

Philosophy as the Living Form with Greatest Utility

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Abstract

During the long history of human civilization, people have had an obvious “stubborn” prejudice against philosophy: philosophy is useless. However, the actual situation is that as long as a person lives, he is in philosophy, he can not leave it for a moment, philosophy is the foundation of life. Philosophy let people truly stand up on the earth of life, let a man be a man as a man but not some particular kind of man, and have the greatest use. In a person’s limited life, the function of philosophy is both fundamental and concrete. If philosophy is of no use, the use of other disciplines is even more insignificant. In life, if a person does not become human being, or does not realize that he can become a real person, then his life will be the same as all other things, which is a self-being but not self-making process, and ultimately nothing. “Without the self, why live?” just as some people said, “without wine, why longevity?”

Keywords: *utility of philosophy, human life foundation, philosophical practice, philosophy counseling, philosophy therapy*

Dialogical Metaposition in the Symbolism of Bhagavad Gita

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Abstract

The dialogical space of the client's self comprises of the internal domain (*I am so-and-so*), and the external domain (*my so-and-so*). The philosophical counsellor is the actual other (*from society*) who has an "external" dialogue with the client. The client is also engaged in an internal dialogue from various "I-positions" within. These I-positions exchange knowledge and experiences about their respective me, and rather than acting as isolated entities, are organised as a dialogically inter-related and narratively structured self. The counsellor is incorporated into the associative network of "I-positions" in the client's self through the process of counselling. This new inclusion expands the internal domain of the client (*I as a client*) from where the client interacts with the counsellor. The new inclusion also takes a position in the external domain (*my counsellor*). This paper aims to show that the key to philosophical counselling is to translate this specific position into a "dialogical metaposition" in the client's external domain. The metaposition serves as a symbolic view where the organisation of existing and new I-positions can be seen, questioned, restructured and most importantly, acted upon. The paper seeks to demonstrate this idea through the dialogue of the Bhagavad Gita. The Gita is a rich source of maladaptive coalition of I-positions and adaptive counterpositions that serve as dialogical metapositions. For example, Arjuna's crisis is produced by well-established but maladaptive patterns of I-positions that lead him to assert that when a dynasty is destroyed, its eternal tradition is destroyed (*kula-kshaye pranaśhyantikula-dharmāḥ sanātānāḥ*, 1.40). Krishna builds up a counterposition and states that the eternal is everlasting, all-pervading, unalterable and immutable self (*nityahsarva-gataḥ sthānur achalo'yaṁ sanātānāḥ*, 2.24). The notion of *sanātānāḥ* (eternal) is turned into a dialogical metaposition. This later on helps Arjuna develop more open ways of thinking about his situation and discover flexible ways of acting on it. He goes on to realise that he cannot achieve freedom from *karma* by choosing inaction nor attain perfection of knowledge through the mere act of renunciation. That is not to say that Krishna was a philosophical counsellor or that his discourse to Arjuna is a treatise on philosophical counselling. This paper makes no such claims. Rather, the paper tries to explore the symbolic representation that underlies the Gita and discuss how various dialogical metapositions in the external domain may correspond with the positions and associated needs and emotions in the internal domain of the client's self. This will not only help in understanding the semipermeable boundaries of the dialogical self but also in examining the counsellor's instrumental role in opening up the client's closed relation to agency.

Keywords: *Dialogical self, I-positions, Metaposition, Boundary Experience, Bhagavad Gita, Client, Agentive Thinking, Informed Ignorance*

Beliefs-Centered Method (BCM) in Philosophical Practice

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Abstract

From the beginning of Philosophy till today, many different disciplines and research are being developed to apprehend human phenomena, which include psychoanalysis, sociology, neurosciences, neuromarketing, anthropology, neuroeconomics, biopolitics, governmental research, posthumanism, transhumanism and so on. Can philosophy have a position withinside the want for an explanation of today's human statuses and express useful categories for the full realization of individual and collective expression? Philosophers analyzed emotions, the functioning of the mind, the mechanisms of language, ethical dilemmas, the scope of sciences and every aspect of life. From Hume to Deleuze, Guattari and Foucault, it is clear that subjectivity takes place through a connection with beliefs and truth (the term "belief" refers to the attitude we have to recognize a proposition as true), causing behaviors and norms. The focus on beliefs by epistemology and philosophers of mind would be very beneficial and make the foundation of BCM in Philosophical practice.

Each human is unique and irrepitable, and his or her world is not always expressible in logic assertion this is why art, song and poetry are essential to life, even though that is essential as well as a rational auto-comprehension of the self and personal route. Between imagination and reason, at each step of life, beliefs are in action and recognizing them could be very effective, fruitful and liberating. It isn't always something of which we're constantly conscious due to the fact that beliefs are regularly inherited as an implicit result of the surroundings wherein we stay or we're grown. Beliefs determine the thoughts about us and others and, consequently, behaviours related to them, can block destiny and lock us up in the past, and can affect mental and bodily health, happiness and unhappiness. My method (BCM) in philosophical practice is aimed toward supporting clients to make clear which beliefs influence their lives and (if necessary) deconstruct and/or modify their beliefs approximately their lifestyles to triumph over the crisis. In this paper, I will pay particular attention to the role of cultural beliefs (among another kind of beliefs) into the development of subjectivity.

Keywords: *Hume, Foucault, Deleuze, Guattari, Beliefs*

Oxidative Traumatic Stress and Techno-Precarious Performance Society

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Abstract

“It’s not just burnout. It’s burnout from burnout. It’s the stress, the backlash from the levels of cortisol I’ve kept in my body for years,” confided a philosophical counseling client. Oxidative stress---the pandemic of our time---is inherently toxic and therefore traumatic, effectively eliminating the possibility of a life of ataraxia, homeostasis, or eudaimonia, given chronic and ongoing cellular damage (Hans Selye, Gabor Maté, Sándor Ferenczi, Bessel van der Kolk, et al.). Connections between oxidative stress, trauma, and the systemic structuring of techno-precarious performance society are developed. Byung-Chul Han’s concepts of burnout and infarction, as well as Jean Baudrillard’s notions of implosion, hyperreal euphoria, and Disneylandification are discussed. Techno-precarious performance society, it is argued, produces the gamification of consciousness, yet the regulatory capture of consciousness is an insufficient condition to ensure somatic compliance. The paper concludes with a non-techno-precarious mode of living suggested by Emmanuel Levinas.

Keywords: *Philosophical counseling, addiction, Byung-Chul Han, Jean Baudrillard, oxidative stress, traumatic stress, burnout, precarity*

Nelsonian Socratic Dialogue as a Meditative Approach for Philosophical Counseling

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Abstract

I present a case study of Veronica that focuses on issues of family and love. To assist Veronica, I employed a methodology referred to as Nelsonian Socratic Dialogue. This method seeks the answer to a general question by close examination of relevant personal experiences. First, I describe my broader approach to philosophical counseling. Second, I outline how Nelsonian Socratic Dialogue can be adapted for individual counseling. This argument proceeds by elucidating the original theory of the method and its fit into my broader approach. Third, I explain how the method was applied to Veronica's case. Veronica and I examined specific experiences of family and love, and we described them in those experiences and in general. Finally, I assess the efficacy of the method by a participant perspective survey and a counselor evaluation. By working through key moments of Veronica's life, this method facilitated her pursuit of self-knowledge and knowledge of her values. This case study provides evidence for the adaptability and efficacy of Nelsonian Socratic Dialogue for philosophical counseling.

Keywords: *methodology, philosophy as a way of life, critical philosophy, Nelsonian Socratic Dialogue, Pierre Hadot, Immanuel Kant, Jakob Friedrich Fries, Leonard Nelson*