

Philosophical Counselling: Transformation And Emancipation Of Individuals Through Contextually Adapted Philosophies

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Abstract:

Modern philosophical practices gives close consideration to the particulars of children's and adult learners' reasoning, including their intellectual activity in the realm of philosophical practice. Philosophical counselling, instead of essentially being something creative and totally new, is regularly depicted as a re-visitation of the old foundations of the act of reasoning, or as another variant of an old convention. In philosophical counselling, there are various ideas that assume a significant part in deciding the understanding of importance in counselling. In this article the investigator focus on some of dominant ideas like 'Eastern vs. Western philosophical overview', 'Logic-Based Therapy' (LBT), 'Wise Therapy', 'Socratic worldview of critical thinking', relevance of the ideals and principles of philosophical counselling as a worldwide issue, role of philosophical psychologists. This will give a chance to characterize the essential standards, to fabricate a typology of thoughts, approaches, schools and patterns of philosophical practice in current culture, which can turn into a hold for new interdisciplinary philosophical exploration around there. The main objective is to motivate academics, writers, and educators in a new way of exploration in the process of re-assessing philosophical counselling, to impart critical thinking of the paradigm shift in the philosophical, ideological spheres in the light of postmodern, globalised popular culture perspectives.

Key words: philosophical counselling, philosophizing, critical thinking, worldview

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Introduction:

In the era of globalisation, postmodernism, industrialisation, integrating philosophy in the art of living holds the interest of academics, writers, and educators. In today's world, due to hardships in the academic, professional and personal spheres, physical and psychological disorders like stress, depression, fatigue, trauma, will take part in normal life. Many child and adult learners are the victim of these social dilemmas. Often we heard of many unnatural events like committing suicide, rape, drug-addiction etc. in our daily life. Often parents need the help of psychologists or psychiatrists for remedies towards their children. These treatments are costly and not easily available and acceptable in developing countries like India due to various social stigmas and mal-practices. In such cases one might experience that instead of helping the victim the society exclude or isolate them. In these cases philosophical

counselling will open a new era in the realm of counselling therapy.

The term 'therapy' is a cycle of giving answer for ease towards human sufferings, illnesses and different infirmities that torment the human body or brain. Philosophical counselling is the utilization of philosophical standards and techniques for investigating and understanding goals of life and people. It explores life by methods for philosophical talk. This technique includes question- answer style reflection to advance the counselee's self-comprehension of his/her insight, understanding, ethicalness, bliss, basically look at their perspectives, sorting out one's convictions, thoughts, feelings, instincts, sentiments, relationships, reveal their presuppositions, dissect the internal rationale, and improve it accordingly. It is a therapy based on the philosophical point of view as another option or free answer for a portion of the issues assaulting

human existence where different treatments are deficient.

During the 1970s counselling started to intrigue therapists, clinicians and different experts who manage issues of psychological wellness. Specifically, existentialism and phenomenology became indivisible segments of their remedial mission. Further, a few logicians energized by this interest in philosophical information and abilities, acknowledged the demand and started assisting individuals with thinking about practical issues. Accordingly it was that the advanced development of philosophical counselling started to grow generally, and is currently essential for a more extensive move in philosophical practice acknowledged through philosophical bistros, coordinated directing, bunch advising and singular advising for customers.

Eastern vs. Western philosophical overview:

The aim of the Eastern philosophical counselling method is to cultivate philosophical wisdom, which is an enlightened life guided by farsightedness, foresight and insight. It encourages spiritual truths and it is important to refine real life in the light of them. The need for moral and realistic realisation of the truth is stressed. It creates the self-awareness that is required for the knowledge of the entire universe.

The aim of the Western philosophical therapy method is to discuss the theories of Western thinkers, allowing one to discover what kind of life is worth living. It explores the universe's realities and discovers new signs and diagnoses what it finds. It informs and activates the human environment about the real existence of the universe.

Philosophical therapy will determine that thinking is a mental process or behaviour that results in a positive or negative feeling. It teaches that the philosophy of reasoned reflection provides a way to come to an understanding of the human kind, the universe, and our world obligations. This helps us to cultivate the ability to think, and a purposeful mental practise is the thought process. It creates critical thinking that brings the process of studying, assessing, reasoning, evaluating, reading and communicating to conscious consciousness, skills and standards.

Philosophy behind philosophy:

"Philosophical counselling is an individual excursion in the realm of thoughts, focused on wisdom" (Lahav, 2001). The theoretical part in philosophical counselling is to open up the counselee to the widely inclusive worldview of implications that establish our world, or, in other words, to wisdom. It is a method of understanding that makes us to move forward from our common egotistical perspective, an instrument for investigating and disentangling and tackling issues, yet in actuality, receptiveness to the intricacy of human reality, to more extravagant skylines of implications of viewpoints.

Wisdom likewise requires virtues, for example, trustworthiness, persistence, kind-heartedness and equity and precludes cold-bloodedness, savagery, negligence, manipulateness, betrayal, disregard, tenacity, dishonesty, outrage, greed, and arrogance.

Trust inside a guiding relationship can reinforce the counselee's assumptions for help and of expectation. Expectation is likewise created by the counselee's acknowledgment of the likelihood that difficult life situations are simply indicators of a period of transition rather than inescapably permanent. This will in turn revitalize their endeavours towards self transformation; accumulate strength and self-assurance in a supportive environment.

Philosophical counselling includes philosophizing i.e. '**philosophy-therapy**'. All philosophical professionals do in reality philosophize with their counselees. The advisor utilizes philosophizing essentially to help counselees beat their own issues by dissecting their convictions about, or perspectives towards, their circumstance, making the counselee cheerful.

'Logic-Based Therapy' (LBT):

In his method of metaphysical counselling, Elliot D. Cohen frequently uses philosophy in tandem with psychology. Thus, philosophical practise is also aimed at helping the individual address behavioural and emotional issues, as is the case with clinical practise. LBT is founded on the assumption that rational counselling is philosophical therapy, which allows the individual to understand, restore and resolve their faulty reasoning. This approach dispenses with the

classical therapeutic quest for the causes of clients' behavioural and emotional issues and instead looks explicitly through a rational context for the aetiology of these problems.

This therapy is based on four assumptions:

- Individuals logically deduce from the premises the cognitive-behavioral aspects of their emotions.
- Individuals are naturally fallible and fallacies tend to include the premises of their actions and emotional reasoning.
- Behavioral and emotional concerns appear to derive from reality's absolutist, perfectionist structures.
- Individuals have an innate willpower that can be used to resolve fallacious thought about actions and emotions. Thus, like all other philosophical approaches to treatment, the counselor's therapy is focused on logical thought. (Cohen, 1995)

Wise Therapy of Tim LeBon:

Tim LeBon, a philosophical psychologist and cognitive therapist, and the author of *Wise Therapy* (2007).

The approaches most used in counselling have been considered by LeBon: logical thinking, phenomenology, thought experiments, philosophical analysis, and imaginative thinking. According to him:

“Critical thinking requires checking whether claims stand up to critical investigation and seeing whether we have sufficient reason to believe them. To test philosophical ideas, we will use critical thinking and also discuss the degree to which critical thinking will assist clients towards emotional intelligence, wise decisions and enlightened values” (Le Bon, 2007, p. 4).

The most effective philosophical approach of the counsellor is logical thought. Its importance lies in the fact that, in their decision-making, convictions, principles and feelings, it helps clients to be more logical and fair.

“Socratic outlook”:

Critical thought is used by many philosophical practitioners. This approach includes reflecting the

question-and-answer style to promote the counsellor's self-understanding of his/her experience, perspective, wisdom, virtue, satisfaction, objectively evaluate their worldviews, make sense of one's principles, convictions, thoughts, decisions, expectations, emotions, intuitions, feelings, objectives, responsibilities, relationships, disclose their perceptions, explore and strengthen inner logic. The counsellor should familiarise the counselee with the basic sources and knowledge relating to human life, virtue and vices, right and wrong and others.

Philosophical therapy can be seen from a Socratic point of view as a colloquial method driven by dialectical thinking proposed at focusing on the issues and problems that typically occur from living one's life and the meaningfulness in one's whole life. This technique includes the reflection of the question- answer style, where the person become involved in a pleasant and respectful conversation with others in pursuit of truth, virtue, understanding, wisdom, inspiration, and happiness, whatever they emerge to be. Philosophical Counselling may thus assist one to inhabit a life that is more satisfying, meaningful, profitable, and happy. Eventually, in the Socratic tradition, philosophical inquiry is the normal, regular activity of contemplating on, describing, and justifying one's principles, convictions, emotions, thoughts, decisions, feelings, impulses, intuitions, relationships, aspirations, responsibilities, and, in general, all the ups and down that make up the life of an individual.

Relevance of the ideals and principles of Philosophical counselling as a worldwide issue:

Gutknecht believes the philosophical counselling development to be a worldwide issue today (Gutknecht 2006). He considers it to be a response to the confusion that describes our present lifestyles and the improvements occurring in nature, governmental issues, society and innovation. This confusion shows itself in three distinct ways:

- A decrease in familiarity with oneself,
- A deficiency of mental and otherworldly energy,
- A revoking of independence according to science, fundamentalism, agnosticism and relativism.

The counselling session centers around philosophizing between the advisor and counselee. The objective of philosophical counselling is to help counselees to uncover and explain the organization of ideas and thoughts that underlies the important parts of their lives: break down essential ideas that describe their different mentalities, reveal and inspect shrouded presuppositions in their lifestyle, investigate applied interconnections, or to put it plainly, research the way of thinking of everyday routine which the individual is experiencing. This explanation is planned to create in the individual a more extravagant philosophical comprehension of their self and the world, with the conceivable auxiliary additions of upgrading their ability to all the more likely adapt to explicit individual issues.

As a specialist in perspective translation the philosophical instructor encourages counselees to reveal different implications communicated in their life ways and to basically research the dangerous viewpoints that are reflected in these situations. Moreover philosophical counselling helps the counselee lead an axiological re-evaluation. It helps the counselee in restructuring his qualities according to individual rights.

Simultaneously, the advocate ought not to offer moment arrangements or philosophical hypotheses, yet philosophical aptitudes identifying with the examination of the ideas, portrayals of the results, phenomenological depictions, and so on. Philosophical counselling as being helpful since its will probably rejuvenates and reinforces the counselee's character; in any case, this isn't done through conclusion and treatment. Philosophical counselling is very extraordinary to psychotherapy in that the customers are self-governing entertainers, fit for comprehension (with assistance where required) their own circumstance and of improving their own life, while most mentally arranged practice assumes that the customer is the result of inner mental powers, over which they have no control.

Philosophical counselling assists the counselee with examining the epistemological tricks he/she has embraced throughout everyday life. Counselling assists the counselee with building up a regulating epistemology, while assessing his/her insight securing the socio-cultural viewpoint in life from which he/she acquires information. It questions the reliability and validity of the different etymology of conative states (the will,

freedom, action), affective states (feelings, sentiments, dispositions), and cognitive states (beliefs, convictions, assurances, guesses), and decreases the influential intensity of the pervasive 'they' of companion pressure, authority figures, and public opinion. It welcomes a cautious compromise of moral instincts and individual metaethical justification with the socio-cultural conventions and the commands of life. Besides philosophical counselling helps the counselee lead an axiological re-evaluation, that is, it helps the counselee in realigning his/her individual rights, commitments and duties.

Philosophical counselling enables the counselee to be ready to fight everyday life situations and carefully handle unknown experiences in future, the inaccessible future as well as the future in the following second, in spite of the system which has been apparently constrained upon him by his own past and by the others.

Role of philosophical psychologists:

Philosophical psychologists support people in distress or uncertainty, without adding psychiatric labels or implementing therapeutic treatment plans, to assess customers' worldviews and reorient their relational structures. This will more directly relieve the causes of stress and anxiety than drug courses or psychotherapy services. This is a personal milestone for many people. It is uniformly agreed that a sane person should discuss his issues with a philosophical counsellor. There are those who may speak to a psychologist or a doctor. Therefore, realistic sessions are proposed to be held with the assistance of students or other clients found to have basic issues to be remedied.

The position of the philosopher as counsellor within the Western philosophical tradition can be traced back towards Socrates (470-399 B.C.). What does a philosopher do as counsellor is to give birth to their patient's/counselee's own ideas (i.e. think about their problems)?

There are a variety of principles in philosophical counselling that play an significant role in understanding of meaning in therapy like "critical thinking", "worldview", "a Socratic viewpoint", "wisdom", "good life" and "virtues".

Philosophical guidance requires philosophising. Through their counsellors, these metaphysical

practitioners do indeed philosophise. The advisor mainly uses theory to help counsellors solve their personal concerns by examining their views or behaviours towards their situation (Cohen, 1995). Philosophizing is only used here in terms that make the counsellor feel better and satisfied. In addition, several metaphysical counsellors would accept, according to Raabe (2001, p. xxi), that his Philosophical counselling model encapsulates the basic elements or specifications, including: Philosophical inquiry, the client's limited capacity to perform a logical investigation, a cooperative client/counselor partnership, the counselor's ability to adapt theoretical theory to therapy, the need for direct teaching, an unrestricted agenda that encourages the client to improve and progress, and a consistent approach.

Eckart Ruschmann (2006) advances the original concept of Ran Lahav that therapy is based on worldviews of perception. By taking these steps, this can be achieved:

"Enabling a reconstruction of a counselor's personal conceptions and assumptions, where the methodology of the psychologist (philosophical philosophy, techniques and approaches) is connected to the 'theories' of the counsellor on world views, ideas, assumptions, and so on. In which the (internal) coherence of the worldviews of the client should be examined and differences resolved. The consultant can attempt to enhance the coherence and totality of the worldview of the client.

The theory of the client should be connected to his or her personal experiences, provided that the totality is linked to personal conceptions and experiences (decisions and actions). Therefore, continuity and compatibility ought to be found (or 'checked'); that is, the coherence of worldview theories and compatibility with practical life." (Ruschmann 2006, pp. 149-156)

Conclusion:

Instead of simply being something revolutionary and entirely modern, philosophical therapy is often characterised as a return to the ancient origins of the practise of philosophy, or as a new iteration of an old tradition. Philosophical counselling starts with questions that come directly from the social or other level of the client's experiences. It is based on the ancient perspective of the metaphysical essence of mental, moral and other problems. Therefore, a conversation with a

professional philosopher can explain the personal problems of a client and guide him/her to new aspects of his/her life. Generally philosophers are not trained to practise psychotherapeutic approaches. This should be done only by well trained individual who are equipped with empirical psychotherapy experience. The metaphysical psychologist, as a specialist in worldview analysis, allows clients to discover different meanings conveyed in their life paths and to objectively examine the troubling factors represented in these dilemmas. The counsellor will enrich and grow the client's worldview and support the process of transformation by offering this kind of assistance. Counsellor do not provide any immediate solutions, but enhance different philosophical skills and techniques relating to the interpretation of ideas, representations of effects, definitions of phenomenology, etc. In this way, philosophical counselling, which is the antithesis of therapeutic abilities, is close to the art of criticism. Philosophical counseling's final aim is to philosophise along with the client. Philosophical therapy is for individuals who have issues related to comprehension, meaning, beliefs, aspirations, disagreements, etc.

By way of metaphysical debate, philosophical counselling explores life. Dialogue is a symbol of well-being, and not of disease, in comparison to diagnosis. If a client can work well but has some philosophical concerns, then there is no need for a diagnosis. The purpose of philosophical therapy is not to cure chronic disease that is deep-rooted.

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