntax and meaning in attempting to express ideas. This is well in line with Wittgenstein's statement that philosophy is not a theory, but an activity that clarifies thought.

The role of philosophical practice in relation to general philosophy is similar, in the sense that it points to cleavages between theoretical philosophy's ambitions to grasp aspects of the reality and its seeming inability to satisfy the human need to use philosophical insight to address that reality and correct aspects of it that make the human life troublesome, stressful or dysfunctional on various levels.

The philosophical practice that utilizes analytic philosophy in particular is a potent tool, often in the form of Socratic dialogue, to assist interlocutors to clarify their ideas, values, views and attitudes. This is what distinguishes philosophical practice most clearly from psychology and psychotherapy. At the same time, this is a feature of philosophical practice that shows its inherent continuity of goals and methods with theoretical philosophy.

**Biographies**

Tian-QunPan: Professor of Department of Philosophy, Nanjing University, China. Research Fields: Logic, Game theory, Philosophical practice.

Chun-Gui Yang: Professor of School of Economics and Management, Nanjing University of Information of Science and Technology, China. Research fields: Human resources.

PAPER PRESENTATION

**POLYMORPHOUS RATIONALITY AND PHILOSOPHICAL PRACTICE:  
PHILOSOPHIZING AS WORKING ON AND WITH POLYMORPHOUS RATIONALITIES**

by

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The article presents aims to de-fixate rationality by exploring a multiformity perspective on rationality in order to rethink the ratio between rationality and philosophical practice. This perspective allows the polymorphous character of rationality which helps to understand the lack of popularity and inconsistent use of the concept, and furthermore allows to conceptually distinguish different modes of thought which are often the subject of philosophical practice. With the pluriform perspective on rationality and a categorization between types of rationality distinguished by their main type of subject (like instrumental and value rationality), types of rationality distinguished by their claim on general rationality characteristics (like argumentation rationality and bounded rationality) and types distinguished by the main 'way of thinking' subjects (like formal and reflective rationality) we can clarify how philosophical practice works *with* and *on* rationality as a *means* and as a *purpose*.

**Biography**

Minke Tromp studied Organizational Anthropology (MA 2003) and Philosophy of Management and Organizations (MA 2006), both at the Free University of Amsterdam. Inspired by those fields and motivated by her experience as a workforce development specialist for a multinational she founded the Bureau for Applied Philosophy in 2005. Since then she works full-time as a philosophical facilitator and speaker within companies and organizations mainly, next to some individual clients for philosophical consultation. The jobs vary from requests to develop a certain content or theme like integrity, cooperation, sense-making, trust or ethics, to more skill-oriented requests to improve dialogical or reflection skills, the art of questioning. Clients vary from public school, universities, business educators, management schools to municipalities, ministries, hospitals and companies in the consulting, retail or financial industry. She is working on a dissertation about reflective qualities within the financial sector.



## WORKSHOP

### SELLING SKILLS FOR PHILOSOPHERS

by

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Even though it cannot be denied that the field of philosophical practice is growing, it cannot be ignored either that the growth is mainly in the practice with children. Only a few practitioners manage to sell philosophy to companies. How should this be understood? Is it a 'normal' maturing process that children go first? Is the combination of philosophy and business too peculiar? Or is the combination of the practitioner with the businessman the bottleneck?

Theoretically philosophical practice and business reality should fit each other like a glove. That is, there are many books, masters and professors proclaiming the benefit of the combination. There is a hope for the great synthesis of the encounter between the two. Yet, in practice, the fit is not easily made.

Some books on philosophical practice conclude that there is no 'demand' for it in business. It seems to follow obviously from the fact that there is little philosophical practice within businesses. Yet this does not prove the absence of a demand at all. Apple's tablet success has shown the world for once and for all that demand can be unconscious. Even though businessmen don't ask for philosophy, they still want and need it. So the question, once again, is how to meet this demand?

Since I am one of those who have managed to sell philosophy to the business and make a living out of it for quite some years now, it seems useful to provide the conference with a workshop on how the process goes and point out what has worked for me and what has not. This is an interactive presentation of how I have made it happen and of the lessons I learned.

#### **Biography**

Minke Tromp studied Organizational Anthropology (MA 2003) and Philosophy of Management and Organizations (MA 2006), both at the Free University of Amsterdam. Inspired by those fields and motivated by her experience as a workforce development specialist for a multinational she founded the Bureau for Applied Philosophy in 2005. Since then she works full-time as a philosophical facilitator and speaker within companies and organizations mainly, next to some individual clients for philosophical consultation. The jobs vary from requests to develop a certain content or theme like integrity, cooperation, sense-making, trust or ethics, to more skill-oriented requests to improve dialogical or reflection skills, the art of questioning. Clients vary from public school, universities, business educators, management schools to municipalities, ministries, hospitals and companies in the consulting, retail or financial industry. She is working on a dissertation about reflective qualities within the financial sector.

## WORKSHOP

### DAIMONION: A WORKSHOP ABOUT GUIDED IMAGERY AND SOCRATES' INNER VOICE

by

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In this workshop a certain approach of guided imagery (which is derived from the so-called Trilogos method) is presented and applied in a group setting, with the purpose to further investigate what Socrates called *Daimonion* – an “inner voice” giving orientation in everyday life. Focal points of discussion are how the Socratic *Daimonion* – as a kind of ethical and spiritual agent providing intuitive wisdom – can be understood and (re)interpreted today, and for what purposes the technique of guided imagery can be of use in philosophical practice.

#### **Biography**

Michael Noah Weiss is a member of the Norwegian Society for Philosophical Practice as well as the 2nd vice-president of the Global Ethic Initiative Austria. In addition to his current work as a philosophical practitioner in Norway, Austria and Switzerland (on behalf of the Trilogos foundation) he is working as a researcher and university lecturer at the Academy of Education of Lower Austria in the field of applied ethics and practical philosophy.

*PAPER PRESENTATION*

**THE ENCOUNTER OF NURSING AND THE CLINICAL HUMANITIES:  
NURSING EDUCATION AND THE SPIRIT OF HEALING**

by

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Practicing the clinical humanities requires throwing oneself into the unpredictable locus of suffering, where one is unable to infer the actual situation of the other, a process which fosters self-disclosure. By using the term “clinical humanities” we are attempting to free the humanities and social sciences from their self-imposed boundaries which have brought them to their current dispirited condition.

Bringing the depth of the humanities and social sciences into the clinical field in the service of relieving suffering and setting up a humanities support network will help the humanities renew itself by listening attentively to the great amount of suffering in the world. Conceived in this way, the clinical humanities has its own methodology and way of generating insight, and also has a unique contribution to make to the amelioration of suffering in all its forms. In moving beyond their current condition and into the clinical field, the humanities and social sciences take on a new conceptual framework and a distinctive rhythm.

From this perspective, the encounter between nursing and the clinical humanities might be seen as the unlikely meeting of fundamentally different and incompatible fields. Indeed, the humanities and social sciences may seem quite alien to nursing and clinical practice. In this paper I explore diverse aspects of the clinical humanities and how they can be applied to nursing and nursing education. I also investigate some innovative perspectives on healing and the clinical humanities and the implications they have for nursing and nursing education.

**Biography**

An-bang Yu is an associate research fellow at the Institute of Ethnology, Academia Sinica, Taipei, Taiwan. He received his Ph.D. from National Taiwan University, where he majored in cultural, social and personality psychology. His areas of research interest include religious experience, faith healing, self and emotion, etc. His indigenous psychological research has focused on Chinese culture and emotion, the body and illness, clinical humanities, and clinical-philosophical practice.

PAPER PRESENTATION

THE FLOWER OF EVIL: THE PHENOMENON OF BOREDOM

by

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The focus of this paper is on the phenomenon of boredom, which is often described as the product of modern times. However, as early as in writings of Lucretius and Seneca we find warnings on *taedium vitae* and *horror loci*, early Christian monks suffered under the demon of *acedia*, while the malady of melancholy plagued 17th and 18th century Europe. The Industrial Revolution altered the quality of human being in time, now represented by the image of a mechanical clock, and invented concepts of *leisure* and *boredom*. In Modern time a lot of effort was put on democratization of boredom. The relative freedom from the necessity, the growing reliance on consumer goods as a way of energizing ourselves, and the sense of liberation and emancipation felt by many, provide the conditions where boredom can so easily, and effortlessly, be experienced. First part of the paper explores the interpretative transformations of the phenomenon of boredom, followed by the analysis of the existential disturbance that boredom provokes. On this grounds, the last part of the paper focuses on the question whether boredom really represents a threat that must be fought against by all means. The concluding part offers the perspective that sees boredom as a motivational power that can induce change with far reaching positive effects.

### Biography

Ivana Zagorac (Zagreb) graduated in philosophy and pedagogy. She was granted a four-year scholarship for the excellence in study and one-year grant for outstanding students. She was also awarded by the Institute of Philosophy and the Croatian Academy of Sciences and Arts (2001). Her work experience covers the fields of humanities and social sciences in medicine, pedagogy, social welfare, and philosophy. From 2006 she is a full-time employee at the Department of Philosophy, Faculty of Humanities and Social Sciences, University of Zagreb, where she enrolled into postgraduate doctoral study. In 2012 she obtained her Ph.D. degree in philosophy.

She is editor-in-chief of the journal for philosophy of education *Metodički ogledi*, and executive editor of the philosophical journals *Filozofska istraživanja* and *Synthesis philosophica* (published by the Croatian Philosophical Society), member of the Editorial Boards of several other journals, as well as of the book series *Filozofska istraživanja* and *Collected Works of Pavao Vuk-Pavlović*. From 2007 she holds the position of a general secretary of the annual international scientific and cultural event *Days of Frane Petrić*. She was the member of organizational boards of numerous conferences and editor of several proceedings of the conferences. Her scientific interest covers the fields of ethics, bioethics, philosophy of education, and philosophy of sport.