

**Philosophical Practice and Values Based Ethics:
Rethinking Social Action and Core Values**

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Abstract

Concerns regarding philosophical practice (philosophical counselling) are closely related to those for bioethics, and in general for applied ethics. Unlike ethics counselling, in which the strategies of solving ethical dilemmas that the individual or institutionalised subject is facing, and the entire area of existential issues of the subject, are targeted, the purpose of philosophical practice is to help the individual deal with existential dilemmas, and through means of philosophical instruments, to identify his own position and philosophical attitude. Within this paper we will analyse the main critics brought to philosophical practice as a particular style of philosophising, but also as an autonomous branch of philosophy. We will expose a series of theoretical foundations originating in the reinterpretation of the Categorical Imperative and the introduction of the appreciation capacity as phenomenological expression of the orientation towards alterity, of a new approach of the philosophical practice based on an appreciative ethics.

Keywords: *philosophical practice; values based ethics; rethinking social action; core values*

The Imaginative Subject: A Quixote Model

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Abstract

The paramount question I seek to answer in this essay is 'How should the subject, in general, be viewed?' My answer is: as an imaginative subject, a Quixote. The first section begins with a brief discussion of Freud's conception of the subject followed by a look at his view of imagination. Freud's infamous Oedipus Complex occasions a discussion about the relevance of literature in understanding subjectivity. I think that Freud's work can only take us so far concerning subjectivity and therefore, in order to be more metapsychologically grounded, in section two I provide a brief overview of the relevant work of Victor Frankl. I argue in section three that Don Quixote is, or at least should be, the model of subjectivity. My argument for the adoption of Don Quixote, the imaginative subject, is twofold: the theoretical precedence in the work of Freud, Victor Frankl, Kant, and Slavoj Žižek for the centrality of the imagination and appeals to everyday experiences which manifest an imaginative will to meaning. Objections will be considered followed by a look at this theory's relevance to *Philosophical Practice*.

Keywords: *subject, imagination, Freud, Kant, Don Quixote, literature*

**Ethical Guidelines For Philosophical Dialoguing?
From a Global Ethic Towards a Professional Ethics for Philosophical Practice**

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Abstract

Since the activity of dialoguing is central to almost any form of philosophical practice, the idea behind this paper is to outline a draft of a professional ethics, which is essentially based on the ethical values inherent in the methodology of a philosophical dialogue itself. Ideally, a professional ethics for philosophical practitioners should be based on ethical standards for dialoguing, which are commonly shared by the wisdom traditions of all cultures—not to form a new teaching, but to offer an inclusive, common ethical ground for dialoguing. Such commonly shared global ethical standards have already been presented in the so-called Declaration Towards a Global Ethic. Therefore, in this paper these standards are reframed into the context of philosophical practice. In doing so, the result is a professional ethics, which is based on ethical values inherent in the methodology of dialoguing on the one hand and shared by all wisdom traditions on the other.

Keywords: *professional ethics, global ethic, philosophical dialogue, ethical standards*

The Transformational Power of Shared Written Reflections in Philosophical Counseling

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“How do I know what I think until I see what I say?” —E.M. Forster

Abstract

Shared written reflections are a powerful, transformative tool when used in the process of philosophical counseling. Rooted in an ancient tradition, written reflections are dialogues with one's Self, with the philosophical counselor, and with life, which contribute to the development of self and soul over a lifetime. The process of writing in and of itself accrues benefits through the establishment of neuronal pathways that enable rich connections with one's pre-existing schemas. It also supports the development of higher order thinking. Encouraging the client to pay attention to himself by writing, especially on a regular basis, can help him recognize what needs to be done in the face of events that happen and to profit from these experiences. It can also enable him to participate in philosophical counseling in a more proactive, intelligent, and informed manner.

Keywords: *hypomnemata, philosophical counseling, philosophical exercises, writing, written reflections*