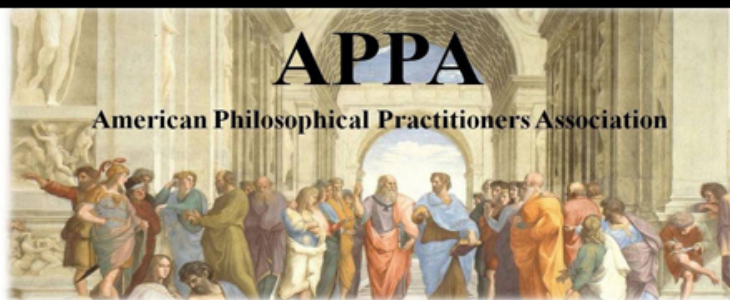


**Annual Meeting
Online
July 17, 2021**



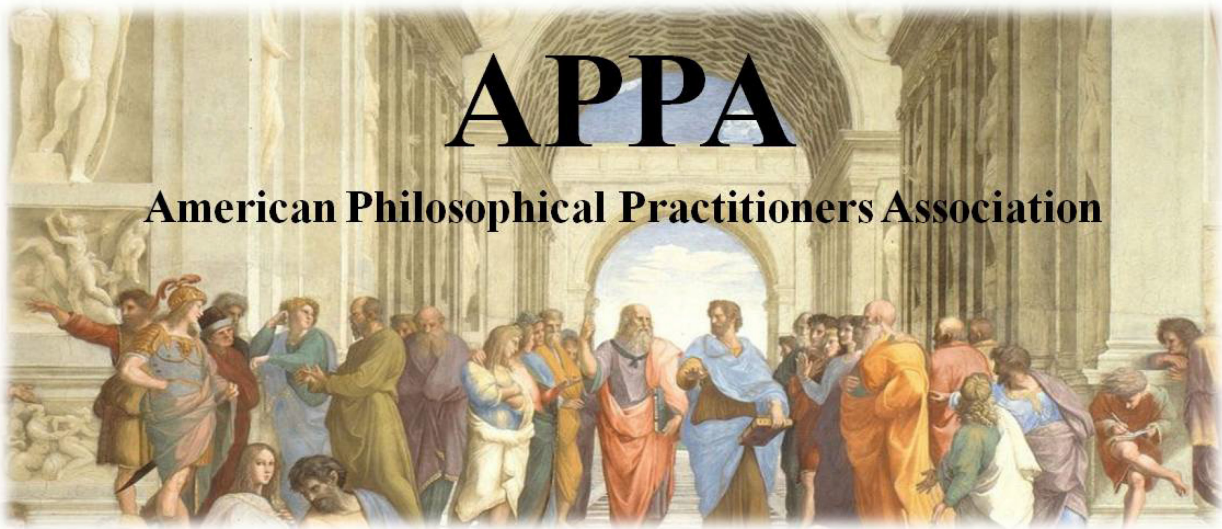
**Thanks
for your
participation!**



Co-Hosts: Vaughana Feary, Rick Repetti, Lou Marinoff

Speakers: Lydia Amir, Alexander Gooch, Carolina Beaini, John Tambornino, Shanti Jones

Participants: Henri Colt, Emily Muller, Luis Garcia, Francisco Iracheta, Charles Pisaruk, Claudia Antunes, Carol Gould, Todd DeRose, Patrizia Salvaterra, Milena Adda, Thomas Griffith, Monica Vilhauer, Alexander Schumm, Laura Templeman, Bettina Menlienz, Michael Ratajczak, Skye Cleary, Sara Ellenbogen, Sandra Cole, Juan Godoy, Andre Almeida, JC Van der Merwe, Dionne van Reenen, Gary Toop, Katerina Apostolides, Kate Hamm, Julie Van Laar, Carol Gould, Balaganapathi Devarakonda, Gaurika Bathla



Annual Meeting

**Online, 9:00 a.m. - 5:30 p.m. EDT
Saturday, July 17, 2021**

All Members Welcome
Flexible Attendance, Come & Go As You Please

**to receive your Zoom link,
please email admin@appa.edu**

Program

all times indicated are EDT (New York time)

9:00-9:30 a.m. co-hosts **Vaughana Feary** (USA) & **Lou Marinoff** (USA)
Welcome, and update on APPA's online "Chat with a Philosopher" service

9:30-10:30 a.m. **Lydia Amir** (Israel & USA)
*Between Truth and Falsehood:
The Special Case of Illusion as a Challenge for the Wise*

10:30-10:45 a.m. *coffee break*

10:45 a.m. -12:00 p.m. **Alexander Gooch** (UK)
Philosophy in the Two Halves of Life

12:00 -1:00 p.m. *lunch break*

1:00-2:00 p.m. **Carolina Beaini** (Canada)
*Expressions, Equations and Functions:
Strategies in Clinical Philosophy*

2:00-3:00 p.m. **John Tambornino** (USA)
*Finding Our Way About:
Philosophical Practice in Religious Community*

3:00-3:15 p.m. *coffee break*

3:15 - 4:15 p.m. **Shanti Jones** (USA)
Measure for Mis-measure

4:15 - 5:15 p.m. **Happy Hour!** Open mic chat moderated by Lou Marinoff
Drink a glass of wine, socialize, and philosophize!

Between Truth and Falsehood:

The Special Case of Illusion as a Challenge for the Wise

Lydia Amir

Philosophy is known both as the love of wisdom and as the search for truth. Are wisdom and truth compatible? While there can be no wisdom without truth, to which truth are we aiming here? Is there a difference between human truth and truth in other areas? When targeting truth, one wishes to avoid falsehood, error or lies. What is the place of human illusions in this dichotomy?

Are illusions necessary for survival? Are some illusions universal? Are all illusions equal from an epistemological and ethical points of view? Can we get rid of all illusions, and if yes, should we? Is it the responsibility of practical philosophers to disclose illusions? If yes, how can this best be done?

What are the dangers of such undressing? Would not new illusions take the place of others? What are the benefits of becoming aware of one's illusions? Can lucidity go that far? Should it?

This lecture addresses the phenomenon of illusion as a special case of human truth, which may point to the difference between truth and wisdom. I will investigate the role of illusion in our lives, invite suggestions from the audience about the main illusions that we entertain, offer approaches to this vexing problem taken both from the history of philosophy and from practical experience, and finally inquire about the feasibility and desirability of living without illusions, or alternatively of leaving illusions untouched in a philosophical practice setting.

Lydia Amir

Department of Philosophy, Tufts University

President of the Israeli Association for Philosophical Practice

Co-Director of APPA

Founding Editor of Lexington Series in Philosophical Practice

lydamir@mail.com

Philosophy in the Two Halves of Life

Alexander Gooch

Following a distinction proposed by C.G. Jung, this paper will suggest that of the many tools, approaches and practices which the philosophical traditions offer us, some are more appropriate to the problems of the first half of life, and some more relevant to the second half (although this chronological division is of course not to be taken too literally). I will draw examples primarily from Greco-Roman and Chinese antiquity; hence I will suggest that where our client's focus (or our own) is on the first-half-of-life tasks of navigating the vicissitudes of love and work and attaining the state of 'healthy normal', Epictetus and Confucius are likely to make admirable guides and companions. However, in 'life's afternoon' we are typically compelled by questions of meaning to look beyond the practicality of the *Enchiridion* and the *Analects*, and to reach upwards to Plato's Idea of the Good or descend towards Zhuangzi's Tao. Finally I will consider the case of Buddhism, arguing that this primarily second-half-of-life philosophical tradition has been pressed into the service of first-half-of-life concerns (e.g. in the case of MBSR), and suggesting that this is an effect of the medical metaphor, which inherently tends to see 'healthy normal' as the summum bonum and to be blind to the concerns of the second half of life.

Alex Gooch is a certified philosophical counsellor in private practice, based the UK. He also teaches writing and critical thinking at Durham University, and occasionally writes papers for academic and popular journals. He is particularly interested in political philosophy, psychodynamics, and East Asian philosophical traditions.

Expressions, Equations and Functions:

Strategies in Clinical Philosophy

Carolina Beaini

The human brain is ready by its *a priori* status to conceive mathematical notions directly related to a logical mind. The mind proves the ability to think, to analyze and to produce. Following this asset, the mind is ready to philosophize and to read the mathematical pre-dispositions present in the brain in order to use them in daily life. The rational disposition allows to set up the philosophical language as the stimulating element of certain functions that can set up our reasoning according to equations of logic. Those equations allow the clarity according to basic strategies in the path of clinical philosophy. All the expressions read in the scene of philosophical consultations are linked to a pure science accentuated by this rational predisposition. As a Result, each dialogue with a counselee stimulates the neuro-linguistic system and leads to the equilibrium between the emotion and the reason for a better life.

Carolina Al khouri Abboud Beaini.

Ph.D. in Clinical Philosophy and Hermeneutics.

Vice president of the Arabic Philosophical Union.

Pioneer in Clinical Philosophy (the Philosophy as therapy) in Lebanon.

Certified in Client Counseling, Critical Thinking and Neuro Linguistic Programming.

Philosopher-Practitioner, trainer, Author and researcher.

Finding Our Way About: Philosophical Practice in Religious Community

John Tambornino

The presentation is based upon my article, “Finding Our Way About: Philosophical Practice in Religious Community” (forthcoming, *Philosophical Practice*, July 2021). The article builds upon a broad conception of philosophy as the basic human attempts to become oriented, develop insight, seek meaning, and find direction, and examines one setting in which such philosophical inquiry can occur: in religious community. In reflecting upon my experience developing a philosophical practice in a particular religious community, the article identifies new opportunities for philosophical practice, and offers insight into the nature of philosophical practice, religious community, and philosophy itself.

The presentation will provide an overview of the reflections developed in the article, and allow consideration of opportunities for philosophical practice which are likely unfamiliar or untried amongst many philosophical practitioners. In doing so, it will broaden and sharpen conference discussion of the variety of philosophical practices.

John Tambornino, Ph.D., *Larger Questions* philosophical counseling, has taught at Brown University, Johns Hopkins, New York University, and Western Washington University, focused on political philosophy and ethics and public policy. He also has had a career in public service in federal agencies, the White House, and in Congress, focused on poverty and disadvantage. He lives in Washington, DC and can be reached at largerquestions@gmail.com.

Measure for Mis-measure

Shanti Jones

In order to succeed in one's intellectual endeavors, a person needs to have a proper assessment of their epistemic strengths and weaknesses. As philosophical counselors, we have most likely encountered clients who either do not have an appreciation of what they can achieve, or of what is beyond their grasp. They might be either timid and servile, or exhibit hubris and superbia. Either way, they do not experience proper pride. As a result, they are not able to set realistic goals or to make appropriate choices, which can result in various epistemic harms.

These kinds of mis-measures of the Self are very common. The problem is, how do we help our clients to recognize and assess their mis-measurements, as well as help them to achieve the proper pride all human beings have a right to? How do we help them to change their attitudes towards themselves?

This paper lays out the theoretical background for thinking about measurements of the Self, and utilizes case studies of clients in philosophical counseling to illustrate various mis-measures of the Self. This account will also show how, with education and subsequent changes of attitudes towards themselves, these clients were able to achieve a well-calibrated sense of their intellectual strengths as well as their limitations.

Shanti Jones, Ph.D. is a certified philosophical counselor in private practice in Taos, New Mexico. She produces and performs philo-cabarets, the latest being "What's it All About," which concerns itself with the meaning of life. She has also written a good number of papers on philosophical practice.