

**What Philosophical Practice Has to Do with It?
Putting Sexuality on Philosophical Practitioners' Agenda**

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Abstract

Sex may be a devaluated subject in the history of philosophy—arguably, the most terrifying thing for a rational being—yet most philosophers wrote on sexuality, its relation to love, its ethics, metaphysics, and its potential epistemological power. A source of great happiness, thus, sometimes of great misery as well, it certainly is a powerful and puzzling force to contend with in everyday life. It may be difficult to do sexuality full justice as well as incorporate it in a harmonious life along with other forces that shape our life. It is most definitely an important part of everyone's experience, if not in action at least in thought. As such, it deserves our attention as philosophical counsellors and practitioners. As far as I know, however, the subject has not been addressed in past conferences of the philosophical practice movement. On the 22nd anniversary of these conferences, I believe the movement is mature enough to address this theme and ask: How can philosophical practitioners contribute to a supposedly enlightened generation on the subject of sexuality? In what follows, I explain why philosophical practitioners cannot eclipse sexuality.

Keywords: *sexuality, philosophy, philosophical practice, shame, ethics, wisdom, animal-nature, eroticism, humor*

**Philosophical Practice as Moral Friendship:
The Musical Logos in Moral Taste**

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Abstract

The paper presents an argument for the retrieval and institutionalization of the concept of moral friendship, and for the embodiment of the moral friend in the practical philosopher. The philosopher's general and characteristic demand for logical consistency suggests a social role as moral friend for those, such as professionals, whose consistency in judgment is repressed. Phenomenologically, moral taste can be understood in terms of the musical logos, and developed analogously to ear training. The goal is that moral phenomena become immediately noticed similarly to the appraisal of consonance or dissonance, thus enabling subsequent moral judgment. Sources of potential criticism considered include the anachronism of the concept of moral taste, the question of instrumental effectiveness, and skeptical challenges to any program of the cultivation of a capacity to notice.

Keywords: *Philosophical practice; moral perfectionism; moral friendship; moral taste; musical logos.*

**Practical Philosophy and Post Trauma:
Group Work with Holocaust Survivors**

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Abstract

A main goal of practical philosophy is finding the way to happiness and a good life. In a group dialogue, investigation of the truth should lead the participants to reflect on their emotions and thoughts and achieve a stronger human nature. The present article describes how reading philosophical texts and discussing them in a group enable the participants to conduct a dialogue that sheds lights on internal conflicts resulting from traumatic experiences. The group participants gain objective validation of their subjective experiences and increase their cognitive flexibility and freedom to shape their life. This process enables inner transformation and brings new meaning to their life. To illustrate this point, a group session is brought, in which Holocaust survivors discuss ideas derived from two philosophical texts.

Keywords: *Practical philosophy, Bibliotherapy, Group dialogue, Good life, Freedom, Meaning of life, Holocaust survivors, traumatic experiences.*

**The Role of Pre-linguistic Thought in Philosophical Practice
On the Relevance of Phenomenology to the Philosophical Companionships**

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Abstract

Expressing our thoughts only through words presents a problem for philosophical practice, since language is only one of several representational systems we use when we think. The relevance of pre-linguistic representational systems has been pointed out by Dieter Lohmar's recent research on pre-linguistic thought in Edmund Husserl's phenomenological work. With the help of some examples of philosophical companionship sessions, I show how philosophical companionships can be seen as following Husserl's phenomenological investigations. More concretely, I argue that philosophical practice can seek ways to reflect on pre-linguistic experiences in order to broaden our understanding of deeper aspects of ourselves. I then propose a phenomenological interpretation of Ran Lahav's *Handbook of Philosophical Companionships*.

Keywords: *philosophical companionship, phenomenology, pre-linguistic thought, contemplation, Husserl, Lahav*

The Philosophy of the Self

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In an age where many people are seeking a more profound way of being, they do not turn to an academic approach to philosophy; rather they turn to Eastern thought and to the emerging school of consciousness from psychology. Perhaps it is time to ask once again, what is philosophy?