

**Philosophical Practice in Rehabilitation Medicine
Grasping the Potential for Personal Maturation in Existential Ruptures**

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Abstract

Rehabilitation medicine, aka Physical medicine and Rehabilitation (PM & R), is the medical specialty which focuses on optimizing function, ability, participation and life satisfaction in the light of noncurable disability and/or chronic disease. It is primarily geared towards the “so what” (i.e. consequences) than towards “what” (i.e. causes). PM & R is holistic and patient-centred, thus comprising a well-suited arena for dialogue and patient participation. Many patients experience a severe crisis reaction in the aftermath of major trauma or disease. This “existential rupture” calls for a fundamental reevaluation of many aspects of daily life. Crisis management will not merely be a matter of mourning and then back to “business as usual,” as this often is either not possible or not the optimal choice given altered life circumstances. We propose that philosophical practice (PP) may be an important addition to the rehabilitation process, by facilitating “lifeworld analyses” and thereby making it possible for the patient to find sources of meaning in life despite disability. This “therapy for the sane” (albeit disabled) comprises PP rather than psychiatric or psychotherapeutic interventions, and may come to be seen as a key aspect in the training of future physiatrists and other rehabilitation specialists.

**Art, Aristotle, and Ambiguity
Notes from an Accidental Consultant**

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Abstract

This paper describes how it was I became a consultant to regional businesses from my position as a philosophy professor. It provides an overview of the circumstances that led to my being hired, and then offers a longer description of how I proceeded to think about, and act on, the challenges I faced in consulting to business. These included but were not limited to the following: significant skepticism on the part of those I was supposed to be helping, a perception of elitism, a charge to foster a culture that embraced ambiguity, poor communication throughout organizations; inculcating habits of inquiry, accountability, and informed judgment; development of corporate philanthropy programs, and many more. The paper describes my objectives for the work, examples of how I attempted to realize some of those objectives, and an assessment of what has and has not worked as I've brought philosophy into these workplaces.

The IDEA Method: Stoic Counsel

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The condition and characteristic of a philosopher is that he looks to himself for all help or harm.
– Epictetus [*Enchiridion*, 48]

Make your rules of life brief, yet so as to embrace the fundamentals; recurrence to them will then suffice to remove all vexation, and send you back without fretting to the duties to which you must return. – Marcus Aurelius [*Meditations*, Book Four, 3]

Epictetus was born a slave. Marcus Aurelius became an emperor. Both were Stoics, and adhered to the same root principles of self-discipline, broadly sharing an understanding of the human condition. In this paper, I present, in skeletal outline, a simple program of personal governance derived from Roman Stoicism as espoused by Epictetus and Marcus Aurelius. What I have dubbed “The IDEA Method” is my attempt to resuscitate a few central tenets of Stoic counsel and to explain and defend their efficacy for responding rationally and effectively to the many vicissitudes and challenges endemic to the human condition. I hope to breathe a bit of new life into a Stoic analysis of self-disciplinary propriety that served the needs of a slave, an emperor, and innumerable lives lived between those two material extremes.

**The Vertical and Horizontal Frames of Therapy
Hierarchies and the Relational in Post-existential Therapeutic Education and Practice**

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Abstract

This paper considers the implications of being, through the substantive and copulative nature of the words 'being' and 'to be'. Correspondences are drawn between these and architecture's aesthetic structures, after which their relevance to the relational in therapy is considered. The structural frameworks of Economics, Law, Psychoanalysis and Academia are explored to examine their impact on the structural and relational dimensions of therapeutic learning and practice. As a further exploration of the relational in therapy, we review the implicit influence of philosophy's God as a 'catch-all' transcendent, and contrast it with a consideration of God as a self-harmer. In conclusion the paper considers the effect on therapy of the 'post-Heideggerian' view of subjectivity and self that this paper implies.