

What's Philosophical About Moral Distress?

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Abstract

Moral distress is a well-documented phenomenon in the nursing profession, and increasingly thought to be implicated in a nation-wide nursing shortage in the US. First identified by the philosopher Andrew Jameton in 1984, moral distress has also proven resistant to various attempts to prevent its occurrence or at least mitigate its effects. While this would seem to be bad news for nurses and their patients, it is potentially good news for philosophical counselors, for whom there is both socially important and philosophically interesting work to be done. In an effort to encourage such work, this paper explicates the philosophical (as opposed to more purely psychological or institutional) contours of the problem. A subsequent paper, titled *A Philosophical Counseling Approach to Moral Distress*, will highlight ways in which such a response would differ from the strategies so far deployed within the nursing profession.

Keywords: *moral distress, moral agency, nursing, health-care ethics, client counseling, worldviews, emotions*

Don't Fear the Reaper: Towards an Epicurean Grief Therapy

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Abstract

In a paper for this journal, Aleksandar Fatic (2013) outlined the tenets of ancient Epicureanism as a potential basis for philosophical counseling. Building on Fatic's initial proposal, this paper argues that the Epicurean attitude to death offers a fresh perspective on grief and bereavement that has much to recommend it to modern practitioners. The growing field of Positive Psychology, as it slowly begins to recognise the need to address such apparently 'negative' emotions as grief, also has much to learn from the wisdom doctrines of the Ancient Greeks, and Epicureanism specifically. The Epicurean perspective is predicated on fostering a healthy attitude towards the reality of death as well as promoting the importance of rationally positive emotions in the grieving process. In order to describe how such an Epicurean approach could be of value a philosophical practice informed by 'Second Wave' or 'PP 2.0' models of Positive Psychology, the Epicurean account of emotions as well as its materialistic cosmology is examined before proposed Epicurean strategies for coping with death and grief are set out.

Keywords: *Epicureanism, Positive Psychology, Second Wave, PP 2.0, emotions, beliefs, cosmology, philosophical practice, grief therapy*

Dementia: Displacing the Philosophical and Neurocognitive Deficit Model

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Abstract

This essay identifies and critiques the neuropathic disease model implied by biomedical dementia discourses, and the philosophical deficit model implied by philosophical debates about the personhood of those who are cognitively impaired. The paper proposes that the philosophical counselor's role is to educate in ways to depathologize our relationships with people with dementia. Practices of mindfulness and receptivity are important depathologizing actions that can be informed by drawing on Eastern philosophies, contemporary dementia research, existential phenomenology, and contemporary brain science. The author acknowledges her father as her cherished informant in the development of this essay.

Keywords: *Self-experience, neurophenomenology, mindfulness, receptivity, dementia, existential phenomenology, disability, depathologization*

Taoist Cognitive Therapy in Mainland China

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Abstract

This paper studies the research status of Taoist cognitive therapy in mainland China, evaluates and prospects the study of Chinese Taoist cognitive therapy. The article is divided into five parts: The first part is the origin of the study. Some scholars apply the Taoist cognitive therapy as one of Chinese counseling methods of Taoist philosophy, together with some drugs in the treatment of psychotic symptoms, research in counseling methods of philosophy of Taoism has made pioneering contributions, with Chinese characteristics in the study of localization of counselor of Taoist philosophy, worthy of attention and in-depth study. The second part is the principles and techniques of Taoist cognitive therapy. The principle of Taoist cognitive therapy is the 32 characters of the Taoist principle of health. According to these principles, the Chinese Taoist cognitive therapy "ABCDE technology" has been put forward. The third part is the application and curative effect of Taoist cognitive therapy. From the perspective of current studies, the main indications of Chinese Taoist cognitive therapy are Anxiety, Depression, type A personality and mental stress related disorders, such as distorted cognitive therapy, Insomnia, Job burnout, Jealousy and mental health problems of college students. The fourth part is the evaluation and controversy of Taoist cognitive therapy. The negative evaluation thinks that the Taoist cognitive therapy uses intuitionist thinking to recognize the subject's inner object, and the target is ambiguous, which often makes it difficult to grasp. It is positive that Chinese Taoist cognitive therapy is the inheritance, subaltern and development of physical and mental cultivation of Laozhuang's philosophy, and it is a useful attempt of localization of psychotherapy in Chinese philosophy. Therefore, Chinese Taoist cognitive therapy has caused a debate in the academic world. The fifth part is the conclusion and the prospect. Based on the above research, it is a study of the methodology of Taoist philosophy. Chinese Taoist cognitive therapy is based on the theory of Chinese Taoist health philosophy. There are objective and standardized operation techniques and good therapeutic effects, and a Chinese philosophical psychotherapy method with high therapeutic efficiency.

Keywords: *methodology of Taoist philosophy; principles and techniques of Taoist cognitive therapy; application and curative effect of Taoist cognitive therapy; evaluation and controversy of Taoist cognitive therapy*