

SAMSTAG, 6.8. ABENDS (AB CA. 19.45)

Paul Bischof (Arzt und Philosoph aus Gossau)

Volkbert M. Roth (Dozent für Philosophie an der Uni Konstanz)

[Leben bis zum Ende aus ärztlicher und philosophischer Sicht](#) [Aula]

Das Thema legt es nahe, zuerst über Geborenwerden und Leben sich Gedanken zu machen. Konkret stellt sich für d. Einzelne/n die Frage: Führe ich (vor dem „natürlichen Ableben“) ein autonomes Leben? Niemand kann dazu freilich gezwungen werden. Doch muss ich „die Stunde des Todes“ genauso hinnehmen wie „das Geschenk des Lebens“? Dr. med. Bischof hat in einer philosophischen Arbeit die gängigen Unterscheidungen, z.B. zwischen aktiver und passiver Sterbehilfe einer begrifflichen Kritik unterzogen. PD Dr. phil. Roth stand ihm als philosophischer Gesprächspartner zur Seite. Wir werden in einer Podiumsdiskussion einen öffentlichen Dialog führen und sind offen für die Ausdehnung der Überlegungen durch Beiträge der Anwesenden.

Parallel dazu finden Minisessions mit folgenden Themen statt:

[Anu Virtanen \(Philos. Praktiker, Helsinki\): Should philosophical practitioners live as they teach?](#) [3.8]

The topic focuses on the power of a living example. As a context I examine the shared life in the philosophical schools of Ancient Greece and especially the relationship between master and disciple. Master was a living example of a chosen way of life and represented harmony between life and discourse. Could this be possible for us today? What would it mean to our self-understanding? Could this work as a source of inspiration for choosing a philosophical way of life?

[Olga Ivanova \(Prof. für Sozialpädagogik an der PH Celyjabinsk\): Philosophical coaching potential under transcommunication](#) [3.8]

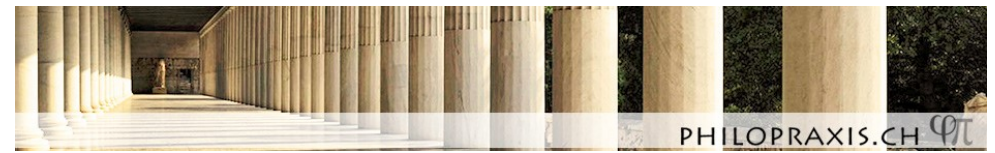
ITC occurs in an e-network environment as unstable being between the real and the virtual world with the redundancy, fake, quasi-subjectivity, lack of a reflectivity. This complicates the identity person and understanding of another. Philosophical coaching as dialogically reflexive interaction helps to resolving existential-epistemological problems. As a maieutics coaching is aimed at clarifying the issues in the context of human experience. As a tool change coaching stimulates private design of life goals and their achievement of the knowing subject.

[Jean-Luc Thill: Socratic Dialog in the teacher training for secondary teachers in Luxembourg](#) [3.8]

The training program for secondary school teachers offers the auto-reflection of one's teacher practice the exchange with peers, senior teachers and trainers of a learning community. For this the Institut de Formation de l'Education Nationale (IFEN) makes use of philosophical practice in terms of Socratic dialogue. The course deals with the analysis of teacher practice in peer groups. Every teacher trainee has to present a professional situation which he identifies as a critical professional incident. These situations are analysed by using Socratic dialogue, in order to develop the profile of a reflective, autonomous and responsible teacher.

Preise: 150 CHF (Veranstaltungspass für alle Veranstaltungen, bei der VHS Bern und der Tageskasse); Preis für einzelne Blocks: 35 CHF, Samstagvormittag: 65 CHF (nur bei der Tageskasse).

Details: www.philocom.ch/icpp2016



14. Internationale Konferenz für Philosophische Praxis 2016 in Bern – Öffentliches Programm

Vom 4.–8.8.2016 veranstaltet das Netzwerk für praktisches Philosophieren *philopraxis.ch* im Campus Muristalden in Bern die 14. Internationale Konferenz für Philosophische Praxis mit zusätzlichem öffentlichem Programm. Teilnehmen werden über hundert Philosophische Praktiker und Praktikerinnen aus der ganzen Welt. Die Hauptsprache ist Englisch, einige Veranstaltungen werden auf Deutsch, Französisch und Italienisch gehalten. Für den Veranstaltungsspass können Sie sich bis zum 27.7. bei der Volkshochschule Bern anmelden.

Folgende Veranstaltungen sind Teil des öffentlichen Programms:

DONNERSTAG, 4.8.2016 AB CA. 16⁰⁰

Der Vortrag beginnt um 17⁰⁰, die Eröffnungsworte sind um 16.30.

Detlef Staudé (Hauptorganisator der Konferenz, Philosophischer Praktiker in Bern) [Aula]

[Unmittelbares Verstehen von Situationen in der Philosophischen Praxis](#)

Philosophische Praktiker sind offen für den Dialog. Doch wie kann man jemanden wirklich verstehen auf der Ebene eines Gesprächs auf allgemeiner Ebene? Im gewöhnlichen Leben verstehen wir hauptsächlich unmittelbar auf der leiblich-unmittelbaren Ebene. Man findet sich mitten in der Situation und gewinnt Orientierung. Manchmal ist das nicht möglich und Fragen mit existenzieller Bedeutung kommen auf. Um damit umzugehen, müssen Philosophische Praktiker sensibel in Kontakt mit der leiblichen Selbstwahrnehmung des Anderen kommen, sozusagen in seine Haut schlüpfen. Dies erlaubt es, die passenden Begriffe zu finden, um die entscheidende, aber fremdartig erscheinende Situation zu beschreiben und deren existenzielle Bedeutung zu spüren.

FREITAG, 5.8.2016 AB CA. 19.45

Lydia Amir (Prof. für Philosophie der Universität von Tel Aviv)

Anders Lindseth (Prof. em. für Praktische Philosophie an der Universität Tromsø)

Vander Lemes (Moderator Neosokratischer Dialoge in Bern)

Willi Fillingner (Philosophischer Praktiker in Zürich)

Gerald Rochelle (Philosophischer Praktiker aus England)

[Sexuality and Philosophical Practice](#) [Aula]

Sex maybe a devaluated subject in the history of philosophy - the most terrifying thing for a rational being. Yet, most philosophers talked about sexuality: its relation with love, its ethics, metaphysics, even its potential epistemological power. A source of great happiness, and thus, sometimes of great misery, it certainly is a powerful and puzzling force to contend with in everyday life. As such, it deserves our attention. How can philosophical practitioners contribute to a supposedly enlightened generation on the subject of sexuality?

Parallel hierzu finden von 20–21.00 Uhr zwei Minisessions statt mit 4 Themen:

1) [Igor Nevazzhay \(Chair of the Philosophy Department at the State Law Academy, Russia\): Semantic Conception of Norm and the Cyclic Character of Communication](#) [-0.1]

The question of efficiency of communication and possibility of understanding is important for philosophical practice. Classical concepts of understanding do not consider sign nature of communication. Existence of uniform semantic norms in communication is an understanding condition. I offer the theory of norms according to which any norm is communicative, and any normativity is communicative. This theory allows to overcome some difficulties of understanding.

2) [Leonid Petriakov \(Associate Prof. at the Leningrad State University\): Philosophical Practice "TALMA": the solution of specific problems through the integration of competing theories](#)

The rules that are suitable for solving specific problems in specific circumstances lie outside. It is based on the integration of certain provisions of the theories competing for an explanation of the problem, in a stable complex. The result of applying this complex to the problem will be the presentation not in the form of conflict or chaos but in the particular case of order unknown to us, knowing that we will be able to go to another particular case, satisfactory to our interests.

1) [Jorge Humberto Dias \(Philos. Praktiker und Dozent an der Uni Lissabon\) und Tiago Pita \(Präsident der portugies. Gesellschaft für Philos. Beratung\): Presentation of the HappyLAB](#) [-0.2]

The HappyLAB research project began in October 2015 with 2 Portuguese researchers. Today it has 33 researchers from 13 countries. The goal is to assess happiness as a goal of philosophical counseling and evaluate the usefulness of the PROJECT@ method in consultations of philosophical counseling. We believe that there is a relationship between the self-knowledge of the person as a project in the world, launched for the future and the research work that we are doing in this project. In this world, love has an important place as an inexhaustible source of personal relationships that contribute to mutual understanding.

2) [David Sumiacher \(Philosophischer Praktiker aus Mexiko und Dozent von Kinderphilosophie, Philosophischer Beratung und Didaktik\): Philosophy, philosophical practice and human process](#)

We focus on the delineating aspects of a philosophical practice and a philosophy that exists on the subject, which operates with the language but it is not the language, that operates with the question but it is not the question. From this perspective philosophy is presented as a process that develops in life in its many aspects, an expansion that takes place in the actions, thoughts, emotions and ideas together. The aim is to understand that often our systems aren't actually opposite but develop different faces of the personality, the possibilities and the human being.

SAMSTAG, 6.8. VORMITTAG

9.15–10.15: zwei parallele Vorträge:

Oriana Brücker (Philosophische Praktikerin, Genf)

[Understanding ageing while discovering some Chinese philosophical categories](#) [A]

A team of social workers asked me to lead a philosophical discussion about ageing. What does it mean to change through time? Can we define ageing and how? Many questions arose and the Socrates's one (Can we learn how to die?) showed up as well. One text finally led the philosophical discussion: *Les Transformations silencieuses* by François Jullien. In his short essay, the French philosopher and sinologist uses some Chinese categories to describe the experience of ageing. How and why those Chinese philosophical categories allowed the discussion with the social workers to reach a philosophical dimension? Through my experience account I aim to answer the question I'm always left at the end of a counselling session: what is actually Philosophy Practice?

Markus Riedenauer (Philosophischer Praktiker und Philosophie-Dozent in Wien)

[Selbsterkenntnis im Dialog \(auf Deutsch\)](#) [3.8]

Zum Verstehen seiner selbst im Dialog ist ein narrativer Zugang wesentlich. Zugleich gibt es Methoden zur systematischen Exploration der eigenen Werte, Motivationsfähigkeiten und Visionen im Hinblick auf Lebensplanung und Entscheidungen. Das klassische philosophische Anliegen der Selbsterkenntnis kann so nicht nur in anthropologischer Allgemeinheit, sondern individuell umgesetzt werden, zudem nicht nur als rückblickende Identitätsbildung, sondern als prospektive Selbstbestimmung. Möglichkeiten dazu werden vorgestellt, probiert und diskutiert.

11.00–11.30 vier parallele Postersessions:

[Volkbert M. Roth \(Konstanz\): Ending life with Socrates](#) [Av]

Doing philosophy together with friends up to the very end. But wasn't Socrates quite healthy when he died? – Is that an objection? – We normally discuss the end of life for example when we see or fear severe, incurable illness. Not so long ago someone who had committed suicide could not be buried in a Christian graveyard. Today suicide is not criminalised. But do we have a culture of respecting the will to die and to do that in public? WE do not know if Socrates wanted a state-assisted end of life. But he grasped the chance to philosophise as long as he lived.

[Detlef Staude \(Bern\): Philosophize is learning to live](#) [B3]

In contrary to Montaigne and his saying "To philosophize means learning to die." I want to bring good arguments for the opposite: It is a way of learning to live. – We have to face death as part and end of life but much more we have to face living itself with all other challenges. Philosophical Practice can be an introduction in philosophizing as a help to understand oneself, the other and the situation one is in. But philosophizing is just a game with words in order to understand what is more than words. Therefore we need humor and openness for the challenge of existence.

[Eckart Ruschmann \(Bregenz\): Philosophical Weltanschauung](#) [B6]

The main elements of any individual Weltanschauung come from different realms – the main sources are religious or spiritual traditions. They describe their worldview more or less explicit as either a "Religious Weltanschauung" or a "Spiritual Weltanschauung". Today however many try to develop their own, personal worldview, using different concepts or theories, including scientific findings. I would like to name such a worldview as "Philosophical Weltanschauung" and see Philosophical Practice as a support to reflect and develop an personal "Philosophical Weltanschauung". All three types are in danger to become dogmatic and devalue the other two options.

[Oscar Brenifier \(Paris\): To philosophize is to cease living](#) [F]

The main disease afflicting the human being is existence. Thus the claim that philosophize is learning how to die, a principle we put in effect in our philosophical practice. To die is to give up on what constitutes the brunt of our existence. Giving up the narration form in order to enter abstract speech. Giving up the personal and the subjective and enter the impersonal, the universality of reason. Giving up self-justification and clinging in order to enter the critical and symbolic perspective.

11.30 -12.30 Lassen Sie sich bei einem Philosophischen Praktiker/einer Philosophischen Praktikerin Ihrer Wahl eine **philosophische Kurzberatung** (25') machen. Fühlen Sie sich wie in Athen auf der Agora und lassen sich durch ungewöhnliche Fragen in ein Gespräch verwickeln...

Bei jedem Philosophen / jeder Philosophin sind 2 Beratungen möglich, 10 Philosophische Praktikerinnen und Praktiker stehen bereit aus der Schweiz, Frankreich, Österreich, Norwegen, Israel/der Türkei, Portugal und Tschechien. Wagen Sie einen Versuch!