



## **Annual Meeting and Dinner**

**Saturday, July 13, 2019**

**The City College of New York**

**160 Convent Avenue, New York, NY 10031**

**North Academic Center, 5th Floor, Room 5/144**

**Program 8:30 a.m. - 6:15 p.m. | Dinner 6:30 - 8:30 p.m.**

**All Members Welcome**

**RSVP by July 10, [admin@appa.edu](mailto:admin@appa.edu)**

## Program

8:30-9:00 a.m. *Registration & Coffee*

9:00-10:15 a.m. **Richard Messing** (USA)  
*The Ethic of Human Repair: In the Spirit of Monotheism*  
<https://www.linkedin.com/in/richardmessing/>

10:30-11:45 a.m. **Rick Repetti** (USA)  
*Meditation as a Philosophical Counseling Tool*  
<https://appa.edu/user/rick.repetti/>

12: 00 -1:15 p.m. **Carolina Beaini** (Lebanon)  
*Clinical Philosophy and Hermeneutics*  
<https://appa.edu/user/carolinabeaini/>

1:15-2:00 p.m. *Lunch on Site*

2:00 - 3:15 p.m. **Andrew Fitz-Gibbon** (USA)  
*Somatic Practice as Philosophical Practice*  
<https://appa.edu/user/andrew-fitz-gibbon/>

3:30 - 4:45 p.m. **Weiguo Xia** (China)  
*Research on the Sinicization of Philosophical Consulting*  
<https://appa.edu/product/volume-12-2-offprint-xia/>

5:00 - 6:15 p.m. **Shanti Jones** (USA)  
*Cabaret-Philo: "Evil"—"Live" Spelled Backwards*  
<https://appa.edu/user/barbaraujones/>

6:30 - 8:30 p.m. *Dinner at The Grange Bar & Eatery*

## Summaries of Presentations

**Richard Messing:** *The Ethic of Human Repair: In the Spirit of Monotheism*

Summary: It is safe to say, and we know in our hearts, that the human condition is in disrepair. It behooves us, especially philosophers, to call this out and to work on establishing "*human repair*" as an ethic for all citizens to practice and professional practitioners to master and teach. Today, I would like to talk about how *The Ethic of Human Repair*, as the basis for a philosophical practice, can be articulated using the language and philosophy of Monotheism.

**Rick Repetti:** *Meditation as a Philosophical Counseling Tool*

Summary: Harry Frankfurt (1971) argued that freedom of the will is having the sort of will one wants to have: to the extent an agent acts only on those first-order desires that accord with her second-order desires, she has freedom of the will. Buddhist meditation virtuosos, the contemplative equivalents of Olympic athletes, may be said to have freedom of the mind, or mental freedom, to the extent they have the sorts of minds or mental states they want to have. The meditation virtuoso *par excellence*, the Buddha, claimed that he is able to think or not think whatever thought he wants to think or not think, respectively, to have or not have the sort of resolve he wants to have or not have, the sort of attentional focus, emotions, etc. If this is correct, then the Buddha enjoyed freedom of the mind, the will, attention, emotion, etc. Buddhist meditation practice is designed to gradually cultivate total mental freedom. Studies of meditation virtuosos and other long-term practitioners suggest this is plausible (Goleman and Davidson 2018). If so, philosophical counseling can be significantly enhanced by incorporating this training in its toolkit. In this presentation, I will sketch some of the stronger evidence for these claims, how the model challenges all of the most powerful philosophical arguments against free will, and how it might be incorporated into philosophical practice. Time permitting, I will describe how meditation works, conduct a brief introductory meditation, and entertain questions and comments.

**Carolina Beaini:** *Clinical Philosophy and Hermeneutics*

Summary: In the constant and ongoing search of a scientific reliability, Hermeneutics validates a real modification of the human questioning, and makes the relay between the faculty of reasoning and the action. It inaugurates new perspectives by creating the link between the passivity of theory and the activity of practice. The most important perspective is Clinical Philosophy, considering Hermeneutics as a process of therapeutic work and a practical form of philosophizing. Hermeneutics is qualified as a critical and dialectical medium in order to elucidate the questioning of being, proving that everyone is a continuous project in life.

**Andy Fitz-Gibbon:** *Somatic Practice as Philosophical Practice*

Summary: In a paper published in the July 2013 volume of *Philosophical Practice*, I explored the possibilities of somatic practice for philosophical counselors. In the conclusion I suggested that, "For the philosophical counselor somaesthetics holds the promise of a more integral practice. One of the central goals of philosophy has always been self-knowledge. Philosophical practice is more than merely "knowing about" philosophy—its major theorists and theories. It is the integration of *theoria* and *praxis*. For the practitioner, this requires a journey toward self-knowledge, which must include somatic self-knowledge." In this workshop, I give an update on my own somatic practice, teaching and counseling. I explore aspects of the *Daodejing* and its implications for somatic self-knowledge.

**Weiguo Xia:** *Research on the Sinicization of Philosophical Consulting*

Summary: This paper studies the current situation of philosophical consultation in China, and evaluates and prospects it. The article is divided into five parts. The first part is the origin of the study. Compared with Western philosophy, the therapeutic dimension of Chinese philosophy embodies more characteristics. The second part is the basic theory of Chinese philosophical consultation, including Confucius and Mencius philosophy as treatment, Lao-Zhuang philosophy and Buddhism and Zen as philosophical treatment. The third part is the comprehensive and innovative theory of Chinese philosophical consultation, including the treatment wisdom of ancient Chinese philosophy of life happiness, the way of "harmony" treatment, the philosophical consultation of secular ethics, the philosophical theory of ideological consultation as ideological and political education, the theory of ideological analysis, and the philosophical consultation method of Taiwan. The fourth part is about the challenges facing the Sinicization of philosophical consultation. China's unique traditional national cultural psychology, traditional ways of thinking and methods, and the acceptance habits of traditional ideas are all challenges facing the localization of philosophical consultation in China. The fifth part is predicament and prospect. If western philosophical consultation wants to get out of its own predicament and seek greater development space, it must go out of the western vision and attach importance to the use of Oriental wisdom. The localization of philosophical consultation in China can provide useful amendments and supplements for philosophical consultation to get out of its own predicament and Western vision.

**Shanti Jones:** *Cabaret-Philo: "Evil"—"Live" Spelled Backwards*

Summary: A lighthearted look at a heavy subject, "Evil: Live Spelled Backwards," paints a humorous picture of the subject of evil, the backwards way to look at life. To illustrate her philosophy, Shanti makes use of stories and songs by Irving Berlin, Randy Newman, Jerry Herman, the Beatles, and more. Over the past eight years, she has performed shows on other philosophical topics such as optimism, love, wisdom, and humor. In addition to Taos, her worldwide audiences include such far-flung places as New York, Greece, Mexico and Switzerland. When asked why she would do a show on such a strange topic as evil, Shanti replied, "The Devil made me do it!"



## **The City College of New York**

**campus map here:**

<https://www.ccny.cuny.edu/about/ccny-campus-map>



**The Grange Bar & Eatery**  
**drinks & dinner after the program**

<http://thegrangebarnyc.com/>