

The Third International Conference  
on  
Philosophical Practice

presented by



City University of New York



The City College of CUNY



American Society for Philosophy,  
Counseling and Psychotherapy

Program & Guide

**THE THIRD INTERNATIONAL CONFERENCE ON PHILOSOPHICAL PRACTICE  
THE GRADUATE CENTER OF THE CITY UNIVERSITY OF NEW YORK  
JULY 22-25, 1997**

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## PROGRAM

### Location of Sessions:

All plenary sessions take place in the Proshansky Auditorium (abbreviated PA).

All concurrent sessions take place in the Proshansky Auditorium, and in the following rooms at the University Center & Graduate School: Room 202, Room 207A (both on the 2nd floor), and Room 1800 (on the 18th floor).

The four short Socratic dialogues (Friday, 1:30-5:30 p.m.) will be held in small rooms (L32, L33, L34, and 1124) to which groups will be escorted by their facilitators. There is a maximum of eight participants per group. Those interested in participating will convene in the Proshansky auditorium at 1:15 p.m. sharp on Friday, July 25th, for assignment to groups. If more than thirty-two people convene, participants will be selected by lottery.

### Tuesday, July 22

4:00-7:00 p.m.: Registration & Reception

7:00-9:00 p.m.: Plenary Session—Opening of the Conference

- PA Louis Marinoff (USA): Welcoming Remarks  
Ida Jongsmā (Netherlands): "Which Philosophers or Philosophical Concepts are Particularly Suited to a Philosophical Counseling Session?"  
Peter March (Canada): "Vernacular Philosophy"  
Barbara Norman (South Africa): "Existential-Hermeneutic Counseling as Education: The Release of Philosophical Being"

### Wednesday, July 23

9:00-10:30 a.m.: Concurrent Sessions

- PA Harriet Chamberlain (USA): "The Critical Spirit: A Repertoire for Philosophical Practice"  
Elliot Cohen (USA): "Critical Thinking and Computer Programming in Philosophical Counseling"
- 1800 Eckart Ruschmann (Germany): "Foundations of Philosophical Counseling"  
Ettel Weingarten (Israel): "Descartes, Precursor of Philosophical Counseling"
- 202 Jon Borowicz (USA): "Philosophy as Conversion"  
David O'Donoghue (USA): "William James, Pragmatism and Philosophical Counseling"

10:30-11:00 a.m.: Nutrition Break

11:00 a.m.-12:30 p.m.: Concurrent Sessions

- PA Steven Segal (South Africa): "A Heideggerian Conception of the Relationship Between Different Forms of Counseling"  
Jim Tuedio (USA): "Philosophical Counseling as a Window on the Abstract Realities of Everyday Life"
- 1800 K.D. Irani (USA): "Clarification of the Phenomenological Field As Therapy"  
Roger Paden (USA): "Defining Philosophical Counseling"
- 202 Andrew Gluck (USA): "Philosophical Practice and Religious Faith"  
Chris Phillips (USA): "Juxtaposing Nietzsche and Freud"

12:30-2:00 p.m.: Lunch Break

**Wednesday, July 23, continued**

2:00-3:30 p.m.: Concurrent Sessions

- PA Ora Gruengard (Israel): "How to Turn Geometric Perfect Spheres into Playful Balloons"  
Christine LaCerva & Karen Steinberg (USA): "Performing Philosophical Conversations: The Social Therapeutic Approach to Helping People Develop Emotionally"
- 1800 Anette Prins-Bakker (France): "Do Exercises Have a Place in Philosophical Counseling?"  
Yvonne Verweij (Netherlands): "The Meaning of the Body in the Philosophical Counseling Practice"
- 202 Pierre Grimes (USA): "The Validation and Verification of Philosophical Midwifery"  
Regina Uliana (USA): "Philosophical Midwifery and Understanding the Problem of Recidivism"

3:30-4:00 p.m.: Nutrition Break

4:00-5:30 p.m.: Concurrent Sessions

- PA Colin Clayton (UK): "The Role of Philosophical Counseling for Drug Users"  
Peter Raabe (Canada): "From the Field Notes of a Philosopher: On Critical Thinking Within a Community of Inquiry as a Method in Philosophical Group Counseling for Recovering Addicts"
- 1800 Anders Lindseth (Norway): "Ethics as First Philosophy—Why Philosophizing Has to Be Philosophical Practice"  
George Hole (USA): "An Honesty Exercise: Skillful Means of Enlightened Self-Examination"
- 202 Stanley Chan (Canada): "Time and Dying"  
Patrick Neubauer (Germany): "The Structures of Lived Time as a Diagnostic Tool for Philosophical Counseling"

5:30-7:00 p.m.: Supper Break

7:00-9:00 p.m.: Plenary Session

- PA Gerd Achenbach (Germany): "Toward Wisdom in Philosophical Praxis"  
Kenneth Cust (USA): "Two Crucial Differences Between Philosophical Counseling and Traditional Psychotherapy"

**Thursday, July 24**

9:00-10:30 a.m.: Concurrent Sessions

- PA Keith Burkum (USA): "Metaphysics and Psychology: a Problem of the Personal"  
Steve Palmquist (Hong Kong): "Perspectives in Counseling: Kantian Categories and Jungian Types as Models for Philopsychic Insight"
- 1800 Lydia Amir (Israel): "Philosophy as Counselee: A Re-Evaluation of Philosophy"  
Louis Marinoff (USA): "Atlas Shrugged, Akston Counseled: How Ayn Rand Re-invented Philosophical Practice"
- 207A Harry Brod (USA): "Gender and Philosophical Practice"  
Maria Tillmanns (USA): "Dialogical Philosophical Counseling in a Dualistic World"

10:30-11:00 a.m.: Nutrition Break

**Thursday, July 24, continued**

11:00 a.m.-12:30 p.m.: Concurrent Workshops

PA Eckart Ruschmann (Germany): "Philosophical Counseling as Hermeneutics: Practical Exercises in Reconstructing the 'text' of a Client"

1800 Harriett Chamberlain (USA): "The Critical Spirit"

12:30-2:00 p.m.: Lunch Break

2:00-3:30 p.m.: Concurrent Workshops

PA Kenneth Kipnis (USA): "Code Development for Collegial Organizations: The Core Values Approach"

1800 Eric Hoffman (USA): "The Essential Experience Workshop: A Context for Philosophical Practice"

3:30-4:00 p.m.: Nutrition Break

4:00-5:30 p.m.: Concurrent Workshops

PA James Elliott & Kathy Elliott (USA): "Philosophical Counseling as an Aspect of Anthetic Therapy"

1800 Ria Vriend (Netherlands): "A Meaningful Life; What...? By What Means...? To What End...?"

207A Ora Gruengard (Israel): "Using Philosophical Strategies to Dissolve Blockage in Counseling Dialogues"

5:30-7:00 p.m.: Supper Break

7:00-8:30 p.m.: Concurrent Sessions

PA Jess Fleming (Taiwan): "Stand-Up Philosophy"  
Greg Tropea (USA): "Listening to Stories – Songs of Interpretation and Understanding"

1800 Dries Boele (Netherlands): "The 'Benefits' of a Socratic Dialogue"  
Jos Delnoij (Netherlands): "Why is a Socratic Dialogue a Philosophical Dialogue?"

207A Lois Holzman (USA): "Wittgenstein and Vygotsky in Therapy: A Performed Philosophical Conversation"  
Shlomit Schuster (Israel): "Philosophical Narratives and Philosophical Counseling"

8:30-9:30 p.m.: Plenary Session

PA Forum with ASPCP Panel.

- Agenda:
- announcement of establishment of ASPCP national headquarters
  - envisioned implications of ASPCP's growth
  - ASPCP certification & eventual state licensing of practitioners
  - other matters
  - general discussion

Panel:

- Elliott Cohen (ASPCP Co-Founder & Chair of Ethics Committee)
- Kenneth Cust (Secretary-Treasurer & President-Elect)
- Louis Marinoff (President)
- Paul Sharkey (ASPCP Co-Founder & Chair of Board of Examiners)

**Friday, July 25**

9:00-10:30 a.m.: Concurrent Sessions

PA Morton Winston (USA): "Moral Constructivism and Social Action"  
Christian Perring (USA): "The Role of Philosophy and Philosophers Outside the Academic World: A Comparison of Bioethics and Philosophical Counseling"

1800 Christian Hick (Germany): "Of Liberty and Power: Re-Thinking Personal Relations"  
Zeus Yiamouyiannis (USA): "Valuing the Relation-Self: Toward a Philosophy of Interpersonal Self-Esteem"

10:30-11:00 a.m.: Nutrition Break

11:00 a.m.-12:30 p.m.: Plenary Session

PA Paul Sharkey (USA): "What Every Philosophical Practitioner Should Know About Pathological Mental Illness"  
David Jopling (Canada): "First Do No Harm: Over-Philosophizing and Pseudo-Philosophizing in Philosophical Counseling"

12:30-2:00 p.m.: Lunch Break

1:30-5:30 p.m.: Concurrent Short Socratic Dialogues (maximum 8 participants per group)

NOTE: Participants will convene in the Proshansky Auditorium at 1:15 sharp.  
We will divide into groups and proceed to our rooms (L32, L33, L34, and 1124)

Facilitators & Topics: 1. Dries Boele: "What is Friendship?" 2. Jos Delnoij: "What is Freedom?"  
3. Ida Jongsma: "What is Tolerance?" 4. Louis Marinoff: "What is Integrity?"

2:00-3:30 p.m.: Concurrent Workshops

PA Pierre Grimes (USA): "Workshop on Philosophical Midwifery"

1800 Lydia Amir (Israel): "Using Stoicism in Philosophical Counseling"

202 Shlomit Schuster (Israel): "Buber's I-Thou"

3:30-4:00 p.m. Nutrition Break

4:00-5:30 p.m.: Concurrent Workshops

PA Anette Prins-Bakker (France): "Do Exercises Have a Place in Philosophical Counseling?" (workshop & prior paper have same title)

1800 Christine LaCerva & Karen Steinberg (USA): "Performing Philosophical Conversations: The Social Therapeutic Approach to Helping People Develop Emotionally" (workshop and prior paper have same title)

202 Julie Grabel (USA): "Workshop on Philosophical Midwifery"

5:30-6:00 p.m.: Plenary Session—Closing of the Conference (PA)

SCHEDULE-AT-A-GLANCE

Alphabetically by presenter, with type of presentation, day, time, and location.

Presenter's Name	Paper	Workshop	ASPCP Panel
Achenbach, Gerd	W, 7 pm, PA		
Amir, Lydia	Th, 9 am, 1800	F, 2 pm, 1800	
Boele, Dries	Th, 7 pm, 1800	F, 1:30 pm, L32	
Borowicz, Jon	W, 9 am, 202		
Brod, Harry	Th, 9 am, 207A		
Burkum, Keith	Th, 9 am, PA		
Clayton, Colin	W, 4 pm, PA		
Chamberlain, Harriet	W, 9 am, PA	Th, 11 am, 1800	
Chan, Stanley	W, 4 pm, 202		
Cohen, Elliot	W, 9 am, PA		Th, 8:30 pm, PA
Cust, Kenneth	W, 7 pm, PA		Th, 8:30 pm, PA
Delnoij, Jos	Th, 7 pm, 1800	F, 1:30 pm, L33	
Elliott, James		Th, 4 pm, PA	
Elliott, Kathy		Th, 4 pm, PA	
Fleming, Jess	Th, 7 pm, PA		
Gluck, Andrew	W, 11 am, 202		
Grabel, Julie		F, 4 pm, 202	
Grimes, Pierre	W, 2 pm, 202	F, 2 pm, PA	
Gruengard, Ora	W, 2 pm, PA	Th, 4 pm, 207A	
Hick, Christian	F, 9 am, 1800		
Hoffman, Eric		Th, 2 pm, 1800	
Hole, George	W, 4 pm, 1800		
Holzman, Lois	Th, 7 pm, 207A		
Irani, K.D.	W, 11 am, 1800		
Jongsma, Ida	T, 7 pm, PA	F, 1:30 pm, L34	
Jopling, David	F, 11 am, PA		
Kipnis, Kenneth		Th, 2 pm, PA	

SCHEDULE-AT-A-GLANCE

Alphabetically by presenter, with type of presentation, day, time, and location.

Presenter's Name	Paper	Workshop	ASPCP Panel
LaCerva, Christine	W, 2 pm, PA	F, 4 pm, 1800	
Lindseth, Anders	W, 4 pm, 1800		
March, Peter	T, 7 pm, PA		
Marinoff, Louis	Th, 9 am, 1800	F, 1:30 pm, 1124	Th, 8:30 pm, PA
Neubauer, Patrick	W, 4 pm, 202		
Norman, Barbara	T, 7 pm, PA		
O'Donaghue, David	W, 9 am, 202		
Paden, Roger	W, 11 am, 1800		
Palmquist, Stephen	Th, 9 am, PA		
Perring, Christian	F, 9 am, PA		
Phillips, Chris	W, 11 am, 202		
Prins-Bakker, Anette	W, 2 pm, 1800	F, 4 pm, PA	
Raabe, Peter	W, 4 pm, PA		
Roy, Bernard	F, 11 am, PA		
Ruschmann, Eckart	W, 9 am, 1800	Th, 11 am, PA	
Schuster, Shlomit	Th, 7 pm, 207A	F, 2 pm, 202	
Segal, Steven	W, 11 am, PA		
Sharkey, Paul	F, 11 am, PA		Th, 8:30 pm, PA
Steinberg, Karen	W, 2 pm, PA	F, 4 pm, 1800	
Tillmanns, Maria	Th, 9 am, 207A		
Tropea, Greg	Th, 7 pm, PA		
Tuedio, James	W, 11 am, PA		
Uliana, Regina	W, 2 pm, 202		
Verweij, Yvonne	W, 2 pm, 1800		
Vriend, Ria		Th, 4 pm, 1800	
Weingarten, Ettl	W, 9 am, 1800		
Winston, Morton	F, 9 am, PA		
Yiamouyiannis, Zeus	F, 9 am, 1800		



**Gerd Achenbach:** "On Wisdom in Philosophical Practice" (paper)

**Bio:** Gerd B. Achenbach (Ph.D. in Philosophy, Universities of Köln and Giessen) is the founder of the philosophical counseling movement. In 1981 he opened his philosophical practice in Bergisch Gladbach, near Köln, Germany, and a year later founded the Association for Philosophical Practice which he heads. He has published books on philosophical counseling and numerous articles in a variety of journals and magazines, and has given lectures and workshops in various settings.

**Abstract:** For actually *all* questions which philosophical counseling is asked, there is just one single answer from which *all* further insights can be derived. All further inquiries are founded in this answer and are thereby justified by it. The various statements made by philosophical counseling are unified by this answer into a consistent and common profile. This comprehensive answer is: *Philosophical counseling is the striving for practical wisdom*. This information qualifies the counseling as philosophical, determines its orientations, makes understandable its sceptical stance towards theoretical knowledge claims, explains its careful relation to the problems that it is confronted with, remarks on the thoughtful self-relation of the philosophical counselor and on the relation toward his client. In short: *Wisdom shall be introduced as the key notion in philosophical counseling*.

**Lydia Amir:** "Philosophy as Counselee: A Re-Evaluation of Philosophy" (paper)  
"Using Stoicism in Philosophical Counseling" (workshop)

**Bio:** B.A. (1979) and Ph.D. (1987) in Philosophy, Tel-Aviv University, Israel. I have been teaching philosophy for the last eighteen years, first at Tel-Aviv University and then at the College of Management in Tel-Aviv, especially in the Department of Behavioral Sciences and in the New School of Media Studies. Apart from my articles, my writings include a book-length manuscript entitled "Philosophy as Redemption: Comparing Spinoza and Nietzsche", whose publication I actively seek; and I am working on a book on "Humor as a Worldview." My experience with Philosophical Practice includes numerous lectures and courses on the practicability of philosophy and four years of experience as a private philosophical counselor.

**Abstract:** The data and experience that hopefully will be accumulated through the various methods of philosophical practice and counseling could be used to formulate a criterion for evaluating philosophy. The Logical Positivists' criterion of meaning ascribed all meaningful statements to Logic, Mathematics and the Empirical Sciences, emptying thereby Metaphysics, Ethics, and Aesthetics from any meaningful content. In contradistinction, the suggested criterion would be one of practicability or relevance to Man's life, well-being, reasonable expectations, spiritual dimension, etc.; in short, to Man's wisdom (*Sophia*) and practical wisdom (*Phronesis*). Philosophy should benefit from experiments in philosophical consultation in order to revise itself. This revision is necessary for philosophy to assess its place in a socially troubled and technologically oriented 21st century. The test of practicability is not a simplistic one. For example, Metaphysics can be re-evaluated as supplying a theoretical support for Ethics in the broad sense of the word (i.e., the good life). Last but not least, philosophical practice and counseling combats the dangers of a mediocre and populist nihilism related to postmodernism, by implementing the ideals of the Enlightenment, while revising and refining them through its empiricism. It thus helps Philosophy in its most important task: defining its post-romantic and postmodern ideals.

**Workshop:** The Stoics believed that emotions are judgements we make about the world. By replacing false judgements by true ones, we can extirpate the passions, i.e. the emotions which bring us suffering. The Stoics' view on the relation of cognition and emotion had a great impact on subsequent philosophical and psychological thought; among others, on Spinoza and Cognitive Psychology. The workshop shows how to implement these ideas in Philosophical Counseling.

**Dries Boele:** "The 'benefits' of a Socratic Dialogue" (paper)  
"A Short Socratic Dialogue" (workshop; starting question: "What is friendship?")

**Bio:** Dries Boele studied philosophy in Paris and Amsterdam, and had worked since 1990 as a philosophical counselor and trainer. He conducts workshops, especially Socratic dialogues, for private individuals and in enterprises and organizations, in and outside Holland. He does research on the Socratic method and on philosophy with regard to the art of living. He gives training to facilitators of Socratic dialogue. He was one of the founders, in 1989, of the Dutch Association for Philosophical Practice and was editor-in-chief of the journal *Filosofische Praktijk* [Philosophical Practice]. His English-language publications include "The Training of a Philosophical Counselor", in *Essays on Philosophical Counseling* (eds. Ran Lahav & Maria Tillmanns, University Press of America, Lanham, New York, London, 1995); and "Experiential Wisdom and the Art of Living: On Zen, Nietzsche and the Implicit Worldview of Philosophical Practice", in *Proceedings of the Second International Conference on Philosophical Practice* (ed. Wim van der Vlist, Groningen: Verenging voor Filosofische Praktijk, 1997).

**Abstract:** In addition to philosophical counseling there is another form of philosophy that is practiced with much success: the Socratic dialogue. It is practiced in groups, both with private individuals and in business and professional training. It deals with philosophical issues like responsibility, mutual trust, and values that are at stake in the workplace. I will focus on the question that is asked frequently by participants and clients: what is the benefit of a Socratic dialogue? I will review some results, based on experiences of participants. I will sketch the course of a Socratic dialogue and its methodological constituents and relate them to results. Also I will examine briefly the conception of philosophy that is presupposed. Characteristic of a Socratic dialogue is a renewal of attention to what makes work, or life, worthwhile, by orienting on values and ideals. I will place this in a broader perspective: a Socratic dialogue can be considered as a practice of the art of living.

**Workshop:** In this workshop I will facilitate a short version of a Socratic dialogue. The Socratic method is based on the principle of learning from experience. For the philosophical inquiry, formulated in the question, we will focus on an example from personal experience. From there we will look for an answer in general terms (criteria etc.). Characteristic of a Socratic dialogue are a few rules: think for yourself (no appeal to an authority); we strive for consensus; we try to inquire collectively (it isn't a debate with a winner). In order to proceed quickly, participants are kindly requested to think of a personal example with regard to the starting question. The workshop will take four hours. It requires a full commitment.

**Jon Borowicz:** "Philosophy As Conversion" (paper)

**Bio:** Jon Borowicz holds the BA in philosophy from the University of Wisconsin-Madison, and the MA and PhD in philosophy from The Johns Hopkins University. He is Associate Professor in the General Studies Department of the Milwaukee School of Engineering. He is organizing an Institute for Philosophical Colloquy under the auspices of the Milwaukee School of Engineering, and has recently opened the philosophical practice, Therien, in Cedarburg, Wisconsin.

**Abstract:** The paper argues for a view of philosophical practice as the facilitation of a deliberate and self-conscious approach to living. As such, the results of its dialogues are to be understood less as insights to be applied than attitudes to be assumed. When philosophical practice is regarded as the facilitation of a way of life rather than a therapy for a discrete complaint, the question arises as to how the visitor to a practice is to sustain the philosophical attitude and do philosophy external to the practitioner's consulting room. The figure of Henry David Thoreau is used as exemplar to discuss the possibility of the philosophical life in the larger community. A model for philosophical practice is sketched by way of a comparison with Thoreau's example. The paper concludes with several skeptical remarks regarding the professionalization of philosophical practice.

**Harry Brod:** "Gender and Philosophical Practice" (paper)

**Bio:** Harry Brod teaches in the Philosophy Department and in the Women's Studies, Jewish Studies, and Honors Programs at the University of Delaware. He has written, taught, lectured and consulted extensively in feminist theory and gender studies. He is the editor of *The Making of Masculinities: The New Men's Studies*, *Theorizing Masculinities*, and *A Mensch Among Men: Explorations in Jewish Masculinity*, and author of *Hegel's Philosophy of Politics: Idealism, Identity and Modernity*. He is a certified teacher/trainer of "Philosophy for Children," and has taught peer counseling.

**Abstract:** Emotional, cognitive, deliberative, and communicative styles often display patterns of difference marked by gender. This paper will explore the ramifications of such differences for the conduct of philosophical practice. The paper will explore gender issues that may arise for practitioners as well as those being served by philosophical practice, and will seek to develop methods to solve the problems and use the assets created by gender difference.

**Keith Burkum:** "Metaphysics and Psychology: A Problem of the Personal" (paper, co-authored by John Iuculano)

**Bio:** Professor Burkum received his doctoral training in philosophy at Vanderbilt University. He currently is an assistant professor and chair of philosophy at Felician College in Lodi, NJ. Professor Burkum has published papers in the areas of ethics and applied ethics. His work in ethics is deeply motivated by and interwoven with a concern for the phenomenological experience of the person in all its dynamics. His collaboration with Professor Iuculano, to date, includes "The Humanism of Sartre: Toward a Psychology of Dignity" (*Journal of Theoretical and Philosophical Psychology*, Spring, 1996) as well as a work in progress entitled "The Irrationality of the Rational Being".

**Abstract:** This paper attempts to explore the relationship between metaphysics and psychology. It proposes that the problem psychology has with metaphysics is due to its conception of metaphysics in more traditional terms, despite the fact that much of psychology is influenced by this traditional metaphysics. Our proposal is to look at metaphysics in a way that emphasizes the personal as suggested by such philosophers as MacMurray and Ortega y Gasset. It is only by accomplishing this paradigm shift that psychology can be seen as consistent with an underlying metaphysical position and adequately reflecting human experience. Such a "psychology", of course, would be a form of philosophical practice.

**Harriet Chamberlain:** "The Critical Spirit: A Repertoire for Philosophical Practice" (paper)  
"The Critical Spirit: A Repertoire for Philosophical Practice" (workshop)

**Bio:** Harriet Chamberlain received her Ph.D. in Literature, with an emphasis in Existentialism, from the University of California. She has taught Literature, Literary Analysis, Psychology, Music, Creative and Expository Writing, and Critical Thinking. She has presented her work on Critical Thinking at numerous conferences, including International Conference on Critical Thinking, 1993-96; Sonoma State University; International Conference on Thinking, M.I.T. She has published articles in "Dissertation News," and is co-author of the book *From Ashes to Life*. Principal of her Educational Consulting Firm, *Thinking Possibilities...*, she currently conducts private and public workshops on Presentation Skills, and Critical Thinking. Certified by the ASPCP, she is a practicing philosophical counselor. She is a member of The National Council for Excellence in Critical Thinking, and the American Society for Philosophy, Counseling and Psychotherapy.

**Abstract:** In this presentation, I will define and discuss my development of the "Critical Spirit" and its use in philosophical practice. The basic repertoire draws heavily on Critical Thinking, and includes creative thinking. The "Critical Spirit" is informed by Existential concepts of individual freedom and responsibility to choose, and actualize, a meaningful life. Clients are often motivated to seek counseling when perceptual, and/or actual, changes are imminent, have occurred, or are desired to maintain or enhance quality of life. These situations provide fertile ground for widespread emotional and intellectual confusion that can sometimes impair or paralyze clients' abilities to act or think clearly. Clients can benefit from a repertoire of counselor-supported Critical Thinking practices in direct self-examination, self-discovery, and self-transformation by "reality testing," meaning perspectives, assumptions, perceptions, inferences, memory, etc. These processes are facilitated by "indirect" self-reflection, powerfully effected through client engagement in creative activities.

**Workshop:** This participatory workshop will begin with a discussion of Critical Thinking, its basic principles and practices, and the ways in which they are complemented by some aspects of Existentialism. We will then discuss a variety of situations in which Critical Thinking practices can be applied to the concerns of everyday living as well as to philosophical counseling; self-examination, promises and problems, mind/brain relation to critical thinking, emotions and philosophical practice; memory, perception and the process of change; creative activities for developing a philosophy of being-in-the-world. Time permitting, we will engage in one or two activities that provide hands-on participation in selected methods for effecting philosophical counseling techniques. Work-book packets will be provided.

**Stanley Chan:** "On Time and Dying" (paper)

**Bio:** Stanley Chan is a social worker at the Ontario Cancer Institute/Princess Margaret Hospital in Toronto, Ontario, Canada. He has given workshops on existentialism and dying, counselling the terminally ill from a time perspective, and death attitudes among MDs, RNs and MSWs, to the National Association of Oncology Social Workers (USA), the Canadian Association Psychosocial Oncology and the American Orthopsychiatric Association. He obtained his B.A. in 1963 from Hong Kong Baptist University; M.Ed. in 1967 from the University of Ottawa and MSW in 1971 from Wilfrid Laurier University.

**Abstract:** The terminally ill who are confronted with the truth of the inevitability of their impending nonexistence are said to be acutely conscious of their temporality. Why is this so? Is there a connection between one's views on the nature of time and one's views on morality? If so, what is it, and on what theoretical basis can this linkage be established? This workshop presents a synopsis of two views of time as expounded in John E. MacTaggart's A and B Series of Time and delineates from this discourse the aspects of these views on the nature of time that might clinically be related to the views of death and dying. The format is intended to be both presentation and audience participation.

**Colin Clayton:** "The Role of Philosophical Counseling for Drug Users" (paper)

**Bio:** (Official statement unavailable at this time.) Colin Clayton, Ph.D., runs a program in Britain called "Face to Face Dasein," in which he utilizes philosophical counseling to work with drug users. His web-site contains a wealth of information: [www.facetofacedasein.org.uk](http://www.facetofacedasein.org.uk)

**Abstract:** (Official abstract unavailable at this time.) With profound apologies, Colin: we couldn't locate your abstract. Sorry for this "double whammy."

**Elliot Cohen:** "Critical Thinking and Computer Programming in Philosophical Counseling" (paper)

**Bio:** Elliot D. Cohen (Ph.D, Brown University) is Co-founder, Executive Board Member, Ethics Committee Chair, and Former President of the American Society for Philosophy, Counseling and Psychotherapy. He is Professor of Philosophy at Indian River Community College, Editor-In-Chief and Founder of the International Journal of Applied Philosophy, and author or editor of numerous books and articles on applied philosophy. He is also Director of the Institute of Critical Thinking in Ft. Pierce Florida where he conducts clinical research on logic-based philosophical counseling.

**Abstract:** Philosophical counseling (PC) applies philosophy toward helping persons to "clarify, articulate, explore and comprehend philosophical aspects of their belief systems or 'world views'." Insofar as such assistance delves into personal and confidential aspects of people's lives, it may seem necessary to restrict PC to clinical contexts in which clients discuss, on one-on-one bases or in intimate group settings, personal emotions or problems of living. This presentation will discuss and demonstrate interactive software technology that can provide logic-based, computer-assisted philosophical counseling in academic as well as clinical settings without unwarranted abridgements of personal privacy. It will focus on a model applied logic course that uses this technology to bridge what may be dubbed the "academic-external world gap" by providing students with personalized feedback on irrational aspects of their individual belief systems.

**Kenneth Cust:** "Two Crucial Differences Between Philosophical Counseling and Traditional Psychotherapy" (paper)

**Bio:** Dr. Kenneth F.T. Cust is a professional Philosophical Counselor and Consultant, a Registered Psychiatric Nurse with more than a decade of clinical experience, an Assistant Professor of Philosophy, the Founding Director of the Center for Applied and Professional Ethics at Central Missouri State University (CMSU), and winner of the 1996-97 CMSU Arts and Sciences Faculty Achievement Award. In addition, Dr. Cust is a former President of the Tennessee Philosophical Association

(1994-95), Secretary/Treasurer and President-Elect of the American Society for Philosophy, Counseling, and Psychotherapy. He has presented numerous papers at national and international conferences on a variety of topics. His first book, entitled *A Just Minimum of Health Care*, has just been published by University Press of America. Dr. Cust is also certified as a Mentor, the highest level of certification available, by the American Society for Philosophy, Counseling, and Psychotherapy. Dr. Cust is also one of 16 international participants selected to attend a Faculty Summer Institute, entitled "Teaching the Ethical, Legal, and Social Implications of the Human Genome Project," at Dartmouth College's Ethics Institute. He was recently profiled in an article in *Ume Reader*, interviewed by the CBC TV News show "Early Edition," and the NPR affiliate station, WBEZ in Chicago.

**Abstract:** The question "Is there a difference between philosophical counseling and traditional psychotherapy?" first arose, at least for me, at the July 1994 First International Conference on Philosophical Counseling. While there was considerable discussion about what philosophical counseling was, there seemed to be no clear consensus on what, if anything, distinguished philosophical counseling from other traditional forms of psychotherapy. In this paper I will argue that one of the crucial differences between philosophical counseling and traditional psychotherapy is the tools that each brings to the metaphorical couch. The second crucial difference, I will argue, is that people have different kinds of interests—medical interests, legal interests, psychological interests, and philosophical interests—to name a few. And to the extent that philosophical counselors focus on these latter interests, as well as use the philosophical tools they have at their disposal, they distinguish themselves from traditional psychotherapists.

**Jos Delnoij:** "Why is a Socratic Dialogue a Philosophical Dialogue?" (paper)  
"A Short Socratic Dialogue" (workshop; starting question: "What Is Freedom?")

**Bio:** Jos Delnoij (born 1959) studied philosophy at Leiden University and the University of Amsterdam. She recently made inquiries into the subject of Socratic dialogue at Leiden University. For several years she has been a member of the Board of the VFP (Association of Philosophical Practice in the Netherlands) and she is one of the editors of the Dutch magazine "Filosofie". She taught at Leiden University, did some advisory work for the Ministry of Housing and Environmental Development, and has been practicing Socratic dialogue since 1990. At the moment she is establishing an Institute for Dialogue and Research in cooperation with Leiden University.

**Abstract:** First I will give a short explanation of the Socratic dialogue in the tradition of Leonard Nelson, as worked out by Heckmann and Kessels. The main question will be dealt with in two parts. Answering the sub-question: *Why a Socratic dialogue can be considered a dialogue* rather than a discussion or a chat, I will use parts of Habermas' communication theory. What is meant by "dialogue" will be further clarified by the five so-called "counterfactual anticipations" worked out by De Boer. To answer the second question, *why we call a Socratic dialogue philosophical*, rather than psychological, hermeneutics will be brought into view. The decisive importance of the question, the function of prejudgments and the role of authority put forward by Gadamer, offer a strong basis for calling a Socratic dialogue fundamentally philosophical.

**Workshop:** For a synopsis of the short Socratic dialogue, see Dries Boele's workshop.

**James Elliott:** "Philosophical Counseling as an Aspect of Anthetic Therapy" (workshop, with Kathy J. Elliott)

**Bio:** James Elliott has been a psychotherapist and counselor in private practice since 1964. He holds a Ph.D. in Psychology from the Union Institute Graduate School and has studied philosophy at UC Berkeley. He is the author of two books (*The Selves Inside You* and *Personal Growth Through Interaction*) and is working on a third book, *Disarming Your Inner Critic*. In addition, he is the author of several articles in *The Journal of Cognitive Psychotherapy* and *The Journal of Mental Health Counseling*. He is the originator of Anthetic Therapy (1967) and Clinical Philosophy (1973). He is the founder and co-director of Anthetic Institute and practices (with his wife Kathy) in Lafayette, Louisiana, where he specializes in couple counseling and also in working with individuals with anxiety, depression and low self-esteem. The Elliots conduct training programs in psychotherapy and Clinical Philosophy.

**Kathy J. Elliott:** "Philosophical Counseling as an Aspect of Anthetic Therapy" (workshop, with James Elliott)

**Bio:** Kathy J. Elliott is co-director of Anthetics Institute, where she is in private practice, specializing in couple counseling and work with individuals. She received her Ph.D. in Counseling Psychology from the Union Institute Graduate School and is Assistant Professor of Psychology at the University of Southwest Louisiana. She serves a clinical director of training at Anthetics Institute. With her husband Jim she has presented at annual conferences of the Society for the Exploration of Psychotherapy Integration, Louisiana Association of Marriage and Family Therapists, Louisiana Counseling Association, and the American Association of Sex Educators, Counselors and Therapists. She has had articles published in *The Journal of Cognitive Psychotherapy* and *The Journal of Career Development*.

**Workshop:** We'll offer a description of Anthetic Therapy, one of the major schools of cognitive-behavioral therapy. The workshop will include a demonstration of Anthetic Dialogue—a maieutic approach that goes beyond the Socratic method. We'll also describe Clinical Philosophy (CP), a method of philosophical practice that seeks to apply philosophy to everyday issues in living. CP teaches critical thinking skills, helps clients disengage from ideological attachments, and helps them create satisfying personal philosophies that are informed by such positive values as love, caring, and autonomy. Although CP

encourages conceptual analysis, it also takes into account emotional factors. A number of commonly-held dysfunctional beliefs (i.e. the Golden Rule) will be discussed, along with an analysis of their destructive effects. In addition, we'll describe a three-stage process that can be applied to clinical work as well as one's own philosophizing.

**Jess Fleming:** "Stand-Up Philosophy" (paper)

**Bio:** Hailing from the Tennessee-Hawaii-Shanghai area, Jess Fleming has a Ph.D. in East/West Comparative Philosophy from the University of Hawaii (1988), and is currently teaching language, literature, philosophy and psychoanalytic literary theory at Tamkang University in Taipei, Taiwan. Previously he taught two years at East China Normal University in Shanghai, and before that taught philosophy full-time for five years in Baltimore, Maryland at Towson State University. His doctoral thesis was on Chuang Tzu and the Problem of Personal Identity; one book, *The Logic of the Unconscious: A Study of the I Ching*, is almost completed, and another to be called *Philosophical Counseling and Asian Philosophy* is underway. Hobbies include fencing, painting and carousing.

**Abstract:** It is widely assumed that philosophy, and philosophical counseling/practice, are serious business. Further, it is widely assumed that one of the aims of philosophical counseling/practice is to increase the client's capacity for rational, logical, consistent thinking and living. Yet another general assumption is that another goal of philosophical counseling/practice is a kind of Socratic self-knowledge, where the client achieves a greater sense of identity, unity, coherence. I wish to challenge all these assumptions and argue (using the philosophy of the Taoist Chuang Tzu) that for some clients it may be better to encourage a kind of controlled "madness" by the judicious use of irony and humor. Fragmentation, inconsistency, ambivalence and contradiction may not only be normal, but in occasion fortuitous. In many situations, it is best to not quite know what one is doing, and to be able to entertain simultaneously various views and/or values that logically are incompatible.

**Andrew Gluck:** "Philosophical Practice and Religious Faith" (paper)

**Bio:** Andrew L. Gluck has a doctorate in philosophy and masters degrees in religion, psychology and management. He has worked as a vocational and rehabilitation counselor and consultant for more than 20 years. He has also administered educational programs for adults. Most recently he has involved himself in forensic consulting in the area of torts and has testified as an expert witness approximately 25 times. He teaches economics and economic history at Bramson ORT Technical Institute. He is currently teaching economics at Berkeley College and participating in the design of interdisciplinary courses in philosophy and the social sciences. His areas of special interest are rationality and decision theory, philosophy of the social sciences and medieval philosophy.

**Abstract:** Philosophical Practice attempts to use tools of rationality in order to help resolve some of life's problems. Religion also purports to resolve existential problems albeit with a different methodology. This paper will explore the relationship between these two practices. It will provide an overview of the relationship between religion and philosophy in western civilization and go on to investigate the current tension between them. It will also explore the possibility of a comprehensive rationality. Its possibility or impossibility will be of import in suggesting a proper relationship between philosophical practice and religion. Another question that will be asked is whether philosophy can help to suggest criteria for evaluating religiosity.

**Julie Grabel:** "Introductory Workshop on Philosophical Midwifery" (workshop)

**Bio:** B.S. in Psychology, 1970, Lake Erie College. Taking courses for personal enrichment since 1980s. Was introduced to Pierre Grimes' work by attending Noetic Society, Inc. meetings (where we read Platonic literature for understanding), Philosophical Midwifery workshops and training seminars. Learning how to participate in understanding has led me to a richer and more excellent life because I become more and more free of my false beliefs about myself and Reality. I have been working with my colleagues to make PMW accessible to others and have benefitted from working on the book which can foster the birth of Philosophical Midwifery as a new profession. I am also the webmaster for <http://www.philosophicalmidwifery.com> (pages designed by Wally Tamale) and have been an editor of the *Hellenic Chariot*, an occasional journal of the Noetic Society, Inc., since 1990. I am a Life Master at Duplicate Bridge, owner of a BarCode label business, lover of Homer and Plato, and best of all, mother of Kate Grabel.

**Abstract:** Philosophical Midwifery is an adaptation of Socratic midwifery by Pierre Grimes. Pierre has been practicing this Art since the late 1950s for the benefit of the participants. He has provided the opportunity for me to learn about philosophical midwifery, participate in it personally and practice this method with others in training for many years. Philosophical Midwifery can be applied to all levels of human experience; I intend to demonstrate the method on the level of personal problems as it is used to explore the blocks to the attainment of our highest goals. I will begin with a prepared paper to be read aloud introducing the method of Philosophical Midwifery. I will talk about who would philosophically seek a midwife and define many of the terms used to discuss the method. I will outline the stages in a Philosophical Midwife exploration and will guide an audience participant through a midwife talk if, after hearing about the method, someone will volunteer to admit to having a problem and being responsible for their dilemma.

**Pierre Grimes:** "The Validation and Verification of Philosophical Midwifery" (paper)  
"Workshop on Philosophical Midwifery" (workshop)

**Bio:** Pierre Grimes received his Ph.D. in Comparative Philosophy – Asian Studies – from the University of the Pacific. He is the founder of the philosophical midwifery movement, which utilizes an adaptation of Socratic midwifery, and is a mode of philosophical counseling. His early publications (1961, 1964) presented an adaptation of Socratic dialectic as a mode of psychotherapy. In 1967 he founded the Noetic Society for the study of dialogue and the dialectic in Huntington Beach, CA; in 1978 it was incorporated. He became the Director of its Philosophical Midwife Program in 1978, where he taught and demonstrated the art of philosophical midwifery (PM). He co-authored a research study validating PM (1986), developed a MacIntosh computer Program To Artemis: the challenge to know thyself (1989), and co-authored Philosophical Midwifery: a New Paradigm for Understanding Human Problems (1997). He teaches at Golden West College in California. For additional information contact his web site at <http://www.philosophicalmidwifery.com>

**Abstract:** We have presented a validation study of philosophical midwifery (PM) before the American Psychological Association's 94th annual Conference, demonstrating that when the procedures outlined in PM are being followed by its practitioners its method can be validated and empirically verified. And, when exploring an unsuspected class of human problems caused by the pathologos, our rational method can affect emotionalized behavior. The pathologos are beliefs held as true that the child draws from scenes where the parents function as Sophists inculcating their own beliefs. It has been shown that the results of PM are not transient and that it is possible to integrate insights and understanding from PM sessions. It will be argued that PM is not a form of psychotherapy but rather fits into the context of Platonic philosophy. Further, the theory, models, and practice of PM conform to Thomas Kuhn's criterion for a new paradigm and exemplar.

**Workshop:** Will put into practice hypotheses presented in foregoing paper.

**Ora Gruengard:** "How To Turn Geometric Perfect Spheres into Playful Balloons" (paper)  
"Using Philosophical Strategies to Dissolve Blockage in Counseling Dialogues" (workshop)

**Bio:** Ora Gruengard (PhD, 1976) has studied philosophy in Israel (HUJ) and France (Universities of Lille and Paris) as well as economics (HUJ), psychology (TAU) and family therapy (Barkai Institute). She has taught philosophy since 1967 (The Hebrew University of Jerusalem, Tel Aviv University and some colleges in Tel Aviv), and has been involved in programs for the development of critical thinking in high school and adult education (The College for Teaching Technology, Tel Aviv). Her main field of interest and research is, however, Self- and Other-knowledge and its existential and cultural implications, in everyday life, politics, social research and psychotherapy. Psychoanalysis, its background presuppositions, and its cultural impact are the subjects of her present studies. She has been involved in counseling activities since 1983, and has practiced and studied philosophical counseling since 1993.

**Abstract:** Psychotherapists, whether they know it or not, have philosophical presuppositions. Although they have different professional persuasions, they tend to share Locke's belief that the dissolution of "unnatural" associations is the ultimate panacea for "unreason" and "madness." Many other factors may, however, be responsible for one's difficulty in mobilizing one's mental resources, and many philosophical ideas besides those of Locke may be helpful. By paying attention to philosophical doubts and questions, and the various ways in which different philosophers have tried to cope with them, the counselor can find a whole treasure of alternative ideas. Austin's method in *Sense and Sensibilia*, which has helped a client to get rid of a rigid perfect sphere in his mind, is analyzed as a case-study.

**Workshop:** General ideas discussed in my lecture ("How To Turn Geometric Perfect Spheres into Playful Balloons") are applied to particular cases. Differences between dissolution of "unnatural" (or "dysfunctional") associations and other methods are exemplified and analyzed. Possibilities of borrowing philosophical strategies of disarming "stubborn" opposition and using them as ways of dissolution of "blocks" in counseling dialogues are demonstrated and discussed. Participants are invited to offer hard cases of "blockage" from their own experience.

**Christian Hick:** "Of Liberty and Power: Re-thinking Personal Relations" (paper)

**Bio:** Christian Hick (born in 1963) received his medical training at Mainz and Cologne Universities (Germany). His medical thesis was a pharmacological study about the side effects of opiates in mice (1994). From 1990-1992 he worked as a doctor in a hospital department of internal medicine, then took up additional studies in philosophy and history. In 1996 he received an M.A. in philosophy and the french Maitrise in a joint German/French study program from Mainz and Dijon Universities. His master's thesis was about the temporal philosophy of the French psychiatrist E. Minkowski. Since 1996 he is lecturer of medical philosophy / medical humanities at Mainz and Cologne Universities. His latest publications (1997) are a study on the epistemological aspects of environmental medicine and an investigation into the possibilities of a rational justification for medical ethics in a pluralistic society. He has integrated a research project on the history of health concepts in 1997 at the Department of History and Ethics of Medicine at Cologne University.

**Abstract:** Problems in interpersonal relations make up a big part of what any form of meta-biological health-care practice, be it psychotherapy or philosophical counselling, has to deal with. There are, of course many accounts of psychodynamic, biographical, communicational or even biological alterations in cases of impaired ability to cope with other

persons' wishes, demands, expectations or constraints. But I would like to investigate at a more basic conceptual level, how fundamental structures of interpersonal relations and their problems, can be conceived and verbally shared, e.g. in psychotherapeutic or philosophical counselling sessions. The analysis would have to start with a re-evaluation of Hegel's dissection of the archetypical fight between the master and the slave taking into account the very influential existential interpretation of Hegel's phenomenological approach by the French philosopher Alexandre Koryé and its explication by J. P. Sartre. These rather pessimistic views of interpersonal fight will be contrasted with the imaginative re-interpretation of intersubjective relations by Emmanuel Levinas: The face of the other, as a mirror of the vulnerability of my own body delivers my-self from its autistic conception of liberty and power. It reveals, by its very presentation, which is an expression demanding an answer, that there will be resistance to an arbitrary use of my powers and liberties. By the way of this inquiry into the ramifications of liberty and power in interpersonal relations, we will be able to suggest a basic conceptual framework for philosophical or psychotherapeutic practice, which is not the result of a specific (psychological or philosophical) theory, but stems from a tentative "re-vivification" (Achenbach) of philosophical concepts.

**Eric Hoffman:** "The Essential Experience Workshop: A Context for Philosophical Practice" (workshop)

**Bio:** Eric Hoffman received Bachelors degrees in Physics, Mathematics and Philosophy from MIT in 1973 and his Ph.D. in Philosophy from the University of Pennsylvania in 1978, writing his dissertation on Rawls' theory of justice. He taught ethics, political philosophy, existentialism, and philosophy of personal relationships at SUNY/Fredonia, and then at a number of other places before and while attending law school at the University of Pennsylvania (J.D. 1984). He practiced employment and labor law at a large Philadelphia law firm from 1985 until 1993, when he became Executive Director of the American Philosophical Association. Since 1993, he has also taught ethics and political philosophy at the University of Delaware. In 1989, he began to manage, with his wife JoAnne Fischer, the Philadelphia site for the Essential Experience Workshop, an intensive personal growth training from which over 800 people have graduated. He has two teenage children.

**Workshop:** This is a workshop and presentation that will describe and illustrate some of the ways in which an intensive, structured group experience can provide a fertile context for philosophical practice. After a description of the Essential Experience Workshop, an intensive small-group weekend program with which the presenter has been involved for 10 years, participants will take part in an experiential exercise structured to illustrate certain philosophically relevant features of the workshop. Some aspects of the exercise will be identified as important for creating a context in which the philosophical needs of workshop participants can be felt and articulated. Finally, some of the ways in which the workshop offers productive philosophical responses to the articulated needs of participants will be described.

**George Hole:** "An Honesty Exercise: Skillful Means of Enlightened Self-examination" (paper)

**Bio:** George T. Hole, Ph.D. (University of Rochester) is Chair of the Department of Philosophy and Religious Studies at Buffalo State College. His book *Thinking Well About What Matters* (West Publishing) provides other material related to his presentation topic. He was recently promoted to SUNY Distinguished Teaching Professor.

**Abstract:** Honesty and observation, among their many uses and merits in life, are crucial components for gaining self-knowledge. The paper will offer refinements of both honesty and observation – in terms of an honest exercise and a practice of mindfulness – so that a person can have skillful means for enlightened self-knowledge. The origin of paper lies in unanswered questions arising from Plato's Allegory of the Cave: "What is philosophical self-knowledge?" "How does one acquire it?" "Of what value is it, living always inside a cave?"

**Lois Holzman:** "Wittgenstein and Vygotsky in Therapy: A Performed Philosophical Conversation" (video presentation)

**Bio:** Lois Holzman is currently director of educational programs, East Side Institute for Short Term Psychotherapy, director, Center for Developmental Learning, New York City, and a consultant and program designer for a variety of child and youth development programs. Her recent books include *Schools for Growth: Radical Alternatives to Current Educational Models*; *Lev Vygotsky: Revolutionary Scientist, Unscientific Psychology: A Cultural-Performatory Approach to Understanding Human Life*; and *The End of Knowing: A New Developmental Way of Learning* all of which she co-authored with Fred Newman. She received her Ph.D. in developmental psychology from Columbia University.

**Abstract:** The philosopher Ludwig Wittgenstein and the psychologist Lev Vygotsky are two of the major influences on the developmental clinical practice of social therapy. We consider them to be primarily activity theorists who challenged the so-called scientific approach to human subjective life that mainstream clinical and developmental psychology have put forth throughout this century. Fred Newman and I have written on the need for a more philosophical, cultural and performatory approach to counseling and psychotherapy (Holzman, 1997; Newman, 1996; Newman and Holzman, 1993, 1996, 1997). This presentation will utilize a performatory format to illustrate the characteristics of our approach – a video showing of one of Newman's plays, *Beyond the Pale*, in which Wittgenstein and Vygotsky come to see a social therapist. The play will serve to motivate discussion of social therapy's challenge to both traditional psychotherapy and traditional philosophy and provide an opportunity for those involved in philosophical practice to dialogue about similar concerns.

**K.D. Irani:** "Clarification of the Phenomenological Field As Therapy" (paper)

**Bio:** K.D. Irani is Professor Emeritus of Philosophy at The City College, where he continues to teach as a special lecturer. He also lectured in the neuroscience program at the Mount Sinai School of Medicine; and for many years conducted a seminar in the research program in psychiatry at the Downstate Medical Center, State University of New York, King's County Hospital. He has been particularly interested in the two divergent frameworks of psychopharmacology and phenomenological analysis. It is in constructing and utilizing the latter for diagnostic and therapeutic insights that he recognizes the value of philosophic discourse and analysis.

**Abstract:** Psychopathology is manifested in diverse forms, including dysfunctional behavior and conditions of persistent affective discomfort or anguish. There also exist diverse therapeutic modalities to treat them. Some pathologies have their etiological focus in the neurological system. There are other pathologies for which behavioral transformation through conditioning or rational insight is the proper modality; perhaps also depth psychological approaches can be employed. There are still other pathologies where through an incoherence or disorientation of one's entire phenomenological field, a person experiences distress and/or manifests maladaptive behavior. The approach to this requires formulation and reconstruction of one's experiential framework. This is a task for phenomenologically critical theory and practice. A preliminary formulation of this kind will be attempted here.

**John Iuculano:** "Metaphysics and Psychology: A Problem of the Personal" (paper, co-authored & read by Keith Burkum)

**Bio:** Professor Iuculano received his Ph.D. in psychology at Rutgers University, Newark. His area of training was in the European tradition of Gestalt Psychology. He is an assistant professor of psychology at Felician College in Lodi, NJ. Dr. Iuculano is also a licensed clinical psychologist who works with addicted populations. His research interests include the dynamics of therapy and the conceptual intersections of philosophy and psychology. His collaboration with Professor Burkum, to date, includes "The Humanism of Sartre: Toward a Psychology of Dignity" (Journal of Theoretical and Philosophical Psychology, Spring, 1996) as well as a work in progress entitled "The Irrationality of the Rational Being".

**Abstract:** See Keith Burkum.

**Ida Jongsma:** "Which Philosophers or Philosophical Concepts are Particularly Suited to a Philosophical Counseling Session?" (paper)  
"A Short Socratic Dialogue" (workshop; starting question: "What is Tolerance?")

**Bio:** Ida Jongsma (M.A. in Philosophy, University of Amsterdam) was a co-founder, together with Ad Hoogendijk, of the Dutch philosophical counseling movement and later gave philosophical counseling workshops for philosophers. In 1988 she became co-owner of the Hotel de Filosoof (The Philosopher's Hotel) in Amsterdam and turned it into a meeting place for philosophers, for weekly seminars and discussion groups. Ida Jongsma also taught philosophy for six years in a Montessori high school, and is now involved in Philosophy and Management and Socratic Discourse. She works with social work college students, hospital nurses and doctors, as well as in the business world. She recently completed an Instructor's Course for Dilemma Training at the University of Nijenrode.

**Abstract:** In this paper a few of those concepts are explained. The first one is the "Daseinsanalyse" (analysis of existence) from Heidegger's *Sein und Zeit*. Heidegger differentiates the two concepts "Eigentlichkeit" and "Unegentlichkeit" (authenticity and unauthenticity). These notions are often mentioned by clients in a diffuse way during counseling sessions. For a lot of people there seems to be some confusion between the inner personal goals and the so-called outer worldly goals. The concepts "Das Man" and "Sein zum Tode" are closely linked with the above and need some explanation regarding this analysis. The second philosopher to be mentioned is Nietzsche. Nietzsche approach "of the Three Metamorphoses" in *Thus Spake Zarathustra* can clarify the client's moral position. In our times the ethical dimension seems increasingly an individual choice instead of a given set of rules made by church or society. Can Nietzsche give us a helping hand concerning this? The third aspect of this paper concerns the human thinking process. The Cartesian way of thinking in dichotomies is deeply rooted in our thinking process. It is the foundation for our perception of reality. This kind of thinking needs to be approached from the two different perspectives, an inner and outer one. These theoretical concepts need to be constantly validated against the concrete experiences which are the topics of a philosophical dialogue.

**Workshop:** For a synopsis of the short Socratic dialogue, see Dries Boele's workshop.

**David Jopling:** "First Do No Harm: Over-Philosophizing and Pseudo-Philosophizing in Philosophical Counseling" (paper, read by Bernard Roy)

**Bio:** David Jopling (D.Phil., Oxon., 1988) is an Assistant Professor at the Department of Philosophy at York University, in Toronto, Canada. His primary research interests are in philosophical psychology, philosophy of mind, phenomenology, hermeneutics, and early modern philosophy. He has published articles and chapters on cognitive psychology, Levinas, Sartre, the concept of self, philosophical counselling, the philosophy of clinical psychology, and the concept of wisdom. With Ulric Neisser, he is co-editor of a volume of inter-disciplinary essays in cognitive science on the self-concept, entitled *The Conceptual Self in Context: Culture, Experience, Self-Understanding* (New York: Cambridge University Press, 1997). He has



just completed a book on the topic of practical self-knowledge, and his current research focusses on the question of the rationality of insight-oriented psychotherapy, and the problem of iatrogenic self-deception. He has a part-time practice in philosophical counselling in Toronto.

**Abstract:** In the wrong hands, and with unsuitable clients, philosophical counseling may do more harm than good. This is because it is not immune from the same powerful non-specific mechanisms (e.g. placebo effects, client suggestibility, rhetoric, client seduction by a technical discourse) that are responsible for client deterioration in psychotherapy. Just as psychotherapeutic intervention has the power to generate false insights or pseudo-memories, so philosophical counseling has the power to generate pseudo-philosophical understanding, philosophical rationalizations for underlying psychological problems, over-interpretations, or sophisticated forms of self-deception. The existence of unsuitable clients imposes upon philosophical counsellors a responsibility not to counsel where it would be inappropriate, premature, or unproductively de-stabilizing. With marginally suitable clients, counselling may be helpful even if it produces an understanding that only mimics a genuinely philosophical understanding. In all cases, the counsellor must abide by the Hippocratic dictum "First do no harm."

**Kenneth Kipnis:** "Code Development for Collegial Organizations: The Core Values Approach" (workshop)

**Bio:** From 1984 to 1989, the workshop leader acted as a consultant to the National Association for the Education of Young Children, assisting in the development of a code of ethics for the field of early childhood education. Variations on the methodologies developed and successfully applied in that project have since been used by the Hawaii Nurses' Association, by Maui County as part of a community development project, and as the ethics strand of the M.D. curriculum at the medical school of the University of Hawaii.

**Workshop:** In brief, the approach involves (1) the mapping of key ethical dilemmas that arise for practitioners, (2) the building of institutional consensus around the articulated value commitments attaching to the role of the practitioner, and (3) the prioritization and disambiguation of those "core values" in detail sufficient to provide collegial guidance for practitioners facing the most common dilemmas. The workshop will characterize the main dimensions of the Core Values approach to the development of ethics codes, its philosophical justification, the criteria for success, and the conditions under which it can be expected to succeed. If time and circumstances permit, workshop participants will undertake group exercises used in the Core Values approach. Samples of the materials developed and used in code development will be distributed and explained.

**Christine LaCerva:** "Performing Philosophical Conversations: The Social Therapeutic Approach to Helping People Develop Emotionally" (paper, with Karen Steinberg)  
"Working on Performing Philosophical Conversations" (workshop, with Karen Steinberg)

**Bio:** Christine LaCerva, M.Ed., is a noted social therapist and educator who has pioneered the building of a creative developmental therapy for children and their families. A graduate of Teachers College at Columbia University, she is founder and director of the Brooklyn Center for Social Therapy, where she heads a multidisciplinary therapeutic practice specializing in children and adolescents with learning and emotional problems. Among her innovative strategies are multifamily play therapy groups that facilitate intimate, nonabusive parent-child relationships. A faculty member of the East Side Institute for Short Term Psychotherapy and Co-Clinical Director of the East Side Center for Social Therapy, Ms. LaCerva served for five years as director of the independent Barbara Taylor School, the only Vygotskian elementary school in the United States, and before that as a high school teacher working with learning disabled, deaf and gifted students. She is a recipient of a National Endowment for the Humanities fellowship on Democracy and Education, and the Nelson Mandela Award for Community Education.

**Abstract:** Social therapy is a nondiagnostic, noninterpretive clinical practice that has been effective, over twenty-five years, in helping people deal with a wide range of emotional problems. Rather than treating objectively conceived "presenting problems," social therapists engage their clients—usually in a group setting—in the joint *activity of philosophizing*. Critical to this endeavor, and inseparable from it, is the collective activity of creating an environment in which philosophy can be done—a philosophical environment. Founded by Fred Newman (Ph.D.), a practicing therapist for thirty years, the social therapeutic approach has been influenced by the later writings of the philosopher Ludwig Wittgenstein and by the work of the early Soviet psychologist Lev Vygotsky. Wittgenstein showed how the institution of language traps us into distorted notions about the world. We seek causes, rules, theories and interpretations for our thoughts and feelings. Wittgenstein asked "What if there are none?" and developed a method that he called the language-game for helping us see language not as a representational mapping of the world with words, that is, a description "about" reality, but as a human social creative *activity*. The social therapist helps people to create emotional language-games by which they experience how their emotive language use produces emotional pain, confusion and distortion. The therapist leads the group in creating a *performed conversation*, a conversation that exposes the philosophical underpinnings of the way we speak. In Vygotskian terms, through the language-game the social therapist is helping the group perform "ahead of itself" in a way analogous to how infants and young children learn how to speak by engaging in "conversation" with adults through babbling without knowing beforehand what they are doing or how to do it.

**Workshop:** The social therapist does not work on a patient's problem, such as depression, by trying to discover its cause or by providing the patient or other group members with insights into its roots or the deeper secrets underlying it. Nor does he or she try to solve the problem or make the patient feel better. Rather, the task of the social therapist is to work, with the patient, on the conversation. In this workshop two of the leading practitioners of social therapy will perform as helper and client in a therapy session to demonstrate how language-games are used to help build a philosophical environment that allows

for the developmental (albeit "unnatural") activity of the *performance* of conversation to take place. There will be ample time for audience participation in reshaping this "philosophical environment."

**Anders Lindseth:** "Ethics as First Philosophy – Why Philosophizing has to be Philosophical Practice" (paper)

**Bio:** Anders Lindseth is Associate Professor of Philosophy in the Faculty of Medicine of the Department of Nursing Research at the University of Tromsø, Norway. He is also Vice President of the German Association for Philosophical Practice, and maintains a private philosophical practice in Tromsø.

**Abstract:** In my lecture I want to show that Philosophical Practice implies a break with a dominating realistic tendency in western philosophy and science: the tendency to think we can know exactly what is the case. This break is not to plead to the contrary, to maintain that we cannot know (exactly) what is the case. It is rather a readiness to experience the meaning of the Other's narrative. This experience puts us under an ethical demand, and should be the starting-point of all philosophizing.

**Peter March:** "Vernacular Philosophy" (paper, co-authored by Shawn Warren)

**Bio:** Peter March was educated at Dalhousie, Saint Mary's, and Bristol University. For the last twelve years he has pursued the study of philosophy by offering public discussions in the shopping malls, parks, and terminals of the Halifax area. His objective has been to understand the philosophies devised by ordinary people. These public discussions have produced, among other things, over five hundred weekly columns in local newspapers, as well as numerous appearances on local and national television. Central to Peter March's work is the belief that ordinary people do struggle to create coherent philosophies of their own and that these philosophies play a crucial role in their lives. Peter March teaches at Saint Mary's University in Halifax, Nova Scotia.

**Abstract:** For two millennia philosophy has been confined to institutions which separate it from ordinary people. What we need now is an exodus to the wider philosophical world which thrives outside the academic cloisters. Who will doubt that ordinary people have devised philosophies of their own? I call the study of these philosophies "vernacular philosophy." By studying vernacular philosophy we will be studying the minds of our students, a sensible project, and we will enrich our understanding of what philosophy is and understand its place in the culture. It is natural to think that we need to know about ordinary people's philosophies and it is natural to think that trained philosophers are the only people equipped to do this research.

**Louis Marinoff:** "Atlas Shrugged, Akston Counseled: How Ayn Rand Re-Invented Philosophical Practice" (paper)  
"A Short Socratic Dialogue" (workshop; starting question: "What Is Integrity?")

**Bio:** After taking a degree in theoretical physics, Louis Marinoff earned a Ph.D. in Philosophy of Science as a Commonwealth Scholar at University College London. He then held research and/or lecturing positions at UCL, at the Hebrew University of Jerusalem, and the University of British Columbia. He was also Executive Moderator of CAERNETS (Canadian Applied Ethics Research Networks) at UBC's Center for Applied Ethics, where he began to offer philosophical counseling. He co-organized the First International Conference on Philosophical Counseling at UBC. He joined the Philosophy Department at The City College of New York in 1994. He publishes regularly in such areas as decision theory, philosophy of probability, philosophy and computing, and philosophical practice. He is revising a manuscript, "On Human Conflict," for Oxford University Press. He became a Mentor of the ASPCP (American Society for Philosophy, Counseling and Psychotherapy) in 1996, and currently serves as its President. He is the organizer of this Third International Conference. He maintains an active philosophical practice, which includes client counseling and facilitation of "Philosopher's Forums" exclusively and regularly at Barnes & Noble Bookstore/Cafés in Manhattan. He writes novels in his spare time.

**Abstract:** Now forty years since its first printing, *Atlas Shrugged* remains a towering classic of American philosophical fiction. *Atlas Shrugged* is Ayn Rand's *magnum opus* and most brilliant articulation of her Objectivist philosophy. Rand was an original, independent and controversial thinker and writer. Objectivism itself continues to attract and retain adherents in each generation; it is an applied philosophy for methodological individualists of the *intelligentsia*, widely practiced but seldom taught. While Rand's romantic Smithian capitalism and rugged virtue ethics ought to be well-received in America (her adopted land), she often stands accused – unjustly, I contend – of elitism and hard-heartedness. My focus is on the prescient and sagacious warnings she sounded in *Atlas Shrugged*. Rand rang strident, precocious but evidently unheeded alarms against the encroachment on the West of inconsistent metaphysics, collectivist politics, economics of need, altruistic ethics, debasement of merit, hatred of reason, celebration of mediocrity and deconstruction of high culture – the very hallmarks of postmodern decline. Since her prognoses are unfortunately so well-confirmed, it behooves us to re-evaluate her practical philosophical prescription.

**Workshop:** For a synopsis of the short Socratic dialogue, see Dries Boele's workshop.

**Patrick Neubauer:** "The Structures of Lived Time as a Phenomenological Tool for Philosophical Counseling" (paper)

**Bio:** Vitalist. M.A. in Philosophy. Master's thesis: "Disciplining the Self. Foucault's critique of an enlightenment conception of the subject." Seminar over two terms on the "psycho market"; lecture on "power relations in psychoanalysis." Member of the German GPP since 1994. Presently writing my Ph.D. thesis on Achenbach's concept of Philosophical Practice.

Travel experiences from about 25 countries, including a 3-month stay in a Japanese Zen monastery. Travelling philosophers welcome to visit me in Berlin. Intentions to so philosophical counseling after finishing my Ph.D.

**Abstract:** I will give a brief sketch of the *general* structures of lived time as developed by Bergson, Kierkegaard and others before exploring some *specific* structures of lived time which I intend to offer as useful tools for philosophical counseling. I will especially have a look at different modes of repetition and of shaping the present, using insights of the so-called "phenomenological psychopathology" as a kind of magnifying glass for everyday phenomena. Freud argued that repetition is a compulsion. Kierkegaard claimed that repetition is a sign of maturity. Do they talk about the same thing? Kierkegaard also argued that the "aesthetic" person merely lives for the present. Hadot discussed ancient claims that "Only the present is our happiness." Do they talk about the same thing?

**Barbara Norman:** "Existential-Hermeneutic Counseling as Education: The Release of Philosophical Being" (paper)

**Bio:** Barbara Norman lectures at the University of Witwatersrand, Johannesburg, South Africa and counsels at a secondary school in the less affluent part of Johannesburg. Her Ph.D. degree developed a distinction between representational thinking and ecological thinking and illustrated how these two opposing ways of focussing the mind provided educational assumptions which resulted in different curriculum constructions. Currently, she is developing her own counseling practice. She is interested in exploring the relationship between the academic expression of mind-body interdependence through existential-hermeneutics and the concurrent appearance of it in what has become known as New Age Thinking.

**Abstract:** My paper shows how philosophical counseling can result in an educative ongoing process of self-enlightenment which I have called "the release of philosophical being." Through existential hermeneutics, we bring to light what we perceive as "other," be it a relationship between an event, an emotion, feeling or belief, or a set of circumstances. This act of bringing to light structures the working through of one's own personal condition at any one time. The paper consists of three parts. Firstly, it portrays the counseling process as a form of education through explaining two of its components: the way the existential functions as being; and the characteristics of the hermeneutic horizon of being. Secondly, it illustrates both through extracts from videos and through a composite diagram how these two components function in what I call "the truth of the moment." Thirdly, it draws the conference audience into the existential-hermeneutic through a review of a philosophical educative session which illustrates the procedure in progress:

**David O'Donoghue:** "William James, Pragmatism and Philosophical Counseling" (paper)

**Bio:** David has a doctorate in clinical psychology and has practiced depth-oriented psychotherapy for the past seventeen years. As a faculty member of Antioch University, teaching in the masters program in counseling, he began exploring the interface between philosophy and psychology and discovered philosophical counseling. Currently, he is at the midpoint of his doctoral work in philosophy at the University of New Mexico. He has developed a practice of philosophical counseling in both Albuquerque and Santa Fe. His interests are in how philosophical models can be applied to the interpretation of life situations in the counseling situation. He focuses on post-Kantian and contemporary continental systems of thought.

**Abstract:** William James is one of America's most important philosophers. As an exponent of pragmatism and of the psychological understanding of the individual in philosophy, he is an important guide for philosophical counseling. My paper will present James' pragmatism, radical empiricism, and pluralism and demonstrate their relevance to philosophical counseling. I will also draw from James' ideas in suggesting ways of implementing pragmatism in Philosophical practice.

**Roger Paden:** "Defining Philosophical Counseling" (paper)

**Bio:** Roger Paden is an Associate Professor of Philosophy at the Department of Philosophy and Religious Studies at George Mason University. He specializes in Social and Political Philosophy and is currently writing a book entitled *Beyond Ideal Communities*. He is also interested in the processes of effective thinking and has taught classes and conducted workshops on that topic.

**Abstract:** According to Kuhn a new scientific discipline comes into existence when a group of scientists adopt a common paradigm within which to conduct research. The adoption of this paradigm serves to focus the attention of the group's members on a common explanatory task-at-hand and leads them to adopt similar methods and aims, thus making possible the standard puzzle solving activities that allow normal science to advance rapidly. However, Kuhn argues, in pre-paradigm periods and during revolutionary phases, scientists do not engage in such single-minded, puzzle-solving behavior, as the paradigm itself is put into question. Instead, during these periods, they become at least partially self-reflective in that they become interested in understanding the nature of their discipline and its relationships to other disciplines. In this paper, I argue that Philosophical Counseling is in a pre-paradigm period and is in need of a paradigm centered definition if it is to develop an identity and advance rapidly. In an Aristotelian mood, I seek this definition through an examination of the related fields of psychotherapy and pastoral counseling.

**Stephen Palmquist:** "Perspectives on Counseling: Kantian Categories and Jungian Types as Models for Philopsychic Insight" (paper)

Bio: Stephen Palmquist is an Associate Professor in the Department of Religion and Philosophy at Hong Kong Baptist University. He earned a doctorate from Oxford University in 1987 and a BA from Westmont College in 1979. In addition to completing an *Index* and a *Concordance* to Kemp Smith's translation of Kant's first *Critique* and publishing more than 30 journal articles (mostly on Kant's philosophy), Palmquist is author of *Kant's System of Perspectives: An Architectonic Interpretation of the Critical Philosophy* (1993). One of three projected sequels, *Kant's Critical Religion*, is currently nearing completion. He has also written *Biblical Theocracy* (1993) and edited *Four Neglected Essays by Immanuel Kant* (1994), as well as a pair of textbooks: *The Tree of Philosophy* (1995) and *Dreams of Wholeness* (1997). He is founder of Philopsychy Press (1993), for academic self-publishing, and the internet-based Philopsychy Society (1996), for promoting "soul-loving" through creative scholarship.

Abstract: This paper begins by defining the concept of "philopsychy" as a "soul-loving" approach to academic scholarship and/or practice that encompasses both philosophy and psychology, as well as other creative disciplines. Section I also outlines the logical apparatus for perspectival mapping that I have developed in detail elsewhere. The next two sections then examine two prime models for philopsychic mapping: Immanuel Kant's division of 12 categories of thought into four heads, and Carl Jung's division of 16 psychological types in four levels. A concluding section explores the logical connections between these two maps and provides examples of how they might be used to assist counselees in identifying new perspectives on life-situations and thereby solving practical problems in a "philopsychic" way.

**Christian Perring:** "The Role of Philosophy and Philosophers Outside the Academic World: A Comparison of Bioethics and Philosophical Counseling" (paper)

Bio: I am originally from Britain, where I did my BA at Oxford University in Physics and Philosophy. After a year doing an MSc in the History and Philosophy of Science at King's College London, Chelsea Campus, I moved to the US to do a PhD at Princeton University. My dissertation, defended in 1995, was on "The Limits of Irrationality." In the past five years I have had positions as visiting assistant professor at Georgetown University and the University of Kentucky. I still do research in the intersection of philosophy of mind and ethics, but now my main focus has extended to the philosophy of medicine and psychiatry. I am continuing to seek a tenure-track university position, but I am also starting to actively consider a career outside of academia.

Abstract: Philosophical counseling is a practice which is in the process of defining itself in the US. One of the main issues it needs to contend with is what roles philosophical counselors can play. In particular, we need clarification concerning how philosophy can help people in their everyday lives. This is an issue that bioethics has been concerned to address in the last twenty or more years, and several different debates have evolved. In this paper I set out some of these debates, and show their relevance to philosophical counseling. The issues addressed are (1) what epistemological role do general moral principles play in considering particular cases?, (2) does philosophical reasoning in fact make a significant difference to the decisions that people make?, (3) should counselors make recommendations about what their clients should do?, and (4) what training should ethics counselors get?

**Chris Phillips:** "Juxtaposing Nietzsche and Freud" (paper)

As a graduate of a unique program at Montclair State University in New Jersey, in which he received a Master of Arts in Teaching Philosophy for Children, Christopher Phillips facilitates philosophy discussions with public school children from pre-kindergarten to eighth grade (including "special needs children") and produces a philosophy journal that is written by the children. Besides bringing philosophy to the schools, in 1996 Phillips established the "Cafe for Socrates." Situated in a coffee house located in Montclair, New Jersey, each week it draws 25 to 50 people from many walks of life. To complement the philosophy cafe gatherings, Phillips publishes "Elenchus: The Journal of the Cafe for Socrates," which appears monthly. He also conducts one-on-one Socratic dialogues with five to six people each week. Moreover, Phillips is helping establish Cafe for Socrates discussion groups at a Manhattan cafe and at a senior citizens center in Teaneck, New Jersey.

Abstract: In my paper, I will try to offer at least tentative answers to the following: Why did Freud consider Nietzsche to be by far the better "physician of the psyche"? What are the implications for psychoanalysis that the "father of psychoanalysis" betrayed such arguably unfounded and even irrational "ressentiment"? What were the psychological insights Nietzsche unearthed that led the eminent Nietzsche scholar Walter Kaufmann to consider Nietzsche "the first true psychologist"? What are the potential implications of my "findings" for philosophical counseling? In concluding, I will assert that Nietzsche was not so much "the first true psychologist" as he was one of the first "depth philosophers."

**Anette Prins:** "Do Exercises Have a Place in Philosophical Counseling?" (paper)  
"Do Exercises Have a Place in Philosophical Counseling?" (workshop)

**Bio:** Anette Prins-Bakker, born 1961, is married with two children. She studies philosophy, French literature and psychotherapy. She has been a philosophical counselor since 1992. Until the summer of 1995 she had a philosophical counseling practice in Heemstede (Netherlands) and gave courses and lectures on philosophical practice and comparative philosophy. She was on the Board of the Dutch Association for Philosophical Practice and supervised the Dutch Introductory Course for Philosophical Counselors for four consecutive years. She now lives in France where she is preparing a book about philosophical exercises and gives workshops on "comparative philosophy in practice" to MBA students. She has published, in English, "Philosophy in marriage counseling" in *Essays on Philosophical Counseling*.

**Abstract:** In this paper I will present the work of the French philosopher Pierre Hadot and the American philosopher Martha Nussbaum, while highlighting their ideas about philosophical exercises, in order to find out if and how they could be used in philosophical counseling. Both authors show that the ancient Greek and Roman philosophers had a very different conception of philosophy than the one we find nowadays in our universities, where philosophy consists mainly of theoretical reflection. For the ancient philosophers theoretical reflection was the result and consequence of choosing a philosophical way of life, an existential option. Each philosophical school proposed a certain way of life that was the key to peace of mind (*ataraxia*), inner freedom (*autarkeia*) and human flourishing (*eudaimonia*). Moral and spiritual exercises were being practiced to achieve these goals.

**Workshop:** This workshop proposes a demonstration of some philosophical exercises as I have used them in my philosophical counseling practice, followed by discussion and interchange of ideas and experiences in this field. In ancient times Western philosophy had a rich tradition of philosophical exercises, which has been largely lost with the rise of Christianity. This practical part of philosophy seems to regain interest nowadays. Philosophical counseling is an example of it. I have been looking for ways of practicing philosophy. I have found inspiring examples in ancient (Occidental) and also in the Oriental philosophies. How can we use these kinds of exercises in philosophical counseling? To what extent can exercises from Eastern philosophy be used? I look forward to your ideas and observations.

**Peter Raabe:** "From the Field Notes of a Philosopher: On Critical Thinking Within a Community of Inquiry as a Method in Philosophical Group Counseling for Recovering Addicts" (paper)

**Bio:** Peter Raabe has an Honors BA and an MA in philosophy from the University of British Columbia in Vancouver, Canada. His area of specialization is practical philosophy: applied ethics, critical thinking, philosophy for children, and philosophical counseling. He is a volunteer teacher trainer with the Vancouver Institute of Philosophy for Children, and a volunteer facilitator/educator at The Together We Can Drug and Alcohol Recovery and Education Society where he counsels men in group and on an individual basis. He is currently completing his Ph.D. thesis in philosophical counseling at the University of British Columbia, and plans to establish private practice in the near future.

**Workshop:** Peter Raabe examines the merits of doing critical thinking within a group setting as a method of helping recovering addicts to improve their lives. He does this by first discussing what is meant by the term "community of inquiry," and how critical thinking evolves within it. He then examines various theories on the nature of addiction and the addictive personality. With excerpts from his personal field notes, Raabe relates how practicing critical thinking as constructive thinking within a community of inquiry changed the thinking habits, the self-confidence levels, and the inter-personal relationship skills of participants at a group home for recovering drug and alcohol addicts in Vancouver during the summer of 1996. His qualitative research findings suggest that this method of counseling can be of significant benefit to both addicts and non-addicts alike.

**Bernard Roy:** (reader of David Jopling's paper)

**Bio:** I am affiliated with the department of philosophy at Baruch College of CUNY. I hold a Ph.D. in Philosophy from the Graduate School of CUNY where I was a student of the late Marx Wartofsky who, among many things, taught me broad-mindedness in philosophy. My area of specialization is early modern history with a particular emphasis on the influence of Cartesianism on Port-Royal logic. *Philosophy and Rhetoric* (Penn State Press) will publish next year an article on the relationship of grammar to logic and rhetoric. I have read papers in my field at the Sorbonne in Paris, University College in Dublin and The City College of New York. Cornell University Press has expressed interest in publishing my work on Port-Royal. My interest in practical philosophy was kindled as a result of participating in a Socratic dialogue with Dries Boele last year.

**Eckart Ruschmann:** "Foundations of Philosophical Counseling" (paper)  
"Philosophical Counseling as Hermeneutics: Practical Exercises in Reconstructing the 'text' of a Client" (workshop)

**Bio:** Born 1943. 1962: Abitur. 1962-74: Study of philosophy and (since 1966) psychology at the Universities of Frankfurt, Munich, Cologne and Freiburg. 1970: Degree in Psychology (Dipl.Psych.). 1971-74: Assistant at Institute of Psychology (Univ. Freiburg). 1972-74: Training in client-centered counseling and psychotherapy. 1974: Ph.D. in Philosophy. Since 1974: Work as counselor in private practice and as trainer for counseling. 1974-81: Teaching at University of Freiburg

and School for Social Work, Reutlingen (counseling and psychotherapy). 1979-82: Training as a teacher for F.M. Alexander Technique (bodywork). Since 1992: Member of the group of practicing members of GPP (Society for Philosophical Praxis), Bergisch Gladbach, Germany. Since March 1995: Grant from "Fritz-Thyssen-Stiftung," Köln, for writing a book about Philosophical Counseling. (Supported by Prof. Mittelstrasse, Univ. Konstanz.) End of project: February 1998. 1996-97: Several seminars at University of Freiburg and Konsantz about philosophical counseling, ethics and counseling, and philosophical group-work.

**Abstract:** Education, counseling and (psycho-)therapy will be presented as being special ways of learning with and from people. They are described as distinct realms which overlap to some extent. The proposal is then made to use the systematic order of older philosophy on reconstructing the client's "folk philosophy" (as having some specific kind of ontology, metaphysics, epistemology, ethics, anthropology, etc.). From the other side, the foundation of the counseling work of a philosopher may be pursued by considering all the aspects of *professional* philosophy and questioning what a certain topic may contribute to the counseling work. The fields which will be briefly touched on are: *Systematic Philosophy* (hermeneutics, ethics, epistemology, dialogical philosophy, philosophizing in and with a group); relevant *empirical results*; and the *history of philosophy*.

**Workshop:** By initially using various definitions of concepts such as mind, spirit, psyche, soul, etc., we will discuss models of the psyche and their importance for the counseling process. The demarcations of these termini will also be discussed. In this context, Dilthey's conception of "structural connectedness" is important for me and, in the counseling process, Schleiermacher's differentiation of hermeneutics (= understanding) and critique. I claim that understanding and constructive critique are basically founded on certain anthropological assumptions and specific models of the psyche, even if this is implicit and not explicitly formulated. Using transcripts and/or examples from participants, we will practice a model-guided reconstruction of a given "text".

**Shlomit Schuster:** "Philosophical Narratives and Philosophical Counseling" (paper)  
"Buber's I-Thou and Philosophical Counseling" (workshop)

**Bio:** Shlomit C. Schuster, MA, recently completed her dissertation "Philosophical Autobiography; A Commentary on the Practice of Philosophy" at the Hebrew University of Jerusalem. Along with her private philosophy practice, she operates a first-aid "philosophy-line" for existential problems and ethical dilemmas. Published articles include: (1991) "Philosophical Counselling," *Journal of Applied Philosophy*, Vol. 8, No. 2, pp. 219-223; (1993) "Philosophy as If It Matters: The Practice of Philosophical Counseling," *Critical Review*, Vol. 6, No. 4, pp. 587-599; (1995) "The Practice of Sartre's Philosophy in Philosophical Counseling and in Existential Psychotherapy," *Iyyun, The Jerusalem Philosophical Quarterly*, Vol. 44, No. 1, pp. 99-114; (1995) "Report on Applying Philosophy in Philosophical Counseling," *The International Journal of Applied Philosophy*, Vol. 9, No. 2., 1995, pp. 51-55; (1995) "Philosophical Counseling and Humanistic Psychotherapy," *Journal of Psychology and Judaism*, Vol. 20, No. 3., 1996, pp. 247-259; "Sartre's 'Words' as a Paradigm for Self-description in Philosophical Counseling," in *Perspectives in Philosophical Practice* (Doorwerth: Verenging Filosofische Praktijk, 1997) pp. 20-34.

**Abstract:** In the first section I present a short history of philosophical narratives with some modern examples of the genre, and I show how philosophical narratives differ from psychological narratives. I recommend the study and the writing of philosophical narratives to philosophical counselors, their counselees, and anyone else who is interested in developing a philosophical understanding of life. Section two, "A Portrait of David," is a narrative account of philosophical counselling sessions. The endeavor to view the counselee's problems from a philosophical perspective changed his way of life and his self-understanding. I conclude that to master the art of interpreting life philosophically, much can be learned from ancient and modern philosophical narratives.

**Workshop:** First I will explain four similarities between Achenbach's concept of philosophical counseling and Buber's thoughts about ideal communication between two individuals. Whereas both Achenbach and Buber actually describe their "method" as a happening, I will not so much discuss what to do, as what not to do for the sake of attaining sincere communication. A text and other source material will be used as guidelines in demystifying I-Thou communication. Then the participants will be invited to practice the I-Thou dialogue (in conversations between two persons) through avoiding certain obstacles to sincere dialogue. Last but not least we will reflect in the group how each experienced the attempt to sincere dialogue and clarify if this type of dialogue could be useful in counseling sessions.

**Steven Segal:** "A Heideggerian Conception of the Relationship Between Different Forms of Counseling" (paper)

**Bio:** I am a lecturer in the Department of Education, University of the Witwatersrand, South Africa. I am a practicing philosophical counselor. I work with both individuals and groups and have recently been establishing myself as a corporate counselor.

**Abstract:** The aim of this paper is to develop a conceptual framework within which to situate psychotherapeutic and philosophical counseling in relationship to each other. It will maintain that there is no essential tension between them but that they both deal with different dimensions of being-in-the-world or what I shall call "prisms of presence." I use an Heideggerian deconstructive hermeneutic phenomenology to show that there are different kinds of crises or disturbances in everyday absorption in the world and that different forms of counseling are appropriate for "treating" different forms of crisis. I will show that

psychotherapeutic forms of counseling are appropriate for treating ruptures to the individual history of the self, socio-therapeutic counseling treats ruptures to the socio-cultural dimensions of the self and philosophical counseling is appropriate to responding to ruptures to the being of the self.

**Paul Sharkey:** "What Every Philosophical Counselor Should Know About Pathological Mental Illness" (paper)

**Bio:** Paul W. Sharkey, Ph.D., M.P.H., Co-founder, American Society for Philosophy, Counseling, and Psychotherapy; Professor Emeritus of Community Health, Philosophy and Religion, The University of Southern Mississippi, Program Director, Millcreek Adolescent Psychiatric Residential Treatment Facility, Magee, Mississippi; Certified Rational Emotive Counselor; Mentor, and Chair, Board of Professional Examiners, American Society for Philosophy, Counseling, and Psychotherapy.

**Workshop:** Not all problems are philosophical; not all illnesses are mental. The focus of this presentation will be upon helping philosophical practitioners/counselors to become sensitive to and recognize the possible presence of psychiatric and/or medical illnesses from which their clients may be suffering and for which they should be referred for other appropriate professional evaluation and help.

**Karen Steinberg:** "Performing Philosophical Conversations: The Social Therapeutic Approach to Helping People Develop Emotionally" (paper co-presented with Christine LaCerva; see LaCerva for abstract)

"Working on Performing Philosophical Conversations" (workshop co-presented with Christine LaCerva; see LaCerva for abstract)

**Bio:** Karen Steinberg is Co-Clinical Director of the East Side Center for Social Therapy and Director of the Long Island Center for Social Therapy. A faculty member of the East Side Institute for Social Therapy, she has supervised students enrolled in the Institute's two-year training program in Social Therapy and taught courses in the history of modern Western thought and the philosophical basis of psychology. Ms. Steinberg has previously served as Manager of the Employee Assistance Program at Shearson Lehman, Case Manager in the AIDS Center program at St. Luke's Hospital, and Executive Director of WOMAN, a San Francisco-based multiservice agency serving battered women and their children.

**Maria Tillmanns:** "Dialogical Philosophical Counseling in a Dualistic World" (paper)

**Bio:** Originally, I am from New Amsterdam—New York City—and Amsterdam, Holland. Very quickly I learned how to practice philosophy in order to maintain the integrity of the three completely different value systems I grew up with: the Eastern, European, and American. I had my own private practice in philosophical counseling in Holland for four years. I was a Board member of the Dutch Association for Philosophical Practice, and co-edited the book *Essays on Philosophical Counseling*. I also published articles in Dutch and American journals. In 1996 I was President of the American Society for Philosophy, Counseling and Psychotherapy. I have given presentations on philosophical counseling throughout the US and Canada. I also have a background in Philosophy for Children, and teaching minority high school students in Reading and Philosophy. Presently, I am writing my dissertation at the University of Illinois and Urbana-Champaign.

**Abstract:** This paper focuses on a dialogical approach to philosophical counseling. My use of the term "dialogical" is similar to Buber's. In a dialogical relation, I enter into relation with another who is different from me and uniquely other. As such I cannot make him a content of my experience. Thus, relationship has to be something actual, rather than conceptual. In this paper I talk about the *gap*. In the gap free thinking takes place, free from the bondage of conceptualizations. It is where meaning gets created when two persons enter into dialogue. As a result a new way of relating to the world and other people can ensue. Dialogical philosophical counseling focuses on responding and relating to the other as other. Dialogical philosophical counseling focuses on relationship, rather than on altering perceptions and conceptualizations.

**Gregory Tropea:** "Listening to Stories: Songs of Interpretation and Understanding" (musical presentation)

**Bio:** Because secluded creekside beaches and adventurous friends and colleagues encourage thinking, I have stayed in Chico, CA over eleven years. My time at the university has mostly been spent coordinating critical thinking instruction and teaching philosophy, religion, and Asian studies. Chico has more artists per capita than almost any other city in California, which has made my involvements over these years as an occasional composer/performer and chair of the City's Arts Commission and of two arts non-profits very rewarding. Before our family moved to Chico, I taught at Chinese Culture University and at Syracuse University, where I also did my graduate work in religion/cultural symbol systems and in linguistic theory. My writing is mainly concerned with issues of meaning as they show up in situations as diverse as commercial database applications, cross-contextual communication, and I Ching divination. I am also a co-developer of internationally distributed instructional software. It seems I really do belong in California.

**Abstract:** Since philosophical practice occurs primarily within language, it is incumbent on the practitioner to develop an intentionality that is ready for the full spectrum of linguistic phenomena. This presentation is grounded in the need to acknowledge and recollect the infinities of meaning that come with the metaphoricity of the languages in which we understand ourselves and the others with whom we always live. This acknowledgment and recollection would yield only fatally truncated interpretations if all occurred entirely as linear, rational cognition; in the light of intuition (identified here as Nishida's natural state of unified consciousness), however, interpretations in principle address the whole person. To assist philosophical

practitioners in remaining intuitively mindful of the complexities of the flow of language, this presentation briefly discusses intuition and then continues with twelve songs that place one in different interpretive positions within and without narratives.

**James Tuedio:** "Philosophical Counseling as a Window on the Abstract Realities of Everyday Life" (paper)

Bio: I received my Ph.D. from the University of Colorado in 1983 (I developed a phenomenological critique of reason based on Husserl's theory of intentionality and Merleau-Ponty's analysis of perception and *le corps-sujet* as the ground of human experience). I am a Professor of Philosophy and Department Chair at CSU Stanislaus, where I have taught since 1983. I have published a dozen articles, primarily on Husserl, Sartre, Heidegger, and Merleau-Ponty, and co-edited an anthology of original papers entitled *Perspectives on Mind* for the Synthese Library (D. Reidel: 1988). My current research is focussed on issues raised by Postmodern philosophers and their critics (with special attention to the impact of Nietzsche's work). My presentation at the Leusden Congress focussed on ramifications of postmodern thought for philosophical practitioners who engage in worldview analysis with their clients. As Speaker of the Faculty and coordinator of the Academic Master Planning process, I apply philosophical analysis to strategic planning and institutional decision-making within the University. I also teach techniques for defining and addressing problems in professional ethics.

Abstract: Philosophical counseling can serve as a window on the abstract realities at work in the everyday life-experiences of the client. I raise issues concerning the goal of philosophical facilitation in situations where the client directs our attention to life-concerns harboring dysfunctional life-directing commitments. I argue that philosophical counselors should provide a secure conceptual environment within which their clients can identify and reconstruct dysfunctional goals, pictures, values, feelings, or beliefs, but they must be careful not to override the client's right to remain in control of the reconstructing activity. Even so, once the client enters the life-stream of a counseling session, the counselor's questions and responses will clearly begin to dominate the philosophical activity. I argue that the philosopher's responsibility is to help clients begin to see how their dominant expectations are influenced by life-directing conceptions so they can make adjustments in how they read and respond to the dynamic play of pressures within which they live out their lives. By helping clients identify and reconstruct their dysfunctional life-directing conceptions, philosophical counselors can help them become more versatile within the range of movement that opens up to them as they move along their stream of life in pursuit of the "natural flow" of human existence.

**Regina Uliana:** "Philosophical Midwifery as a Way of Understanding the Problem of Recidivism" (paper)

Bio: Regina L. Uliana, Ph.D., is a licensed clinical psychologist who has studied philosophical midwifery under the guidance of philosopher, Pierre Grimes, Ph.D., and has practiced and used it for personal growth for more than 20 years. She is a member of the Academy for Philosophical Midwifery, and has been a member for 25 years and is treasurer of the Noetic Society, Inc., a non-profit organization founded by Pierre Grimes, that meets weekly to explore philosophical works primarily within the Platonic traditions. She has a B.A. in philosophy, is a published researcher and consultant. She has applied philosophical midwife principles with her clients and introduced the principles of philosophical midwifery to her own profession through workshops, seminars and supervision of interns since 1981. Dr. Grimes and Dr. Uliana are co-authors of the new book titled: *Philosophical Midwifery: A new paradigm for understanding problems* – with its validation.

Abstract: Recidivism has been a chronic problem in mental health and the criminal justice system. This paper proposes an application of philosophical midwifery (PM) to the problem of recidivism. First the following points will be discussed: the nature of recidivism, its occurrence, the kind of problem it is, and the common ways of understanding and treating recidivism. Second, we will discuss the application of a modification of PM as it applies to mental health cases of recidivism by identifying the beliefs that lead to cyclical behavior and rehospitalization, and how it is possible to bring some patients to learn to identify, and to explore the false beliefs about themselves that are the underlying causes of their repeated problematic behavior. Consequently, for those patients who are able to participate in philosophical midwifery, they become more self-reflective, more responsible for their actions and they are motivated to pursue their own goals.

**Yvonne Verweij:** "The Meaning of the Body in the Philosophical Counseling Practice" (paper)

Bio: Yvonne Verweij studied social pedagogy and adult education at the University of Nijmegen. She will shortly finish her philosophy studies at the University of Tilburg. She always has been very interested in the issue of the human body. For that reason she was trained as a beauty specialist. She is a qualified beautician and visagiste as well. She has her own philosophical counseling practice and beauty salon. She gives a course of lectures on the meaning of the body and works with individuals and groups. Moreover, she is active as an educationalist and pedagogue in the teaching profession. She was co-organizer and co-ordinator of the Second International Congress on Philosophical Practice in 1996, The Netherlands.

Abstract: In this paper I want to explore the meaning of the human body in the philosophical counseling practice. The phenomenon of the human body is an enigma. It resists unambiguous description, because it defies the distinctions between the categories commonly held in Western thinking. Not only do the biological and the first-person aspects of the body exist side-by-side, but the material and mental characteristics of the body thoroughly permeate each other. Objective and subjective aspects are intertwined. There are innumerable ways in which a person experiences his or her own body. The conceptualization of *body schema* and *body image* has been, and still is, the subject of philosophical reflection, in which it contributes to critical scientific thinking and to philosophy, especially to the philosophy of the body. Many, if not all, existential phenomenologists have written about the character of the body as experienced and as an important aspect of human existence. The philosopher who treated the



body schema and body image most thoroughly was Maurice Merleau-Ponty. If we limit ourselves to his work *Phénoménologie de la Perception*, much of Merleau-Ponty's philosophy is a philosophical anthropology. It especially examines human being, which is characterized as "being-to-the-world" (*être-au-monde*), or "existence," denoting the subject's being intentionally related to the world. When Merleau-Ponty's philosophy is considered as a theory, this "being-to-the-world" is the core concept in that theory. This being is a "being-the-body," so that the connotation of the central concept directly includes the meanings: body-I-identity, bodily intentionality and bodily being-in-the-world. In my paper I will give illustrations from practical experience. The philosophy of Merleau-Ponty will run through it like a continuous thread.

**Ria Vriend:** "A Meaningful Life: What...? By What Means...? To What End...?" (workshop)

**Bio:** Having worked for ten years in trade and industry in technical and commercial functions, Ria realized that there is more than that to life and decided to become a social worker. She followed a training course in psychotherapy (Medical Synthesis) at the Erasmus University of Rotterdam, and subsequently obtained her Masters degree in Philosophy at the University of Amsterdam. She then set up practice as a philosophical counselor and became an exponent of the Socratic dialogue. At present Ria Vriend works as a philosophical counselor and as a teacher for the Dutch Association for Philosophical Practice in Amsterdam. She also supervises their Introductory Course for philosophical practitioners. Furthermore she runs courses and workshops on practical philosophy and conducts Socratic dialogue sessions.

**Workshop:** This workshop, which has been successfully held in The Netherlands, is about the adventurous journey to the discovery of our Self. It enables us to probe our deeper, often hidden, inner qualities and ambitions for life. By following the steps involved in making a Personal Life-Design we gradually bring those qualities and aspirations to the surface. It makes us realize what we have to offer to ourselves and to others and what really gives us satisfaction and meaning to life. This process raises new philosophical questions for the individual who is handed a tool for finding answers in the setting of philosophical practice.

**Ettel Weingarten:** "Descartes as a Precursor of Philosophical Counseling" (paper)

**Bio:** I am a Ph.D. candidate in Philosophy at the Hebrew University of Jerusalem. I am a member of the Israeli Philosophical Practice Association since last year. Born in Brussels, Belgium, I graduated from the Université Libre de Bruxelles writing on "La révolution dialogique chez Martin Buber," and I wrote my M.A. at the Graduate Center of the City University of New York on "Love is Beauty in Leone Ebreo." I am presently writing my doctoral thesis at the Hebrew University of Jerusalem on the "Cosmic and psychological love in Spinoza's *Ethics* in view of Leone Ebreo's *Dialogues of Love*."

**Abstract:** "Descartes as a Precursor of Philosophical Counseling" is about Descartes's correspondence with Elisabeth of Bohemia and his relationship with Christina of Sweden. It is interesting to note that Elisabeth not only criticized Descartes's mind and body dualism but also in her behavior she pushed the philosopher to far as to recommend to her *a healthy soul in a healthy body*. Moreover his *Treatise on the Passions of the Soul* is incomplete without these letters and we see Descartes as a sensitive human being beyond the veil of objectivity. The principles of morals of the Neo-Stoical worldview are also dealt with in this paper. In conclusion, I show that Elisabeth and Christine could not hold on to the higher standards of morals and therefore to Descartes's failure in treating them.

**Morton Winston:** "Moral Constructivism and Social Action" (paper)

**Bio:** Morton Winston received his B.A. from Swarthmore College (1970) and his Ph.D. in philosophy from the University of Illinois at Urbana-Champaign (1978). He has been teaching at The College of New Jersey (formerly known as Trenton State College) since 1979 where he is currently Professor of Philosophy. In addition to his academic work in the fields of cognitive science, biomedical ethics, and human rights theory, Dr. Winston has been an active member of Amnesty International USA since 1977. He was elected to the AIUSA Board of Directors in 1991 and has been Chairman of the Board since 1995.

**Abstract:** "Moral constructivism" is the view that ethical and legal norms are social constructs whose function is to regulate and control human behavior in society. Moral and legal norms are social technologies which we create in order to achieve certain valued ends, basically, human survival, well-being and flourishing. Like other technologies, these kind of social norms would not exist except insofar as we humans, or, some subset of us who are specialized for this task, elaborate, promulgate, and maintain the systems of moral values and accompanying norms which comprise the moral order: Thus the existence and development of an ethical order in the universe depends essentially upon human thought and action—apart from this, there is only the immense indifference of things. This postmodernist humanistic ethical orientation informs practice by orienting action towards cooperative, or corporatist forms of social action, rather than individual ones. While it is possible, of course, for individuals to make a difference acting by themselves, it is, in general, much more likely that individuals will be able to affect major social problems as members of organizations engaged in common projects. Thus, I will argue for a version of Deweyan meliorism which does not attempt to reconcile individuals to existing social realities so much as it seeks to mobilize individuals to transform society through collective social action.

**Zeus Yiamouyiannis:** "Valuing the Relation Self: Toward a Philosophy of Interpersonal Self-Esteem" (paper)

**Bio:** Zeus Yiamouyiannis is a doctoral student at Syracuse University and recently hired assistant professor of educational foundations at University of Wisconsin-Whitewater. His commitment to the generation of "usable ideas" in his professional and private life, have led him to explore and combine Eastern and Western philosophies (including practicing Kundalini yoga for the past five years), advocate for the inclusion of children in the substantive creation and testing of ideas, and develop "conversational" pedagogical strategies to more fully engage and prepare students in their own learning. He is strongly committed to a vital multiculturalism where diverse ideas, feelings, and sensibilities, with the help of conceptual skills generated by philosophical practice, might be communicated, translated, and integrated to create richer, more satisfying forms of social organization.

**Abstract:** This paper examines the metaphysical "error" of self as separate from and prior to a relation, using contemporary examples garnered from literature on self-esteem. Next a "metaphysics of relation" is posited along with its consequences for the concept of self. Theoretical, political, and moral implications are examined. A definition of "interpersonal self-esteem" is proposed, namely the intimate experience of feeling powerful and valuable in relating, which comes from an "ontology of the 'between'" (Buber 1965). Particular attention is directed toward the inadequacy of modern models of identity—the psychological, individualistic "self," seen in self-esteem programs, which emphasizes inner-directedness to the point of encouraging neglect of others, and the sociological "self" of character education which stresses other-directedness often at the expense of self-need.

## TIPS FOR VISITORS

by Andrew Gluck

**New York is an exciting city and a fairly safe one (as American cities go). Please enjoy your stay here. You may find the following information useful. Manhattan is the central part of the city and most of it is safe with certain exceptions.**

**Avoid going above 125th street on the west side or above 97th street on the east side after dark. If you are taking the A or D train uptown, remember that the next stop after 59th street (Columbus Circle) is 125th street. Change for the B or C train which stop along Central Park West if you want to stop below 125th street.**

**Remember that the 2 and 3 trains do not go to the Columbia University area and the next stop after 96th street is 125th St. and Lenox Ave. You must take the #1 train at 96th St. to get to Columbia University.**

**People often ask whether Central Park is safe. It is quite safe but it is probably not smart to go there after dark if you don't know what you are doing. Times Square has been cleaned up and is quite safe. Avoid Brooklyn and the Bronx at night unless you know what you are doing. The lower east side of Manhattan (below 14th street) is a very interesting old neighborhood but parts of it east of 1st avenue are not safe at night.**

**Almost all of Greenwich Village (west side) is safe at night. Lower Manhattan (below City Hall) is the oldest part of the city and the best time to tour it is at night or weekends when there is no business activity. It may be quite deserted at those times but it is quite safe.**

**If you are looking for bargains, they abound in this city. Avoid the small electronics and gift stores; they tend to be tourist traps. For appliances, electronics or computers go to J&R (Computer World, Music World, etc.) in lower Manhattan. Many people are particularly fond of Century 21, a small department store in lower Manhattan that sells almost everything.**

**In general you will find that this city is awake at all hours and there are many grocery stores that stay open 24 hours. The subways are considered safe even late at night but exercise caution. Avoid empty subway cars if it is late in the evening and try not to look too much like a tourist.**

## BOOKS & OTHER ITEMS FOR SALE

Many participants will be displaying books, serials, pamphlets and other literature; a complete listing is unavailable in this guide. You are cordially invited to browse the display itself. Display hours: July 23rd & 24th: 8:30 a.m. to 9:30 p.m.; July 25th, 8:30 a.m. to 6:30 p.m.

### BOOKS:

In response to popular demand, the ASPCP is pleased to offer the following publications:

*Essays on Philosophical Counseling*, edited by Ran Lahav & Maria Tillmanns, University of America Press, Lanham-New York-London, 1995. Third edition, 1997. Price: \$42.50

*This sought-after (and often unobtainable) book has gone through an edition per year since it appeared. It is the first work of its kind in English, with an international field of contributors. It is partly a reflection of the First International Conference on Philosophical Practice, held in Vancouver in 1994.*

*Perspectives in Philosophical Practice*, edited by Wim van der Vlist, Vereniging Voor Filosofische Praktijk, Groningen, 1997. Price: \$35.00

*These are the Proceedings of the Second International Congress on Philosophical Practice, held in Leusden, The Netherlands, in 1996.*

*Journal of Chinese Philosophy*, Volume 23, No. 3, September 1996, edited by Chung-Ying Cheng, University of Hawaii. Special issue: *Philosophical Counseling and Chinese Philosophy*. Price: \$27.50

Cash, Check, VISA or Mastercard accepted

### OTHER ITEMS:

**For the Discerning Eye:** souvenir posters of this Third International Conference on Philosophical Practice. Suitable for framing. Price: \$5.00

**For the Discerning Ear:** Louis Marinoff plays the Classical Guitar. Works by Scarlatti, Bach, Sor, Lauro and more. Recorded 1996 at the City College Sonic Arts Center. Price: \$10.00

Cash, Check, VISA or Mastercard accepted

**NOTE: All proceeds (after costs) from sales of books & other items go toward subsidizing travel costs of program presenters.**