

**What Does Rationality Have to Do with Respect?  
Recommendations From a Philosophical Counselor with  
Lived Experience of Bipolar Disorder for Engaging with Psychotic Patients**

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THE PHILOSOPHER'S INDEX

**Abstract**

In this paper, I defend a view of what persons can reasonably expect from providers if they become psychotic. I argue that it is reasonable for persons to expect that when providers act against their wishes, in order to protect them from inadvertent self-harm, providers will, at least briefly, communicate their reasons for their actions. My argument is that we should treat rational animals with respect, irrational persons are rational animals, and the norm of respect that exists among social beings dictates that we give others our reasons for acting against their wishes when we do so to show that we are not simply being arbitrary. I further argue for collaboration between psychiatrists and philosophical counselors on the grounds that philosophical counseling can improve the experiences of patients at risk of commitment.

**Keywords:** *respect, psychiatric patient, philosophical counseling, psychosis, irrationality, rationality, paternalism, involuntary commitment*

**Existential Philosophical Counseling: Clinical Observations,  
Part I: Circumscribed Self-Disclosure, Moral Discourse, and Moral Presence**

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An abridged version of this paper was presented at the 26th annual meeting of The American Philosophical Practitioners Association on June 28, 2025.

**Abstract**

The author has applied philosophical concepts and practices in mental health settings since 1984 and has been an existential philosophical counselor in private practice since 1998. This paper introduces some of the basic principles and practices of existential philosophical counseling rooted in the author's biography, training, and experience. Topics discussed include the nature of philosophical counseling, the relationship between philosophical counseling and psychology, active listening and circumscribed self-disclosure, discerning the Aristotelian mean between over-disclosure and under-disclosure, the importance of moral discourse and moral presence, Emmanuel Levinas's concept of the face of the other, Simone Weil on moral needs, Søren Kierkegaard on the pedagogy of anxiety, and Jean-Paul Sartre on bad faith. *Existential Philosophical Counseling: Clinical Observations, Part I* focuses on circumscribed self-disclosure, moral discourse, and moral presence. Subsequent papers will expand upon these observations and discuss the conceptual contributions of existential thinkers from antiquity to the present.

**Keywords:** *Philosophical counseling and practice, Emmanuel Levinas, Simone Weil, Søren Kierkegaard, anxiety, Aristotle, intellectual and moral virtue, Lou Marinoff*

**Creating Identity through Dialogue  
Philosophical Practice and Group Identity Making**

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**Abstract**

This paper proposes to broaden the definition of collective identity by analyzing the creation of shared identity in small groups. Particularly, it examines the formation of a collective identity through continuous participation in philosophical practices. The article adopts the paradigm of the community of inquiry as a framework for defining the group and analyzes the formation process of its identity. Moreover, it exemplifies the argument by introducing the case study of a philosophical café in Japan, OncoloCafé, which hosts philosophical dialogues with oncology patients, survivors, their families, and medical professionals. This analysis employs a mixed-methodological approach, combining both conceptual analysis and empirical case study observations to explore the intricate dynamics of identity formation within these groups.

**Keywords:** *collective identity, community of inquiry, dialogue, philosophical practice, group dialogue*

## Hyperreality and Narcissism: Through the Virtual-Glass

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### Abstract

Jesuit paleontologist Pierre Teilhard de Chardin is widely regarded as a foundational figure in the development of transhumanist thought. Through his theory of the noosphere, Teilhard de Chardin anticipated humanity's evolution toward a collective consciousness—designated as the Omega Point. Contemporary transhumanists contend that the rapid acceleration of technological advancement has brought society increasingly closer to realizing this ideal.

This paper argues that narcissism has shifted from being an individual trait to becoming a widespread social phenomenon due to the rise of virtual reality. Virtual reality now acts as a new mirror, replacing Lacan's original mirror stage and changing how the ego is formed. Using hyperreality theory and Lacan's model of ego formation, I will show how their combination helps explain how virtual environments reshape and spread a new, socially widespread form of narcissism.

**Keywords:** *transhumanism, narcissism, hyperreality, virtual reality, Jacques Lacan, Mirror Stage*