



18th INTERNATIONAL CONFERENCE ON PHILOSOPHICAL PRACTICE

June 12–14 2025
Zagreb, Croatia

Faculty of Philosophy and Religious Studies,
University of Zagreb
(Jordanovac 110, Zagreb)

University Centre for Integrative Bioethics,
University of Zagreb
(Ivana Lučića 1a, Zagreb)

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**ORGANISERS
OF THE 18th INTERNATIONAL
CONFERENCE ON PHILOSOPHICAL
PRACTICE**

ORGANISERS

Croatian Philosophical Practice Association

Amigdala Centre, Zagreb

Centre for Bioethics,
Faculty of Philosophy and Religious Studies,
University of Zagreb

Centre for Integrative Bioethics,
University of Zagreb

Croatian Philosophical Society

Department for Mental Health,
Croatian Institute of Public Health

Specialized Medical Journal Medix

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18th INTERNATIONAL CONFERENCE ON PHILOSOPHICAL
PRACTICE**

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The conference is organised with the support of:

Zagreb Tourist Board

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**PROGRAMME
OF THE 18th INTERNATIONAL
CONFERENCE ON PHILOSOPHICAL
PRACTICE**

**INTERNATIONAL CONFERENCE
ON PHILOSOPHICAL PRACTICE**

12–14 June 2025, Zagreb, Croatia

THURSDAY, 12 June 2025

VENUE
Faculty of Philosophy and Religious Studies
Jordanovac 110

Location: “Antun Bauer” conference hall

08.30–09.30 *Registration*

09.30–10.00 *Opening ceremony*

Plenary Session

Location: “Antun Bauer” conference hall

10.00–10.30 LYDIA AMIR (USA): Transformative Philosophy

10.30–10.45 *Discussion*

10.45–11.30 LOU MARINOFF (USA): Artificial Intelligence: Will It
Rehumanize, or Dehumanise, Humanity?

11.30–11.45 *Discussion*

11.45–12.00 *Coffee Break*

Presentation Session

Location: “102” conference hall

12.00–12.20 PATRIZIA F. SALVATERRA (Italy) Humour and Irony
in Philosophical Counselling: Two Useful Levers and
Facilitating Tools

12.20–12.40 ALEKSA BABIĆ (Serbia): Working with Metaphors: A Philosophical Counseling Approach

12.40–13.00 PIA HOUNI (Finland): Ethical Body and Mind in Philosophical Practice

13.00–13.15 *Discussion*

13.15–15.15 *Lunch Break*

Round Table

Location: “Antun Bauer” conference hall

12.00–13.30 LYDIA AMIR (USA), LOU MARINOFF (USA), JOSÉ BARRIENTOS-RASTROJO (Spain), RICK REPETTI (USA): Transformative Philosophy. The Discussion

13.30–15.15 *Lunch Break*

Workshop

Location: “004” conference hall

12.00–13.30 CHIAKI TOKUI (Japan): Let's Co-Create a “Philosophical Picture Book”: Proposing New Methods of Philosophical Practice

13.30–15.15 *Lunch Break*

Panel

Location: “Antun Bauer” conference hall

15.15–16.45 RICK REPETTI, JOHN VERVAEKE, CHRISTOPHER MASTROPIETRO, TAYLOR BARRATT (USA/Canada): The Platonic Cave Elevator: Dialectic into *Dialogos* & the Socratic Search Space

16.45–17.00 *Break*

Presentation Session A

Location: "102" conference hall

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|-------------|---|
| 15.15–15.35 | ALEKSANDAR PRICA (Serbia): Sophists as the Pioneers of Philosophical Practice |
| 15.35–15.55 | KEVIN RAY CALES (USA): Nelsonian Socratic Dialogue for Decision-Making: A Meditative Method to Uncover Values and Foster Deliberate Resolve |
| 15.55–16.15 | INES SKELAC (Croatia): Language and Emotional Reasoning in Philosophical Counseling |
| 16.15–16.30 | <i>Discussion</i> |

16.30–16.45 *Break*

Presentation Session B

Location: "03" conference hall

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|-------------|--|
| 15.15–15.35 | MARINA NOVINA (Croatia): Philosophical Foundations of Psychotherapy: Towards Clarity of Thought and Emotional Resilience |
| 15.35–15.55 | ELIYAHU ATTIAS (Israel): From Digital Disconnect to Soulful Reconnection: Merging Ancient Practices with Modern Technology |
| 15.55–16.15 | FILIZ SERDAR TUĞUT (Türkiye): Philosophical Practices in Humanitarian Crises: Existential Ruptures and Way of Well-Being |
| 16.15–16.30 | <i>Discussion</i> |

16.30–16.45 *Break*

Plenary Session

Location: "Antun Bauer" conference hall

17.00–17.30	JOHN VERVAEKE (Canada): Dialogical Reason and Non-propositional Knowing within Metanoetic Argument as Central to Socratic-Platonic Practice
17.30–17.45	<i>Discussion</i>
17.45–18.15	RICK REPETTI (USA): An Argument for Philosophical Therapy
18.15–18.30	<i>Discussion</i>
18.30–20.00	<i>Break</i>

Presentation Session

Location: "102" conference hall

17.00–17.20	SERGEY BORISOV (Russia): Combining Critical Thinking and Hermeneutics in the Development of Socratic Dialogue
17.20–17.40	PIA HOUNI, NIKOLAI KHYMYROV (Finland/Russia): The Creative Dimension in Philosophical Practice
17.40–18.00	SORAYA TONSICH (Argentina): Mapping the Possible: Community, Care and Creation in Situated Philosophical Practices
18.00–18.15	<i>Discussion</i>
18.15–20.00	<i>Break</i>

Workshop

Location: "004" conference hall

17.00–18.30 MICHAEL HØJLUND LARSEN (Denmark): Enhancing Philosophical Practice through Rituals: Insights from Workplace Research

18.30–20.00 *Break*

Meeting

Location: "003" conference hall

17.00–18.30 JOSÉ BARRIENTOS-RASTROJO (Spain): Create an International Network of Philosophical Practice Working in Cooperation, with NGOs and Volunteers

18.30–20.00 *Break*

20.00 *Informal meeting in the city centre*

THURSDAY, 12 June 2025

VENUE

**University Centre for Integrative Bioethics
Ivana Lučića 1a**

Presentation Session A

Location: "Fritz Jahr" conference hall

15.15–15.35 ŠTEFANIJA KOŽIĆ, ANA KRALJ (Croatia): Genuine Comprehension in the Light of Practical Philosophy

15.35–15.55 SEBASTIAN SEIDL (Austria): The Stories We Think In: Metaphors, AI, and Philosophical Practice

15.55–16.15 STJEPAN KROVINOVIĆ (Croatia): The Potential of

LLMs as Maieutic Tools in Philosophical Counseling

16.15–16.30 *Discussion*

12.45–15.15 *Lunch break*

Presentation Session B

Location: “D-3” conference hall

15.15–15.35 MICHAEL NOAH WEISS, CAMILLA ANGELTUN, GURO HANSEN HELSKOG (Norway): An Action Research Project About Philosophical Guided Imageries Based on the Trilogos Approach to Foster R&D Processes

15.35–15.55 BRUNO ĆURKO, FILIP ŠKIFIĆ (Croatia): Ethical Dialogue and Philosophical Inquiry with Children: Practices from the Field

15.55–16.15 ELIZABETH HEIDRICH (Argentina): Philosophizing Tea: Inhabiting a Place and Time to Think

16.15–16.30 *Discussion*

16.15–16.30 *Break*

Panel

Location: “P12” conference hall

15.15–16.15 ADA AUST, STEFANIE RIEGER, JIRKO KRAUSS (Germany): Philosophical Practice as a Response to Moral Distress in Care Work. An Outlook

16.15–16.30 *Break*

Plenary Session

Location: "Fritz Jahr" conference hall

16.30–17.00	DAVID SIUMACHER D'ANGELO (Mexico): Philosophical Practice, Latin America and Global Projections
17.00–17.15	<i>Discussion</i>
17.15–17.45	LUKA JANEŠ (Croatia): Introduction and Implementation of Philosophical Counseling in Croatia—Challenges and Bioethical Guidelines
17.45–18.00	<i>Discussion</i>
18.00–18.15	<i>Break</i>

Presentation Session B

Location: "D-3" conference hall

16.30–16.50	VRINDA GOSWAMI (India): The Role of Art in Self-Transformation and Cultural Dialogue
16.50–17.10	ALEX FONG (China): Oneness in Business: A Philosophical Practitioner's Framework for Cultivating Conscious Leadership in Purpose-Driven Enterprises
17.10–17.30	CHOW CHUI YIN (Romania): Understanding Moral Injuries of Journalists and Rethinking the First Step of Applying Philosophical Counselling
17.30–17.45	<i>Discussion</i>
17.45–18.15	<i>Break</i>

Workshop

Location: “P12” conference hall

16.30–17.45 PETER WORLEY (United Kingdom): The Funnel of Righteousness: Working with Teenagers

17.45–18.15 *Break*

Plenary Session

Location: “Fritz Jahr” conference hall

18.15–18.45 PETER HARTELOH (Netherlands): The Philosophical Diagnosis as a Reflexive Idea in Philosophical Counseling

18.45–19.00 *Discussion*

19.00–19.30 ORA GRUENGARD (Israel): Do we Need Diagnoses? “Absence of Autonomy” as a Case Study

19.30–19.45 *Discussion*

19.45–20.00 *Break*

Workshop

Location: “P12” conference hall

18.15–19.45 BALAGANAPATHI DEVARAKONDA, VIKAS
BANIWAL (India): Roots of Philosophical Practice in the History of Philosophy in India

19.45–20.00 *Break*

Workshop

Location: "D-3" conference hall

18.15–19.45 DAVID HOLTGRAVE (Germany): Lyrical Talk
Communicating Perspectives through Poems

19.45–20.00 *Break*

FRIDAY, 13 June 2025

VENUE

**Faculty of Philosophy and Religious Studies
Jordanovac 110**

Location: "Antun Bauer" conference hall

10.00–10.30 *Opening of the second day of the conference*

Plenary Session

Location: "Antun Bauer" conference hall

10.30–11.00 VASILE HATEGAN (Romania): Philosophical
Counseling at the Crossroads

11.00–11.15 *Discussion*

11.15–11.45 ALEKSANDAR FATIĆ (Serbia): Philosophical
Pessimism and Ethical Living in Philosophical Practice

11.45–12.00 *Discussion*

12.00–12.15 *Break*

Presentation Session

Location: "102" conference hall

10.30–10.50 JOHANNA SCHÖN (Germany): Breaking Bread. The

	Aesthetic of Love from an Aristological Perspective
10.50–11.10	MAJA VEJIĆ (Croatia): Counseling as a Component of Primary Care
11.10–11.30	ALEXANDRA KONOPLYANIK (United Kingdom): Practical Philosophy of Wellbeing
11.30–11.45	<i>Discussion</i>
11.45–12.15	<i>Break</i>

Workshop

Location: “004” conference hall

10.30–12.00	LYDIA AMIR (USA): The Greatest Secret: Western Philosophy’s Transformative Power
12.00–12.15	<i>Break</i>

Plenary Session

Location: “Antun Bauer” conference hall

12.15–12.45	ANNALISA ROSSI (Italy): Problem Dissolving. From Wittgenstein to Philosophical Practice and Back
12.45–13.00	<i>Discussion</i>
13.00–13.30	KRISTOF VAN ROSSEM (Belgium): The Philosophical Conversation. The Basics
13.30–13.45	<i>Discussion</i>
13.45–15.15	<i>Lunch Break</i>

Presentation Session A

Location: "102" conference hall

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|-------------|--|
| 12.15–12.35 | JIRKO KRAUSS (Germany): Opening up the World: Rethinking the Value of Philosophical Saloons |
| 12.35–12.55 | HEEWON SEO (United Kingdom): Between De-Narrativization and Story-Selling: Paradoxes of Self-Narration |
| 12.55–13.15 | LASHA MATIASHVILI (Georgia): Bringing Phenomenological Philosophy into Dialogue with Qualitative Research and Disability Studies: A Case Study of Blind Football |
| 13.15–13.30 | <i>Discussion</i> |
| 13.30–15.15 | <i>Lunch Break</i> |

Presentation Session B

Location: "004" conference hall

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|-------------|---|
| 12.15–12.35 | IGOR GRUJIĆ (Serbia): Interactive Psychoanalysis and Synchronicity |
| 12.35–12.55 | ANUP DHAR (India): What is 'Practical' about Practical Philosophy |
| 12.55–13.15 | BALAGANAPATHI DEVARAKONDA (India): Dialectics of Disquiet: Philosophical Counselling as a Remedy or Rhetoric? |
| 13.15–13.30 | <i>Discussion</i> |
| 13.30–15.15 | <i>Lunch Break</i> |

Workshop

Location: "05" conference hall

12.15–13.30	ALEKSANDAR PRICA (Serbia): Is Philotherapy Rational?: The Application of the Epistemology of the Unconscious in Philosophical Counseling
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13.30–15.15	<i>Lunch Break</i>
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Plenary Session

Location: "Antun Bauer" conference hall

15.15–15.45	BRUNO ĆURKO (Croatia): Logic as the Foundation of Philosophical Counseling
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15.45–16.00	<i>Discussion</i>
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15.45–16.15	FLORIN LOBONT (Romania): Metacognition and Conceptual Thinking in Philosophical Practice
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16.15–16.30	<i>Discussion</i>
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16.30–16.45	<i>Break</i>
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Presentation Session

Location: "102" conference hall

15.15–15.35	SREĆKO NARANČIĆ (Croatia): The Paradox of Freedom: How Actual or Perceived Increases in Freedom Enhance Submission to Authority
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15.35–15.55	ROTEM WAITZMAN (Israel): Philosophical Counselling as a Tool for Strengthening Personal Resilience: An Exploratory Study
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15.55–16.15	ALEKSANDRA BULATOVIĆ (Serbia): Cathexis and Social Uprising: The Affective Energy of Change
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16.15–16.30	<i>Discussion</i>
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16.30–16.45 *Break*

Round Table

Location: “05” conference hall

15.15–16:45 MICHAEL NOAH WEISS, CAMILLA ANGELTUN,
GURO HANSEN HELSKOG (Norway): The Humanising
Power of Philosophical Practice in Education and
Counselling

16.45–17.00 *Break*

Workshop

Location: “004” conference hall

15.15–16:45 DAVID SUMIACHER D'ANGELO (Mexico): Action,
Body and Philosophical Practice

16.45–17.00 *Break*

Plenary Session

Location: “Antun Bauer” conference hall

17.00–17.30 ELLIOT D. COHEN (USA): Emotion and Reason in
Philosophical Practice

17.30–17.45 *Discussion*

17.45–18.15 JOSÉ BARRIENTOS-RASTROJO (Spain): Master Class
“Enjoy your Anxiety! Why Should We Promote Anguish
on Our Counselees?”

18.15–18.30 *Discussion*

18.30–19.30 *Break*

Presentation Session

Location: "102" conference hall

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|-------------|---|
| 17.00–17.20 | ORIANA BRÜCKER (Switzerland): From Emotion to Care: How Philosophical Questions Emerge from Everyday Concerns |
| 17.20–17.40 | SZILVIA FINTA (Hungary): Is there an Anthropology of Philosophical Practices? |
| 17.40–18.00 | FLORIAN WINDBERGER (USA): Framework: Philosophical Counseling Framework for Guiding Young Adults Toward a Meaningful Life |
| 18.00–18.15 | <i>Discussion</i> |
| 18.15–18.30 | <i>Break</i> |

Workshop

Location: "003" conference hall

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|-------------|---|
| 17.00–18.30 | SARI MATTILA (Finland): FilOneroi: Practicing with Dreams |
| 18.30–18.45 | <i>Break</i> |

Workshop

Location: "004" conference hall

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|-------------|--|
| 17:00–17.45 | NIKOLAI KHYMYROV (Russia): "The Man in the Case": An Immersive-Contemplative Dialogue Between Chekhov, Jaspers, and The Reader |
| 17.45–18.45 | <i>Break</i> |

Plenary Session

Location: “Antun Bauer” conference hall

18.45–19.30 MIKE ROTH (Germany): Philotheatre Practice

FRIDAY, 13 June 2025

VENUE University Centre for Integrative Bioethics Ivana Lučića 1a

09.45–10.00 *Opening of the second day of the conference*

Presentation Session A

Location: “Fritz Jahr” conference hall

10.00–10.20 KAJSA FOLKESSON; MIRIAM VAN DER VALK
(Sweden): What to Do With “Difficult” People? A
Psychologist and a Philosopher Put Their Heads Together

10.20–10.40 PERTTU SALOVAARA (Finland): The Fieldpath
Method: A Phenomenological-Hermeneutic Framework for
a Philosophical Diagnosis in Organizations

10.40–11.00 ANURAG DAS (India): Doubts about Philosophical
Sincerity in Discourse

11.00–11.15 *Discussion*

11.15–11.30 *Break*

Presentation Session B

Location: "D-3" conference hall

10.00–10.20	HAMAD MOHAMED AL-RAYES (Bahrain): Illuminating Philosophical Counselling: Insights from Suhrawardi's <i>Ishraqi</i> Philosophy
10.20–10.40	BOJANA BRAJKOV (India): The Phenomenon of Yātrā: A Philosophical Form of Collective Practice
10.40–11.00	BENNY HENNING (United Kingdom): A Daoist Vision of Flourishing: Zhuangzi's Transformative Approach to Counselling
11.00–11.15	<i>Discussion</i>
11.15–11.30	<i>Break</i>

Workshop

Location: outside

10.00–11.15	SYMEON YOVEV (United Kingdom): Phenomenological Soundwalk: A Workshop
11.15–11.30	<i>Break</i>

Workshop

Location: "Fritz Jahr" conference hall

11.30–13.00	RICK REPETTI, JOHN VERVAEKE, CHRISTOPHER MASTRO-PIETRO, TAYLOR BARRATT (USA/Canada): Dialectic into Dialogos: Reverse Engineering Socratic Dialogue
13.00–15.15	<i>Lunch break / Bus transfer for a joint lunch</i>

Workshop

Location: "P12" conference hall

11.30–13.00 BRUNO ĆURKO, FILIP ŠKIFIĆ (Croatia): Young Minds Workshop: I Am Enough. Building Resilient Self-Images

13.00–15.15 *Lunch break / Bus transfer for a joint lunch*

Workshop

Location: "Fritz Jahr" conference hall

15.15–16.45 RICK REPETTI, JOHN VERVAEKE, CHRISTOPHER MASTRO-PIETRO, TAYLOR BARRATT (USA/Canada): Taking the Platonic Cave Elevator: The Socratic Search Space

16.45–17.00 *Break*

Presentation Session A

Location: "D-3" conference hall

15.15–15.35 LÁSZLÓ NEMES (Hungary): The Philosophical Patient: What is an End-of-Life Decision?

15.35–15.55 NIKOLA AČANSKI (Serbia): On the Role of Philosophical Reflection in Facing Existential Suffering

15.55–16.15 MELITA JEROLIMOV (Croatia): The Meaning of Suffering in Philosophical Counselling

16.15–16.30 *Discussion*

16.15–16.30 *Break*

Presentation Session B

Location: “D-4” conference hall

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|-------------|--|
| 15.15–15.35 | CHIEN-YA SUN (Taiwan): ‘Philosophical Health’ as the Aim of Philosophical Therapy? |
| 15.35–15.55 | VUK TRNAVAC (Serbia): Philosophy of Health in Renaissance Platonism: Between Theory and Practice |
| 15.55–16.15 | LIBERTA CSONKA (Hungary): Philosophical Community Building of the 21st Century |
| 16.15–16.30 | <i>Discussion</i> |
| 16.15–16.30 | <i>Break</i> |

Presentation Session A

Location: “Fritz Jahr” conference hall

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|-------------|---|
| 17.00–17.20 | ALEKSEJS BELOGLAZOV (Romania): Being-in-a-Game in the Time of Plague: Counseling, Play, and the Decameron |
| 17.20–17.40 | ADAM LALAK (Germany): Play as Philosophical Experience |
| 17.40–18.00 | VIKAS BANIWAL (India): Contemplations on Knowing in Philosophical Counselling |
| 18.00–18.15 | <i>Discussion</i> |
| 18.15–20.00 | <i>Break</i> |

Workshop

Location: "D-3" conference hall

17.00–18.30	KATI KUULA, PIA HOUNI (Finland): Art-Based Philosophizing: Realizations about Rationality and Emotions
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18.30–20.00	<i>Break</i>
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Workshop

Location: "P12" conference hall

17.00–18.30	KATHRYN ELIZABETH COOK (USA): Questions and What Philosophers Do With Them
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18.30–20.00	<i>Break</i>
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Workshop

Location: Kavana Lav, Opatička 2

Meeting point at 19.30 at the Trg bana Josipa Jelačića square (near the clock)

20.00–21.30	LOU MARINOFF (USA): Philosophy Caffè
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SATURDAY, 14 June 2025

VENUE
Faculty of Philosophy and Religious Studies
Jordanovac 110

Location: “Antun Bauer” conference hall

09.00–09.15 *Opening of the third day of the conference*

Presentation Session A

Location: “Antun Bauer” conference hall

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|-------------|---|
| 09.15–09.35 | GIANCARLO MARINELLI (Italy): The Philosophical Journey Into Desires and Self-Realization |
| 09.35–09.55 | VAUGHANA FEARY (USA): The Wisdom Years: Philosophical Counseling in Assisted Living Facilities and Senior Centers |
| 09.55–10.15 | MIKA KOSKINEN (Finland): Philosophical Praxis in Finnish Rehabilitation – Is There a Change? |
| 10.15–10.30 | <i>Discussion</i> |
| 10.30–10.45 | <i>Break</i> |

Presentation Session B

Location: “Peter-Hans Kolvenbach” conference hall

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|-------------|--|
| 09.15–09.35 | FILIP MARTIN SVIBOVEC (Croatia): Philosophical Counsel as Liberation and Creativity |
| 09.35–09.55 | ANDREJA CERIĆ (Croatia): Pierre Hadot–Philosophy as a Way of Life and Philosophical Practice |
| 09.55–10.15 | ZAFAR IQBAL (Portugal): “I-Thou” and “We”: Rethinking Spiritual Companionship in Philosophical |

Counseling through Martin Buber and Nizāmuddīn
Awliyā's Communal Ethos

10.15–10.30 *Discussion*

10.30–10.45 *Break*

Presentation Session C

Location: "102" conference hall

09.15–09.35 RAREȘ-CONSTANTIN DASCĂLU, MATEI-FLORIN
BORANGIC (Romania): The Corporeal Movement
between Freedom and Separation in Cinema

09.35–09.55 EMIL PERRON (Norway): In Anticipation of
Philosophical Practice, or Michel de Montaigne and the
Art of Conversation

09.55–10.15 DARIJA RUPČIĆ KELAM, IVICA KELAM (Croatia):
Dance as a Counterhegemonic Space. "Space of
Otherness" and Reconstruction of the Meaning of the
Traumatic Experiences

10.15–10.35 IBRAHIM OZDEMIR (Turkiye): The Art of Dispelling
Sorrows: Al-Kindi's Insights for Contemporary
Counseling

10.35–10.50 *Discussion*

10.50–11.15 *Break*

Workshop

Location: "004" conference hall

09.15–10.45 AJEET NARAIN MATHUR (USA): Philosophical Practice in India and the West: Does the Twain Meet?

10.45–11.15 *Break*

Workshop

Location: "003" conference hall

09.15–11.00 JOSÉ BARRIENTOS-RASTROJO (Spain): How to Feel the Great and the Inner "Logos"? A Workshop to Broaden the Worldview of Vulnerable (and Non-Vulnerable) People

11.00–11.15 *Break*

Book Presentation

Location: "Antun Bauer" conference hall

11.15–12.45 JOSÉ BARRIENTOS-RASTROJO (Spain), ELLIOT D. COHEN (USA), ALEKSANDAR FATIĆ (Serbia), PETER HARTELOH (Netherlands), LOU MARINOFF (USA) and DAVID SIUMACHER D'ANGELO (Mexico) will present their books.

12.45–13.00 *Break*

Discussion

Location: "Antun Bauer" conference hall

13.00–14.00 *Next ICPP host election*

14.00 *Organized excursion to Diogenes Village near Čakovec*

Workshop

Location: Diogenes Village, near the pond

15.30–16.30 PETER HARTELOH (Netherlands): Placefulness: A Philosophical Walk Along the Pond through Diogenes Village

19.00 *Arrival back to Zagreb*



PLENARY LECTURES

LYDIA AMIR

Philosophy Department, Tufts University, Boston, USA

TRANSFORMATIVE PHILOSOPHY

The lecture enquires into the views that Western philosophy does not aim at transforming the self; that if it does, it fails at doing so; and if it succeeds, it is ancient rather than modern philosophy. The relationship of Western philosophy with Eastern practices and with religion is addressed in attempting to unravel the transformative power of philosophy. We reach the conclusion that transformation of self is pervasive in philosophy at the same time that it is the biggest secret of the modern West.

JOSÉ BARRIENTOS-RASTROJO

Faculty of Philosophy, University of Seville, Spain

MASTER CLASS “ENJOY YOUR ANXIETY! WHY SHOULD WE PROMOTE ANGUISH IN OUR COUNSELEES?”

Our society considers anguish as a symptom that must be eradicated. Therapists have created dozens of techniques and treatments to alleviate and to make that phenomenon disappear. On the other hand, philosophers like Kierkegaard, Sartre, or Heidegger have stated that anguish is the beginning of authenticity and they have proclaimed that we need to learn how to live with it. During the COVID-19 pandemic many journalists asked: “How can philosophy and philosophical practice/counseling help people deal with anxiety and anguish they are suffering from?” I answered: “Philosophy must make sure that the opportunity raised by this anguish is not lost. We need to strengthen the feeling of this sensation in the citizens and our counselees.” This master class is a way to defend the fact that philosophical counseling/practice must be a critical field against the acritical normalization of ideology. We should not turn into organic intellectuals (Antonio Gramsci); instead, we should be specialists that help people be authentic by means of promoting anguish (Kierkegaard), ambiguity (Simone de Beauvoir), absurdity (Camus) and dizziness (Sartre). That is our philosophical quest.

ELLIOT D. COHEN

Logic-Based Therapy Institute, Fort Pierce, Florida, USA

EMOTION AND REASON IN PHILOSOPHICAL PRACTICE

Beginning with the ancient Greek philosophers to present day, the dominant view of philosophers has been that reason and emotion are opposites. This presentation looks carefully at this claim as it relates to psychotherapy and offers a philosophical defence of a theory of emotions.

BRUNO ČURKO

Faculty of Humanities and Social Sciences, University of Split, Croatia

LOGIC AS THE FOUNDATION OF PHILOSOPHICAL COUNSELING

Philosophical counselling is predicated on logic as a foundational tool for structuring dialogue and guiding analysis in one-to-one sessions. The application of logical principles engenders a structured framework for the facilitation of dialectical conversations, thereby enabling counsellors and clients to engage in critical questioning and mutual inquiry. In this process, counsellors employ logic to clarify the client's reasoning by defining and analysing key concepts, examining underlying assumptions, and evaluating the soundness of arguments—thereby highlighting logical implications and exposing any inconsistencies in the client's worldview. This analytical approach fosters greater self-understanding and cognitive clarity. Logic also serves as a compass for ethical deliberation and existential reflection, helping clients reason through moral dilemmas and questions of meaning or purpose in a coherent way. It is important to note that logic in philosophical counselling is not a rigid formal system, but rather a flexible instrument for conceptual clarification and critical insight. Rather than imposing strict rules, counsellors utilise logical tools to illuminate thinking and foster insight, rendering the process both scholarly in rigour and accessible in practice.

ALEKSANDAR FATIĆ

*Institute for Philosophy and Social Theory, University of Belgrade,
Serbia*

PHILOSOPHICAL PESSIMISM AND ETHICAL LIVING IN PHILOSOPHICAL PRACTICE

Philosophical pessimism is often portrayed as a dark and depressing theoretical vista that stands in sharp contrast with optimism as a key precondition for success in psychotherapy and counselling. In his most influential work, Irvin Yalom lists optimism as the very first and most important factor for successful psychotherapy. This lecture will question the assumption that optimism is good, or necessary in therapy. To the contrary, I will argue that in fact philosophical pessimism is a better founded and more productive normative structure for achieving deep and lasting results in counselling on various levels. In the course of this argument, I will suggest that philosophical pessimism has an important conceptual core that lies within the metaphysics of personality, namely the assumption of unchangeability and incorrigibility of character. This assumption presents various challenges to philosophical practice and to theoretical philosophy, some of which lead to potentially positive and hopeful, rather than negative and depressing, conclusions. Philosophical pessimism, in this light, is generally an emancipatory, rather than inhibitory, philosophical framework for counselling and for practical life.

ORA GRUENGARD

Shenkar College, Ramat Gan, Israel

DO WE NEED DIAGNOSES? “ABSENCE OF AUTONOMY” AS A CASE STUDY

I will criticize the idea of making diagnoses in philosophical counselling. As an example, I will discuss the case of a religious counselee in conflict, seeking assistance from a non-religious philosophical counsellor who diagnoses her problem as “absence of autonomy”. In order to show how such a “diagnosis” might be mistaken, I will describe different conceptions of “autonomy” among those who seek to enhance it as a personal capacity or virtue, and will stress the gap between all those mentalist views and conceptions of “autonomy” in political and jurisprudential discourses, where taking into consideration conventions and opinions of others or accepting decisions and verdicts of external authorities does not necessarily mean being mentally “heteronomous”. I will explain that conceptions of the latter kind are presupposed by some religious cultures. I will thereby illustrate several problems in which “philosophical diagnoses” are entangled: the lack of agreement among philosophers and philosophical counsellors on the meaning of the term “diagnosis”, the criteria for using it, and its practical implications; the deceptive medical connotations, their possible harmful effects on counselees, as well as their misapplication for political purposes; the context-dependency of the term “diagnosis”, and its possible inapplicability to counselees from other cultural background. More generally, I will criticize the use of a type-oriented approach when a holistic person-oriented one is more appropriate. The former imposes the presupposed dogmas and values of the “diagnostician” on the “treatment”; the latter lets the counselee gradually reveal their own beliefs, values and practical considerations and thereby enables philosophical conversations that may lead both the counsellor and the counselee beyond their initial positions.

VASILE HATEGAN

“Aurel Vlaicu” University, Arad, Romania

**PHILOSOPHICAL COUNSELING AT THE CROSSROADS.
INTERFERENCES OF PHILOSOPHICAL PRACTICE WITH
OTHER APPLIED FIELDS: SPIRITUAL OR PSYCHOLOGICAL
COUNSELLING, CONFLICT MEDIATION AND
INTERPERSONAL COMMUNICATION**

The presentation aims to indicate the conceptual models of a connection between areas that are considered to be related to philosophical practices, which would lead to an interdisciplinary approach by combining practical procedures intended for counselling the person with a real development potential—both for the benefit of the person being counselled and for the specialist in philosophical counselling. The interdisciplinary orientations of the applied counselling are studied, with a role in defining identity, personal development and spirituality, while also following the connections that can be made with the help of counselling in order to support interpersonal communication and mediate conflicts. The analyzed interdisciplinary links will emphasize the need for and the role of philosophical practices, applied in areas that can influence development of a person, starting from individual philosophical counselling, followed by the professional development of a person, and their interaction at the community level. These interdisciplinary approaches can lead to changing a person's way of thinking, with positive effects on their development.

PETER HARTELOH

Erasmus Institute for Philosophical Practice, Budel, Netherlands

THE PHILOSOPHICAL DIAGNOSIS AS A REFLEXIVE IDEA IN PHILOSOPHICAL COUNSELING

In this lecture, I will discuss my idea about diagnosis in philosophical consultations and the critique it was met with. A contemporary philosopher, Deleuze, defined philosophy as the art of producing concepts and I find that to be exactly what we do in philosophical consultations. Such a philosophical concept or a (reflexive) idea can be called a diagnosis. It serves as a philosophical description of a problem, question or a theme, on the one hand, and provides a lesson in terms of a new way of looking at one-self and/or situations, on the other hand. It points to a way of philosophizing and serves as a cornerstone for a metaphor that provides meaning to the individual as an outcome of the consultation process.

LUKA JANEŠ

Croatian Philosophical Practice Association; Faculty of Philosophy and Religious Studies, University of Zagreb, Croatia

INTRODUCTION AND IMPLEMENTATION OF PHILOSOPHICAL COUNSELING IN CROATIA—CHALLENGES AND BIOETHICAL GUIDELINES

The presentation will outline the development path of philosophical counseling and philosophical practice in the Republic of Croatia. The path from idea to practical implementation will be outlined, with an emphasis on the bioethical driving platform, the launch of the Croatian Association for Philosophical Practice, and the design and implementation of education for philosophical counselors. The presentation will underline some of the challenges we face, yet it is basically intended as a landmark, inspiration and support for similar initiatives in other countries.

FLORIN LOBONT

*Department of Philosophy and Communication Sciences, West
University of Timisoara, Romania*

METACOGNITION AND CONCEPTUAL THINKING IN PHILOSOPHICAL PRACTICE

The lecture explores the promise of conceptual idealism as a theoretical and methodological underpinning for the metacognitive aspect of philosophical practice. It will propose a framework in which conceptual idealism fosters three fundamental metacognitive capacities: epistemic self-regulation, conceptual flexibility, and philosophical reflexivity. This will be done by reinterpreting and triangulating important conceptual-idealist positions expressed by R. G. Collingwood, Nicholas Rescher, and Thomas Hofweber, as well as by highlighting the sometimes disregarded Hegelian substratum that supplements the Kantian critical legacy. These capacities are not only relevant but also constitutive for forms of applied philosophy such as philosophical counseling, Socratic dialogue, and philosophy for/with children, wherein thinking about thinking becomes both a method and a goal.

LOU MARINOFF

The City College of New York, City University of New York, USA

ARTIFICIAL INTELLIGENCE: WILL IT REHUMANIZE, OR
DEHUMANISE, HUMANITY?

During the COVID pandemic, the displacement or migration of human consciousness and social interactions from real, embodied encounters to virtual, disembodied ones has exerted both positive and negative effects on perception, cognition, socialization and behaviour. These effects, and their implications for philosophical practice, were addressed at the 17th ICPP. The more recent emergence of large language models and generative AI is now captivating human interest, competing with human labour, and mesmerizing human aspiration. Notwithstanding the benefits of ChatGPT in virtual spaces, and its embodiment in robotic entities, there remain widespread misconceptions about the nature and potential of AI, and pervasive concerns about its de-humanizing potential. This address exposes the main misconception, namely the belief that AI actually “understands” what it does. AI does not and cannot comprehend, let alone resolve, human problems centred in values, morals and ethics. Such problems being unamenable to technological “solutions”, pinning our hopes on AI becomes a form of idolatry, which exerts dehumanizing effects. While the overall importance of STEM can hardly be denied, the defunding of humanities in the service of STEM will dehumanize humanity itself. The relevance of the humanities, and their foundational disciplines of philosophy and philosophical practice, are therefore greater now than ever before. Philosophical practitioners can and must act as a countervailing force for the re-humanization of humanity.

RICK REPETTI

Department of History, Philosophy & Political Science, City University of New York, USA

AN ARGUMENT FOR PHILOSOPHICAL THERAPY

Many forms of psychotherapy are philosophical, e.g., CBT, REBT, DBT, MBCBT, MBSR, and many uses of psychotherapy for non-pathological issues philosophical counselors (PCs) can fruitfully address—which Lou Marinoff calls “therapy for the sane”. Many such issues are labeled as pathologies, but only so therapists can collect insurance fees—a widespread unethical practice. Studies show that most therapies are equally weak, the better ones are derived from philosophy, and what works is shared by PC: trust in the relationship, mutual understanding of the issues, and mutual willingness to try interventions. One of the few effective, and one of the most promising, “mechanisms of change” in psychotherapy is memory reconsolidation, which is afforded by differentiating episodic, semantic, emotional, and perspectival elements of self-image-related memories, breaking habitual interpretive frames and fostering novel perspectives—which involves skills at which nothing beats philosophy. For these and other reasons, I argue to expand the scope of PC to include philosophical therapy for those non-pathological issues, as PC is better equipped to address them. I also present a version of philosophical therapy I developed, “Socratic Mindfulness Therapy” (SMT), which combines philosophical midwifery—in a sense that includes, but is broader than that employed by Pierre Grimes—mindfulness and related contemplative practices toward both therapeutic and greater transformative ends.

KRISTOF VAN ROSSEM

Sokratisch Gesprek, Meldert, Belgium

SOCRATIC DIALOGUE

Kristof van Rossems book *The Philosophical Conversation. The Basics* (John Hunt Publishers, 2024) shows how to lead a philosophical conversation be it in a group or with an individual. The book shows how 'deep' you can go, as well as how practical it can be. Several examples are given and the book contains a lot of exercises. The art of leading a philosophical conversation is compared to playing Romanian music. Throughout the book, QR codes refer immediately to YouTube fragments of Gypsy orchestras. A central chapter is called 'The Score'. Here you will find a list of basic competencies for the practitioner/facilitator as well as for the client/participant. This score will be the subject of group discussion after the book presentation.

ANNALISA ROSSI

Ca' Foscari University of Venice, Italy

**PROBLEM DISSOLVING. FROM WITTGENSTEIN TO
PHILOSOPHICAL PRACTICE AND BACK**

I aim to explore the dynamic interplay between philosophy and philosophical practice, highlighting a virtuous circularity in their relationship. How does philosophical practice build on philosophy? And how does it, in turn, contribute to philosophical research and the interpretation of philosophy itself? At the core of this investigation is Wittgenstein. This leads to a reformulation of our two key questions: first, in what ways does philosophical practice draw from Wittgenstein's work, i.e. what lessons can a philosophical counselor take from his ideas? Second, how does philosophical practice offer fresh perspectives that deepen research on Wittgenstein? Wittgenstein's thought helps us rethink the notions of "dissolving" and "problem". I propose that philosophical practice is best understood as "problem dissolving", marking a fundamental distinction from any problem solving approach. To conclude, I will introduce an exercise demonstrating how philosophical practice can contribute to the interpretation of a key concept in Wittgenstein's philosophy.

MIKE ROTH

University of Konstanz, Germany

PHILOTHEATRE PRACTICE

One way to start a philodrama is by re-enacting a picture (with philosophical content) as ‘a living sculpture’, a talking picture, e.g. using *La Mort de Socrate*, Jacques-Louis David, oil on canvas painting, Paris 1787. Participants are invited to practice this—with reference to a present problem in their life. How many roles are in the picture and the plot? In which one do *you* want to act in the following philodrama? Creation of Adam, famous fresco painted by Michelangelo between 1508 and 1512 on the ceiling of the Sistine Chapel in Vatican City is one of the most iconic artworks of the Italian Renaissance, depicting the moment when God gives life to Adam by reaching out with his finger. Ludwig Wittgenstein (1938.) and Michael Hampe (2024.) made philosophical use of this by *placing* a person’s life under a picture.

DAVID SUMIACHER D'ANGELO

Educational Center for Autonomous Creation in Philosophical Practices (CECAPFI), Mexico City, Mexico

PHILOSOPHICAL PRACTICE, LATIN AMERICA AND GLOBAL PROJECTIONS

Philosophical practice has been both an age-old tradition and a movement in constant reinvention. From its origins in antiquity to its contemporary configuration, philosophical practice has transcended the walls of self-enclosure to engage in dialogue with society, education and the needs of people in everyday life. In the context of Latin America, this practice has been enriched by the cultural diversity of the region, leading to the development of dynamic approaches that have resonated globally. The present conference will explore a particular “historical path” that has contributed to the development of this discipline, including the establishment of significant national and international institutions, the development of key projects or publications, international congresses, the relationship with the field of philosophy for children, the link with universities and the recent inclusion of philosophical practice as a Thematic Section of FISP. The subsequent discussion will address the following question: What does the future hold for us? The exploration of this question will be a significant part of the presentation, and the result will depend to a large extent on the actions taken in the present.

JOHN VERVAEKE

*Psychology Department and Cognitive Science Program, University of
Toronto, Canada*

**DIALOGICAL REASON AND NON-PROPOSITIONAL KNOWING
WITHIN METANOETIC ARGUMENT AS CENTRAL TO
SOCRATIC-PLATONIC PRACTICE**

There is mounting argument and evidence that reason is not primarily a practice of monological inference but a dialogical practice of re-orientation and systematic and systemic overcoming of self deception while enhancing the ability to bind salience to what matters most and is most real. This means that a new standard of argumentation derived from the works of William Desmond and Charles Taylor that I call ‘metanoetic argument’ should be prioritized. The dialogical form and the metanoetic standard are grounded in a 4E cognitive science model of non-propositional types of knowing, with implications for the relevance of non-propositional forms of philosophical counselling and philosophical practice.



SECTION PRESENTATIONS

NIKOLA AČANSKI

Faculty of Philosophy, University of Belgrade, Serbia

ON THE ROLE OF PHILOSOPHICAL REFLECTION IN FACING EXISTENTIAL SUFFERING

This report explores the complexity of the phenomenon of suffering (*pathos*) by distinguishing its biological, psychosocial, and existential sources and conditions. While the biological and psychosocial aspects of suffering are linked to neurophysiological disturbances in brain activity, mental disorders, and dysfunctional interpersonal relationships—and as such primarily call for medical, psychotherapeutic, or psychiatric approaches—existential suffering arises from the uniquely human dimension of existence. To exist (*ex-sistere*), following the tradition of existential philosophers, means first and foremost to be aware of one's own being, experience, and the circumstances in which one finds oneself—that is, to be self-conscious and capable of self-relation and self-transcendence. It is argued that this existential dimension contributes to the emergence, persistence, and overcoming of existential suffering. This aspect of suffering cannot be reduced to empirical or logical causes, as identified from a third-person perspective and the methods of the natural and social sciences, even though it may often be intertwined with biological and psychosocial dimensions. For this reason, the presentation highlights the importance of distinguishing between these dimensions, as well as their interdependence, and emphasizes the role of philosophical practice—understood as a self-reflective and dialogical process of examining one's own life—in the understanding and overcoming of existential suffering.

HAMAD MOHAMED AL-RAYES

Bahrain Institute of Banking and Finance, Manama, Bahrain

ILLUMINATING PHILOSOPHICAL COUNSELLING: INSIGHTS FROM SUHRAWARDI'S ISHRAQI PHILOSOPHY

The Persian philosopher Shihab Al-Din Al-Suhrawardi (1154–1191) advanced the conception of selfhood as pure presence which radically departed from the Aristotelian and Avicennian conceptions of the self as a substance, becoming the cornerstone of his Ishraqi or “Illuminationist” philosophy. I argue that philosophical practice would benefit from considering Suhrawardi’s conception of the self as a contribution that opens up a new approach toward self-understanding. Although technical and at times esoteric, I believe that the logical argument underlying Suhrawardi’s rejection of the model of self-as-substance in favour of the self-as-presence can be made quite lucid, accessible, and practical to the lay client. I will show how this can be done without losing the rigor or impact of Suhrawardi’s fundamental insight. The subtle distinctions at play between substance and presence, on one hand, and between presence and being, on the other, carry within them spiritually liberating implications that many clients seeking philosophical counsel would find beneficial. I will illustrate it with examples from my own practice as a philosophical counsellor at my university programme.

ELIYAHU ATTIAS

House Of Clues, Tel Aviv, Israel

FROM DIGITAL DISCONNECT TO SOULFUL RECONNECTION: MERGING ANCIENT PRACTICES WITH MODERN TECHNOLOGY

A long time ago, humanity began to drift away from nature and, in turn, from ourselves. This gradual separation set the stage for today's complex disconnection. At this pivotal point in history, the promise of technology offers a way to rekindle what was lost. Spirit Tech embodies this promise, advocating for technology's noble service to humanity by enhancing spiritual growth and mindfulness. Meanwhile, Cyberdelics open a visionary path by merging psychedelics with cybernetics to explore altered consciousness and foster transformative introspection. At House of Clues, we seized this moment, weaving ancient wisdom with the groundbreaking potential of modern technology. By aligning meditation with immersive VR 360 experiences, we aim to spark a movement encouraging individuals to reconnect with their intrinsic human nature. This movement aspires to transform our digital world, reviving empathy, communication, and critical thinking—essential qualities often overshadowed by pervasive digital distractions. Imagine a future where children grow up in a world where machines handle emotional expression, or creativity is prepackaged by algorithms. Here, reliance on technology for validation could overshadow genuine human connection. Through mindful integration and conscious innovation, we transform technological challenges into opportunities for growth. Our approach celebrates technology as a bridge to human potential, nurturing essential skills while opening new pathways for emotional and intellectual expansion. With insights from our pioneering work, we show how technology can integrate into the vibrant tapestry of human potential, promoting growth and preparing individuals to adeptly navigate future challenges.

ALEKSA BABIĆ

Institute for Practical Humanities, Belgrade, Serbia

WORKING WITH METAPHORS: A PHILOSOPHICAL COUNSELING APPROACH

This presentation looks at how metaphors can enhance philosophical counseling. Using ideas from Lacanian theory, I will discuss how metaphorical language creates meaningful moments that direct expression often misses. In the first part, the presentation will discuss how, unlike routine language patterns, metaphors initiate new ‘language games’ and create semantic environments where meaning can grow organically. The exploration will show how counselors can navigate these environments to help clients discover insights that remain inaccessible through conventional dialogue. The second part addresses how philosophical traditions offer unique frameworks for developing and expanding these metaphorical structures. Beginning with existential philosophy’s core insights about human experience—confronting loss, embracing fate, finding meaning in suffering, and recognizing the interplay between the tragic and comic—I demonstrate how these concepts can be woven into “metaphorical” dialogue. This process allows clients to reshape and strengthen their understanding of life experiences within philosophically rich contexts.

VIKAS BANIWAL

Department of Education, University of Delhi, India

CONTEMPLATIONS ON KNOWING IN PHILOSOPHICAL COUNSELLING

The following reflections are abstracted from philosophical counselling experiences, which involve developing a deeper knowledge of oneself and others. Often, the knowledge of the self and others is complementary and facilitates self-reflection and learning. Irrespective of its format, like other contexts of counselling, philosophical counselling presupposes the counsellor's expertise together with an openness of the counsellee to change. In this process, people often feel exposed and vulnerable before they feel empowered. Furthermore, since philosophical counselling aims to enable the counsellee to live a contemplative life, counselling becomes grounds for constant negotiation regarding the self and others, their identities, definitions, and transformations. Inevitably, in this counselling process one enters into someone's personal space, defined by a boundary that one draws for others concerning oneself. Even though the counselling space is deliberate, entrance into personal space may sometimes feel uninvited. This act of overstepping, shifting, blurring, or breaking of the boundaries may be understood as a transgression. Finally, the presentation discusses perspectives that may not consider transgression an issue in philosophical counselling.

ALEKSEJS BELOGLAZOV

West University of Timisoara, Romania

BEING-IN-A-GAME IN THE TIME OF PLAGUE: COUNSELING, PLAY, AND THE DECAMERON

What if counseling is not only a place for insight but also a space for play? This presentation explores being-in-a-game as a phenomenological bridge between everyday life and the counseling process. Drawing on Heidegger's concepts of everydayness and self-projection, as well as Ran Lahav's metaphor of the perimeter, I propose that clients often arrive already living within self-imposed "games"—patterns of meaning shaped by internalized rules and roles. To illustrate this, I turn to *The Decameron*, where ten young people, fleeing the plague, retreat into a villa and create a world of storytelling. Their retreat is not mere escapism—it is a temporary suspension of the ordinary, a shared act of reimagining life. Like counseling, this space blends structure, experimentation, and imagination. Through this lens, I explore the transformative and avoidant potentials of play in counseling, and the ethical role of the counselor as one who hosts, listens, and helps clients return to the world with greater authorship of their own narrative.

SERGEY BORISOV

*South Ural State Humanitarian and Pedagogical University,
Chelyabinsk, Russia*

COMBINING CRITICAL THINKING AND HERMENEUTICS IN THE DEVELOPMENT OF SOCRATIC DIALOGUE

Socratic dialogue involves working with speech utterances in order to understand the peculiarities of the speaker's thinking and worldview, and to help them critically reflect on their thinking attitudes and understand the peculiarities of their worldview. The critical stage of dialogue is working with presuppositions. For this purpose, questioning identifies and clarifies intentional and logical presuppositions. The principle of logical censorship applies (the dialogue requires consistency, objectivity, brevity, and subject matter of judgments). The hermeneutic stage of dialogue is the stage of understanding. This requires open-mindedness, attentive listening, open questioning and penetration into the system of ideas (worldview) of the interlocutor. The principle of freedom of speech (freedom of self-expression) applies. Hermeneutic and critical attitudes cannot be applied simultaneously, but their balanced combination is necessary for Socratic dialogue. The point is that these attitudes suggest different ways of developing Socratic dialogue. Based on critical thinking, dialogue develops in the direction of achieving precision, brevity and logical consistency of statements. Critical thinking requires sacrificing the personal for the sake of the universal. The hermeneutic attitude, on the contrary, develops in the direction of deep personal involvement in dialogue, revealing something unique in the subject. Hermeneutics departs from the universal, impersonal for the sake of the individual, and special.

BOJANA BRAJKOV

School of Sanskrit, Philosophy and Indic Studies, Goa University, Goa, India

THE PHENOMENON OF YĀTRĀ: A PHILOSOPHICAL FORM OF COLLECTIVE PRACTICE

The word Yātrā, translated from Sanskrit to English, means journey or voyage. It is often associated with significant, meaningful travel, such as spiritual journey. It can be understood as a journey, both outward and inward, as it encompasses personal transformation, or both, since every external journey is inherently also an inner one. Yātrā implies collectiveness, specially in the context of spiritual pilgrimages, as it is often undertaken by groups of people joined in compassion, common devotion, shared joy, growth, love and united in difficult times. In this presentation I will explore Rajasthan Kabir Yātrā, the largest Folk Music Festival, and why journey with poetry, music and togetherness is important as a way of philosophical practice. The Yātrā is based on *Bhakti* and *Sufi* poetry of mystic saints like Kabir, Mirabai, Bulleh Shah, and others. These mystics, known for their devotion to love, equality, and the rejection of rigid rituals and rules, are remembered and honored through music, poetry, and communal participation. The philosophy of Kabir is something that unites Hindus, Muslims and Sikhs, transcending religious boundaries as his poetry emphasizes themes such as unity, love, and devotion. The Yātrā in 2024 was a five-day journey, through different towns and villages in Rajasthan, India. The symbolic aspect of this journey is that it mirrors the pilgrimage of Kabir, as well as his followers, as he himself was wandering through different places during his lifetime. Yātris (pilgrims) join the journey, walking, singing, and celebrating together. In this presentation I will draw parallels between the Rajasthan Kabir Yātrā with the students' long marches happening currently in Serbia. I recognise it as a Student Yātrā, as it too has the form of a journey in togetherness, care, love, devotion—expression of radical aesthetics of community.

ORIANA BRÜCKER

*University of Applied Sciences and Arts Western Switzerland,
Lausanne, Switzerland*

FROM EMOTION TO CARE: HOW PHILOSOPHICAL QUESTIONS EMERGE FROM EVERYDAY CONCERNS

I have been facilitating philosophical practice sessions with social workers in Switzerland for about fifteen years and I still wonder how philosophical questions emerge from everyday concerns. How can I properly listen to professionals' stories in order to detect the hidden philosophical question? Where can I stop their narrative and dig in, in search of the philosophical wonder? During each philosophical practice session, rarely do stories end with a philosophical question. Far more often, it is an emotion (of indignation, of injustice, of inadequacy, etc.) that allows philosophical analysis to emerge. But almost always, the care for others and the care for oneself lie at the heart of the discussions, as if care were a value to be rediscovered, a compass to be readjusted, a choice to be reaffirmed or a new identity to be accepted. Through the prism of Paul Ricoeur's narrative identity and Martha Nussbaum's theory of emotions, I will suggest an analysis of my experience as a facilitator of philosophical practice sessions with social workers in Switzerland. During our moments spent philosophizing together about professional situations, we take a pause from the world, to better understand it. And our world seems to crave care.

ALEKSANDRA BULATOVIĆ

*Institute for Philosophy and Social Theory, University of Belgrade,
Serbia*

CATHEXIS AND SOCIAL UPRISING: THE AFFECTIVE ENERGY OF CHANGE

Social uprisings are not merely political events—they are also affective phenomena that shape collective experience and identity. In times of protest and widespread social upheaval, such as the ongoing student demonstrations in Serbia, there is an intense investment of psychic energy into ideas, symbols, and shared goals. This presentation explores how social change influences the strengthening of cathexis—that is, the affective attachment of individuals and communities to political ideals and values. Through a psychoanalytic and philosophical lens, I will examine the role of affect in the process of social transformation. Is crisis necessary to awaken and direct this energy, or can it be sustained even in times of apparent stability? How can philosophical practice help channel and reflect on these intense emotions so that they do not remain merely a transient surge but are instead translated into long-term social change? Particular attention is given to the relationship between affective intensity and social imagination—the way in which emotions not only drive action but also shape new ways of thinking about society, justice, and the future. If cathexis can be understood as a form of symbolic investment in certain ideas, what happens when this energy is not productively directed? What are the risks of its dissipation or manipulation? This presentation examines the possibility that philosophy, not only as a theoretical discipline but also as a practice, can offer tools for reflecting on and guiding affective forces within social movements. In this sense, an uprising is viewed not only as an act of resistance but also as a space for shaping a new ethic of solidarity, community, and political subjectivity.

KEVIN RAY CALES

Radford University, Virginia, USA

NELSONIAN SOCRATIC DIALOGUE FOR DECISION-MAKING: A MEDITATIVE METHOD TO UNCOVER VALUES AND FOSTER DELIBERATE RESOLVE

I present a case study of a client, Greg, 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 personal interests to consciousness and guide practical decision-making. In this case, NSD served several purposes: 1) to uncover the aesthetic interest in a meaningful vocation; 2) to bring the aesthetic interest to consciousness through reflection on the client's selected value of authenticity; 3) to clarify authenticity; 4) to establish the client's authenticity as essential to meaningful vocation; 5) to bring to consciousness the client's impulsive and deliberate resolve to realize that value; 6) to resolve the act of choosing self-employment for more authentic working conditions and worthwhile vocation. 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, a follow-up meeting, and the counselor's qualitative reflections on the data from these methods and counseling sessions. By using NSD, Greg improved his self-understanding, clarified the importance of acting authentically, and resolved to self-employ to foster authenticity and craft a meaningful vocation. NSD may improve self-understanding for real-life decision-making.

ANDREJA CERIĆ

Croatian Philosophical Practice Association. Croatia

**PIERRE HADOT—PHILOSOPHY AS A WAY OF LIFE AND
PHILOSOPHICAL PRACTICE**

Pierre Hadot reminds us that philosophy was not created as a theoretical discipline, but as a way of life—a path of inner transformation through spiritual exercises and daily reflection. For ancient philosophers, philosophy was a therapy for the soul, a means of dealing with existential crises, suffering, fears and a sense of meaninglessness. In this sense, Hadot revived the idea that philosophy helps a person to become aware, present and responsible in their own lives. As a philosophical practitioner, I recognize Hadot's ideas as the foundation of my own work—both in individual philosophical counseling and through the organization of philosophical cafes. These meetings offer a safe space for the exchange of thoughts, for joint reflection, for cultivating the ability to ask questions and search for meaning. In a time of superficiality and accelerated everyday life, philosophical cafes become places of awakening, where the value of critical thinking and dialogue is rediscovered. Philosophical practice, whether in the form of an individual encounter or a public conversation, becomes a concrete aid to those who feel stuck in meaninglessness. By bringing philosophy back from the walls of academia into living relationships, we are actually doing what Hadot called true philosophizing—helping others to think, to grow, and to find direction again in their own lives.

CHOW CHUI YIN

West University of Timisoara, Romania

UNDERSTANDING MORAL INJURIES OF JOURNALISTS AND
RETHINKING THE FIRST STEP OF APPLYING PHILOSOPHICAL
COUNSELLING

My report documents my research during the last three years providing counselling to journalists who reported having suffered from moral injuries. The nature of their moral injuries, and my observation, reflection and critique of those counselling sessions initially guided by a logic-based therapy framework will be discussed. Application of the I-Ching and Taoist philosophies will be explored. The report ends with a discussion of the development and efficacy of a mental exercise recently developed in order to help journalists better understand their personal constructs of moral injuries.

LIBERTA CSONKA

University of Pécs, Hungary

PHILOSOPHICAL COMMUNITY BUILDING OF THE 21ST CENTURY

In the 21st century there is a fundamental change in human communities that profoundly affects human communication, relations and, in general, human experience. How does current philosophy appear and how can philosophy become the guide in our life as it used to serve in the antic times? In the book market we see an increase of philosophical books, where philosophy is considered to be appropriate for contemporary challenges of everyday life. The phrase “Philosophy, a way of life” is becoming more and more popular. The aim of my presentation is to share the experiences of my philosophical practice experiment that I created in the winter of 2025 in connection to my PhD dissertation. The topic of my dissertation belongs to the field of Human-Animal Studies, which is an interdisciplinary ground, aiming to exceed the anthropocentric worldview. Besides, as a member of the Philo Café movement in Hungary, the idea of making academic research a public philosophical act has fascinated me since I decided to pursue a PhD. The interdisciplinary nature of the thesis and the experience in the Philo Café movement resulted in the philosophical experiment that positioned philosophy as a community building method, where unexpected findings resulted in human communication, relations and human experience in general. In my presentation I will to share the results of this experiment.

BRUNO ĆURKO,¹ FILIP ŠKIFIĆ²

¹Faculty of Humanities and Social Sciences, University of Split, Croatia

²Association “Petit Philosophy”, Zadar, Croatia

ETHICAL DIALOGUE AND PHILOSOPHICAL INQUIRY WITH CHILDREN: PRACTICES FROM THE FIELD

Association “Petit Philosophy” has been developing and implementing teaching philosophy to children and youth for over a decade, in both formal and non-formal education. Through international projects such as PEEC, ETHOS, ETHIKA, Zoom Out, Young Minds, and Plato’s EU, the organisation has created approaches that connect philosophical inquiry with concrete social and ethical themes such as solidarity, tolerance, freedom, mental health, and identity. The presentation will demonstrate how methods such as philosophical dialogue, Socratic questioning, and the community of inquiry model facilitate the development of critical thinking skills, ethical reflection, and empathy in children and young people. Drawing from field experiences, the presentation will offer concrete examples of workshops and reflect on the role of philosophical practice in education oriented toward active citizenship and human dignity.

**RAREȘ-CONSTANTIN DASCĂLU, MATEI-FLORIN
BORANGIC**

Faculty of Philosophy, University of Bucharest, Romania

**THE CORPOREAL MOVEMENT BETWEEN FREEDOM AND
SEPARATION IN CINEMA**

In this presentation we aim to analyze aesthetic symbols of love as seen in cinema through the movement of the body (Grosz, 1994) between the two poles of freedom and separation (Sartre, 1943). Intercorporeality (Merleau-Ponty, 1968), as the ability to form the most connections, here belongs to the pole of freedom, while isolation or individualization, seen as the alienation from self or the other belongs to the pole of separation, in the plane of the work of art. Freedom and separation, when talking about it in the realm of intersubjectivity (Husserl, 1970), are an attempt to comprehend the need for union as a romantic endeavor (Fromm, 1962) is not in the plane of the work of art, but on another plane of intercorporeality (Merleau-Ponty, 1968). While looking at intersubjectivity, we emphasize three significant types of love: philia, agape and eros, as described by the Greeks. The aesthetic quality under question is given by the dynamic potentiality of the body, constantly moving between the two absolute poles of freedom and separation acknowledged above.

ANURAG DAS

The Delhi University North Campus, University Enclave, Delhi

DOUBTS ABOUT PHILOSOPHICAL SINCERITY IN DISCOURSE

In the age of rising transhumanism, the perpetual race of extending frontiers has framed a world of quantification which builds walls in humane arts of expression. Working within precise measurement only to be judged by quantifiable measures squeezes out the very urge of ‘being’, and a world so parched seeks ‘meaning’ more than anything else because it desperately lacks it. Philosophical counselling (PC) seeks to cultivate a pragmatic groundwork for philosophy. By engaging in the inquiry of meaning through nuanced philosophical tools, the process tries to assimilate the fragmented worldviews into a more coherent pragmatic outlook which makes them “work well”. I dread such an approach, although it promises an unmanipulated discourse for the subject, it ultimately leads to an intellectual coercion of “fitting into” the pliancy that the system demands. Charcā (discourse) and charjā (praxis) have been the two approaches of philosophy in India. Approaches to PC, like logotherapy, focus on the discourse. However, I believe that the lived experience is far more fundamental in aligning worldviews with instincts to survive. I will talk about the drop tower effect, which is the spurt of appreciation for life after a near death experience as a more healing process than any discourse. Philosophy can better the conditions of life only when practiced in an urgent entanglement with daily life.

BALAGANAPATHI DEVARAKONDA

Department of Philosophy, University of Delhi, Delhi, India

DIALECTICS OF DISQUIET: PHILOSOPHICAL COUNSELLING AS A REMEDY OR RHETORIC?

Philosophical counselling has emerged as an alternative to traditional psychotherapy, drawing on philosophical inquiry to address individuals' existential questions and personal dilemmas. Yet, the field remains controversial: can philosophy truly offer a remedy for the complexities of modern psychological distress, or does it merely reframe them in lofty rhetoric without actionable solutions? This presentation delves into the foundations, promises, and limitations of philosophical counseling as a means of addressing 'disquiet'—the persistent sense of unease and inner conflict prevalent in contemporary life. Through analysis of philosophical counseling's methodologies and its roots in the many diverse philosophical traditions we have, this study interrogates the boundaries between philosophy as an intellectual exercise and as a practical therapy. The presentation critically engages with leading perspectives within the field and evaluates situations in order to explore whether philosophical counseling can meaningfully alleviate mental/existential distress or if it risks oversimplifying psychological complexities. Ultimately, I aim to illuminate whether philosophical counseling is a viable, transformative approach or if it remains largely rhetorical, appealing to reason but lacking the tools necessary for true psychological healing.

ANUP DHAR

BML Munjal University, Kapriwas, India

WHAT IS 'PRACTICAL' ABOUT PRACTICAL PHILOSOPHY

This presentation rewrites the history of philosophy in terms of five originary losses: loss of touch with: (i) the polis and the people (Arendt, Socrates in the Marketplace), (ii) praxis and the process of 'dirtying one's hands' (Marx and Engels, 'The Part Played by Labour in the Transition from Ape to the Human'), (iii) phronesis (Heidegger), (iv) slave/subaltern's know-how (Lacan); (v) askesis (Foucault, Hermeneutics of the Subject), and (vi) the lost art of midwifery in philosophy (which is akin to the maieutic method of Socrates), midwifery of phronetic and asketic truths. The presentation shows how these six losses are the lost roots of philosophical practice in the history of philosophy and how their return could birth a transformative philosophy.

VAUGHANA FEARY

American Philosophical Practitioners Association, Stockton, New Jersey, USA

**THE WISDOM YEARS: PHILOSOPHICAL COUNSELING IN
ASSISTED LIVING FACILITIES AND SENIOR CENTERS**

Philosophical counseling in assisted living facilities and senior centers is a large, relatively untapped market for philosophical practice. My lecture will discuss some pilot programs I have organized. I will suggest how to structure and market such programs, what are the successful topics to select for discussion in counselling groups, and ways to minimize time spent by the counsellor in delivering these programs, for maximum outreach.

SZILVIA FINTA

Eötvös Loránd University, Institute of Philosophy, Budapest, Hungary

IS THERE AN ANTHROPOLOGY OF PHILOSOPHICAL PRACTICES?

Viktor E. Frankl, the founder of logotherapy and existential analysis, which were inspired by philosophy, believed that there is a kind of anthropology behind every psychotherapy, even if the therapist is not aware of it. Frankl challenged the materialistic, reductionist view of human beings, and one of the aims of his work was to develop an anthropology more in tune with the reality of people, which could serve as a basis for therapy. In the first part of my presentation, I will look at what certain branches of philosophical practice might suggest about the view on the human being, and then, along the lines of Viktor E. Frankl and the anthropology of integral personalism, I will examine the potential usefulness of such an anthropology in philosophical practice.

KAJSA FOLKESSON,¹ MIRIAM VAN DER VALK²

¹ *Sahlgrenska University Hospital, Gothenburg, Sweden*

² *Filoprax Gothenburg Philosophical Practice, Gothenburg, Sweden*

WHAT TO DO WITH “DIFFICULT” PEOPLE? A PSYCHOLOGIST AND A PHILOSOPHER PUT THEIR HEADS TOGETHER

A psychologist and a philosopher (both rather difficult people) meet to explore “difficult” colleagues, friends and family. The audience is invited to an exploratory odyssey of intra- and interpersonal relating. Psychology helps to map the typological, normative and pathological perspectives on the relating self; from neurodiversity to diagnostic personality disorders. We combine literature and research with practical experiences from the therapy room. An evidence-based dialectical model—balancing acceptance with change—guides us towards an ethic of togetherness and wisdom. Philosophy helps to show gates for forays into meaning-making and a renewed way of life. Like J.-P. Sartre said; “A lucid view of the darkest situation is already, in itself, an act of optimism [...] it implies that the situation is thinkable.” From this point forward, we can flourish.

ALEX FONG

City University of Hong Kong, China

**ONENESS IN BUSINESS: A PHILOSOPHICAL PRACTITIONER'S
FRAMEWORK FOR CULTIVATING CONSCIOUS LEADERSHIP
IN PURPOSE-DRIVEN ENTERPRISES**

Oneness in Business (OIB) framework emphasizes the interconnected nature of enterprises and their stakeholders. This framework illustrates how businesses can transcend traditional profit motives by fostering a holistic approach that prioritizes collective well-being. The OIB framework posits that organizations can achieve greater success and sustainability by aligning their objectives with the broader needs of their stakeholders. This perspective is particularly relevant in today's rapidly changing business landscape, where the expectations of consumers, employees, and communities are evolving. By integrating the principles of stakeholder theory, shared value theory and consciousness-based management, the OIB framework encourages organizations to recognize and embrace their responsibilities toward all stakeholders—not just shareholders. This shift in perspective lays the groundwork for a more equitable and sustainable business model, one that acknowledges the intricate web of relationships that constitute modern enterprises.

VRINDA GOSWAMI

Hindu College, University of Delhi, India

THE ROLE OF ART IN SELF-TRANSFORMATION AND CULTURAL DIALOGUE

Can aesthetic experience serve as a bridge between self-exploration and cultural understanding? While philosophical counseling traditionally emphasizes rational discourse, relying on logical reflection to navigate existential and conceptual challenges, this presentation proposes aesthetic counseling as an extended approach that employs artistic engagement for self-inquiry, existential transformation, and intercultural dialogue. Grounded in aesthetic experience—particularly through *Sādhāraṇīkaraṇa* (the universalization of aesthetic experience)—the study examines how art fosters self-transcendence and cultural negotiation. A key ethical question emerges: how can counselors facilitate insight without exerting undue influence? Engaging with ethical literature, including Mills’ work on autonomy in counseling, this presentation explores the balance between guidance and respect for counselees’ independent reasoning, mediated through aesthetic experience. Unlike traditional philosophical counseling, aesthetic counseling is rooted in phenomenological and hermeneutic engagement with art. This study argues that aesthetic experiences dissolve individual subjectivity into shared emotional and cognitive resonance, fostering epistemic openness beyond personal and cultural identity.

INTERACTIVE PSYCHOANALYSIS AND SYNCHRONICITY

After two decades of reflection, C. G. Jung finally wrote explicitly about synchronicity. Interactive psychoanalysis, as a philosophical practice, is grounded in interactivity, which may appear closely related to synchronicity. This presentation identifies points of convergence and distinction between these concepts, aiming to deepen the understanding of both. In outlining synchronicity, we reflect on key moments in Jung's work, such as the Rhine experiments, which show that certain acausal events are not random, as they exceed statistical probability. Furthermore, it will be shown why metaphysical explanations of synchronicity remain incomplete. Interactive psychoanalysis, as a new form of philosophical practice, raises two key questions: first, what qualifies it as a modality of psychoanalysis; and second, why it should be considered a form of philosophical practice. In addressing the posed questions, the concept of interactivity will emerge as a condition for the possibility of certain regressive states, which lead to a specific mode of reasoning and whose symptomatology can be categorized under F29. By comparing interactivity and synchronicity, it will be shown that the same event can be viewed from two perspectives. From the standpoint of interactivity, we observe the primary process leading to a false conclusion; viewed through the lens of synchronicity, the event is still conditioned by the primary process, but results in a break in causality, reducing time and space to zero.

ELIZABETH HEIDRICH

Educational Center for Autonomous Creation in Philosophical Practices (CECAPFI), Mendoza, Argentina

PHILOSOPHIZING TEA: INHABITING A PLACE AND TIME TO THINK

Philosophizing Tea is a philosophical experience, which has been practiced since 2023. It has a Philosophical Café format, but attempts to maintain a dynamic with elements of philosophy for children. The experience of different Philosophizing Teas reveals encounters in which we are invited to think critically, creatively, and thoughtfully. In addition to recapturing, through the tea ceremony as a ritual, the experience of “the world here and now”. The factor that facilitates multidimensional thinking in these encounters is the context because Philosophizing Tea takes place in a large and beautiful nursery garden. As Damon Young, author of *Philosophy in the Garden*, says: “Each garden is an invitation to think about who we are.” The natural context of the place enhances our activity. The dialogue community aims for creative citizenship because it is like a social laboratory. Social and thinking skills are developed there. We adhere to a structure of philosophical practice, where the activities developed differ from one Philosophizing Tea to the next. We innovate in resources and actions at each meeting. Philosophizing Teas are attended by experts from diverse disciplines and professions, who do not necessarily have prior philosophical knowledge or experience in reflection groups, but who are eager to be with others, listen to others, give their opinions, and thus, “spread the word”. In short, Philosophizing Tea invites you to: recover, build, and reconstruct your own and other people’s ideas within a group whose goal is to practice healthy coexistence and develop critical, respectful, and, loving thinking in order to think about the world around us.

BENNY HENNING

Bath Spa University, United Kingdom

A DAOIST VISION OF FLOURISHING: ZHUANGZI'S TRANSFORMATIVE APPROACH TO COUNSELLING

Daoist philosophy has significantly influenced various counselling frameworks in the 20th and 21st centuries, yet it is often misrepresented—conflated with Zen Buddhism or decontextualized to fit Western metaphysical assumptions and conceptions of flourishing. This conceptual distortion obscures the radical potential of Daoist thought for reconceiving identity, knowledge and well-being. While the *Daodejing* and the *Zhuangzi*, written in the Warring States Period of China, were later categorised as ‘Daoist’ due to their shared critique of socially constructed values and egoistic ethics, they present distinct metaphysical perspectives and visions of flourishing. The *Zhuangzi*, grounded in process ontology and relativist epistemology, employs dialogical and phenomenological methods to deconstruct rigid perspectives and loosen dependence on rational-linguistic frameworks. It offers *xiaoyao you*, ‘free and easy wandering’, as a model of flourishing, achieved through *yangsheng*, ‘nourishing life’. This presentation argues that deeper engagement with Zhuangzian philosophy can not only expand philosophical counselling but also challenge entrenched Western assumptions about selfhood, flourishing and ontological well-being. By foregrounding therapeutic forgetting, perspectival shifting and epistemic humility, the *Zhuangzi* provides tools for a unique approach to counselling—one that resists fixed identities and embraces uncertainty as a catalyst for transformation.

PIA HOUNI

University of Tampere, Tampere, Finland

ETHICAL BODY AND MIND IN THE PHILOSOPHICAL PRACTICE

In my presentation, I will focus on the body-mind connection and how we approach this in philosophical practice. Philosophy generally emphasizes the processes of thinking and the mind's central attitude. But a body-mind attitude is the only way to study a person holistically. As far as I understand it, philosophical practice embraces a holistic concept of human nature. It is also relevant to ask whether we should pay more attention to questions concerning the body in philosophical practice. My presentation is based on Ancient Greek philosophers' idea of "practice". In philosophy, "practice" means guidelines for body and mind. Foucault refers to this process as 'techniques of the self', following Hadot. In recent years, the concept of *self-cultivation* holds a central importance and has a strong conceptual history in the theories of general education from the 19th and early 20th centuries. The concept describes the educational activities of adulthood, in which individuals aim to expand the ethical horizon of their understanding and actions (Kallio 2024) In my presentation, I will use an example from martial arts—specifically Taekwon-Do. The Korean term means 'the way of the foot, the hand, and the mind'. The founder, General Choi Hong-Hi, recognized the importance of ethical and mental training, understanding that without it, one's physical abilities can never reach their full potential. Taekwon-Do means specifically the way of philosophy. For these reasons, a large number of practitioners around the world follow the idea of *Do*—the mental aspect—alongside physical training.

PIA HOUNI,¹ NIKOLAI KHYMYROV²

¹ *University of Tampere, Tampere, Finland*

² *Independent researcher, St. Petersburg, Russia*

THE CREATIVE DIMENSION IN PHILOSOPHICAL PRACTICE

In their book *Creativity and Philosophy* (2018), Berys Gaunt and Matthew Kieran pose a question: “Why should we be interested in creativity from a philosophical point of view?” Authors approach the question from multiple points of view: creativity as a virtue, value, agency, creativity in mathematics, art, morality and politics etc. In a similar way, we see our presentation as an opportunity to address the inspiring question about the role of creativity—from the point of view of philosophical practice. It is not so easy to define what art (and philosophy as well) is. Generally speaking, we could trace this word, at least in Western history, back to the ancient Greek period (around 500–300 BCE). At that time, the concept of “art” was understood as skills (*technē*) and talents of a person, but it did not represent an individual’s creative expression, as we understand it today. Furthermore, we find that art and creativity are strongly intertwined. And we, as philosophical practitioners, are interested in practical elements and tools, such as how to make striving for wisdom and philosophical education a part of daily life. For this reason, philosophy is something that a person must exercise, as we have learnt from ancient Greek and Roman philosophers and of course, from our own contemporaries. Due to this, we believe that creativity in philosophical practice can play a crucial role. Is philosophical practice not truly an exercise in exploring and transforming one’s worldview with the power of ideas? Transforming! Creating a new world, or perhaps new worlds. In other words, the creative dimension lies at the core of personal transformation.

ZAFAR IQBAL

Institute for Philosophical Studies, University of Coimbra, Portugal

“I-THOU” AND “WE”: RETHINKING SPIRITUAL COMPANIONSHIP IN PHILOSOPHICAL COUNSELING THROUGH MARTIN BUBER AND NIẒAMUDDĪN AWLIYĀ’S COMMUNAL ETHOS

This presentation aims to investigate ethical dimensions of friendship and spiritual companionship within the context of philosophical counseling, emphasizing the communal ethos characteristic of South Asian Şuḫism as articulated in the teachings of Niẓāmuḫḫīn Awliyā. Awliyā’s doctrine prioritizes the principles of unconditional love, humility, and service, thereby cultivating a collective framework that promotes social responsibility and enhances communal well-being. In juxtaposition, Martin Buber’s “I-Thou” paradigm serves as a foundational theoretical model for examining the distinctions between these two approaches. Buber’s framework, which focuses on personal dyadic encounters and extends to a shared “We”, contrasts sharply with Awliyā’s broader interpretation of şāḫabat. This comparison elucidates how the integration of scriptural exegesis, rational inquiry, and experiential spirituality can facilitate the transformation of personal attachments into a communal ethos oriented towards social engagement. This scholarly exploration also presents practical methodologies for counselors. By utilizing the teachings of Awliyā, practitioners can cultivate a sense of belonging and shared experience among clients, thereby transcending the limitations inherent in the traditional one-on-one counseling model. Consequently, the study enriches the domain of philosophical counseling by offering concrete strategies to address existential and psychological distress while simultaneously fostering empathy and interconnectedness. Through this detailed examination, the presentation proposes a transformative model that critiques the predominant individualistic tendencies prevalent in Western academic discourse.

MELITA JEROLIMOV

Selecta Consultancy, Zadar, Croatia

THE MEANING OF SUFFERING IN PHILOSOPHICAL COUNSELLING

Though suffering is a universal, primordial phenomenon, all people avoid suffering at any cost as suffering, nowadays, means losing one's market value. Personal suffering seems to be no longer allowed, and if it is happening, it is more desirable to hide it. The so-called self-help books, perniciously derived from positive psychology, advocate for the tyranny of happiness, a "be happy" concept. Existentialists hold that happiness derives from the acceptance of suffering which is the deepest, most intimate and exposed aspect of human existence, as well as potentially valuable developmental experience. Why do innocent people suffer, why do children get hurt? Is it possible to associate endurance with dignity? Does it mean that suffering should be heroically endured as proposed by Schopenhauer? Is it true happiness cannot be pursued? Frankl claims it must ensue as the unintended side effect of one's dedication to something greater than themselves. In some ways, suffering ceases to exist as such at the moment it finds meaning.

ALEXANDRA KONOPLYANIK

Philosophy for All, London, United Kingdom

PRACTICAL PHILOSOPHY OF WELLBEING

The topic of wellbeing has been trending in psychology and public policy, but what does philosophy have to say on it? Wellbeing, happiness, the good life—are these approximate synonyms or importantly distinct concepts? This presentation will give an overview of the main types of theories of human wellbeing, drawing on both historical and contemporary examples, and offer some insights and suggestions on how to apply this knowledge to practical work with clients.

MIKA KOSKINEN

Philosophical Institute Finland, Helsinki, Finland

PHILOSOPHICAL PRAXIS IN FINNISH REHABILITATION—IS THERE A CHANGE?

Philosophical practices are having a renaissance in health care, as on the other hand psychotherapy and psychology are facing changes (for ex. part of psychosis and depression treatments move towards somatic treatments) and on the other hand, normative clinical and medicinal therapies are not comprehensive treatments enough for health care, rather for sickness care. I want to have a look into this and rehabilitation in Finland as a potential for philosophical practice. Some movements within the normative, clinical practices are ahead—that does not necessarily mean changes towards alternative therapies—but there is a discussion whether psychologies and psychotherapists are better in preventive and rehabilitative conversational therapies than other practitioners. Another development to follow seems to be the individual therapies given by occupational health service providers, as group practices seem to work better in work places. Success, however, is dependent on the willingness of the end users to make that change from psychotherapy to philosophical practice.

ŠTEFANIJA KOŽIĆ,¹ ANA KRALJ²

¹Faculty of Humanities and Social Sciences, University of Zagreb, Croatia

²Faculty of Philosophy and Religious Studies, University of Zagreb, Croatia

GENUINE COMPREHENSION IN THE LIGHT OF PRACTICAL PHILOSOPHY

Understanding others relies on various sources of information, with language serving as a primary medium. Through the history of philosophy, hermeneutics has emerged as a discipline dedicated to exploring the processes of interpretation and understanding. Key figures such as F. Schleiermacher, W. Dilthey, and H.-G. Gadamer have primarily examined the epistemological dimensions of understanding, emphasizing the role of language and interpretation. Conversely, other thinkers—including M. Buber, V. E. Frankl, E. Levinas and others—approach understanding through the lens of interpersonal relationships and authentic dialogue. This presentation investigates how genuine comprehension transcends mere linguistic exchange, fostering meaningful connection through authentic dialogue and shared human experiences. It also explores the role of philosophical counseling as a practical application of these hermeneutic and existential insights, highlighting how philosophical dialogue can serve as a means for individuals to attain deeper understanding and authentic human connection.

JIRKO KRAUSS

Transformatorenwerk Leipzig, Germany

OPENING UP THE WORLD: RETHINKING THE VALUE OF PHILOSOPHICAL SALOONS

Philosophical practice has been gaining increasing popularity for years, especially in the form of public salons—structured discussions guided by the principles of philosophy. But what are these discussions really like? Do they constitute genuine philosophizing, or are they merely an exchange of opinions? In this presentation, my aim is to analyse what happens in a salon of a particular kind when it succeeds. The conception of this analysis primarily is based on the works of Hannah Arendt and Stanley Cavell, according to the concepts of “plurality” and “finding your own voice”. The communicative practice that takes place there, according to this idea, is primarily one of recognition and confrontation. In Kantian terms, one could say that (if successful) a “Spiel der Erkenntnisvermögen” occurs, and that plurality, as formulated by Hannah Arendt, is realized. Guests experience themselves as “who” in the mode of “we”; the “we” of speaking, thinking, searching and struggling together. The primary purpose of this social practice lies in itself—the very act of appearing as a “who” through intersubjective togetherness can be experienced as meaningful. Salons can also be conceived as (proto-)political arenas, as spaces of experience and training in cultivating one’s own voice, but also as places for moral reflection and understanding.

STJEPAN KROVINOVIĆ

Croatian Philosophical Practice Association, Zagreb, Croatia

THE POTENTIAL OF LLMS AS MAIEUTIC TOOLS IN PHILOSOPHICAL COUNSELING

As Large Language Models (LLMs) increasingly permeate daily life, their application in philosophical practice merits critical examination. While concerns about factual accuracy of answers persist, LLMs may prove more valuable as questioning tools within philosophical counseling contexts. This report explores whether appropriately prompted LLMs can serve as maieutic instruments—facilitating the classical Socratic processes of elenchus (systematic questioning to expose contradictions) and midwifery (helping birth latent understanding). Drawing on Platonic dialogues and contemporary philosophical practice theory, I examine how LLMs might guide clients toward aporia (productive recognition of ignorance) and subsequent insight development. The analysis considers two configurations: LLMs as tools for philosophical counselors to enhance their questioning strategies, and LLMs as direct interlocutors for clients engaging in self-guided philosophical inquiry. The report critically examines the philosophical and practical limitations of LLMs in maieutic practice, including questions of authentic engagement and technological mediation of philosophical dialogue. It concludes by addressing implementation challenges and ethical considerations for integrating these technologies into philosophical counseling while preserving the discipline's humanistic foundations.

ADAM LALAK

Faculty of Philosophy, Ludwig-Maximilians Universität, Munich, Germany

PLAY AS PHILOSOPHICAL EXPERIENCE

For philosophical practices to be transformative, they must engage not only the intellect but also the experiential level. A key question, then, is how this can be achieved. One potential way is through the facilitation of what Bøyum (2008) referred to as “philosophical experiences”. While this idea has been proposed by different philosophical practitioners, including Lahav (2021) and Barrientos-Rastrojo (2021), a thorough discussion of the nature and types of philosophical experiences is still lacking. Which experiential activities are most suitable for philosophical practice? Which philosophical questions emerge from different classes of experience? In this talk, I will focus on one such experience: the experience of play. I will argue that play is a useful tool for philosophical practice for two main reasons. First, it discloses fundamental metaphysical structures of reality that are often hidden in everyday life. Second, unlike “real-life” experiences, play allows for a degree of distance necessary for reflective philosophical inquiry. Drawing upon years of experience organizing experiential-philosophical retreats, I will use Roger Caillois’ classification of games to show how different types of play—agon, alea, mimicry, and illinx—correspond to different types of philosophical problems and can stimulate different forms of philosophical inquiry.

GIANCARLO MARINELLI

Umbrian School of Philosophical Counseling, Roma, Italy

THE PHILOSOPHICAL JOURNEY INTO DESIRES AND SELF- REALIZATION

The primary objective of this communication, stemming from many years of both individual and group philosophical counseling, is to share and to explain a philosophical tool that I have been using for over 15 years, along with the insights it has provided regarding the ontological significance of desire and passions within a philosophical understanding of individual existence and relationships. I aim to share this tool and its epistemological foundations concerning the philosophy of imagination. This tool (one of the several tools of philosophy of imagination) is a form of semi-guided meditation specifically designed to explore the situations in which we have experienced and continue to experience desires (needs, impulses, wishes, etc.). It allows us to recognize the presence of ideas, concepts, and feelings within these desires, connecting them with images that resonate with those contents, thereby creating an overall landscape that will then be explored through a collective form of semi-guided meditation. This exercise is particularly important as it enables us to listen to and explore, with all the faculties of our soul, our passions and even the most intense forms of desire.

LASHA MATIASHVILI
Tbilisi State University, Georgia

**BRINGING PHENOMENOLOGICAL PHILOSOPHY INTO
DIALOGUE WITH QUALITATIVE RESEARCH AND DISABILITY
STUDIES: A CASE STUDY OF BLIND FOOTBALL**

Since its inception, the phenomenological method has been applied outside of philosophy, for example, in disciplines such as sociology, psychology and phenomenological psychopathology, and cognitive sciences. In light of Dan Zahavi's recent critique of Jonathan Smith's Interpretative Phenomenological Analysis (IPA), Max Van Manen's hermeneutic phenomenology and Amedeo Giorgi's descriptive phenomenological method, question regarding the application of phenomenology beyond philosophy and its integration with qualitative research has been renewed. In this endeavour to reframe applicability of phenomenology in empirical research, several contributions should be highlighted, as they unfold new strategies and elaborate on the issues regarding methodological clarification of the subject matter. Køster and Fernandez proposed a new methodological framework of applicability of phenomenology (2023). They have developed a phenomenologically grounded qualitative research (PGQR) strategy using "existentials" as a frame to study the modes of experience. I aim to endorse and apply this strategy to the study of embodied experience of blind footballers. This model proposes using phenomenological concepts rather than traditional phenomenological methods such as epoché or reductions. This approach can help redefine the scope of problems and methods within the humanities.

MARINA NOVINA

*Faculty of Philosophy and Religious Studies, University of Zagreb,
Croatia*

**PHILOSOPHICAL FOUNDATIONS OF PSYCHOTHERAPY:
TOWARDS CLARITY OF THOUGHT AND EMOTIONAL
RESILIENCE**

Psychotherapy as a non-pharmacological treatment of psychological and emotional difficulties and disorders aims to support a person in achieving or maintaining functionality and well-being. Psychotherapy methods and techniques are based on different psychological theories of human behaviours, and thus on philosophical understandings of the relationship between thought, emotion, or behaviours. Nevertheless, they all aim at the achieving functionality and well-being of the person. Regardless of the psychotherapeutic approach taken to attain functionality and well-being of the person, clarity of thought and emotional resilience are necessary. In these spheres, psychotherapy shows its inseparability from philosophy. This research highlights the importance of philosophy for psychotherapy processes in the context of achieving clarity of thought (in the form of understanding oneself, others, and the world) and emotional resilience.

SREĆKO NARANČIĆ

Zagreb, Croatia

THE PARADOX OF FREEDOM: HOW ACTUAL OR PERCEIVED
INCREASES IN FREEDOM ENHANCE SUBMISSION TO
AUTHORITY

This presentation addresses a compelling paradox of contemporary Western civilization: why and how the perceived rise in individual freedom, autonomy, and control over one's life may lead to increased susceptibility to political, economic, technological, and symbolic authorities. Through an interdisciplinary examination of various authors' insights on this issue, we identify the established mechanisms by which power relations and subordination are internalized under conditions of formal freedom. The interaction between the concepts of freedom and authority is explored, as well as how the modern individual is effectively shaped within systems of self-discipline, motivation, and surveillance, often under the guise of support and personal development. The presentation analyzes current phenomena, such as the influence of digital technologies and algorithmic manipulation, psychopolitics, flexible labor regimes, pandemic biopolitics, and the attention economy. Special attention is devoted to the role of nearly invisible structural and cultural violence and to the multidimensional nature of power relations that inhibit individuals' ability to articulate their genuine interests. These dynamics give rise to illusions of choice that function as control mechanisms within hyper-individualized narratives. In conclusion, the presentation emphasizes the urgent need to redefine the concept of freedom in terms of genuine reflexivity, as a prerequisite for authentic autonomy and resistance to systemic pressures toward conformity.

LÁSZLÓ NEMES

Semmelweis University, Budapest, Hungary

THE PHILOSOPHICAL PATIENT: WHAT IS AN END-OF-LIFE
DECISION?

The title of my presentation is a reference to Jean Kazez's 2017 book *The Philosophical Parent* in which the author contemplates on the nature of philosophical decisions made by (would-be) parents to have children. We easily find papers and books on the topic of good decisions which we should make in our lives, compared to some bad decisions, but my focus is on the very nature of a decision, in this case in end-of-life situations. What does it mean to make a decision about death? When do we choose death instead of life? Can we really make any rational, informed decision about our non-existence? How important is it to make decisions at all? All these questions are approached from the perspective of philosophical practice, by scrutinizing the role of the philosophical practitioners at the end of life.

IBRAHIM OZDEMIR

Uskudar University, Istanbul, Turkiye

THE ART OF DISPELLING SORROWS: AL-KINDI'S INSIGHTS FOR CONTEMPORARY COUNSELING

Abu Yusuf Ya'qub ibn Ishaq al-Kindi (d. 873), often hailed as the first Muslim philosopher, provides timeless wisdom on the nature of sorrow and the pursuit of happiness in his seminal treatise, *The Epistle on the Device for Dispelling Sorrows*. This work, deeply Socratic, yet uniquely Kindian in spirit, reflects his philosophical synthesis of Greek thought and Islamic teachings, particularly in the realm of ethics and human psychology. Al-Kindi argues that sorrow stems either from our own actions or external forces, yet he emphasizes human agency, asserting that individuals possess the power to regulate their emotions through reasoned choice. By engaging the intellect and aligning one's desires with higher rational pursuits, he contends, one can transcend sorrow and cultivate inner peace. This presentation revisits al-Kindi's profound insights through the lens of contemporary philosophical counseling, demonstrating their relevance in modern therapeutic practices. His emphasis on rational reflection, ethical self-discipline, and emotional resilience offers a philosophical framework for counselors seeking to guide individuals toward a more balanced and fulfilling life. By integrating al-Kindi's wisdom into contemporary counseling methodologies, we uncover valuable strategies for navigating sorrow, fostering self-awareness, and achieving enduring well-being.

EMIL PERRON

University of Bergen, Norway

IN ANTICIPATION OF PHILOSOPHICAL PRACTICE, OR
MICHEL DE MONTAIGNE AND THE ART OF CONVERSATION

This presentation touches upon the topic of roots of philosophical practice in the history of philosophy. The French humanist and philosopher Michel de Montaigne (1533–1592) established the essay as a genre and plays an important role and contact between the thoughts of the ancients and the advent of the modern. Although he is mentioned at times, Montaigne is not very present in neither the discussion nor the research in modern philosophical practice. Yet Montaigne gives us a structure, values and seemingly an outline of a method for dialogue, or “conference”, in his *Essays*, especially in the chapter “De l’art de conferer” (“Of the Art of Conference”). In this sense, Montaigne shortens the distance between him and us today; in this presentation I explore in what sense one can say that Montaigne anticipates, or prepares the ground for philosophical practice.

ALEKSANDAR PRICA

Faculty of Philosophy, University of Belgrade, Serbia

SOPHISTS AS THE PIONEERS OF PHILOSOPHICAL PRACTICE

From its very beginnings, philosophical counseling has been targeted by members of the (academic) philosophical community with accusations of being a “prostitution of philosophy”, or a modern return of the sophists. In this critique, the very term *sophist* is used pejoratively, taking for granted the mainstream image shaped by the criticisms of Socrates, Plato, and Aristotle—depicting sophists as money-hungry charlatans who, for the right price, would teach their clients to defend even the most questionable positions. For this reason, the aim of this presentation is twofold. In the first part, I will attempt to destigmatize the sophists by showing that they were the first to subject the customary morality of Ancient Greece to reasonable consciousness, thereby laying the foundation for ethics as we understand it today, as well as for philosophical practice in general. Based on this defense of the sophists, the second part of the presentation will argue that they—not Socrates, as it is often claimed—were the true pioneers of philosophical practice, by comparing their method with models of philosophical counseling, with particular emphasis on Lou Marinoff’s PEACE method. This way, my presentation will lead to a paradoxical conclusion that the critics of philosophical counseling were right: we *are* the sophists of the 21st century—but that is a fact we should be proud of, not ashamed.

DARIJA RUPČIĆ KELAM,¹ IVICA KELAM²

¹ *Faculty of Humanities and Social Sciences, J. J. Strossmayer University of Osijek, Croatia*

² *Faculty of Education, J. J. Strossmayer University of Osijek, Croatia*

DANCE AS A COUNTERHEGEMONIC SPACE. “SPACE OF OTHERNESS” AND RECONSTRUCTION OF THE MEANING OF THE TRAUMATIC EXPERIENCES

In this lecture, we explore dance as a practice and space of “Other”, a counterhegemonic space, affected by the existing social ordering, or existing power of traumatic discourse that is some kind of imposed discourse, while simultaneously resisting it. To explore these premises, we will use Michel Foucault’s concept of heterotopia, and apply it on the analysis of dance as an artistic practice and possibilities to understand dance as a heterotopia in which dominant hegemonic discourses are reversed, and as a counterhegemonic space that has a potential to disrupt and deconstruct hegemonic discourses of the past traumatic experiences or events. We argue that in order to be able to heal the traumas that are engraved in the body, and to understand the body as an expression and a canvas on which a crisis is outlined, we need bodily memories and stories, both those of survival, trauma and wounds, and those of healing. We demonstrate how dance and movement in dance movement therapy may provide a counterhegemonic space, enable the reconstruction of the place of traumatic events that are imprinted in the body, into places of communication and reconstruction of the meaning, and how dance invites individuals to reflect on their identity and connect their fragmented self. Here we emphasize the meaning of movement—dance that opens the statics of the body to kinesthetic empathy, which in turn allows us to enter the spaces of unspoken body stories.

PERTTU SALOVAARA

Philosophical Institute Finland, Helsinki, Finland

THE FIELDPATH METHOD: A PHENOMENOLOGICAL-
HERMENEUTIC FRAMEWORK FOR A PHILOSOPHICAL
DIAGNOSIS IN ORGANIZATIONS

No method as such guarantees an objective or a neutral diagnosis of a client situation. This applies to philosophical diagnosis at work organizations too. The conversations that lead to shared sense-making about ‘the issue’ can transform into contesting stories about various themes. The reality becomes complex and messy. Process philosophy has that as its basic assumption: the world we interact with is dynamic, in a constant change and becoming. Here I introduce how to accommodate this processual dynamics into a philosophical diagnosis of an organization. The Fieldpath Method takes its inspiration from Heidegger’s text on *Gelassenheit*, releasement, where three persons walking on a fieldpath begin to wonder how they know about their path and surroundings. They conclude that thinking has (in Kantian tradition) been defined as an intentional act of will. Releasement expresses a concern that our understanding—and diagnosis—is guided by a predetermined framework filled with terminology, concepts and intentions. The counselor’s framework has an impact on diagnosis and any further interventions. If not aware of it, the counselor may project his/her own prejudices on the case. The report discusses how the hermeneutic circle (Gadamer), and the Heideggerian concepts of fore-structure of understanding and releasement as the key elements of The Fieldpath Method.

PATRIZIA F. SALVATERRA

University of Milan, Italy

HUMOUR AND IRONY IN PHILOSOPHICAL COUNSELLING: TWO USEFUL LEVERS AND FACILITATING TOOLS

My speech will be introduced by a brief synthesis of my experience as a philosophical counselor, with some supporting data, as so far developed in the last 13 years of practice. It will prove that there have been recurrent themes, a continuum of needs and many frequent questions that I shared with my counselees, where humor, comic and irony have been useful levers and facilitating tools to discover hidden meanings, make a person reflect upon her/himself, and shed light on complex situations. A process which has been, and is, a learning and a transformative path, which helps individuals to find their way and feel relieved. An unexpected shift in perspective—which belongs to both philosophical thought and humorous experience—together with the possibility to talk and ask whatever puzzles, embarrasses, or bothers us, may have a beneficial effect on our existence. Philosophy, humor and irony are strictly linked together. Very often philosophical insights and comedic moments manifest themselves at the same moment as the two sides of the same coin: exploring their territories more deeply may teach us that we all are just holding human nature together in various ways. That is fine, we just need to accept and go easy with one another, knowing that we are all fragile beings who often need to laugh a bit more instead of seeing only the dark side of the moon. There are many serious matters that we have to manage while living, and humor and irony are serious ones as well—they take in very serious consideration our human need to live with lightness, share joy, and spread cheerfulness around us to create a better world.

JOHANNA SCHÖN

Martin-Luther-Universität Halle-Wittenberg, Germany

**BREAKING BREAD. THE AESTHETIC OF LOVE FROM AN
ARISTOLOGICAL PERSPECTIVE**

In my talk, I aim to analyze what happens during the practice of dining together. I will develop an argument for the thesis that communal dining can be understood as a rudimentary form of love, going from eating each other to eating with each other. I will begin my argument with Feuerbach's conception of the I as a porose identity, followed by an analysis of the role of care in loving relationships. Finally, I will connect these reflections to Heidegger's notion of love as encapsulated in the well-known phrase *amo: volo ut sis* ("I love: I want you to be") from his letter to Hannah Arendt. As I will show, my argument is ontologically grounded in two ways. We constitute ourselves when we are sitting together at a table and sharing food. Firstly, eating is the foundation of our physical integrity. Secondly, by dining together, we also shape our social identity. Through the act of eating together, one becomes connected to a particular other via the event, which transforms two strangers into an "I" and a "you" within a shared "we". Especially by considering the role of the host, we can see how sharing one's food, and caring for the well-being of one's guests, allowing them to sit and partake at one's meal, means recognizing them as particular persons, as beings whose physical, psychological, and personal integrity is to be preserved. "The highest form of recognition is love: *volo ut sis*."

SEBASTIAN SEIDL

University of Vienna, Austria

THE STORIES WE THINK IN: METAPHORS, AI, AND
PHILOSOPHICAL PRACTICE

The so-called mind-body problem reveals an epistemic boundary: our understanding of consciousness is inherently metaphorical. While scientific models describe mental phenomena causally, epistemic challenges remain and demand narrative structures. Leibniz's mill questions whether thought can be mechanistically derived. Nagel's bat highlights the inaccessibility of subjective experience. Jackson's *Mary* suggests that physical knowledge alone cannot explain qualitative experience. These thought experiments show that consciousness is not purely conceptual but shaped by metaphor. If our knowledge of mind and matter is bound to language, what are the implications for AI and neurotechnology? The idea of a "thinking machine" surpassing humans is not rooted in empirical reality, but mythologized through cultural narratives. Philosophical practice unpacks these narratives, fostering a more reflective engagement with AI beyond naive optimism or fear.

PRIYANSHI SHARMA

University of Delhi, New Delhi, India

**RISING CRISIS OF RISKY BEHAVIOUR AMONGST
ADOLESCENTS AND THE AID OF PHILOSOPHICAL
COUNSELLING**

Increasing risky behaviour amongst adolescents has been recorded throughout the last decade and has been correlated with increased level of anxiety, depression and suicidal ideation maneuvered by negative societal exposure. Disarray and reliance on technology, media primarily, was found to provide negative societal exposure to adolescents alike, that of a feeling of indestructibility which therein contributes to risky sexual behaviour—in most grave exposures steeping to hypersexuality, addiction and drug abuse. This was seen to be the result of a state of impermanence of individual identity and diminished sense of self amongst the adolescents. The presentation explores the concept of philosophical counselling and purports a need for going beyond therapeutic practices and instilling the need for philosophical counselling as a bane of helping adolescents more thoroughly to help regain a sense of individual identity. The presentation also opens the venture for further research in implementing therapy sessions alongside philosophical counselling, as well as the development of a mediated framework of trained philosophical counsellors.

HEEWON SEO

University College London, United Kingdom

**BETWEEN DE-NARRATIVIZATION AND STORY-SELLING:
PARADOXES OF SELF-NARRATION**

This presentation explores the existential-phenomenological dimensions of storytelling as a form of philosophical practice in the digital era. Drawing on Hannah Arendt's philosophy of storytelling, I argue that the narrative is not merely a literary form, but a fundamental mode of human existence and meaning-making. However, as Yuval Harari and Byung-Chul Han suggest, contemporary digital culture has led to the crisis of storytelling through de-narrativization (the fragmentation of narratives into algorithmic data) and story-selling (the commodification of personal narratives). In response to this crisis, I develop the concept of Self-Narrative Resistance, which examines how individuals actively challenge and reshape their own narratives against imposed structures. Rather than passively conforming to algorithm-driven storytelling and market-oriented self-representation, individuals navigate and reconfigure their self-narratives as a mode of resistance. Finally, I turn to Donna Haraway's fictional imagination as a way to transcend traditional master plots and rethink self-narration. By positioning self-narrative resistance as an existential-phenomenological practice, I propose a renewed understanding of philosophical storytelling as a means to reclaim agency in meaning-making within digital environments.

FILİZ SERDAR TUĞUT

Code of Mind, Muğla, Türkiye

**PHILOSOPHICAL PRACTICES IN HUMANITARIAN CRISES:
EXISTENTIAL RUPTURES AND WAY OF WELL-BEING**

My fifteen years of fieldwork in humanitarian aid have shown that humanitarian crises can only be effectively addressed through a philosophical perspective. This study aims to contribute to this understanding. Individuals facing wars and natural disasters experience not only physical challenges but also profound existential ruptures. Refugees and earthquake survivors, in particular, struggle with uncertainty, loss, and insecurity, while fundamental concepts such as belonging, identity, and meaning undergo transformation. Questions like “Who am I?” and “What should I do?” often remain unanswered. This study examines these existential ruptures following forced displacement and disasters through the philosophical frameworks of Heidegger’s Dasein, Spinoza’s conatus, and Merleau-Ponty’s concept of bodily perception. It further explores how these processes can be supported through philosophical practices. In 2024, as part of philosophical counselling, group sessions based on the “Way for Well-Being” were conducted with 137 earthquake survivors. This five-stage model—comprising awareness, analysis, meaning, choice, and continuity—aims to strengthen individuals’ existential resilience, reconstruct their sense of spatial belonging, and support their emotional healing. The findings suggest that philosophical practices can significantly contribute to emotional and existential recovery in the aftermath of crises such as war and natural disasters. Conscious awareness, unity and wholeness, and the reinforcement of bodily perception emerge as essential elements that not only help refugees and disaster survivors sustain life but also enable them to construct a meaningful existence.

INES SKELAC

*Faculty of Philosophy and Religious Studies, University of Zagreb,
Croatia*

LANGUAGE AND EMOTIONAL REASONING IN PHILOSOPHICAL COUNSELING

In philosophical counseling, language is not merely a medium of communication—it is a space where meanings are shaped, conclusions drawn, and realities constructed. This presentation explores how emotional reasoning manifests through linguistic expressions in counseling settings. Clients often articulate conclusions that appear rational on the surface, but rest on implicit emotional premises or symbolic associations. We examine how such statements function as forms of implicit reasoning, embedded in everyday language. Drawing from Wittgenstein's view of meaning as use and Buber's notion of dialogical presence, we propose that philosophical counselors attend closely to how clients formulate their inner logic through language. Through case examples, we outline methods for identifying and gently challenging self-limiting narratives, not by negating emotions, but by illuminating the way language intertwines feeling and inference. This approach aims to support deeper understanding, relational clarity, and the philosophical unfolding of meaning.

CHIEN-YA SUN

National Tsing Hua University, Hsinchu, Taiwan

‘PHILOSOPHICAL HEALTH’ AS THE AIM OF PHILOSOPHICAL THERAPY?

Hadot’s PWL, as well as Nussbaum’s philosophy as therapy and Foucault’s philosophy as care of self, all have been adopted in the field of promoting mental health. Donald Robertson argues that cognitive-behavioural therapy has its root in Stoicism and expanding the role of Stoic philosophy enriches this modern psychotherapeutic practice. John Sellars and Gill Christopher both develop ways of incorporating philosophical practices into modern daily life, which serves as the foundation for some mental-health-promoting movements, such as the Stoic Week. Some have attempted to develop a philosophical practice (counselling) based on the ideas of PWL. These attempts have resulted in fruitful discussions and applications in practice. However, it is widely agreed that more theoretical work is needed to ‘bridge’ these two fields, philosophy and therapy, without missing significant characteristics of either. It is for this aim that Luis de Miranda has developed a framework based on the concept of philosophical health in recent years and established a platform for philosophers who are interested in the idea of ‘philosophical health’ and ‘philosophical care’ to work together. Some philosophers have drawn on PWL to contribute to the discussion (e.g. Kramer and Sharpe). This presentation investigates how ‘philosophical health’ is similar to, and different from, the prevalent understanding of mental health in terms of ‘well-being’. This report is a part of the research project that aims to establish a framework in which the ancient Greek idea of eudaimonia qua health can be compared and contrasted with the modern understanding of health qua well-being.

FILIP MARTIN SVIBOVEC

Croatian Philosophical Practice Association. Croatia

PHILOSOPHICAL COUNSEL AS LIBERATION AND CREATIVITY

In this presentation I aim to explore the nature of the counsel as it is the core purpose of the philosophical practice counseling session. The session makes for the one thing the client seeks when within the session with a philosopher, and is a big factor when choosing a counselor. In the nature of the counselor-client relationship it is important to note the “why” within the field of advice given, as the session itself affects both the one who gives council and the one being counseled. “Why am I giving (this) council?” the counselor may ask, or “Why am I receiving this (particular) council?”, the client may question, and it is within this domain that the intent of this presentation is noticeable, as the questions unveil a direction of purpose: to give or receive counsel in order to liberate, or to create, in order to make room for something new. The council in this light can be creative and liberating for both the client and the therapist.

SORAYA TONSICH

Educational Center for Autonomous Creation in Philosophical Practices (CECAPFI), Rosario, Argentina

MAPPING THE POSSIBLE: COMMUNITY, CARE AND CREATION IN SITUATED PHILOSOPHICAL PRACTICES

This presentation offers a situated approach to philosophical practices in Argentina, understood not as a method or a discipline, but as a living, collective and sensitive experience. Based on pathways built across teacher education, philosophy with children, philosophical counseling and territorial work, a practice emerges that is rooted in care, shared questioning, and thinking in community. It highlights experiences such as the projects “Philosophy in Action” and “Filomates,” developed in 2023 with the support of the National Ministry of Education, and the formation of CECAPFI Argentina, a national philosophical community active since 2014. Far from technical or normative models, this approach proposes philosophy as a political, loving and creative act, where thinking becomes a way to resist fragmentation and inhabit the common. From the Global South, this perspective seeks to contribute to the international conversation on philosophy as an ethical, aesthetic, and emancipatory gesture.

PHILOSOPHY OF HEALTH IN RENAISSANCE PLATONISM:
BETWEEN THEORY AND PRACTICE

This research will attempt to show that the relationship between theory and practice of the health in Renaissance thought, especially Platonist-oriented one(s), is analogous to what Hans-Georg Gadamer says in his text *Philosophy and Practical Medicine* (1990). Here, we primarily refer to his view that it is undeniable that “*classical medicine* (*italic by V. T.*), on which the research of *modern medicine* (*italic by V. T.*) is largely based, is only a small sector compared to the human task that the art of healing as a whole should accomplish” (Gadamer, 1990). Almost all the significant thinkers of the Renaissance Platonism, among whom we will highlight Marsilio Ficino (1433–1499), Giovanni Pico della Mirandola (1463–1494), Erasmus of Rotterdam (1466–1536) and Philippus Aureolus Theophrastus Bombastus von Hohenheim—Paracelsus (1493–1541), although aware of the importance of empirical research, especially for the period of humanism and anticipation of the later birth of a *new science* (*La Scienza Nuova*, Giambattista Vico, 1725), never abandoned theory as a *guide to practical results* when it comes to many fields, including the area of the health and medicine. This is perhaps best reflected in the words of probably the greatest mystic, naturalist, alchemist, and empiricist in general of all the above thinkers, and that is certainly Paracelsus, who claimed that the source of every disease is in the nature, and the healing and the health lies only in the the spirit.

MAJA VEJIĆ

*Faculty of Humanities and Social Sciences, University of Zagreb,
Croatia*

COUNSELING AS A COMPONENT OF PRIMARY CARE

Philosophical counseling, due to its specificities and its philosophical basis, has an extremely wide area of possible engagement. A philosophical counselor can become a special component in the practice of preserving the mental health of the community, through improving the quality of life of the individuals and through this of the larger groups. We will examine the idea of including philosophical counseling as a service provided through primary health care, through several possible group or individual options. The target groups will be the often “invisible” members of the elderly population, as well as the employees of various health and social oriented professions within the community, whom society often takes “for granted”, without providing them with adequate support. Some additional possibilities of projects for the benefit of the community will also be considered.

ROTEM WAITZMAN

Levinsky-Wingate Academic Center, Tel Aviv, Israel

**PHILOSOPHICAL COUNSELLING AS A TOOL FOR
STRENGTHENING PERSONAL RESILIENCE: AN
EXPLORATORY STUDY**

This lecture explores how philosophical approaches like Stoicism, Socratic dialogue, and Existentialism help individuals build resilience. Unlike traditional therapy, philosophical counselling focuses on existential and ethical questions, promoting self-awareness and mental flexibility. The lecture introduces a four-stage model: identification, inquiry, application, and integration, showing how these methods enhance coping with stress. A study found improvements in comprehensibility, manageability, and meaningfulness. The lecture advocates for wider use of philosophical counselling in educational and therapeutic contexts to strengthen personal resilience.

FLORIAN WINDBERGER

Students For Liberty, McLean, Virginia, USA

FLAMEWORK: A PHILOSOPHICAL COUNSELING FRAMEWORK FOR GUIDING YOUNG ADULTS TOWARD A MEANINGFUL LIFE

In an age saturated with choices, young adults often find themselves drawn to multiple domains where their skills and joy intersect. Yet, without a coherent sense of personal meaning and value structure, the sparks kindled in these spaces rarely catch fire—leaving life strangely unfulfilling, even when both objective markers and subjective feelings of success are present. *Flamework* is a philosophical counseling model that integrates Joy, Skill, and Values, asserting that meaning and the integration of personal philosophy into one's zone of genius—so often absent in conventional career counseling—is the vital force sustaining long-term fulfillment. Meaning, here, is neither preordained nor passively inherited: it may be forged through reflective self-authorship, as in Nietzsche, cultivated through ethical development like Kohlberg's, or absorbed via memetic social frameworks. Yet many remain unaware of the subterranean architecture of their own values—structures that ultimately determine whether a spark becomes a flame. Philosophical practice offers a space where these frameworks can be examined, reshaped, and reclaimed. This report presents *Flamework* as both theory and method, showing how philosophical counseling can help young people worldwide kindle not merely a career, but a coherent and luminous form of life.

**MICHAEL NOAH WEISS, CAMILLA ANGELTUN, GURO
HANSEN HELSKOG**

University of South-Eastern Norway, Borre, Norway

**AN ACTION RESEARCH PROJECT ABOUT PHILOSOPHICAL
GUIDED IMAGERIES BASED ON THE TRILOGOS APPROACH
TO FOSTER R&D PROCESSES**

In this presentation, an action research project is presented in which scholars from the University of South-Eastern Norway (partly together with the University of Paris Nanterre) did several series of philosophical guided imageries based on the Trilogos approach. This approach is rooted in the so-called Human Potential Movement and it fosters personal growth among the participants, as evidenced by psychological studies conducted at the University of Vienna. However, as also shown in a chapter of the anthology *The Humanising Power of Philosophical Practice in Education and Counselling*, the focus of the participating scholars in the project presented here was not only on their personal development. Rather, in online sessions in which they shared and reflected together on their experiences from the philosophical imageries, they also investigated what they could learn from these experiences with regards to their academic R&D work. As it turned out, innovation through intuition—that is, innovative ideas that came intuitively to mind through the philosophical imageries of the Trilogos approach—became a vital practice in their academic profession.



WORKSHOPS, PANELS AND ROUND TABLES

**LYDIA AMIR,¹ LOU MARINOFF,² JOSÉ BARRIENTOS-
RASTROJO,³ RICK REPETTI⁴**

¹ *Philosophy Department, Tufts University, Boston, USA*

² *The City College of New York, City University of New York, USA*

³ *Faculty of Philosophy, University of Seville, Spain*

⁴ *Department of History, Philosophy & Political Science, City
University of New York, USA*

ROUND TABLE

TRANSFORMATIVE PHILOSOPHY. THE DISCUSSION

The panel presents the *Handbook of Transformative Philosophy* (Springer, 2025, forthcoming), to which six philosophical practitioners have contributed, four of them present at this conference.

Each contributor introduces their chapter, in the order of appearance in the Handbook. The Editor presents the project and its relevance to philosophical practice.

Chairperson: Lydia Amir

Editor of the *Handbook of Transformative Philosophy*

“Introducing the Handbook and Its Relevance to Philosophical
Practice”

Speaker 1: Lou Marinoff

“Transformative Eastern Philosophies Influencing the West”

Speaker 2: José Barrientos-Rastrojo

“Experience as Transformative”

Speaker 3: Rick Repetti

“Awareness as Transformative”

Speaker 4: Lydia Amir

“Humor, Joy, and Happiness as Transformative”

LYDIA AMIR

Philosophy Department, Tufts University, Boston, USA

WORKSHOP

THE GREATEST SECRET: WESTERN PHILOSOPHY'S TRANSFORMATIVE POWER

The workshop focuses on the power of philosophy to transform one's life. We will ask, first, whether Western philosophy is transformative; and if the answer is positive, we will ask, second, why is this such a big secret: Why do people turn to Eastern practices and religions/philosophies instead, and why is Modern Western Philosophy considered impractical? The workshop lasts for two hours. It involves discussions in smaller groups and conclusions shared with all participants. Among other topics, the concluding remarks address the relationship of Western Philosophy with additional fields, especially with religion.

ADA AUST,¹ STEFANIE RIEGER,² JIRKO KRAUSS³

¹ *Aust Ethikberatung, Leipzig, Germany*

² *Denken und Staunen, Leipzig, Germany*

³ *Transformatorenwerk Leipzig, Germany*

PANEL

PHILOSOPHICAL PRACTICE AS A RESPONSE TO MORAL DISTRESS IN CARE WORK. AN OUTLOOK

Care professionals increasingly face moral dilemmas, leading to moral distress as a burden with serious consequences, including dissatisfaction, burnout, and career exit. To sustain their essential role, they require not only physical and psychological resilience but also moral health. Philosophical practice offers a vital space for reflection, helping professionals engage with concepts of human life, process moral dilemmas, and prevent demoralization caused by systemic constraints. It strengthens agency, enabling care workers to identify meaningful actions within existing frameworks while fostering autonomy and professional integrity. The link between care work and philosophical practice is well established in social science research, as seen in the work of Jeanette Knox, Finn Hansen, Luis de Miranda, Schuchter et al. and others. Additionally, Omar Ibrahim and Caroline Krüger work on philosophical care justifies understanding philosophical practice as an approach deeply connected to care. Beyond individual reflection, group formats of philosophical practice can play an important role. These are conceived here as acknowledging-confronting dialogues. How can moral understanding succeed here? This panel explores the extent of moral distress in care work, the theoretical insights as well as the dynamics of successful philosophical salons and their potential to enhance reflection in care work.

JOSÉ BARRIENTOS-RASTROJO

Faculty of Philosophy, University of Seville, Spain

WORKSHOP

HOW TO FEEL THE GREAT AND THE INNER “LOGOS”? A WORKSHOP TO BROADEN THE WORLDVIEW OF VULNERABLE (AND NON-VULNERABLE) PEOPLE

This workshop is one of the twenty-five of the project BOECIO. It has been carried out in Latin-American prisons, with vulnerable people from Mexico, Brazil and Colombia, and with women in the situation of prostitution in Spain. The aim of this workshop is to take the participant to the experience of the logos. Logos is a Stoic entity connected to ontologic and rational order, natural order (Physis), the connections of all the elements in the reality (by means of tonos), the meaning, the beauty and the good. By means of several exercises the participants will be put in contact with logos. They will be raised to this transcendent experience in order they open up their transcendent attitudes.

JOSÉ BARRIENTOS-RASTROJO

Faculty of Philosophy, University of Seville, Spain

MEETING

CREATE AN INTERNATIONAL NETWORK OF PHILOSOPHICAL PRACTICE WORKING IN COOPERATION, WITH NGOS AND VOLUNTEERS

This is an invitation for meeting to people interested in Philosophy and the work with vulnerable people. It is expected that the encounter will be the starting point of an international network of philosophers that are working or want to work with vulnerable people, with NGOs and in an international cooperation. It is organized by someone that has been working with inmates, vulnerable children, teenagers from impoverished neighbourhoods, women in the situation of prostitution and immigrants for years. The agenda includes:

1. Information of the background of Philosophical Practice with vulnerable people.
2. Presentation of the participants.
3. Future projects: open space to present ideas on how to work on national/international projects: a) books; b) conferences, panels and/or lectures; c) publications in journals; d) national/international courses, e) film documentaries.; f) creation of (academic) networks (University of Seville) to create an international network on Philosophical Practice for vulnerable people; g) international/European research projects; h) website with the activities.
4. Open space to propose ideas/calls to work on international projects.
5. Q&A.

KATHRYN ELIZABETH COOK

Lynn University, Boca Raton, Florida, USA

WORKSHOP

QUESTIONS AND WHAT PHILOSOPHERS DO WITH THEM

Philosophers often use many questions in their work, especially philosophical practice, modelled on the questioning method of Socrates. It is therefore valuable to consciously, explicitly, and directly consider the various types of questions available for philosophical use, their functions, and their effectiveness at provocation. This workshop will employ participants in exploring this endeavour. The session takes the form of philosophical group workshops where each participant composes a draft of categories of questions, then the group in dialogue examines and critiques this material to develop ideas together. Some topics that may emerge for examination include the distinction between interview questions and why questions, what criteria can be useful in considering question choice, the effectiveness of a question, the efficiency of a question, the attitude of a question, and why the philosopher prefers questions over explanations.

BRUNO ĆURKO

Faculty of Humanities and Social Sciences, University of Split, Croatia

WORKSHOP

YOUNG MINDS WORKSHOP: I AM ENOUGH. BUILDING RESILIENT SELF-IMAGES

The workshop “Two Sides of the Mirror” is structured in two 45-minute sessions with a short break in between. The first session—“What do I want to reflect?”—begins with a short film on negative self-talk and self-acceptance, followed by a guided discussion about inner criticism and its effects on students’ everyday lives. Activities include identifying personal strengths, reflecting on experiences, and writing anonymous messages of support. The second session—“What do I want to become?”—focuses on ideals, social pressure, body image, and core values. Through exercises like the “Insecurity Swap” and envisioning a future self, participants are encouraged to develop self-awareness and a more compassionate inner dialogue. The workshop ends with a collective reflection on lessons learned, emphasising emotional literacy, empathy, and the construction of a resilient personal identity. The goal is to empower young people to critically recognise the internal and social narratives that shape how they see themselves. This workshop was developed as part of the project Young Minds—Enhancing teachers’ skills in fostering mental health in children and young people.

BALAGANAPATHI DEVARAKONDA,¹ VIKAS BANIWAL²

¹ *Department of Philosophy, University of Delhi, India*

² *Department of Education, University of Delhi, India*

WORKSHOP

ROOTS OF PHILOSOPHICAL PRACTICE IN THE HISTORY OF PHILOSOPHY IN INDIA

This workshop will delve into the rich tradition of Indian philosophical practice, tracing its development from ancient times to its contemporary relevance. Participants will explore the practical applications of foundational texts and ideas that have shaped Indian philosophical thought, including the Vedas, Upanishads, and classical schools such as Vedanta, Samkhya, and Nyaya. The workshop will combine lectures, interactive discussions, and hands-on exercises to examine the distinct philosophical practices of Indian thinkers, emphasising their contributions to meditation, dialectics, ethical living, and epistemological inquiry. Special attention will be given to the role of contemplative practices, such as yoga and meditation, in achieving philosophical insights and personal transformation. Participants will engage in activities that highlight the integration of philosophical practice with daily life, including the practice of dialogue and debate (vākya-vāda), reflective journaling, and mindfulness techniques. The workshop will also explore how these practices contribute to mental clarity, ethical behaviour, and spiritual growth. Join us for an enriching journey into the heart of India's philosophical heritage. We will uncover the timeless practices that have shaped human thought and continue to offer valuable insights into contemporary life.

PETER HARTELOH

Erasmus Institute for Philosophical Practice, Budel, Netherlands

WORKSHOP

PLACEFULNESS: A PHILOSOPHICAL WALK ALONG THE POND THROUGH DIOGENES VILLAGE

I propose a philosophical walk as Socratic exercise in (self) philosophizing. At the start of the walk each participant will be given a quote from a philosopher. Then we will walk along the pond through Diogenes village. We walk in silence. The idea is to find a (one) place during the walk that fits the quote you have been given and to connect the quote with a concept (i.e. one word, idea for understanding something; neologism allowed) that fits the quote and the place. When a participant finds such a place, (s)he calls for a stop. We stop and listen to the quote, hear the concept and ask for a short explanation of the relationship between quote, concept and place. Then we walk on in silence until the next participant calls for a stop. Prior knowledge is not required; concentration, spontaneous associations and creativity are. The walk brings you the experience of philosophizing and enriches your view of the city and yourself.

DAVID HOLTGRAVE

Martin-Luther-Universität Halle-Wittenberg, Germany

WORKSHOP

LYRICAL TALK COMMUNICATING PERSPECTIVES THROUGH POEMS

Most of the time, it seems quite easy to share our perspective on things, like sharing our opinions. However, sometimes things are not that cognitively straightforward. For it seems that some parts of our perspectives cannot be easily put into words. Having a perspective means more than having an opinion—it means being a psychological subject, with all the phenomena and qualities that follow up. We easily struggle when it comes down to emotions, feelings and the overall phenomenological qualities of our very own experiences. How do we communicate to others not only what we have in mind but also the how and how it is for us to take that particular point of view—what is it like to be you or me? In this workshop I will address these questions as questions of not only philosophical curiosity but also of everyday importance. On my take, I believe we are able to communicate even our most fine grained and subjective points of view by means of art production. In the workshop we shall therefore investigate how a poetic language use manages to express much more than what we typically recognize as expression in ordinary language use. Participants will learn how to express themselves in poems and take part in what can be said to be a lyrical conversation between participants, trying to render their own perspectives clear to each other by encapsulating them in the experiential medium of poetry.

MICHAEL HØJLUND LARSEN

Zealand—Academy of Technologies and Business, Denmark

WORKSHOP

ENHANCING PHILOSOPHICAL PRACTICE THROUGH RITUALS: INSIGHTS FROM WORKPLACE RESEARCH

While rituals have likely played an important role in human survival and development, empirical research on their role in e.g. workplace settings is mostly limited to laboratory experiments. Empirical findings highlight that carefully designed rituals contribute significantly to creating experiences of inner peace, mutual respect, and thoughtful engagement, but also underline challenges related to initial feelings of awkwardness and the necessity of skilled facilitation. This interactive workshop explores how insights from empirical research on workplace rituals can inform and enrich rituals within philosophical practice. Based on longitudinal studies conducted in organizational and leadership contexts, participants will examine how rituals may serve as powerful practical-philosophical tools that cultivate ethical mindfulness, reflective dialogue, and meaningful interpersonal connections. Participants will engage actively with findings highlighting the significance of intentional ritual design, effective facilitation, and the management of initial discomfort or awkwardness. Drawing directly from empirical evidence, we will collaboratively discuss strategies for adapting these insights into philosophical practices, emphasizing the roles of repetition, authenticity, and clear purpose. The workshop includes experiential exercises where attendees will practice designing and facilitating rituals suitable for philosophical contexts. By bridging empirical findings and philosophical practice, the workshop aims to equip philosophical practitioners with concrete skills and deeper understandings that enhance ethical engagement and transformative potential within their practice.

NIKOLAI KHYMYROV

Independent researcher, St. Petersburg, Russia

WORKSHOP

“THE MAN IN THE CASE”: AN IMMERSIVE-CONTEMPLATIVE DIALOGUE BETWEEN CHEKHOV, JASPERS, AND THE READER

A curious phenomenon occurs when a philosophical or poetic text “joins” a conversation. It arrives as if from the realm of the dead, speaking—ever so softly—from eternity. At times, it offers an arm to lean on; at others, it illuminates the blind spots in our reasoning. Sometimes it prods us toward new thoughts and stirrings—without digesting them for us, nor indoctrinating us with them. As Rollo May put in *The Courage to Create*: “[...] in our appreciation of the created work—let us say a Mozart quintet—we also are performing a creative act. When we engage a painting, which we have to do especially with modern art if we are authentically to see it, we are experiencing some new moment of sensibility. Some new vision is triggered in us by our contact with the painting; something unique is born in us. This is why appreciation of the music or painting or other works of the creative person is also a creative act on our part.” But what if we invite not just one voice from the past, but many? What if these voices begin to converse not only with us but with each other—drawing us even deeper into the act of creation? Anton Chekhov, in his short story *The Man in the Case*, observes: “There are many people in this world who, like hermit crabs or snails, retreat into their shells.” Enter Karl Jaspers, unyielding. He demands Belikov crawl out of his shell—to cast it aside forever, no matter how unbearable the step may be for the fragile human psyche: “What truly makes us think,” Jaspers insists, “is the encounter with experiences that shatter our worldview. We gain such insight only through action and reflection, by confronting a reality that invariably defies our expectations...” Now—whose side will you take? Will you join Jaspers in his exhortation? Or might you have a defense for Belikov? The floor is yours.

KATI KUULA,¹ PIA HOUNI²

¹ Philosophical Institute Finland, Helsinki, Finland

² University of Tampere, Finland

WORKSHOP

ART-BASED PHILOSOPHIZING: REALIZATIONS ABOUT RATIONALITY AND EMOTIONS

In this workshop we will explore possibilities of using art-based practices to be a part of philosophical dialogue. This workshop is based on several theoretical thoughts and also, practical knowledge on art. Philosophy and art have been growing hand by hand through history. A common presupposition is to connect philosophy with intellectual and rational elements and art with emotional elements. In the name of creativity this is misleading. For this reason, we need to develop connections between rational and emotional thinking skills in philosophy. Philosophy provides the ground for exploring this kind of attitude. In this workshop we like to take time to realize how we use our emotional and rational skills in the art-based philosophizing process. We begin the workshop by diving into the art process and we will do a collective art activity together. After this, we will use the benefit of our shared experience to turn our mind to philosophizing. Participants do not need any pre-knowledge of art. Facilitators will bring all the materials. An open mind is all it takes to join in!

AJEET N. MATHUR

New Delhi Institute of Management, New Delhi, India

WORKSHOP

PHILOSOPHICAL PRACTICE IN INDIA AND THE WEST: DOES THE TWAIN MEET ?

Existential-phenomenological aspects of philosophical practice are embedded in experiential learning traditions in India and the West. Yet their philosophical practices are treated as separate universes, reminiscent of Kipling's lament 'East is East and West is West, and Never the Twain shall Meet'. This is an invitation to explore and learn from what is common to Indian and Western philosophical practice and what is different. The philosophies of Buddhist Dhamma, Vedas, Upanishads, Mimamsa, Tantra and Yoga that originated in India have much in common with Socratic dialogue, Aristotle's ethics, Husserl's phenomenology and Gadamer's hermeneutics in the West. Indian and Western traditions accept the notion that lived reality involves multiple planes of consciousness; and that the body and mind affect each other. They are distinguishable by beliefs, norms, values and attitudes having evolved from assumptions and methodologies unique to their evolutionary trajectories. I draw on four common values: empathy, compassion, tolerance and human dignity. Minds are like parachutes—they function best when open! Life without wonder would be an unbearable burden marked by anxiety and unease. Each tradition of philosophical practice comes with its social rituals, customs, and traditions akin to those in religious systems. This workshop will begin with an introduction to the topic and invite participants to explore the following questions in breakout groups or as a collectivity, depending on number of participants: 1) Why are philosophical traditions hesitant to acknowledge confluences? 2) How may we embrace the meta in knowing and wisdom to expand horizons of consciousness?

SARI MATTILA

Philosophical Institute Finland, Helsinki, Finland

WORKSHOP

FILONEROI: PRACTICING WITH DREAMS

This workshop takes participants into the world of dreams and explores why dreams are interesting also from the philosophical practice point of view. It takes participants into a journey on how dreams can be used in philosophical practice as an additional layer of inquiry. In recent years, sleep research has mushroomed and given us more information about dreaming and sleep. In philosophy, dreams are often overlooked, thinking them belonging in the realm of ‘non-rational’. Yet many in Ancient Greece regarded dreams as an important part of health (e.g. Hippocrates, Galen, Artemidorus) and its signals. In this workshop, I would offer one approach to using dreams consciously by blending aspects of social dreaming to philosophical group inquiry.

ALEKSANDAR PRICA

Faculty of Philosophy, University of Belgrade, Serbia

WORKSHOP

IS PHILOTHERAPY RATIONAL?: THE APPLICATION OF THE EPISTEMOLOGY OF THE UNCONSCIOUS IN PHILOSOPHICAL COUNSELING

The classical definition of knowledge as *justified true belief*, which has served as the cornerstone of epistemology since Plato, was already challenged in the 20th century by the famous Gettier cases. In line with this questioning of traditional epistemology, the goal of this workshop will be to determine the influence of psychoanalytic discoveries of the unconscious on epistemology, as well as those of its forerunners, Schopenhauer and Nietzsche, by re-examining the three conditions of knowledge according to the classical definition (justification, truth, belief), as well as our understanding of logic and the perception of time, which are closely related to them. As a result of this re-examination, I will argue that applying the epistemology of the unconscious to philosophical counseling provides access to new sources of knowledge relevant to philotherapy in the form of body language, various physical symptoms, parapraxes, jokes, dreams, and similar phenomena that lie outside the scope of the rational and the conscious. Following this theoretical introduction, the second part of the workshop will be devoted to a practical demonstration of the application of the epistemology of the unconscious in philosophical counseling through the interpretation of dreams.

KRISTOF VAN ROSSEM

Sokratisch Gesprek, Meldert, Belgium

WORKSHOP

THE ART OF SOCRATIC QUESTIONING

This workshop consists of questioning exercises. We will focus on the ability to enhance the critical thinking skills of the interlocutors in a Socratic way. Two main skills to obtain this are: listening literally to what the other has said and asking those questions that establish the „Socratic movements”; taking position, arguing, listening, concretizing, conceptualizing and investigating. The workshop ends with a plenary critical reflection on this interpretation of the Socratic style.

DAVID SCHIUMACHER D'ANGELO

*Educational Center for Autonomous Creation in Philosophical Practices
(CECAPFI), Mexico City, Mexico*

WORKSHOP

ACTION, BODY AND PHILOSOPHICAL PRACTICE

In the traditional philosophical landscape, the body has historically been relegated to a marginal position. However, in the moment that an individual has a health concern, the entire world becomes oriented around their well-being. This phenomenon underscores an implicit centrality that the body has long possessed, yet remained obscured from our perception until this point. A similar paradigm is observed in philosophical practice, where the pervasive logocentrism that has been transmitted through history demerits an aspect that, upon closer scrutiny, is found to be absolutely fundamental for the effective practice and execution of this discipline. What are we interested in? Should the consultants, groups or organizations we work with be excellent speakers on the subject of justice or should they make a transformation, mutation or change in the field of what they do as beings in the world? Do we prioritize individuals having well-defined ideas or facilitating more favorable courses for their existence? This applied workshop will explore how corporal action not only enriches philosophical practice but also proves to be a fundamental axis in said practice, endowing it with an experiential dimension. In the absence of this action dimension, thought becomes sterile and directionless. In addition to examining this perspective, the workshop will include practical exercises and orientations to equip participants with new tools to enhance their philosophical practice.

CHIAKI TOKUI

Shizuoka University of Welfare, Japan

WORKSHOP

LET'S CO-CREATE A "PHILOSOPHICAL PICTURE BOOK": PROPOSING NEW METHODS OF PHILOSOPHICAL PRACTICE

In this workshop, we will create a "philosophical picture book" together with all the participants. I have done this activity with elementary school students, university students, and local people in Japan. I suggest making philosophical picture books as a new way to philosophical practice. A philosophical picture book is a handmade book with pictures and words. It helps us stop, think, and ask questions. Here are the steps we will follow in the workshop. 1) First, each person will choose a theme for their picture book. The theme can be anything—animals, night, omelet rice, or whatever you like. 2) Then, you will pick someone else's theme and, on one sheet of paper, draw a picture or write a question about it. 3) After you finish one sheet, you can move on to another person's theme and add your own drawing or question. 4) When everyone is done, you will return the sheets to the person who gave the theme. Let's exchange the papers with each other. 5) Next, you will look at the pages you received and think about the best order to arrange them as a story. 6) After deciding the order, you will glue the pages together to make your book. 7) Then, you will add a cover and a title. Now your philosophical picture book is complete! 8) Finally, we will enjoy a small sharing session to look at everyone's unique books. You can take your one-and-only philosophical picture book home with you. While making it, you might notice how this creative process relates to the idea of bricolage—putting different things together to create something new, just like how philosophical ideas are formed. This workshop is open to everyone—from five-year-old children to adults. I will prepare colorful paper, pens, and other materials, and I look forward to welcoming you!

**JOHN VERVAEKE,¹ RICK REPETTI,² CHRISTOPHER
MASTROPIETRO,³ TAYLOR BARRATT⁴**

¹ *Psychology Department and Cognitive Science Program, University of
Toronto, Canada*

² *Department of History, Philosophy & Political Science, City University
of New York, USA*

³ *Socratic Counseling, LLC, Manchester, New Hampshire, USA*

⁴ *Emergent Developmental Concepts Inc., Mississauga, Canada*

PANEL

THE PLATONIC CAVE ELEVATOR: DIALECTIC INTO DIALOGOS & THE SOCRATIC SEARCH SPACE

When clients obsess over specific problems, they can lose perspective, but when they focus on a big picture perspective, they can lose how to apply its insights in practice. If we put both in dialogical tension, we can change our capacities for wise choices. We developed two tools, Dialectic into Dialogos, DiD, and Socratic Search Space, SSS, that unite to hold this tension, search it for insight, lift people from their 1st personal ego caves into a shareable 3rd personal dilemma, and invite a virtue that may be transferred back into the cave. We explicate these two practices in our panel and demo them in a workshop. Nelsonian Socratic Dialogue aims at a virtue but is consensus oriented, cataphatic. DiD aims at aporia, is apophatic, and distributes Socratic inquiry across 4 roles: proposer and 3 midwife roles. Proposer describes a virtue, midwives ask amplifying questions, then switch roles. After rotating through each role, free-flow dialogue aims at the Logos of the virtue, exploring its aporetic edges. SSS is cataphatic, aiming at problem-solving capacities. It doesn't solve problems directly, but invites communal inquiry and contemplation toward that end. Here, 4 people convene in similar roles around 1 participant's problem, explore it and translate it into a shareable 3rd personal dilemma, rising out of the 1st personal cave. All 4 employ a condensed DiD to find a relevant virtue and collaborate to apply it to the dilemma, to bring back to the cave with increased insight.

**JOHN VERVAEKE,¹ RICK REPETTI,² CHRISTOPHER
MASTROPIETRO,³ TAYLOR BARRATT⁴**

¹ *Psychology Department and Cognitive Science Program, University of
Toronto, Canada*

² *Department of History, Philosophy & Political Science, City University
of New York, USA*

³ *Socratic Counseling, LLC, Manchester, New Hampshire, USA*

⁴ *Emergent Developmental Concepts Inc., Mississauga, Canada*

WORKSHOP

DIALECTIC INTO *DIALOGOS*: REVERSE ENGINEERING SOCRATIC DIALOGUE

In this 90-minute workshop, we will demonstrate a live, unrehearsed session of the longer-form, stand-alone version of our Dialectic into Dialogos method, which we will have described in detail in our earlier panel presentation.

**JOHN VERVAEKE,¹ RICK REPETTI,² CHRISTOPHER
MASTROPIETRO,³ TAYLOR BARRATT⁴**

*¹ Psychology Department and Cognitive Science Program, University of
Toronto, Canada*

*² Department of History, Philosophy & Political Science, City University
of New York, USA*

³ Socratic Counseling, LLC, Manchester, New Hampshire, USA

⁴ Emergent Developmental Concepts Inc., Mississauga, Canada

WORKSHOP

TAKING THE PLATONIC CAVE ELEVATOR: THE SOCRATIC SEARCH SPACE

In this 90-minute workshop, we will demonstrate a live, unrehearsed session of the Socratic Search Space, which we will have described in detail in our earlier panel presentation, which includes a condensed version of the Dialectic into Dialogos methodology.

**MICHAEL NOAH WEISS, CAMILLA ANGELTUN, GURO
HANSEN HELSKOG**

University of South-Eastern Norway, Borre, Norway

ROUND TABLE

**THE HUMANISING POWER OF PHILOSOPHICAL PRACTICE IN
EDUCATION AND COUNSELLING**

This round table explores the humanising power of philosophical practice, as discussed in a forthcoming anthology with contributions by authors from India, Mexico, USA, Ukraine, Romania, the Netherlands, Sweden, and Norway. Each author reflects on their lived experiences of philosophising in education and counselling, inspired by reflective practice research and Anders Lindseth's work. Grounded in real-life examples—from teacher education to counselling and academic innovation—we explore how philosophical dialogue fosters self-knowledge, relational depth, and meaning-making. Our presentation takes the form of three interrelated philosophical presentations: (1) Camilla Angeltun explores Bildung-oriented pedagogy as philosophical practice, asking: How can philosophical practice foster personal and professional formation (Bildung) in education? (2) Michael Noah Weiss reflects on intuition and creativity in research through the Trilogos Method, asking: What is intuition and how can it inspire research and development? (3) Guro Hansen Helskog takes her point of departure in essays that explore processes of philosophising the Dialogos Way, asking: What is the relationship between Love and Truth when we philosophise together? Through these dialogues, we invite participants to explore philosophical practice as a humanising force across diverse contexts.

PETER WORLEY

King's College, London, United Kingdom

WORKSHOP

THE FUNNEL OF RIGHTEOUSNESS: WORKING WITH TEENAGERS

I will deliver a workshop, building on the idea, published as an article of the same name in “Philosophy Now”, showing how I have applied the ‘funnel of righteousness’ to working with teenagers in groups at school and one-to-one when coaching children in care or coming out of care and looking to go to university. The funnel of righteousness is a way of presenting an approach to epistemology that is practical and does not require the unreachable high standards of success criteria that much of epistemology in philosophy often does, lending itself to an already present susceptibility in teens towards subjectivity and relativism from being too delicately defeasible: “because I can doubt everything to some degree, nothing is true and everything is mere opinion”. The funnel of righteousness provides students and clients with a spectrum of increasingly more robust criteria for justifying a feeling of being right about claims and opinions and gives examples of when each stage of the funnel would be sufficient, while highlighting the limits of each justification.

SYMEON YOVEV

Independent researcher, Berlin, Germany

WORKSHOP

PHENOMENOLOGICAL SOUNDWALK: A WORKSHOP

Soundwalking was first developed over half a century ago by R. Murray Schaffer at Simon Fraser University, with its early methodology rooted in acoustic ecology. As part of the World Soundscape Project, soundwalking was employed to identify and map components of the soundscape—Schaffer’s keynote sounds, sound marks, “hifi,” “lofi,” etc.—with the goal of assessing ecological impacts for urban planning and environmental well-being. In contrast, what I refer to as phenomenological soundwalking shares certain similarities, yet pursues an entirely different aim: to eschew the identification or analysis of sounds and focus solely on their psychoacoustic qualities—texture, spatiality, amplitude, and range. The objective is to foster an encounter between the listener and the listened; a convergence of subjective perception and its sonic extension. In this practice, sounds are neither named nor tied to potential sources. Instead, practitioners are encouraged to suspend analytical reasoning and experience sound in its raw, pre-cognitive materiality. This approach not only challenges conventional auditory analysis but also invites a deeper philosophical exploration of perception, consciousness, and the very nature of experience. In this workshop, participants will engage in a guided soundwalk followed by a group discussion designed to illuminate the transformative impact of immersive, pre reflective listening.



ADDRESS BOOK

Nikola Ačanski

University of Belgrade
Faculty of Philosophy
Belgrade, Serbia
email: acanski.nik@gmail.com

Hamad Mohamed Al-Rayes

Bahrain Institute of Banking and
Finance
Manama, Bahrain
email: hmohamed@bibf.com

Lydia Amir

Tufts University
Philosophy Department
Cambridge, MA, USA
e-mail: lydamir@mail.com

Camilla Angeltun

University of South-Eastern Norway
Borre, Norway
email: camilla.angeltun@usn.no

Eliyahu Attias

House Of Clues
Tel Aviv, Israel
email: e@houseofclues.world

Ada Aust

Aust Ethikberatung
Leipzig, Germany
email: info@denken-und-staunen.de

Aleksa Babić

Institute for Practical Humanities
Belgrade, Serbia
email: aleksababic59@gmail.com

Vikas Baniwal

University of Delhi
Department of Education
Delhi, India
email: vikas.cie@gmail.com

Taylor Barratt

Emergent Developmental Concepts
Mississauga, Canada
email:
taylor@emergentdevelopmentalconce
pts.com

José Barrientos-Rastrojo

University of Seville
Faculty of Philosophy
Seville, Spain
email: barrientos@us.es

Aleksejs Beloglazovs

West University of Timisoara
Timisoara, Romania
email: aleksejs@gmail.com

Matei-Florin Borangic

University of Bucharest
Faculty of Philosophy
Bucharest, Romania
email: matei-
florin.borangic@s.unibuc.ro

Sergey Borisov

South Ural State Humanitarian and
Pedagogical University
Chelyabinsk, Russia
email: borisovsv69@mail.ru

Bojana Brajkov

Goa University
School of Sanskrit
Philosophy and Indic Studies
Goa, India
email: philosophy.bojana@unigoa.ac.in

Oriana Brücker

University of Applied Sciences and
Arts Western Switzerland
Lausanne, Switzerland
email: oriana.bruecker@hetsl.ch

Aleksandra Bulatović
University of Belgrade
Institute for Philosophy and
Social Theory
Belgrade, Serbia
email:
aleksandra.bulatovic@ifdt.bg.ac.rs

Kevin Ray Cales
Radford University
Radford, Virginia, USA
email: krcales@radford.edu

Andreja Cerić
Croatian Philosophical Practice
Association
Zagreb, Croatia
email: andreja.ceric@gmail.com

Chow Chui Yin
West University of Timisoara
Timisoara, Romania
email: chui.chow10@e-uvr.ro

Elliot D. Cohen
Logic-Based Therapy Institute
Fort Pierce, Florida, USA
email: elliot.cohen@med.fsu.edu

Kathryn Elizabeth Cook
Lynn University
Boca Raton, Florida, USA
email: kathryn.e.hamm@gmail.com

Liberta Csonka
University of Pécs
Pécs, Hungary
email: libertacsonka@gmail.com

Bruno Ćurko
University of Split
Faculty of Humanities and Social
Sciences
Split, Croatia
email: bcurko@ffst.hr

David Sumiacher D'Angelo
Educational Center for Autonomous
Creation in Philosophical Practices
(CECAPFI)
Mexico City, Mexico
email: david.sumiacher@cecapfi.com

Anurag Das
The Delhi University North Campus
University Enclave
Delhi, India
e-mail: anurag.sculpture@gmail.com

Rareș-Constantin Dascălu
University of Bucharest
Faculty of Philosophy
Bucharest, Romania
email: rares-
constantin.dascalu@s.unibuc.ro

Balaganapathi Devarakonda
University of Delhi
Department of Philosophy
Delhi, India
email:
bdevarakonda@philosophy.du.ac.in

Anup Dhar
BML Munjal University
Kapriwas, India
email: anup.dhar@bmu.edu.in

Aleksandar Fatić
University of Belgrade
Institute for Philosophy and Social
Theory
Belgrade, Serbia
email: aleksandar.fatic@ifdt.bg.ac.rs.

Vaughana Feary
American Philosophical Practitioners
Association
Stockton, New Jersey, USA
email: vfeary@aol.com

Szilvia Finta

Eötvös Loránd University
Institute of Philosophy
Budapest, Hungary
email: finta.szilvia@btk.elte.hu

Kajsa Folkesson

Sahlgrenska University Hospital
Gothenburg, Sweden
email: kajsa.jesper@gmail.com

Alex Fong

City University of Hong Kong
Hong Kong, China
email: afong.one@gmail.com

Vrinda Goswami

University of Delhi
Hindu College
Delhi, India
email: vrindagoswami121@gmail.com

Ora Gruenard

Shenkar College
Ramat Gan, Israel
email: ora.gruenard@gmail.com

Igor Grujić

Institute for Philosophy and
Interdisciplinary Studies
Novi Sad, Serbia
email: konsultacije@igorgrujic.rs

Vasile Hategan

“Aurel Vlaicu” University
Arad, Romania
email: vasile.hategan@uav.ro

Guro Hansen Helskog

University of South-Eastern Norway
Borre, Norway
email: guro.helskog@usn.no

Peter Harteloh

Erasmus Institute for Philosophical
Practice
Budel, Netherlands
email: info@filosofischepraktijk.com

Elizabeth Heidrich

Educational Center for Autonomous
Creation in Philosophical practices
(CECAPFI)
Mendoza, Argentina
email: eliheidrich@yahoo.com.ar

Benny Henning

Bath Spa University
Bath, United Kingdom
email:
benny.henning18@bathspa.ac.uk

Michael Højlund Larsen

Zealand—Academy of Technologies
and Business
Køge, Denmark
email: miho@zealand.dk

David Holtgrave

Martin-Luther-Universität Halle-
Wittenberg
Halle-Wittenberg, Germany
email: daveholtgrav@gmail.com

Pia Houni

University of Tampere
Tampere, Finland
email: pia.houni@tuni.fi

Zafar Iqbal

University of Coimbra
Institute for Philosophical Studies
Coimbra, Portugal
email: zafar.q.iqbal@gmail.com

Luka Janeš

University of Zagreb
Faculty of Philosophy and Religious
Studies
Zagreb, Croatia
email: luka.janes@ffrz.hr

Melita Jerolimov

Selecta Consultancy
Zadar, Croatia
e-mail: melita.jerolimov@gmail.com

Ivica Kelam

J. J. Strossmayer University of Osijek
Faculty of Education
Osijek, Croatia
e-mail: kelamivica@gmail.com

Nikolai Khmyrov

Independent researcher
St. Petersburg, Russia
email: nkmyrov@gmail.com

Alexandra Konoplyanik

Philosophy for All
London, United Kingdom
email:
alexandra.konoplyanik@gmail.com

Mika Koskinen

Philosophical Institute Finland
Helsinki, Finland
e-mail: mikakoskinen@kolumbus.fi

Štefanija Kožić

University of Zagreb
Faculty of Social and Humanistic
Sciences
Zagreb, Croatia
e-mail: stefanija.kozic1@gmail.com

Ana Kralj

Sveučilište u Zagrebu
Fakultet filozofije i religijskih znanosti
Zagreb, Croatia
e-mail: logosuciteljica@gmail.com

Jirko Krauß

Transformatorenwerk Leipzig;
Leipzig, Germany
email: jk@transformatorenwerk-
leipzig.de

Stjepan Krovinović

Croatian Philosophical Practice
Association
Zagreb, Croatia
email: stjepan.krovinovic@gmail.com

Kati Kuula

Philosophical Institute Finland
Helsinki, Finland
email: kati@filosofineninstituutti.fi

Adam Lalak

Ludwig-Maximilians Universität
Faculty of Philosophy
Munich, Germany
email: adam.lalak@ff.cuni.cz

Florin Lobont

West University of Timisoara
Department of Philosophy and
Communication Sciences
Timisoara, Romania
email: florin.lobont@e-uvr.ro

Christopher Mastropietro

Socratic Counseling, LLC
Manchester, New Hampshire, USA
email:
christophermastropietro@gmail.com

Lasha Matiashvili

Tbilisi State University
Tbilisi, Georgia
email: lasha.matiashvili@gmail.com

Sari Mattila

Philosophical Institute Finland
Helsinki, Finland
email: ssam@iki.fi

Ajeet N. Mathur

New Delhi Institute of Management
New Delhi, India
email: anmathur@iima.ac.in

Lou Marinoff

University of New York
The City College of New York
New York, USA
email: lmarinoff@ccny.cuny.edu

Giancarlo Marrinelli

Umbrian School of Philosophical
Counseling
Rome, Italy
email: segreteria.sucf@gmail.com

Srećko Narančić

Zagreb, Croatia
email: snarancic@gmail.com

László Nemes

Semmelweis University
Budapest, Hungary
email: nemeslal@hotmail.com

Martina Novina

University of Zagreb
Faculty of Philosophy and Religious
Studies
Zagreb, Croatia
email: marina.novina@ffrz.unizg.hr

Ibrahim Ozdemir

Uskudar University
Istanbul, Turkiye
email:
ibrahim.ozdemir@uskudar.edu.tr

Emil Perron

University of Bergen
Bergen, Norway
email: emil.perron@uib.no

Aleksandar Prica

University of Belgrade
Faculty of Philosophy
Belgrade, Serbia
email:
aleksandarwitcher95@gmail.com

Rick Repetti

City University of New York
Department of History, Philosophy &
Political Science
New York, USA
email: rick.repetti@kbcc.cuny.edu

Stefanie Rieger

Denken und Staunen
Leipzig, Germany
email: info@denken-und-staunen.de

Kristof Van Rossem

Sokratisch Gesprek
Meldert, Belgium
email: kristof.van.rossem@gmail.com

Mike Roth

University of Konstanz
Konstanz, Germany
email: philodrama2025@gmail.com

Annalisa Rossi

Ca' Foscari University of Venice
Venice, Italy
email: annalisa.rossi@unive.it

Darija Rupčić Kelam

J. J. Strossmayer University of Osijek
Faculty of Humanities and Social
Sciences
Osijek, Croatia
e-mail: darijarupeic@gmail.com

Perttu Salovaara

Philosophical Institute Finland
Helsinki, Finland
e-mail:
perttu.salovaara@filosofineninstituutti.fi

Patrizia F. Salvaterra

University of Milan
Milan, Italy
email: salvaterra.press@gmail.com

Johanna Schön

Martin-Luther-Universität Halle-
Wittenberg,
Halle-Wittenberg, Germany
email: johanna.schoen@posteo.de

Sebastian Seidl

University of Vienna
Vienna, Austria
email: seidl.sebastian@outlook.com

Heewon Seo

University College London
London, United Kingdom
email: wwon1109@gmail.com

Filiz Serdar Tuğut

Code of Mind,
Muğla, Türkiye
email: filiz_serdar@live.com

Priyanshi Sharma

University of Delhi
New Delhi, India
email:
priyanshisharma0302@gmail.com

Ines Skelac

University of Zagreb
Faculty of Philosophy and Religious
Studies
Zagreb, Croatia
email: ines.skelac@ffrz.unizg.hr

Chien-Ya Sun

National Tsing Hua University
Hsinchu, Taiwan
email: chienyasun55@gmail.com

Filip Martin Svibovec

Croatian Philosophical Practice
Association
Zagreb, Croatia
email: fmsviby@gmail.com

Filip Škifić

Association “Petit Philosophy”
Zadar, Croatia
email: mala.filozofija@gmail.com

Chiaki Tokui

Shizuoka University of Welfare
Shizuoka, Japan
email: tokui@suw.ac.jp

Soraya Tonsich

Educational Center for Autonomous
Creation in Philosophical Practices
Rosario, Argentina
email: soraya.tonsich@cecapfi.com

Vuk Trnavac

University of Belgrade
Faculty of Philosophy
Belgrade, Serbia
email: vuktrnavac@gmail.com

Miriam van der Valk

Filoprax Gothenburg Philosophical
Practice
Gothenburg, Sweden
email: kontakt@filoprax.se

Maja Vejić

University of Zagreb
Faculty of Social and Humanistic
Sciences
Zagreb, Croatia
e-mail: vejicmajan@gmail.com

John Vervaeke

University of Toronto
Psychology Department and Cognitive
Science Program
Toronto, Canada
email: john@johnvervaeke.com

Rotem Waitzman

Levinsky-Wingate Academic Center
Tel Aviv, Israel
email: rotemw1@gmail.com

Michael Noah Weiss

University of South-Eastern Norway
Borre, Norway
email: michael.weiss@usn.no

Florian Windberger

Students For Liberty
McLean, Virginia, USA
email: florian.windberger@gmail.com

Peter Worley

King's College
London, United Kingdom
email: peter@peterworley.uk

Symeon Yovev

Independent researcher
Berlin, Germany
email: symeon.yovev@gmail.com

PUBLISHER

Naklada Leta, Poljanica Bistrička

FOR PUBLISHER

Štefanija Kožić

EDITORS

Luka Janeš, Štefanija Kožić

PROOFREADING

Teo Čavar, Luka Janeš, Štefanija Kožić,
Filip Martin Svibovec, Maja Vejić

COVER DESIGN AND LAYOUT

Ivan Mišak

PRINT

Monogram, Zagreb

VOLUME

300

ISBN

978-953-46249-3-7

CIP zapis je dostupan u računalnome katalogu
Nacionalne i sveučilišne knjižnice u Zagrebu pod brojem 001271906.