

How Does a Client Experience Philosophical Consultation?

JORGE HUMBERTO DIAS
INSTITUTO UNIVERSITÁRIO ATLÂNTICA, LISBON

TIAGO NUNO GONÇALVES PITA
UNIVERSIDADE CATÓLICA PORTUGUESA, LISBON

Abstract

The topic of this paper is the assessment of the work carried out in the Philosophical Counselling consultations. At the time of submitting this article (2022), in the literature review done, we have not found any other similar evaluation work.

In this context, we decided to carry out this evaluation work, selecting a method of Philosophical Counselling used in consultations and available in Portugal. Thus, in our research, we identified that in 2008, Jorge Humberto Dias created the “Gabinete PROJECT@” —a corporate brand for the Applied Philosophy consulting business in Portugal.

It was prepared as an online questionnaire, which clients answered at the end of the consultations.

In this paper, we present some results and open a new space for debate with the world community of academic research.

We are fully aware that this is an innovative work, but also fundamental for the evolution of Philosophical Counselling as a discipline of Applied Philosophy and as a work area in the business world (with people and companies). We believe this is only the first part of a new path we are now embarking on: assessing the quality and impact of philosophical work with people and organizations.

Keywords: *assessment, philosophical counselling, PROJECT@ method, happiness, working tool*

Ancient Philosophical Resources for Understanding and Dealing With Anger

GREGORY SADLER

MILWAUKEE INSTITUTE OF ART AND DESIGN, WISCONSIN

Abstract

Ancient philosophical schools developed and discussed perspectives and practices on the emotion of anger useful in contemporary philosophical practice with clients, groups, and organizations. This paper argues the case for incorporating these insights from four main philosophical schools (Platonist, Aristotelian, Epicurean, and Stoic) sets out eight practices drawn from these schools, and discusses how these insights can be used by philosophical practitioners with clients.

Keywords: *anger, emotion, practices, Aristotle, Plato, Epicurus, Seneca, Epictetus*

Philosophical Practice, Body Image, and Body Dysmorphic Disorder

CAROL S. GOULD, PH.D.

Department of Philosophy, Florida Atlantic University, Boca Raton, FL
Center for Human Flourishing
FAU Brain Institute

Abstract

This paper focuses on using Philosophical Practice to help clients with maladaptive body images. Specifically, the author argues that Philosophical Practice can play a central role in treating clients with Body Dysmorphia, even those who are, or should be, under the care of a clinician. The author describes a case in which a Practitioner uses clinical research on the role of aesthetics in Body Dysmorphia. In this instance, the Practitioner explored with the client both Aesthetic and Ethical ideals to help the client refashion their hierarchy of values and attain a more rewarding sense of meaning and self-identity. The Practitioner guided the client by delving into Walter Benjamin's aesthetic notion of aura and Aristotle's ethics to bring them self-realization as they came to see the importance of uniqueness in aesthetic value and the value in Aristotle's idea of the great-souled person.

Keywords: *philosophical practice and the body, body dysmorphia, aesthetics of the body, self-identity, ethics of selfhood*

**When the Client Does Not Know:
Regressive Abstraction and Nelsonian Socratic Dialogue in Client Counseling**

KEVIN CALES
ROANOKE COLLEGE, SALEM VA

Abstract

In this case study, I argue for the adoption and effectiveness of the methods of regressive abstraction and Nelsonian Socratic Dialogue in philosophical counseling. My argument for their adoption and efficacies proceeds by discussion of a case study, expositions of the methods, and examinations of their possible theoretical justifications. I close my argument with a client perspective that positively assesses the educational aspect of the methods and emphasizes their benefits for the client's wellbeing. In conclusion, I suggest that these methods have broader application to other cases.

Keywords: *philosophical counseling, regressive abstraction, Nelsonian Socratic Dialogue*

**The Pragmatics of Eudaimonia
Lessons from Aristotle and Jane**

SHANTI JONES

INDEPENDENT SCHOLAR AND PHILOSOPHICAL COUNSELOR, TAOS, NEW MEXICO

*Old men ought to be explorers
Here or there does not matter
We must be still and still moving
Into another intensity
For a further union, a deeper communion
Through the dark cold and the empty desolation,
The wave cry, the wind cry, the vast waters
Of the petrel and the porpoise. In my end is my beginning.
—T.S. Eliot, East Coker V*

Abstract:

This virtues-based philosophical approach to counseling, developed by the author and framed by the highest good, provides the basis for fruitful work with Jane, a 78-year-old woman faced with a diagnosis of progressive supranuclear palsy that left her with the realities of increasing immobility and dependence as well as a finite amount of time. She became depressed and angry and began to wonder what she had made of her life. Within a period of nine months and over twenty-seven sessions, our co-created work enabled the client to move from a place of anger and depression to one of feeling hopeful and at peace—the goals which we had initially established as the highest good that could come out of our work together.

Keywords: *existentialism, eudaimonia, gerotranscendence, highest good, life review, limit situations, meaningful connections, supra-nuclear palsy*