The Wisdom Years: Designing and Delivering Philosophical Counseling Programs for Older Groups

Vaughana Feary
Excalibur: A Center for Applied Ethics, NJ, USA

Abstract

This paper explores aging as a subject for philosophical counseling. It provides a brief summary of influential psychological theories about aging and about counseling people who are on what Socrates called "the threshold of old age." It then summarizes some influential contemporary philosophical theories about aging that are relevant in designing and delivering philosophical counseling programs for retirement communities. In the final section, I provide summaries of the first three sessions, followed by an outline of issues that might be explored in the remaining four sessions.

Keywords: *philosophy, counseling, aging, programs, praxis , gerontology, dialogue, groups*

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Nelsonian Socratic Dialogue as Rational Meditation for Aesthetic Motivation: A Case Study

Kevin Cales
Radford University, Radford VA

Abstract

I present a case study of a client contemplating a vocational change and how the method of Nelsonian Socratic Dialogue (NSD) assisted his decision-making. NSD is a form of philosophizing that employs a meditative, structured approach, involving a multi-step method of abstraction, to bring unconscious interests to consciousness and guide practical decision-making. NSD served to: 1) uncover the interest in meaningful vocation; 2) clarify authenticity; 3) discover the connection between authenticity and meaningful vocation; 4) establish resolve to be authentic. The efficacy of the method was assessed by means of a participant perspective survey that included rating scales and open-ended questions, focusing on self-understanding and decision-making outcomes, and the counselor's qualitative reflections on the data from these methods and counseling sessions. By using NSD, Greg improved self-understanding, clarified the importance of acting authentically, and resolved to foster authenticity and craft a meaningful vocation. NSD may improve self-understanding for real-life decision-making.

Keywords: *Nelsonian Socratic Dialogue, philosophical counseling, philosophical health, education, therapy, authenticity, sources of normativity, meditation*

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Digital Dialogues and Resilient Selves: Philosophical Counselling in the Age of Artificial Intelligence

Rotem Waitzman
Levinsky-Wingate Academic Center, Tel-Aviv, Israel

Abstract

In an era increasingly shaped by artificial intelligence (AI), individuals are confronted with novel existential and ethical challenges. This theoretical article explores the potential of philosophical counselling as a tool for cultivating what is termed *digital-existential resilience*—the ability to preserve reflective autonomy, moral agency, and personal meaning in digitally mediated environments. While AI can simulate aspects of philosophical dialogue, it lacks the moral presence, vulnerability, and intentionality required for genuine philosophical engagement. Drawing on traditions such as Stoicism, existentialism, and virtue ethics, this paper proposes a conceptual framework for understanding how philosophical counselling can support individuals in resisting algorithmic reductionism and reclaiming agency in the infosphere. It concludes with a call for human-centered philosophical practice that engages technology critically while preserving the irreducible depth of the human condition.

Keywords: *philosophical counselling; digital resilience; artificial intelligence; existentialism; reflective autonomy; moral agency; human-centered dialogue*

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Oneness in Business (OIB)

Alex Fong
Hong Kong University Business School, Hong Kong SAR

Preamble

Over the past five years, since I became a certified philosophical counsellor in 2021, I have been applying philosophical practice to my interaction with different clientele. In teaching, I have been teaching three master's level courses at the Hong Kong University Business School, Chinese University of Hong Kong Business School and City University of Hong Kong College of Business. On mentoring and coaching, I have been applying philosophical practice in my capacity as the program leader for the Vision Quest Apprentice Scheme at City University of Hong Kong, a mentor for the Lead for Life program at Hong Kong University, a mentor for the Deep Tech Lab at the Chinese University of Hong Kong. This is the story of a philosophical practitioner's journey to discover his praxis for his teaching, mentoring and coaching activities, as he seeks to apply philosophical principles to practical contexts that guide individuals and enterprises toward a richer understanding of their purpose and impact.

Abstract

The "Oneness in Business" (OIB) framework advocates for a transformative approach to leadership that prioritizes collective well-being over individual profit. Rooted in philosophical principles, OIB emphasizes the interconnectedness of stakeholders, aligning organizational objectives with broader societal needs. This paper explores the role of the Oneness CEO in cultivating a culture of conscious leadership, focusing on oneness governance, well-being, and sustainability. It identifies the challenges organizations face in shifting from traditional profit-maximization models to purpose-driven practices, including resistance to change and resource constraints. By promoting a shared vision and fostering stakeholder engagement, the OIB framework seeks to enhance organizational reputation and long-term success. Ultimately, it offers a pathway for enterprises to thrive in a rapidly evolving business landscape while contributing positively to society.

Keywords: *Oneness hypothesis, stakeholder theory, shared value theory, consciousness based leadership and management, purpose driven enterprise, governance, well-being, sustainability*

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Diagnoses, Autonomy, Cultural Diversity

Ora Gruengard
Independent Scholar, Tel-Aviv, Israel

Abstract

I examine, *using "absence of autonomy" as a case study*, some errors that might be committed by counselors if quasi-medical diagnoses are introduced into philosophical counseling. I relate to empirical errors and fallacious inferences that might be committed by persons who know nothing about the research methods that are relevant to diagnoses in that sense, but insist mainly on expected conceptual confusions and cultural misinterpretations. Apparently same diagnosis made by different philosophical counselors would refer to a different kind of an alleged lack. However, with the absence of any agreed standard for "no-lack", each of the "lacks" would mean, at most, a (value-) judgment that the counselee's "failed" (as yet) to realize some of the norms, or rather philosophical ideals, favored by the counselor. Yet the data that the counselor would interpret as a "syndrome" of such a "failure" might be interpreted as evidence for the counselee's preference to try to live according to other ideals. Such diagnoses might not only reflect differences between the counselor's and the counselee's personal preferences, but also ignorance of domains of activities, in the counselor's own culture as well as ways of thinking in other cultures, in which that kind of "lack" is considered a moral virtue, or else, ignore the possibility that the ideal can be realized on a higher or deeper levels. A philosophical dialogue that might help the counselee cope better with her difficulties (and help the counselor correct some of his preconceptions) should not consist of planned questions directed by the counselor's wish to diagnose, but by his ability to gradually adapt his questioning to his emergent understanding of the counselee's concerns, considerations and values.

Keywords: *Abrahamic religions, diagnosis, epistemic and jurisprudential rationality, ideal of autonomy, levels of autonomy, inter-cultural philosophical counseling*

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Interactive Psychoanalysis and Synchronicity

Igor Grujičić
Institute for Philosophy and Interdisciplinary Studies, Novi Sad

Abstract

This paper examines the relationship between interactive psychoanalysis, as a new form of philosophical practice, and Jung's concept of synchronicity. After a brief overview of Jung's definition and the significance of Rhine's experiments for questioning the limits of causality, it is shown why metaphysical accounts of synchronicity remain incomplete. The central part of the paper raises two questions: what qualifies interactive psychoanalysis as a modality of psychoanalysis, and how it functions as a philosophical practice. Within this framework, the notion of interactivity is elaborated with emphasis on double manifestation, the primary process, the horizon of events, and the role of countertransference. By analyzing schizoid and interactive positions, it is argued that interactive psychoanalysis overcomes therapeutic nihilism and opens the possibility of working with psychoses. Finally, a comparative analysis shows how the same event can be viewed as regressive reasoning shaped by the primary process (interactivity) or as a meaningful coincidence beyond causality (synchronicity).

Keywords: *interactive psychoanalysis; synchronicity; primary process; double manifestation; countertransference; schizoid position; horizon of events; therapeutic nihilism*

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Let's Co-Create a "philosophical picture book" : Proposing a New Method of Philosophical Practice

Chiaki Tokui
Assistant professor, Shizuoka University of Welfare, Shizuoka, Japan

Abstract

This paper reports on a workshop conducted at ICPP2025 in Zagreb that focused on making philosophical picture book. A philosophical picture book is a handmade book that combines words and pictures, designed to help participants stop, reflect, and ask philosophical questions. Sixteen participants joined the workshop, where they selected personal themes, created pages with questions, words, or drawings, exchanged them with others, and finally compiled the contributions into unique books with covers and titles. The workshop was guided by three principles: respecting each participant's questions and drawings, focusing on the experience of "living in the world now," and valuing the richness of collaborative creation. Through this process, participants engaged deeply with their own and others' ideas, discovered new perspectives, and experienced the joy of intellectual cooperation. The report highlights the educational value of this practice and suggests it as a new way of philosophical engagement.

Keywords: *philosophical picture book, Philosophical Practice, Co-Create, Bricolage, International Conference on Philosophical Practice (ICPP)*

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