14th International Conference on Philosophical Practice 2016 in Bern (CH) – **Program**

4th to 8th August 2016

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Program

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OL= Plenary Opening Lecture, PL = Plenary Lecture, W = Workshop, L = Lecture, P = Poster, PP = Panel, ms = mini session; special languages: **[G]** = German, **[I]** = Italian, **[F]** = French

If not otherwise indicated the session will be in English. Events open to the public audience are marked green.

The rooms are in red brackets like [A]. The abbreviations indicate: [A] = Aula, [Av] = vestibul of aula, [B3] = Bistro 3 (between caféteria & restaurant), [B5] = Bistro 5 (behind restaurant), [B6] = Bistro 6 behind B5; [F] = Foyer primary school; [ET] = Entrée Trigon; [LE10] = ICPP administration; [R] = restaurant; rooms in the Trigon building: -0.1, -0.2, -0.6 and 3.8; [CLA] = classroom A; [CLB] = classroom B (Philosophical companionship)

……

Detlef Staude

Studied at Ludwig-Maximilians-Universität, Munich (Philosophy, Communication), Albert-Ludwigs-Universität, Freiburg i.Br. (Philosophy, German Language and Literature, Psychology), M.A.; Albert-Ludwigs-Universität, Freiburg i.Br. (Philosophy, German), 1. Staatsexamen; Wissenschaftliches Institut für Schulpraxis, Bremen, 2. Staatsexamen (Philosophy, German as teacher for secondary education I and II).

Philosophical practice in Bern since 1997, coordinator of the Swiss network for practical philosophizing philopraxis.ch since 2002, main organizer of the Bildungsgang for philosophical practice (a 3 year training course in pp) from 2008-2012; main organizer of the 14th ICPP 2016 in Bern; editor of three books on philosophical practice.

Main Websites: www.philocom.ch www.gedankenreisen.com

Immediate Understanding of Situations in Philosophical Practice (OL) {Thursday, 17.00} [A] [G]

In philosophical practice we are open for dialog. But how is it possible to really understand someone on a general level? In ordinary life the main way of understanding is an immediate one based on bodily awareness. One finds oneself within a situation and wins orientation. Sometimes this is not possible and questions with existential impact arouse. In order to deal with them even philosophical practitioners have to get sensitively into contact with the bodily subjectivity of the other. This allows to find the fitting terms in order to describe the crucial, but odd situation and to understand its existential meaning bodily as well.

To Philosophize is learning to live (P) {Friday, 18°°, and Saturday, 10.45} [B3]

In contrary to Montaigne and his saying "To philosophize means learning to die." (*Que philosopher c'est apprendre à mourir.*) I want to bring good arguments for the opposite: It is a way of learning to live. – We have to face death – as part of life and as the end of individual life – but much more we have to face living with all its other challenges. Philosophical Practice can be an introduction in philosophizing as a help to understand oneself, to understand the other and the situation one is in. But philosophizing is just a game with words and concepts in order to understand what is more than words. Therefore we need humor to see that we are just playing a serious game but one which in its openness is very near to the challenge of existence.

Ran Lahav

Studied at: 1) Hebrew University of Jerusalem – B.A in Philosophy and Psychology, and Masters in Philosophy. 2) University of Michigan – PhD in Philosophy and Masters in Psychology (1988); I teach online philosophy and psychology in two academic institutions: at Siena Heights University, and at Johnson State College in the USA.

Philosophical practice: In recent years I work primarily with self-reflection groups, and recently with online and face-to-face companionships. In earlier years I did much philosophical counseling. Recently works with online and face-to-face companionships groups together with Maria Neves.

Ran Lahav: www.philopractice.org (Agora) and www.philolife.net

Carmen Zavala

Studied at:1) Catholic University of Peru – B.A/Licence in Philosophy. 2) National University of San Marcos – Masters and Doctorate in Philosophy. Co-director of the Philosophical Practice Project Buho Rojo. General Secretary of the Peruvian Society of Philosophical Practice and Philosophical Counseling

Philosophical practice: I lead a philosophical café every Saturday since 1998. From time to time I also organize workshops, retreats, and philosophical counseling session. Recently, I have been participating working also with online Socratic-dialogue and companionship-sessions.

Websites: www.philopractice.org (Agora) and www.zavala.de/carmen

The philosophical companionship as an alternative format [CLB]

Format: Free group during the whole conference, organized at the first evening.

The philosophical companionship is based on reflecting in togetherness, and as such it is intimately connected to the topic of the conference. Since learning how companionships work requires time and experience, we propose to devote a special room in the conference to companionship activity, operating during 2 hours each day. Activities will focus on philosophies of relationships, and will include: (1) companionship demonstrations facilitated by us (2) volunteers experimenting with facilitation, (3) free, open discussions about the topic, (4) videos of companionships.

Eckart Ruschmann

Studies in Philosophy (habilitation treatise on „Philosophical Practice“ at the University of Klagenfurt, Austria), Indian Philosophy (PhD) and Psychology (Dipl.-Psych.). Engaged in the field of Philosophical Practice since the early 90s and attending many of the International Conferences, starting with the 2nd Conference in Leusden 1996. Member of the Austrian Society for Applied Philosophy (GAP), a group of philosophers working in the field of Philosophical Practice. Teaching at Universities and other educational institutions and working as a Philosophical Counsellor in Bregenz, Austria.

Philosophical understanding as depth hermeneutic (L) {Friday, 9.15} [A]

Understanding another person means to ‘enter’ a different world, another worldview. As Schleiermacher, main representative of classical hermeneutic put it, misunderstanding is the ‘normal’ process, coming by itself, while understanding has to be intended and needs an effort. And even more – a constructive process requires some kind of “deeper understanding” (Schleiermacher: *Besserverstehen*) – to understand the author / speaker better than he/she himself is able at the moment.

The lecture will present a structural approach (“depth hermeneutic”) as a practical tool for the context of Philosophical Counselling. It includes dealing with a narrative structure (referring to personal experiences) as well as with complex background convictions (the personal *weltanschauung* or worldview). The mutual interrelation of theory (concepts, convictions etc.) and praxis (concrete personal experiences, life praxis) will be one of the main guidelines and may give an orientation for a constructive process of philosophical counselling using (deep) understanding as its main instrument.

Philosophical Weltanschauung (P) {Saturday, 10.45 and Sunday 18°°} [B6]

The main elements of any individual Weltanschauung (worldview) come from different realms – for many people the main sources are religious and/or spiritual traditions. So they may describe their worldview more or less explicit as either a “religious Weltanschauung” or a “spiritual Weltanschauung”.

Today however many people try to develop their own, personal worldview, using different concepts or theories, including scientific findings. I would like to name such a worldview as “philosophical Weltanschauung” and see Philosophical Practice in an essential manner as a support for reflection and development of an individual, personal philosophical Weltanschauung.

All three types of worldviews are in danger to become dogmatic and then devaluate the other two options.

Ora Gruengard

Studied at the Hebrew University of Jerusalem, Israel, Philosophy and Economics, and the University of Lille and Paris; after her Ph.D. 1976 she studied psychology at Tel Aviv University (1982-1986). Post doctorate and further studies at various universities, mainly in New York, USA. Main fields of research: epistemology, phil. of mind, action, society, human and social sciences. In recent years studying the cultural (and philosophical) roots and impact of psychoanalysis, and investigating the possibilities of philosophical alternatives to the psychotherapeutic cult.

Teaching philosophy since 1967 (Tel Aviv University (1967-1986), The Hebrew University of Jerusalem (1976-1979), various colleges and institutes in Israel. Actually at Shenkar College.

Working as a philosophical counselor since 1992, mainly private practice. Giving lectures and workshops about philosophy in practice (and philosophical counseling). Dwelling in Tel Aviv.

Self-Knowledge and Knowledge of Others (PL) {Friday, 11.15} [A]

The long tradition that gave priority to self-knowledge was challenged during the twenty century. The onslaught, in face of growing difficulties in various philosophical fields, came from several directions. Thinkers of different philosophical orientations were called to re-examine the various meanings of self- and other knowledge, the conditions of possibility of such knowledge, its limits and deceptions. They all shared the conclusion that knowing others and being known by them is conceptually prior to self-knowledge, as well as the opinion that what is sometimes considered as self-knowledge is not a matter of knowledge. I purport to discuss the positions of three major representatives of that anti-Cartesian revolution – Schutz (phenomenologist of the social world), Wittgenstein (philosopher of language) and Lévi-Strauss (structural anthropologist as well as philosopher of culture). I found that their claims and critics are very relevant to my counselling practice, both in the understanding of my own position as a counselor and in helping counselees to change perspectives and clarify confusions when the problems that bother them are involved questions of self-knowledge, knowing others or being known by them.

Changing and exchanging perspectives (W) {Saturday, 15.30} [-0.2]

The purpose of the workshop is to exemplify, compare and discuss the relevance of the approaches of several anti-Cartesian philosophers, who share the opinion that self-knowledge is not prior to knowledge of – or by – others, to everyday issues and to problems of knowledge, meaning, self-identity, trust, suspicion as well as self-deception that arise in philosophical counseling. It might also call into question some prevailing dogmas in social and political discussion, such as the claim that sexism or racism turn people into "things", or claims about the conditions of "becoming subjects".

Sergey Borisov (Сергей Борисов)
http://borisovsv.webnode.com

Doctor of Philosophy, the candidate of cultural science, professor of department of philosophy and cultural science of the Chelyabinsk state pedagogical university (Russia). Works in this collective since 1999, teaches subject matters: philosophy, ethics, logic, history and science philosophy. Is the author of several programs and manuals on practical philosophy for children and adults “The philosophy for children” (2005), “Philosophical conversations” (2007), “Fundamentals of philosophy” (2010).

Philosophical way of life as “cura sui” (L) {Friday, 14°°} [-0.2]

Uniqueness of philosophical knowledge is connected with display of existential character of the answer to philosophical problems, therefore knowledge in the form of philosophizing is always “finding of the reality in a situation in which at any moment there is a person”. While philosophizing a person defines oneself by means of the realization. Philosophizing is something through what a person becomes what he/she is, while getting implicated with the reality. The serious relation to the communication with people, happiness and chagrin, and also to all dark and confused will be result of it that is in me and outside. The philosophical way of life can be carried out in two ways: either alone as a way of meditation, or together with people as a way of communication. When I carry out thoughtful reflection as a self-reflection, transcendental reflection and full understanding of the present moment in my life appears peace of mind (despite concern of life), trust (despite all horrors and misfortunes), ability to make decisions (despite fluctuations of passions), reliability and fidelity (despite temptations of this world). Philosophical thoughts are not the guide to action, but a condition of intelligent life: life becomes impregnated with thought.

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I studied philosophy at the University of Nijmegen, the Netherlands and received my PhD from Glasgow University (UK). I have been facilitating Socratic Dialogues in the Nelson-Heckmann tradition for the last few years at St. Mary's University, as well as in local communities. I am interested in the role of the philosopher in the city, and the contrast between dialogue and rhetoric.

http://smuc.academia.edu/MarijeAltorf

Creating a Common world by Understanding the Other and Oneself: Reflections on Arendt and Nelson (short L) {Friday, 14°°} [A]

My lecture considers how understanding the other and oneself can create a shared common world. It does so by introducing the Nelson-Heckmann tradition of Socratic Dialogue in an Arendtian framework, and thus showing that such dialogue can be understood as a worldly common practice that creates a common world through understanding self and other.

Central in this paper is Arendt's seminal article ' Philosophy and Politics'. In this paper Arendt argues that 'the death of Socrates made Plato despair of polis life and, at the same time, doubt certain fundamentals of Socrates' teaching. (427) After the death of Socrates Plato turned away from the city. Philosophy became an activity pursued in solitude and even outside space and time.

Against this image Arendt presents the figure of Socrates. Socrates, walking the streets of Athens, concerned himself with the actual opinions other people held rather than any absolute eternal truth.

Socrates, Arendt argues, wanted 'not to tell philosophical truths, but to make citizens more truthful.' (434) The conversations between friends create a sense of commonness, of a community, whose members are 'equal partners in a common world' - though they are never the same. ('Philosophy and Politics', 436)

This is where Socratic Dialogue in the Nelson-Heckmann tradition is introduced. This method does not only create community, but it does so in a way that can be framed with Arendt's notions of judgment, imagination, and common sense (sensus communis), and with the emphasis she places on experience. The Nelson-Heckmann tradition is in its turn in need of a new philosophical framework, which Arendt can provide. Dialogues in the Nelson-Heckmann tradition usually have the following form. A group of six to ten people try to answer a philosophical question, such as 'What is friendship?', 'When am I allowed to lie?', or 'What is community?'. Starting point of the conversation is experience - rather than a thought experiment or statement from authority. Participants try to understand each other and form a judgment, which will then need to be verified. Complete verification is rarely reached, not even in week long dialogues.

The lecture will show that in its emphasis on experience, on understanding oneself and each other and in the investigation of judgment participants create a shared or common world, while preserving their plurality.

Viktoria Chernenko

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Masters in cultural psychology (Russian University of Humanities, Moscow); PhD in philosophy (since 2014): University of Paris VIII, Paris.

Since 2010 developing philosophical practice in Russia and abroad (Norway, Turkey, Holland, Greece, Germany, Belgium, Cambodia, Romania), conducting individual consultations and facilitating workshops with children and adults in the centers of children development, schools, universities, business organizations, etc.

How to question oneself? (W) {Friday, 14.00} [3.8]

In this workshop we will work on the art of a self-consultation: one person will try with the help of the others to interrogate himself and examine his own thinking processes. We will examine the possibility and conditions for such an exercise of doubling up, as well as the effect of this internal dialogue where one is at the same time an object and a subject.

Jorge Humberto Dias

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PhD: Moral and Political Philosophy at NOVA – University of Lisbon (Portugal)

Jorge Humberto Dias is coordinator of the Research Line in Applied Philosophy at Catholic University of Portugal and is director of the PROJECT@ Office – Philosophical Counselling Services. Dias is author of some books and articles, especially the work with José Barrientos “Idea and Project. The Architecture of Life.” (2010). He was the 1st president of APAEF (2004-2008), the Portuguese Association for Philosophical Counselling and in 1998, Dias was philosophical counsellor on the radio station. Dias is member of APPA.

Tiago Pita

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PhD: Psychology at University of Beira Interior (Portugal)

Tiago Pita is sub coordinator of the Research Line in Applied Philosophy at Catholic University of Portugal and is collaborator of the PROJECT@ Office – Philosophical Counselling Services. He is president of the general assembly in APAEF (2004-2015), the Portuguese Association for Philosophical Counselling. Pita is counsellor at European School of Alicante (Spain).

Presentation of the HappyLAB (ms) {Friday, 20°°} [-0.2]

Academic Research Project at CEFi (Centre for Philosophy) in Catholic University of Portugal. (10 minutes + 15 minutes for questions and debate)

The "HappyLAB" research project began to be formed in October 2015 by two portuguese researchers. At this point, it has 33 researchers from several countries: Spain, USA, Italy, Norway, Romania, Canada, Croatia, South Korea, Israel, Brazil, Russia and Greece. The goal is to assess happiness as a goal of philosophical counseling and evaluate the usefulness of PROJECT@ method in consultations of philosophical counseling.

For this, we use two partnerships: one with the psychology protocol, the second with the qualitative methodology of social education. The results we want to work are not only paradigmatic and methodological in philosophy, but also the level of dialogue with the use of philosophical method in psychology consultations and in addressing the problems of social education.

We believe that there is a relationship between the self-knowledge of the person as a project in the world, launched for the future and the research work that we are doing in this project. In this world, love has an important place as an inexhaustible source of personal relationships that contribute to mutual understanding.

Workshop about PROJECT@ - a method for Philosophical Counselling (W) {Friday, 15.30} [-0.2]

In this workshop, we intend to work with the participants to apply the six steps of the PROJECT@ method, created by Jorge Humberto Dias in 2006, published in a manual in Portugal. "Think well, live better. Philosophy applied to life." Applying this method allows the participant to a greater self-knowledge as being in the world, which constantly projects his future. In this world, it will stand out love as privileged relationship with a person of his choosing and with which aims to develop various activities.

The participants may bring a particular problem or issue and try their operation by using the PROJECT@ method.

The final evaluation of the participants is essential for the research project we are developing at the Portuguese Catholic University in Philosophy Studies Center.

Catherine Kroll

Professor at Sonoma State University in California, teaches courses in literature and the digital humanities (DH). She helps pre-service teachers develop their own teaching philosophies. For the past few years, she has been investigating the potential of DH tools for transformative interpersonal work and for trans-cultural understanding.

Twine: A Digital Tool for Relationship Exploration (W) {Friday, 15.30} [-0.6]

Both postmodern philosophers as well as cognitive psychologists argue for a model of human thought that views language as an heuristic for human experience (Lacan, Derrida). Far from language being a mere vehicle for representing thought, it is actually far more purposive than that: it generates thought. Being "in the zone" of writing is one way that we can use language to formulate ideas about our relationships with others and with ourselves: language can leverage alternative ways of being beyond socially constructed normative modes, it can help us see the limitations of those normative modes, and thus it can be an aid to a creative, practical philosophy.

In this workshop, I invite philosophical practitioners to consider how their clients can use Twine—an online interface for writing hypertext narratives—to foster healthy, expansive relationships with themselves and others. Twine is a free, open-source, low-barrier tool used in education and for creative writing. I suggest that it also offers an appealing way to envision lively, creative responses to daily dilemmas and relationship tensions. Twine users can compose quick, nonlinear "solutions" to predictable relationship stresses, and they can explore their own underappreciated strengths.

Jörn Kroll

Studied at the University of Göttingen, Germany (1970-76), and the University of California, Berkeley, USA (1982-87) where he earned a PhD with a dissertation on applying Martin Heidegger's notions of experiencing place and dwelling; title: *Moving About in a Technological World: A Hermeneutic-Phenomenological Inquiry of Urban Streets and Freeways as Public Architecture.*

Self, Other, and No-Self: Non-dual Practice and the Demise of the Separate Self (P)

{Thursday 15°°, and Saturday, 8.30} [B6]

We tend to identify ourselves with our constructed life stories. We assume that each of us has an identity that is unique and therefore distinguished from other selves. The very notion of a separate self, however, implies "the other," thereby creating an unfounded dualism, which is the "reason" for so much strife in the world today. This workshop reviews some Western and Eastern origins of non-dual philosophizing and applies those insights to a timeless art of living. Our true self, *present* awareness, sees through our superimposed fictional identities. When the separate inside self has thus dissolved, openness towards the other is flourishing. In fact, then objectness and otherness, too, collapse.

Laurence Bouchet

Website: http://laurencebouchet-pratiquephilosophique.com

Studies: Paris I Sorbonne and Paris X Nanterre

I'm a high school philosophy teacher, a practitioner in philosophy and the author of a book dealing with philosophical practice: *Philosopher pour se retrouver* (ed. Marabout / Hachette), 2015). As part of my activity, I frequently plan philosophical cafés, I'm also training professionals. I organize seminars and philosophical meeting sessions in Paris and in Franche-Comté. I set up individual philosophical consultations as well as individuals formations in philosophical practice.

Understanding others and understand oneself through philosophical dialogue (W) [F]

{Friday, 15.30} [-0.10]

Durant cet atelier je proposerai aux participants de formuler une question particulièrement importante pour eux. Nous examinerons ces questions et nous chercherons à saisir ce qu'elles permettent de comprendre de leur auteur. Puis nous choisirons l'une de ces questions et les participants proposeront leurs hypothèses de réponse que nous comparerons. Pour une question, il y a plusieurs réponses possibles. Comment comprenons-nous ces réponses ? Comment comprenons-nous les autres à travers leurs réponses ? Comment nous positionnnons-nous nous-même ? Pour comprendre qui je suis, dois-je comprendre les autres ? Inversement, dois-je me comprendre moi-même pour comprendre les autres ? Cet atelier nous permettra non seulement de théoriser sur ces questions mais aussi de les vivre. Ainsi nous tenterons de vivre ce que nous pensons et de penser ce que nous vivons.

In this workshop I will invite each participant to propose a particularly important question for him. We will examine those questions and we will investigate what they allow to understand of their author. Then, we will choose one of these questions and we will study the different answers proposed by the participants. For one question, there are several possible answers. How do we understand these answers? How do we understand others through their answers? How do we position ourselves? To understand who I am, do I have to understand others? And on the other side, do I have to understand who I am to understand who the others are? This workshop will be an opportunity not only to consider these issues but also to live them. It will therefore allow us to live what we think and to think what we live.

Miriam van Reijen

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Studied philosophy and was a teacher of philosophy at Nijmegen University (now called Radboud University Nijmegen); PHD at Tilburg University. Teaching Philosophy at both Universities, apart of a lot of courses, workshops and lectures everywhere.

Since 6 years I have my own course/carreer in Practical Philosophy at the ISVW in Leusden (International School of Philosophy).

My way of working as a practical philosopher is about radically eliminating the cause, the source of undesirable emotions. The purpose is not a superficial 'to learn to deal with them' but to discover their origin and cause in one's own irrational thoughts. So, this is working on self-consciousness and self-awareness. This work is radical, because the undesirable emotions do not only lose their edge, but are removed, or better yet, transformed into a stable joy. This work is inspired by a statement of Benedictus de Spinoza: 'Any deed we can be driven to commit because of a sensation that is a suffering, we can also be driven to commit by another cause: by reason.' In contemporary language: how to become intrinsically motivated or being active instead of being extrinsically motivated or being passive.

Philosophical Practice – a way to a better understanding of the other and of oneself, investigating our own ideas as the real cause of our emotions (W) {Friday, 15.30} [3.8]

The workshop consists of a live session, because we will investigate one's beliefs in a real experienced situation. It will be a demonstration with some participants (one by one) within a little group. The role of the other participants is to observe and sometimes to participate with their comments, questions or advise. The starting point is a real life situation with involves undesirable emotional consequences.

The aim of the session is: the person becomes aware of the fact that underlying (unconscious) convictions, especially moral and social beliefs, explain the troublesome emotion, which is an obstacle to tranquillity and also to effective personal and professional activity. I presuppose that one can become a leader instead of a victim by the way of rational reasoning, insight, awareness. It is a philosophical way to change undesirable, ineffective and obstructive emotional reactions. One can become more effective in personal life, in relations, in professional life.

The aim is also: action (to be active) instead of passion (to be passive), effective instead of affective. In Dutch you can say – the pronunciation is the same! - : *leiden* (to lead) instead of *lijden* (to suffer).

Paul Bischof

Dr. med. Paul Bischof, Gossau / St. Gallen; studied philosophy at the university of Constance (Germany) as well

Volkbert M. Roth

(lecturer for philosophy at the University of Constance)

PD, Dr. phil, studied philosophy in Erlangen, Oxford and at Sydney University; training in Systemic Therapy and Consultation in Meilen near Zurich. Member of philopraxis.ch and of the organizing committee for the ICPP 2016.

http://philopraxis-feigenblaetter.blogspot.com

LEBEN BIS ZUM ENDE aus ärztlicher und philosophischer Sicht (PP) [G] {Saturday, 20°°} [A]

In der öffentlichen Debatte nimmt: WIE STERBEN? breiten Raum ein. Das Thema legt es nahe, zuerst über Geboren-werden und Leben sich Gedanken zu machen. „LEBE bis zum Ende!", verstanden als Imperativ, der Kants Aufruf zum Ausbruch aus selbstverschuldeter Unmündigkeit befolgt, führt den Blick voraus auf eine Zeit vor dem Tod. Konkret stellt sich für d. Einzelne/n (vielleicht) die Frage: führe ich (in der Phase vor dem „natürlichen Ableben" ein (hinreichend) autonomes Leben? Niemand kann dazu freilich gezwungen werden. Doch muss ich „die Stunde des Todes" genauso hinnehmen wie „das Geschenk des Lebens"?

Dr. med. Bischof (St. Gallen) hat in einer philosophischen Arbeit LEGITIMITÄT ÄRZTLICHER STERBEHILFE begründet Position bezogen und die gängigen Unterscheidungen, insbesondere zwischen aktiver und passiver Sterbehilfe einer sorgfältigen begrifflichen Kritik unter-zogen. PD Dr. phil. Roth (Universität Konstanz) stand ihm als philosophischer Gesprächspartner zur Seite.

Wir werden in einer Podiumsdiskussion einen öffentlichen Dialog führen und sind offen für die Ausdehnung der Überlegungen durch Beiträge der Anwesenden.

Ending life with Socrates (P) {Friday, 17.30, and Saturday, 10.45} [Av]

In what respect? - Doing philosophy together with friends up to the very end.

But wasn't Socrates quite healthy when he died at the age of 69? – Is that an objection? - Yes, we normally discuss the end of life for example when we see or fear severe, uncurable illness and a life filled with pain and "too heavy" restrictions of one´s autonomy. Paul Bischof (2011) argues for medical doctors' help in the process of dying in cases of uncurable pain. He also analyses the weak conceptual distinctions generally used. Not so long ago someone who had committed suicide could not be buried in a Christian graveyard but had to be dug in outside the cemetery walls. Today suicide is not criminalised. But do we have a culture of respecting the will to die and to do that last deed in public?

WE do not know if Socrates wanted a state-assisted end of life. But he grasped the chance to philosophise as long as he lived.

Albert Hoffmann

www.sophonautik.ch

I was born in Prague. I studied philosophy at the university in Zürich. After my studies I worked for many years at the Zürich airport. During this time, I organized a literary and philosophical discussion circle in a home for elderly

owned by the city and initiated a café-philo in the center of Zürich which still is running (www.philosophisch.ch). Since three years I work as a philosophical practitioner on my own. (www.sophonautik.ch)

The Primacy of the Other as Seen by Jean Laplanche (P) {Thursday, 15.30, and Sunday, 17.30} [B6]

Jean Laplanche was a famous French psychoanalyst, who developed, using Freudian language,, his own, very thought provoking theory of the self. Along concepts such as ANACLISIS ("Anlehnung"), THEORY OF GENERAL SEDUCTION and PRIMARY MASOCHISM, he aimed at bringing to an end the "Copernican Revolution" which, in his view, was left unfinished by Freud. The "Copernican Revolution" consisted, according to Laplanche, in the dencentration of the self by stressing the primacy of the other(s).
This theory, being philosophically relevant due to its consequences especially as far as the concepts of the self and of self-knowledge are concerned, may hold interesting impulses for philosophical practice, not only as another theory we can refer to, but as a kind of a toolbox for the practitioner himself.

Marek Čikel
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Ich lebe in Bratislava, wo ich am 1.1.2015 meine philosophische Praxis gründete. Ich höre auf die Art und Weise zu, dass ich die Äußerungen des anderen als eine Artikulation der Tiefen der menschlichen Seele wahrnehme. Ich habe viele Erfahrungen mit pathologischen Verhaltensweisen gesammelt, habe langjährige Praxis mit der Intervention missbrauchter und vergewaltigter Frauen – Interpretation von Bewusstseinsinhalten solcher „beschädigten" Frauen. Ich beschäftige mich mit der Beratung bei Beziehungsproblemen und der existenziellen Krise der Jugend. Ich bin ein Liebhaber der Askese und der Weisheit von Wüstenvätern. Während meines ganzen Lebens ist mein Alltag ein Kampf, um bei der Weisheit der Liebe anzukommen.

Sich selbst und den anderen aus einer asymmetrischen Position verstehen - Die Kunst der Unterscheidung (P) [G] {Friday, 18°° and Sunday, 17.30} [F]

Sich selbst und den anderen zu verstehen – das setzt voraus, sich selbst und den anderen aus einer asymmetrischen Position zu verstehen. Ich nenne diesen Moment den Kampf um das Tiefste und um das Ausbrechen aus dem Abgrund, der die Wahl unmöglich macht, gegenüber seiner eigenen Tiefe loyal zu sein. Dieser Kampf verläuft auf zwei Ebenen, und zwar in der Untersuchung der Bedingungen von Möglichkeiten, das Bewusstsein über diese Tiefe und die Möglichkeit der Erkenntnis/Nichterkenntnis der Tiefe aus der Position des Abgrunds zu gewinnen, auf dessen Boden wir sitzen. Ich nehme an, dass die Fähigkeit, sich selbst und den anderen zu verstehen, in der Kunst der Unterscheidung verwurzelt ist.

Lydia Amir
Professor of philosophy at the University of Tel Aviv

Anders Lindseth
Professor em. of practical philosophy at the University of Tromsø

Gerald Rochelle
Philosophical practitioner and author from England

Willi Fillinger
Philosophical practitioner from Zurich

Vander Lemes
Project & construction manager and facilitator of Neo-Socratic Dialogues in Spain, Germany, UK and Switzerland in Bern

Sexuality and Philosophical Practice (PP) {Friday, 20.15} [A]

Sex maybe a devaluated subject in the history of philosophy – the most terrifying thing for a rational being. Yet, most philosophers talked about sexuality: its relation with love, its ethics, metaphysics, even its potential epistemological power. A source of great happiness, and thus, sometimes of great misery, it certainly is a powerful and puzzling force to contend with in everyday life. It may be difficult to do sexuality full justice yet incorporate it in a harmonious life along with the other forces that shape our life. It is most definitely an important part of everyone's experience, if not in action at least in thought. As such, it deserves our attention as philosophical counselors and practitioners. Yet, as far as I know, the subject has never been addressed in the conferences of the philosophical practice movement. At the age of 21, I believe the movement is mature enough to address this theme

by asking: How can philosophical practitioners contribute to a supposedly enlightened generation on the subject of sexuality?

Igor Nevvazhay
State Law Academy, Russia, Chair of Philosophy Department.

Semantic Conception of Norm and the Cyclic Character of Communication (ms) {Friday, 20°°} [-0.10]

The question of efficiency of communication and possibility of understanding is very important for philosophical practice. Classical concepts of understanding do not consider sign nature of communication. Existence of uniform semantic norms in communication is an understanding condition. I offer the theory of norms according to which any norm communicative, and any normativity is communicative. This theory allows to prove that communication includes repeating cycles of semiotics acts of expression and interpretation. It allows to overcome some difficulties of mutual understanding.

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Yaroslavl State University named after P.G. Demidov, a graduate school, Ivanovo State University – doctorate.
Doctoral dissertation – 2014, associate Professor, professor in the Department of History and Philosophy of Leningrad State University named after A.S. Pushkin (Yaroslavl branch).
The author of two books: "Language as a way of objectification of rationality" and "Discourse as a method of humanitarian knowledge".

Philosophical Practice "TALMA": the solution of specific problems through the integration of competing theories (ms) {Friday, 20°°} [-0.10]

An example of such practice is in the novel by B. Longyear "The enemy papers". It is the discovery of rules that are suitable for solving specific problems in specific circumstances. The principle of this solution lies outside, as the tradition of dialectics and formal logic. It is based on the integration of certain provisions of the theories competing for an explanation of the problem, in a stable complex. The result of applying this complex to the problem will be the presentation not in the form of conflict or chaos but in the particular case of order unknown to us, knowing that we will be able to go to another particular case, satisfactory to our interests.

David Sumiacher
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Philosophical practitioner, teacher in Master Courses and international lecturer in philosophy for children, philosophical consultation, philosophy and education

UNIVERSITY: National and Autonomous University of Mexico (UNAM), Universidad Vasco de Quiroga, CECAPFI

David Sumiacher D'Angelo has a degree in Philosophy from the National University of Rosario, Argentina (UNR), Master in Pedagogy at the National and Autonomous University of Mexico (UNAM) with his thesis directed by Dr. Walter Omar Kohan (Rio de Janeiro) and PhD in Pedagogy in UNAM with his thesis supervised by Dr. Alicia de Alba and Dr. Lou Marinoff of CUNY of New York. He has been formed to work with institutions in Institutional Systems Technician also in the city of Rosario, Argentina. He is Teacher Educator by the Mexican Federation of Philosophy for Children, has worked teaching in the Bachelor of Education at the National and Autonomous University of Mexico, is a consultant and contributor of the Editorial Pearson and Director, co-founder and teacher CECAPFI (Educational Center for the Autonomous Creation in Philosophical Practice -www.cecapfi.com-). He teaches also in the Vasco de Quiroga University in the Master of Applied Philosophy and at the Salesian Institute of Higher Studies of Mexico City in the Diploma in Philosophy for Children, the Master in Education and in the Philosophy School. In his work with children and young he has been coordinator of the Hope Group, Division of Adolescent Soka Gakkai (Buddhist lay organization for the development of peace and culture) and has worked weekly with all levels of pre-school, primary and secondary in the Institute David Ausubel in Toluca, Mexico. He has taught classes, workshops, courses and conferences in different parts of Latin America, Europe, Africa and Asia on issues related to education, philosophy, philosophical practices and philosophy for children and adolescents and has published extensively on these topics in books, magazines and binnacles of United States, Spain, Mexico, Korea, Venezuela, Argentina, Brazil

and the Netherlands. His books and articles are related with the philosophical and educational area as well philosophical and literary books for children and young. His book "Ethics" (Co-authored with Angelica Enriquez, Editorial Person) is applied by teachers at various levels with over 20,000 copies sold in Mexico.

Understanding ourselves trough the others using the corporal action (W) {Sunday, 11°°} [-0.1]

In this workshop I will develop a kind of philosophical consultation with groups using not only speech but also corporal actions. This will be done on one side watching the actions that a person does and the other taking action for yourself with materials that will in the workshop. After performing certain actions and observe participants all the assistants will reflect personally and then with the group on the main issues that emerge from these actions. Finally, all participants return to perform the actions they developed in the beginning and analyze the differences that might exist between the first and the last performance.

NOTES: This workshop can be applied in very different areas making slight adjustments, it is not restricted only to the work of consulting. Corporal actions are a theoretical and practical concept that has been developed by the author and is a researching process within the framework of CECAPFI and the National and Autonomous University of Mexico.

Philosophy, philosophical practice and human process (ms) {Friday, 20°°} [-0.2]

The theme will focus on delineating aspects of a philosophical practice and a philosophy that exists on the subject, which operates with the language but it is not the language, that operates with the question but it is not the question, which operates with the thought but it is not thought. From this perspective it will be presented the philosophy as a process that develops in life in its many aspects, such as an expansion that takes place in the actions, thoughts, emotions and ideas together. It is not the philosophy as a mere rationality but, of course, rationality would be a tool that can support and enhance these philosophical processes. The aim of this proposal is too to understand, in some way, the different systems of practices that exist today, so that we can see that many times they aren't actually opposite or enemies systems but, on the contrary, they develop different faces of the personality, the possibilities and the human being.

NOTES: *Some of the key concepts that will be around in the presentation will be also: act, process, systemic, life, to live, existence, expansion, philosophy, will to power, language as materiality, corporal action, contingency.*

Oriana Brücker
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Born in Locarno (Switzerland), I've studied Philosophy in Lausanne (MAS) and Geneva (DES) and I've been trained in Philosophical Counselling with Shlomit Schuster (Jerusalem). Former Parliament Writer, I now teach Ethics to Educators and Nurses. Through my secondary activity as Philosophical Counsellor, I mainly bring Philosophy into the working world. Living in Geneva.

www.philosophie-pratique.ch

Understanding Ageing while discovering some Chinese Philosophical Categories (L) {Saturday, 9.15} [-0.2]

A team of social workers asked me to lead a philosophical discussion about ageing. What does it mean to change through time? Can we define ageing and how? Many questions arose during the session and the Socrates's one (Can we learn how to die?) showed up as well. Yet, while preparing the counselling session, I discovered one text, whose content finally led the session towards a philosophical discussion: *Les Transformations silencieuses* by François Jullien. In his short essay, the French philosopher and sinologist uses some Chinese categories to describe the experience of ageing.

How and why those Chinese philosophical categories allowed the discussion with the social workers to reach a philosophical dimension? How can I describe the philosophical dimension of a counselling session? Through an experience account, my presentation aims to answer the one question I'm always left with while ending a counselling session: what is actually Philosophy Practice?

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Dr. phil. habil. Studien der Philos., kathol. Theol. und Geschichte in München, Rom, Wien. Ebda. Promotion zum Dr. phil. 1997. Habilitation für das ges. Gebiet der Philos. (Universität Frankfurt) 2006.

Lehrstuhlvertretungen (Universitäten Bamberg und Regensburg), Lehre an diversen Hochschulen und Universitäten, auch zur PP.

PP Lichtkegel in Wien seit 2003, Schwerpunkte: Training und Coaching u.a. zu Selbsterkenntnis und -entwicklung, Zeitgestaltung, Wirtschaftsethik, Wissenschafts-Coaching.

Selbsterkenntnis im Dialog (L) [G] {Saturday, 9.15} [3.8]

Zum Verstehen seiner selbst im Dialog ist ein narrativer Zugang wesentlich. Zugleich gibt es Methoden zur systematischen Exploration der eigenen Werte, Motivationsfähigkeiten und Visionen im Hinblick auf Lebensplanung und Entscheidungen. Das klassische philosophische Anliegen der Selbsterkenntnis kann so nicht nur in anthropologischer Allgemeinheit, sondern individuell umgesetzt werden, zudem nicht nur als rückblickende Identitätsbildung, sondern auch als prospektive Selbstbestimmung. Möglichkeiten dazu werden vorgestellt, probiert und diskutiert.

Self-understanding in dialog (L)

Certainly a narrative approach is important for understanding oneself in dialogue. At the same time, methods for a systematic exploration of one's own values, capabilities and visions in view of reasonable life-planning and decisions serve the purpose of fulfilling the ancient philosophical imperative of self-knowledge. They aim at a more individual and more prospective self-determination and self-development. Possibilities for such an exploration in philosophical counseling and group-settings are presented, tried and discussed.

Oscar Brenifier

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University of studies: Sorbonne – Paris

For many years, in numerous countries, Oscar Brenifier has been working on the concept of «philosophical practice», primarily with a socratic inspiration, organizing philosophy workshops for children and adults, developing individual philosophy consultation, working as a philosophy consultant for organizations, etc. He has published numerous books in this domain.

Individual consultation (W) {Sunday, 11°°} [3.8]

A person from the audience will be solicited to play the role of the client, proposing a question for discussion. He will then be questioned, in order to oblige more precision in his thinking and to problematize it. As this process goes on, the basic presuppositions of the participant, its mode of thinking, its structure and its formal insufficiencies will emerge. Finally, a collective analysis of the process will be engaged with the observers.

To philosophize is to cease living (P) {Friday, 17.30 and Saturday, 10.45} [B3 and F]

The main disease afflicting the human being is existence. Thus the claim that philosophize is learning how to die, a principle we put in effect in our philosophical practice. To die is to give up on what constitutes the brunt of our existence. Giving up the narration form in order to enter abstract speech. Giving up the personal and the subjective and enter the impersonal, the universality of reason. Giving up self-justification and clinging in order to enter the critical and symbolic perspective.

To know oneself is to stop being oneself (ms) {Saturday, 17.30} [-0.2] --replaces Viktoria Chernenko--

In order to see who we are, we have to be able to see who we are not, in order to see ourselves, we have to be able to see others. Dialogue often creates problems because we have only an access to what we already know and we might not want to go beyond our usual self. Rupture with the way one thinks of himself can allow to take distance and commit a so-called conversion from an empirical to a transcendental self.

Yuki Matsuyama

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She received her MA in Education from the Graduate School of Literature, St. Paul University, Tokyo. Her research is focused on inter-corporeal ethics based on phenomenological body theory of Merleau-Ponty and its application

to pedagogy. She has taught pedagogy (mainly educational philosophy) at several universities. She is currently teaching at Brooklyn Japanese School in NY, USA, and is a research collaborator of the University of Tokyo Center for Philosophy. MA Thesis: "Body Image and the Bodily Imperative: Phenomenological Description of Eating Disorder" (March 2011)
Website of the University of Tokyo Center for Philosophy:
http://utcp.c.u-tokyo.ac.jp/index_en.php

Mitsuru Mizutani

She is a research collaborator at the University of Tokyo Centre for Philosophy (UTCP) and a member of Komaba Tojisha Kenkyu (self-directed research) Society. She received her MA in Visual Arts Administration from the Royal College of Art, London, and completed the doctoral coursework at the University of Tokyo. She has worked at Sezon Museum of Art, Tokyo, and Art Tower Mito as a curator and has plenty of experience of organizing exhibitions and workshops.

Kenjiro Otani

He is a theatre director, a board member of International Association of Theatre for Children and Young People Japan Center, a part time teacher at Toho Gakuen College of Drama and Music, and a research collaborator at the University of Tokyo Center for Philosophy. He received Bachelor of Arts in Theater Arts from San Francisco State University, USA. He learned Butoh from Kazuo Ohno and worked as an actor domestically as well as internationally. Recently, he directs plays for adult as well as for children, teaches children theatre.

"Philosophy Drama" to philosophize bodily: Connecting "Philosophical Dialogue" and "Tojisha Kenkyu" through Drama (L) {Saturday, 14°°} [A]

We have practiced "Philosophy Drama" at the University of Tokyo Center for Philosophy (UTCP), Japan. It aims to open up a space for thinking and dialogue based on corporeality by connecting "Philosophical Dialogue" and "Tojisha Kenkyu (self-directed research)," a self-support practice developed in communities of people with mental disabilities in Japan, through drama. We will discuss the significance of incorporating drama in philosophy practice from the viewpoint of phenomenological body theories with special focus on the notion of "the bodily imperative" by Gail Weiss.

Pia Houni

PhD in Theatre and Drama, Adjunct Professor, Philosophical Practitioner, writer
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I've studied in three Universities and the Theatre Academy in Finland. I've also done studies at the University of Manchester and the National and Karpodistrian University of Athens. As a philosophical pratitioner I've done a two years programme at the Critical University of Helsinki. I'm very active in the field of philosophical practice as a writer, practitioner, lecturer and teacher.

Elise Liikala

Philosophical Practitioner, Master of Arts, Philosophy for Children activist. Website: www.ajatusrinki.fi

My philosophical practice: I have organized philosophical discussion groups and events for all age groups - especially for seniour citizens. The technique I use is based on Philosophy for/with Children -method. I use art (music, literature, images etc.) as a stimulus for the discussion. Sometimes the individuals of the group also create their own art as part of the thinking/discussion process. Besides organizing groups I am the spokesperson of Filo – Finnish Society of Philosophy for Children, Youth and Communities (www.filo.fi).

Lovers' Fragments – Art and Philosophy create practical dialogue together (W) {Sunday, 15.30} [-0.2]

In this workshop we will demonstrate how art can be an intensive part of philosophical practice. As we all know, the heritage of art and philosophy have walked side by side to the modern day. For this reason it's not a surprise that through history so many philosophers have examinated the world of Art. This workshop is a very practical one and invites participators to become co-workers. The fasilitators will warm everyone up to be present and open their minds and hearts for this practise. In the workshop we will create a large visual piece together onto canvas with different kinds of performative techniques. The philosophical dialogue will open through this process. After the workshop this large piece of work will be transported to the conference audience and everyone will be invited to leave comments on a nearby whiteboard.

No experience in art is required from the workshop participants. The fasilitators are professionals who will be guiding the participants. All that is required, is and open mind and comfortable clothes. We will guarantee that during this workshop you will get to experience a beautiful collective experience.

Pia Houni

Not only logos, but relation (L) {Saturday, 14°°} [-0.2]

What does it mean to understand another person? We use words to describe our feelings, experiences and self-knowledge. Since *dialogue* literally means a way behind words, I focus, in my presentation, on this relation as a means to create understanding between people. With relation I mean Plato's idea of metaxy (μεταξύ) and the later continued example by Simone Weill. In everyday life we might name this phenomenon as intuition, social capital or social talent. For this reason, I target my philosophical attention on this theoretical approach and connect it with practical issues. In this presentation this will mean a couple of examples on practical conversation and the language of art, that presents as an interesting possibility to liken speakers.

Pia Houni
Anu Virtanen

How to educate philosophical practitioners? (P) {Saturday, 17.30 and Sunday 8.30} [B3]

Introduction to the Education Program in Finland

In this poster we are introducing our two-year education program on philosophical practice in Helsinki. The education program is organized by Critical Academy, a liberal adult education organization. Our program is the only one in Finland at the moment and there is not any courses or programs on philosophical practice at the Universities.

The program is open to all students with some previous philosophical knowledge or experience. We welcome students with various occupational background, f. ex. teachers, social and health care personnel, journalists, artists and also students of academic philosophy. Education program combines theory and practice. We have a strong theoretical background on the teachings of ancient philosophical schools with the interpretation of philosophy as a way of life. The education program states four learning outcomes as its goal: Student has an overall understanding of the field of philosophical practice; student has the basic skills to practice different modes of philosophical practice and also to further develop herself in the chosen modes; student has the skills to reflect what the "good life" means in her own life and what are the practical steps to actualize that kind of life; student has the skills to practice philosophy in her own field of occupation. Naturally, we hope that our students will be active participators in various fields of society after their education.

With this poster we wish also to provoke discussion on the education provided in the field of PP. What should be the starting points or the goals of education? What kind of competences should it offer? Are education programs one way of making PP a profession and what kind of consequences would this kind of development have for philosophizing? Presentation is open for comments and questions from the audience.

Christine Mok-Wendt

Since 2008 Studies in philosophy, 2011 BA: *Why to do philosophy with children?*, 2014 MA: *Philosophy and sustainability,* 2014 Start of PhD: *The (imperative) necessity of a philosophical-ecological art of living – What would an 'ecosoph' human life look like?* Philosophical Practice since 2012: Co-worker in SinnPraxis (Mike Roth), Member of philopraxis.ch., Participating in the Agora-Project (Ran Lahav): *Doing philosophy together.*

Emotions and Socratic understanding – Taking courage for a life-affirming future! (W)

{Saturday, 17.30} [CLA]

'Socratic Understanding' means "to see the world in a specific way" and to "find a way of living" - like the ancient Greek Philosophers did. 'Socratic Understanding' is a school of life, teaching self-awareness and to care for oneself and the other members of "the polis" – (in our time the planet). My thesis is: The basis for this understanding is the development of a sensibility for (the) world's diversity. Without compassion humans will not be able to find a way of living that preserves our future. There is a need to be sympathetic (mitfühlend) to be able to understand oneself and the other/s – it is not sufficient to act out of pity (Mitleid).
The 2015 following wave of refugees into the European Union reveals the importance of the ability to see through someone else's eyes. A compassionate (mitfühlend) understanding is necessary for the insight in another person or culture. Given these circumstances the possibility of living exists only under the aspect of a mutual

appreciation. Nevertheless we should not dissociate emotion from reason but rather use both in the sense of 'Socratic Understanding'.
On that account the statement: “The children of the world will be the future“ is true. It is now necessary to practice this idea to be fit for a future, but not only in the sense of economy. What we need is an 'ecosophic' way of life on Earth! This implies to pass on locally and globally ecosoph insights to the next generation/s (including the immigrants). Nevertheless the development of a sensibility for our natural basis is the key to be able to frame our world views not only as “critical thinking” but also in the sense of esteeming nature.
In this workshop I would like to discuss my thesis, which says that an emotional understanding of what (the) world is really made of, is the basis for 'critical thinking' and that we have to live an 'ecosoph' life for understanding the other/s and oneself. We also have to think about the purpose that accords to Philosophical Practice. And last but not least: “I [would] love to do philosophy [with all of you]” - like Thomas Jackson (Hawaii) said.

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Philosopher, counselor and owner of philosophical practice ‘PlatoPraktijk’; Member of the Board of the German Berufsverband für Philosophische Praxis (BV-PP); president of the Internationale Gesellschaft für Philosophische Praxis (International Society for Philosophical Practice) (IGPP/ISPP); Co-developer and teacher at the ‘Bildungsgang’ (educational program) of the BV-PP; Editor ‚Philosophical Practices’ of the dutch/flemish philosophical journal Filosofie.

Narrative dialogues in philosophical practice (W) {Saturday, 15.30} [3.8]

One way to arrange the landscape of philosophical practice is to distinguish between concept-oriented and experience-oriented approaches. In experience-oriented approaches the conversation is a matter of telling stories, i.e., real life stories. The dialogue is a process of telling specific existential experiences “better” and “clearer”. The judgement about better and clearer is itself a matter of experience in the context of the dialogue.

Narrative dialogues require a specific attitude and specific skills for the philosopher’s part. The most difficult is, the Socratic “not-knowing” attitude, which at the same time consists of active interventions to challenge the interlocutor. The balance between passive listening and active challenging requires a very awake state of mind. Moreover, this passive listening is active as well, in the sense that it includes both a mirroring and provoking questioning.

In this workshop we practice the philosopher’s attitude and skills in narrative dialogues.

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My Ph.D. is from the Institute for Transpersonal Psychology

Shanti is a self-actualization coach in Taos, New Mexico. She has written and produced cabaret shows on the virtues of optimism, love, and wisdom for both APPA and the ICPP. She teaches character development in schools and performs with theater groups. She obtained experience in the practice of Ancient philosophical exercises through her eighteen years of participation in the work of G.I. Gurdjieff which was based primarily upon those exercises.

Using Ancient Spiritual Exercises in Philosophical Practice (W) {Saturday, 15.30} [-0.1]

Ancient Western philosophers had well-developed spiritual practices designed to transform consciousness. These exercises furnish a means through which a set of philosophical beliefs and fundamental doctrines can be integrated into a persons’ day to day behavior. They uphold the values of social concern and justice while teaching the importance of transcending one’s limited, individualistic viewpoint in the direction of universality. After a brief lecture, participants will be led through three Stoic exercises.

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Graduation from: University of Vienna
Manfred Rühl works as Philosophic Practitioner, Coach and Trainer in Vienna. He started his own philosophic practice in 2005. In his philosophical work he focuses on dialogue and the philosophy of the body. He is a board member of the Association for Practical Philosophy (Gesellschaft für angewandte Philosophie) and teaches philosophy of dialogue and philosophy of the body in the newly established postgraduate studies in practical philosophy at the University of Vienna.

Picture this! (W) {Saturday, 15.30} [-0.6]

In this workshop the importance of Wittgenstein's early picture theory of language and the even greater influence of Blumenberg's metaphorology on the process of understanding oneself and the other will be explored. This exploration is based on the assumption that the "good life" is available to us only as a picture and that the language we use to describe it is metaphorical. Using examples and life sessions, this workshop demonstrates how to identify relevant metaphors and how to transform them to progress from "being in the picture" to "seeing the picture".
The design is that of a workshop with life sessions and interactions.

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Universities Attended: University of Ibadan, Nigeria Ph.D. Philosophy, University of Port Elizabeth, South Africa M.Phil. Conflict Management
Particulars of Practice: My philosophical practice is primarily with the military and involves using the tools of critical thinking and philosophical dialogue to advance military training as well as overcome practical challenges of military command. I also have a modest practice that caters to students of my University. My writings in Philosophical Practice have been published in *Philosophical Practice, Journal of Cognition and Neuro-ethics, Journal of Humanities Therapy and HASER: Revista Internacional de Filosofía Aplicada.*

Philosophical Therapy and the Thinking Curve of the Enemy Combatant (ms) {Saturday, 17.30} [-0.1]

The current decade in military history has witnessed profound changes in the nature of warfare; for not only have the techniques and weapons of war changed but so also have the enemy and his military orientation. Whereas in the past, war was mainly fought by conventional armies within clear and well demarcated theatres of operation, contemporary warfare have no such clarity as both the adversary and theatres constantly change. The above notwithstanding, the value of understanding the enemy and entering into his "thinking curve" has not changed but has remained the single most important arsenal in the armory of every military. The capacity to anticipate the tactical maneuvers of the enemy and prepare oneself to contain such moves is highly valued and can easily make a deference between victory and defeat. In the past, this understanding had always been achieved by evaluating the training models of the enemy and where possible studying the maneuvers that characterized their war adventures. This approach has its limitations since each military knows this to be an important a technique of warfare and thus go to every length to hoodwink and dissemble their opponents concerning their true intentions. This paper discusses philosophical dialogue as an alternative to the traditional method of understanding the enemy and entering into his "thinking curve." It approaches the enemy as a wily and highly mutable being that can only be contained through superior reasoning and innovative deployment of men and material. Using, as a blueprint, a philosophical therapy program designed for use in Military Operations Other Than War (MOOTWA) the paper demonstrates how philosophical dialogue and critical thinking therapy could significantly assist a military's understanding of itself and the enemy. It argues that empowering military personnel with critical thinking tools and thereafter using the philosophical dialogue in education and training on Military Operational Specialty (MOS) guarantees a better understanding of the enemy and the thinking that informs his decisions.

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Studied *philosophy of education* at the University of Oslo
My own philosophy practice: In the period 2004-2009 I developed and wrote a series of six books on practical philosophy in school – Dialogos. During these years, I experimented with various ways of practicing philosophy. Working with psycho-educative programs within the field of prevention and relationship enhancement in a psychiatric hospital in the same period, gave me opportunity to try out the Dialogos approach also within this context. In 2008 I received the Gandhi Scholarship from the Norwegian ministry of church and cultural affairs, and the next year I had the chance to try out the Dialogos approach through a series of ten weekly philosophical dialogues with a strategically recruited group of young adults aged 18-21. The students had diverse cultural and life-stance backgrounds – Muslim, Christian, atheist, agnostic and in one of the dialogues also Buddhist. The *Gandhi project* had promising "results", and two months later I was asked by the school principal to try out the same approach in a severe classroom conflict believed to have its origin in cultural and religious differences. Again, I facilitated a series of ten philosophical dialogues. Also *the reconciliation project* had promising results. The Dialogos approach and these two philosophical dialogue projects are described and analyzed in my doctoral thesis, which is currently under assessment. The title of the dissertation is "Existential community in cultural and religious diversity. *Bildung* through philosophical dialogues in intercultural and interreligious education. Developing and trying out the Dialogos approach to practical philosophy through action research".
Now I work in teacher education. In my teaching I include philosophical dialogue wherever I am able to. I also teach a module on philosophical practice for international teacher education students, within the course "Intercultural education and religion".

Understanding the other and oneself through intercultural and interreligious philosophical dialogue (ms) {Saturday, 17.30} [-0.2]

In the workshop I will take my point of departure in concrete material from my own philosophical practice in intercultural and interreligious contexts. We will analyze and discuss the material, exploring the following two questions:

1. (How) can we know whether people understand the other and themselves in a philosophical dialogue?"
2. (How) can we know whether people develop better understanding of the other and themselves when participating in philosophical dialogues over time?

Carmen Zavala
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I obtained a Master and Doctorate degree at the National University of San Marcos. Since 1998 I lead a philosophical café every Saturday in Lima at the Center of Philosophical Practice Buho Rojo. I also organize workshops, retreats, philosophical counseling sessions and have worked with online Socratic-dialogue and companionship-sessions.
Websites: www.PhiloPractice.org and www.buhorojo.de

How can different approaches in philosophical cafés enable a better understanding of the other and of oneself? (ms) {Saturday, 17.30} [-0.2]

Our experience of 800 philosophical cafés has shown us that variety in the method and setting of the philosophical cafés is essential to keep the interest of participants alive. It is a challenge for practitioners to find different appropriate practical strategies for each session to lead participants to understand the other and themselves better. I will show different video-extracts from situations at philosophical cafés where this succeeded, and propose this for an interchange of experiences, suggestions and reflections in general.

Marianne F. Walderhaug
I studied philosophy (master degree) at the University of Bergen, Norway (I graduated in 2006). I was educated philosophical practitioner through Norsk selskap for filosofisk praksis, by Helge Svare and Henning Herrestad (2004-2006). I have been a Ph.D candidate at the University of Bergen since 2009.

Philosophical practice: I have been working as a philosopher in Bjørgvin prison in Bergen in Norway since October 2006 where I work full time, and since 2009 50% of my work have been to work with a Ph.D. at the University of Bergen. 2006-2010: Other projects through my own philosophical practice: lectures, seminars, dialogues etc.

My Ph.D. project: Philosophical dialogues with inmates: How philosophical issues relate to inmates dilemmas.

I have been working as a philosopher in a prison since October 2006, and through my experiences from my dialogues with inmates I reflect upon how existential and ethical issues are related to inmates problems/dilemmas. The first part of my project is about the philosophical dialogue. On the basis of my experiences, and also in dialogue with the literature of philosophical practice, I give my own interpretation of important aspects in philosophical dialogues. In the second part of my project, I interpret chosen topics philosophically. In one of the chapters, "Freedom and choice", Kierkegaard has become a central philosopher for me, especially his book "Either-Or".

Understanding inmates through Kierkegaard – as a way to understand inmate's dilemmas in a philosophical way (ms) {Saturday, 17.30} [3.8]

Kierkegaard´s philosophy becomes relevant and interesting because of a dichotomy inmates presented to me when I started to work in Bjørgvin prison. Inmates talked about "us" and "them", a dichotomy that not only separated inmates from normal society, but a dichotomy that also allowed them to act in relation to other rules than the rest of society. Some inmates seem to have chosen a concept of freedom where they are allowed to do things they themselves admit are not ethical, and acts in accordance to norms/rules that they don't want to become norms/rules in the rest of the society. Sociologically we could say that they are outsiders, psychologically we could assume they have different diagnosis, or we could just simply call them egoists. From a philosophical view we could say that these inmates relate to a specific concept of freedom that is different from the general accepted.

Philosophical dialogues with prison inmates have opened up philosophical landscapes where some of the inmates' truths and understandings were turned upside down. Different concepts of freedom have been central and interesting in these dialogues, and the dialogues have raised questions and perspectives Kierkegaard was concerned with. In my lecture I will read two inmates stories in the light of Kierkegaard`s concepts of *the ethicists* and *the aesthetes,* and further problematize topics from these stories through concepts of *the good life.*

Willem van Katwijk
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I did my education at the ISVW, Leusden NL, Internationale School Voor Wijsbegeerte (International School for Philosophy), founded in 1916
Start: 2007: (political) ethics,
2011-2012 Philosophy in practise, Miriam van Reijen and Professional education Philosophical Counsellor, Harm van der Gaag;
2012-2013 Humanistic Philosophy, Martijn Rozing
2014-2015 at the HVO, Humanistisch Vormend Onderwijs (Humanistic Formative Education), Utrecht, Alexandra Bronsveld
– details of my philosophy practice since 2012:
giving private consultations; leading Socratic discussions, Philosophical Cafe's an Philosophical Dinners;
giving Workshops Integrity and Political Integrity, advising enterprises on integrity issues; making the code of conduct for the Dutch Reservists, giving lessons on behalve of the Veteran Institute on Tolerance, Freedom at Primary schools and Dilemma-training at Secondary schools and Academies; giving lessons Philosophy for children in several schools; giving a Course Philosophy and Humanity in prisons;
Since 2007 member of the working group ethics of the VVD (liberal) party-committee public health

Courses Philosophy and Humanity for prisoners: A new building stone for a mental healthier society (ms) {Saturday, 17.30} [3.8]

The prisoners who want to attend this course receive a handout with a short summery of the philosophers whose text will be read, investigated and discussed.
Life story, philosophical significance, than and now, works etc. Followed by a short text on a theme out of their work. With several questions about the text.
And a empty page for remarks, answers, questions, personal experience, that they have already.
In the meetings I let the text be read by two of them. That always works better.
lesson 1: introduction: why this course, a round getting acquainted with each other, presentations by the teachers, (me as Philosophical counsellor and the humanistic mental caretaker, who they know already), why do

you want to follow this course?, etc.
And than a short reading of a text by Hermann Hesse about "Love" (from: A wave on a stream)
lesson 2: Socrates, "Being a good human being", from: Apology
lesson 3: De Montaigne, "Solitude", from Essays
lesson 4: Nietzsche, "Fate", from The Cheerful Science
lesson 5: Russell, "Fear", from Conquer Happiness
lesson 6: Renoir, "Love", from Manual for a balanced mind and a calm soul
At the end, we present them an official certificate (They can use in their CV.) in a short festive ritual.
This try-out was a success. Before the second lesson one prisoner told that talking about love and honesty in the first lesson he had been thinking a lot. For the first time in his life, after a total of 25 five years in and out the prison, he told the truth about his offences to his son. Tears for the the first time for both of them. And happiness for the son that he was now treated on equal level. And could share truth. A great relief for the father and son. Others asked for books on the subject. They all come, no missing lessons.
Now the course is a permanent offer every trimester in all prison in the Netherlands.
It would be nice if the other collegue with the same issue and I could have both workshops following up each other ones'. Attracting the same interested participants. To learn from each other. And it could be an eye-opener for those who don't have this experience in their country.

Anu Virtanen
PhD student in philosophy at the University of Jyväskylä, Finland. M.A. in philosophy at the University of Helsinki, Finland.

My philosophical practice: I'm writing a PhD thesis on Philosophical Practice called "The Place of Philosophical Practice in the Field of Welfare Professions". I organize and teach in an education program on Philosophical Practice in Helsinki. I facilitate socratic dialogues and I am also a board member of the Finnish association for Philosophy for Children, Youth and Organizations, http://filory.fi (in finnish).

Should philosophical practitioners live as they "teach"? (ms) {Saturday, 20°°} [3.8]

The topic focuses on the power of a living example. As a context I examine the shared life in the philosophical schools of Ancient Greece and especially the relationship between master and disciple. Master was a living example of a chosen way of life and represented harmony between life and discourse. Could this be possible for us today? What would it mean to our self-understanding? Could this work as a source of inspiration for choosing a philosophical way of life?

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Manager of chair of social pedagogical education, candidate of philosophical sciences, associate professor

Own philosophical practice focuses students on «doing philosophy», philosophy as philosophizing by which laid a philosophical attitude to itself and the world, there is a reasonable introduction to the art of thinking as a prerequisite for rational and responsible social and moral behavior. This practice corresponds to the conception of the instrumentality of philosophy.

Philosophical coaching potential under transcommunication (ms) {Saturday, 20°°} [3.8]

ITC occurs in an e-network environment as unstable being between the real and the virtual world with the redundancy, fake, quasi-subjectivity, lack of a reflectivity. This complicates the identity person and understanding of another. Philosophical coaching as dialogically reflexive interaction helps to resolving existential-epistemological problems. As a maieutics coaching is aimed at clarifying the issues in the context of human experience. As a tool change coaching stimulates private design life goals and their achievement of the knowing subject, it promotes the knowledge of the world.

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Socratic Dialogue & the initial teacher training for secondary teachers in Luxembourg

{Saturday, 20.00} [3.8.]

The training program for secondary school teachers offers the trainees the possibility to build a personal and professional project in order to be able to meet the complexity of every-day teaching and learning situations. This project is principally organised on a catalogue of competences which have to be developed, practiced, questioned and evaluated during the induction phase. The alternation of training moments between the field (i.e. the practice of teaching) and the university (i.e. the teacher training as theoretical background of teaching) contribute to a personal professional experience enabling the future teacher to conceptualize his practice theoretically and explore these models in the field work. The method implied is a personal portfolio which the future teacher has to construct relying on the founding principles of the training program: the competences, the auto-reflection of one's teacher practice the exchange with peers, senior teachers and trainers of a learning community.

In order to initiate these competences one of the transversal courses hosted at the Institut de Formation de l'Education Nationale (IFEN) makes use, among other methodologies, of philosophical practice in terms of Socratic dialogue. This course deals with the analyse of teacher practice in peer groups. Every teacher trainee has do present at least one professional situation which he identifies as being a critical professional incident. These situations are analysed by using Socratic dialogue, adapted to the specific needs of the training program, on which the paper will be focused, as well as the outcome: to develop the profile asked from policy makers: the reflective, autonomous and responsible teacher.

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The *Phantasma* in Philosophical Practice (L) {Sunday, 9.15} [3.8]

For the french philosopher Marc Richir, the concept *phantasma* implies the possibility to fall ill with one's imagination. In such cases, the phantasma fixes an imagination. The fixed imagination serves its originating subject as a constrained but fascinating scenario for constructing narratives about itself. It thus functions as a seductive or hidden matrix for the self- and world-interpretation of the subject in question. In this way, the subject blocks innovative and suprising opportunities to deal with the topic which forms the actual core of the phantasmatically fixed imagination. While providing an allegedly illuminative „symbolic formula" to cotton on to itself, the subject rather carries out a „symbolic intrigue" against itsel, which results in an interation loop of the same para-significative matrix. Thus, within the „symbolic intrigue", a phantasmatically fixed imagination is expressed and varied, thereby obstructing or decoding a topic – often convincingly and subtly –, which could possibly transform the subject's constrained generating of sense. As philosophical practitioner, how can we identify „symbolic intrigues"? How can we „re-smooth" an phantasmatically fixed imagination, which is a great deal more complex than a deceptive belief or a misleading emotion? And is there any significant – not polemic! – difference between the „re-smoothing" of a philosophical practitioner and a psychiatrist, with both taking seriously what I would like to call „pathological realism"?

Will Heutz

Prof. Dr. Will Heutz started 1994 a full-time philosophical practice for individuals as well as for organisations (leadership development). With his collegue Joep de Jong he developed a 2-3 year basic training for philosophical practitioners. He also worked as a mentor and teacher in the IGPP-/BV-PP-academy. At the Martin Buber university he is professor for philosophical praxis and psychotherapy.

Simply Royalty (L) {Sunday, 9.15} [TR-0.2]

Sophocraty as a transdisciplinar-transpersonal philosophical martial art in service of humanity. Nothing more, nothing less.

Joep de Jong
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Joep de Jong worked for about 40 years as a pediatrician, as a doctor of orthomolecular medicine and as a practical Taoist philosopher. He was teacher for acupuncture for physicians. Since 20 years he works with Will

Heutz in different projects such as leadership-development and is co-founder of the Academia Sophocratia where, among other things, people can follow a 2-3 year training to become a philosophical practitioner.

Presence and Awareness in Philosophical Practice (W) {Sunday, 11°°} [-0.2]

This workshop will give us the opportunity to interact with each other in a setting where intervision can take place. The conductor off the workshop prof. dr. Joep de Jong will give a short introduction based on his experience in training philosophical practioners. During this workshop he will be assisted by Will Heutz.

Neri Pollastri

lives and works in Florence, Italy. He is involved in philosophical practice since 1998 and since 2000 he is a practitioner as Philosophical Consultant, both privately and in a mental health center of the Public Health Service. On the matter he has published several books. He has also written about forty articles, some of which translated in English, and he has translated in Italian Peter Raabe's *Philosophical Counseling: Theory and Practice*. In 2002 he founded Phronesis, the Italian Association for Philosophical Consultation, of which he was President for six years and is even now Director of the review. He has taught philosophical consultation in several Italian universities (Venice, Rome, Verona, Pisa, Cagliari, Messina, Catania, Bari), he was speaker at the several International Conferences on Philosophical Practice. He has conducted also traditionally philosophical researches in other fields, including the book *L'assoluto eternamente in sé cangiante. Interpretazione olistica del sistema hegeliano* (2001, La Città del Sole). Being also involved in jazz music critics (collaborating with the Italian reviews "Musica Jazz", "Il Giornale della Musica" and "All About Jazz Italia"), currently he is philosophically inquiring the practice of improvisation, both in music and in philosophical discourse and dialogue.

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Reviving the practical turn (L) {Sunday, 9.15} [A]

We will expose a theoretical considerations (we need urgently overcome also the rigid distinction between theory and practice) by examples coming from my fifteen years of philosophical consultant profession.
We shall call interested people, to constitute a net of a new community with the aim of studying, defining, giving a good foundation to, and promoting philosophical practice according some original principles of its, we shall better specify during the conference.

Giancarlo Marinelli

Philosophical counselor, family advisor, teacher of philosophy in high schools, director of the Umbrian School of Philosophical Counseling (SUCF), co-director of Scientific Committee of SICoF, director of practical section of university Master's Degree in philosophical counseling of the Third University of Rome, member of the scientific committee of the VIII International Conference of Philosophical Practice, Italian society oh philosophical counseling

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University of Perugia and University of Rome

I'm trainer and director of my school of philosophical counseling (SUCF), I 'm trainer of several types of groups: Socratic dialogue, and a version of this dialogue: socratic polyphony. In this way of Socratic dialogue the participants have to work to do a final harvest of opinion about a particular topic: the harvest is collecting together different opinions also with contrast: is not only logic definition. In this groups the participant have to do a final harvest much more then one logic definition: the final definition, in other words, is also something extra logic: the final definition have to integrate some points in contrasts.

I do groups of philosophical dialogue about inner voices, inner feeling and their ways of thinking. I'm the responsible of formation in SUCF (Umbrian School of Philosophical Counseling) and in SICof (Italian Society of Philosophical Counseling), as well in the Third University of Rome, in the master of philosophical counseling. I do groups of "Socratic polyphony" and Socratic dialogue in the Schools (in Rome, in Terni…) etc.

The inner and external voices (W)

The goal of the exercise is to wake the depth of the internal voice as voice coming by elsewhere. The trainer ask every participant, as first step, to find, to recall a situation of difficulty...The second step: the trainer asks every participant to think and to recall the moment of delivration, the moment of issue, or the moment of attenuation of the difficulty, when it appear coming by elsewhere. The topic moment is to focalize when this voice appear inside

us as something coming by somewhere else. A voice as something of else. In this way throughout specific subjestions and in connection with specific situations, the participants discover an inner 'other voice', other feeling, other perspective, which was important for their healing and for to give wellness or a reduction of difficulty. Third step: the group is sharing in a little groups of two person; one person describe to the other his helping inner voice, and what was the problem, the other person play, as an actor, the inner voice of his partner, and the first describe, if he want, another difficulty or problem and receive, as one help, the words of his partner. Last step: in the big circle, in the big group somebody, who want, describe to the group, what is the difficulty (in the past and in the present), what was his inner helper voice, and what is the difference between the inner voice coming by elsewhere when is only inside us, and when the same voice is given by the other person, as a voice of someone else, when the other person play as an actor the voice of his partner.

Les voix intérieures et externes (W) [F] {Sunday, 11°°} [CLA]

Le but de l'exercice est réveiller la profondeur des voix de notre âme quand elles nous semblent provenir au delà de nous, au de la du moment présent, quand elles nous semble d'ailleurs. Le trainer, au début, demande aux participants de se rappeler d'une situation de difficulté, d'une problème. Après le trainer demande aux participants de penser le moment où ils se sont délivrés de la difficulté, demande de se rappeler du moment de sortie de l'impasse, quand ce moment prenait pour nous l'aspect d'un voix qui vient d'ailleurs et d'autrui. Le moment central est la focalisation de cette voix intérieure «d'ailleurs». Dans cette façon à travers des particulières subjections et in relation à des situations particulières, chaque participant découvre une voix intérieure, un autre sentiment, une autre perspective qui a eté très important pour sa délivrance. Le troisième moment est quand le groupe se partage en couple (petit groups de deux participants). A ce moment un participant parle à l'autre de la situation de difficulté e de la façon par laquelle il a été sauvé par une telle voix. Ou, au moins, il raconte la façon par laquelle il a reçu une aide. L'autre qui a écouté essaie de jouer comme un acteur, la voix du participant qui a parlé avant, tandis que ce participant, s'il veut, va proposer, un autre problème (ou le même du premier moment). Dans la conclusion de l'exercice chaque participant qui veut parler peut raconter a tout le group quel est la voix qui l'a aidé, et peut exprimer à tout le group quel est la différence entre cette voix quand elle fut perçue dedans lui et quand elle a été perçue comme une voix d'autrui, comme une voix d'un autre individu.

Piotr Wojciechowski

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I work as a counselor in my own praxis and as a manager in a law firm in Warsaw (Poland). I'm a member of Internationale Gesellschaft für Philosophie Praxis and a member of the board of Association Internationale des Professeurs de Philosophie. I've studied philosophy at the Uniwersytet Warszawski (Poland) and Universität Konstanz (Germany).

Marketing of philosophical counseling (W) {Sunday, 11°°} [-0.6]

Certainly, you've already heard of philosophy of marketing. There's little doubt that philosophy can support marketing. But can we do it other way around? After these few decades of existing, philosophical counseling and consulting are still well beyond common consciousness. What should we learn from marketing to take philosophical counseling to the next level? Do we really need all these marketing nonsense?

During this workshop we will deal with some crucial problems, i.e.:
- Does philosophical counseling need marketing?
- Are there any internal barriers for marketing of philosophical counseling?
- What are we exactly selling to our customers?

as well, as everyday problems, i.e.:
- What kind of satisfaction should philosophical counseling provide to the consumer?
- How important to us is our customers' experience? How do we deal with it?
- What kind of tools and communication channels are most efficient?

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Dialectic of Pain (L) {Sunday, 14°°} [A]

What is pain? What is the best way to understand it? Pain is a very important subject of philosophical practice for it is always with us and functions as a promoter of our lives sometimes.

There are roughly two philosophical views of pain. The first one is the hedonist view that the objective of human lives is pleasure and its opposite is pain. The second one is the Buddhist view that pain is the essence of our lives, so it is foolish thing to try to avoid it. According to Buddhism, everything in the actual world is pain. There are eight Sufferings (Dukkha). What is often overlooked here is that the suffering is not essence of life itself but only for ordinary people and the Awakened One (Buddha) is completely free from all faults and mental obstructions.

I suggest a philosophical way of understanding pain which is based on the Buddhist view. This paper is composed of two parts. In the first part, I examine the problems of realist view of pains and argue that pains are not only real but also illusion. In the second one, I suggest the appropriate attitude we should take toward pain as the superposition of reality and illusion and the dialectic of pain which is based on ancient Indian logic, *Tetralemma*.

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Studium Theaterwissenschaft, Sprachen und Philosophie (Abschluss Promotion); LMU Ludwigs-Maximilians-Universität München & Tokyo Universität; Studium Schauspiel & Regie (Diplom-Abschlüsse); Folkwang Universität Essen; Studium Medizin (Vorklinik/Physikum) Universität Ulm
Realisation of LIFE AS PLAY since 1968 in day-to-day-life and work
SPIELSTATT ULM gGmbH (founder and managing director) since 1984
WEISSES HAUS GmbH (founder and managing director) since 1997
Theatre for me always was a tool for recognizing and communicating life. Life for me always was a PLAY to play right and well by finding out how it works. PLAYMENT is my practical philosophy realizing this vision.
MOTTO: Think more, act less!

PLAYMENT A radical different ontology and ethics for understanding human being and doing thoroughly (L) {Sunday, 14°°} [3.8]

I started MY INVESTIGATIONS into life and ‹operality› by conceptualizing and executing a new body exercise program together with my female partner Toshiko Nishi in the year 1980 in Tokyo. We called this bodiment practice SHIN (NEW BODY) and we're developing it still today. SHIN came to be the core for the Body Education of actor students in the theatre academy SPIELSTATT (PLAYSHOP) we founded in 1984 in Ulm Germany. Within 10 years SPIELSTATT got the most important and famous private theatre education place in the German-language countries with about 40 intercontinental experts of theatre teaching and research and over 100 students. A radical new concept of PERFORMATIVE ART & SCIENCE formed its didactic framework. From these experiences emerged the theory and practice of PERFORMATIVE COMMUNICATION as a result and in 1997 we realized our vision in a new enterprise called WEISSES HAUS. WEISSES HAUS is from then on the center for a profound CONSULTING AND COACHING in business, politics and media based on ‹Performative Communication›.
The backbone of this approach however is PLAYMENT, a philosophical concept of ALL. It originates from the notion of PLAY. Play in a total different definition: not as an activity of children and adults and not as a strategic game like game theory. PLAY AS BEING! PLAYMENT is a very genuine concept, step by step designed and developed over more than 30 years. It started with the basic thoughts of philosophical Stoicism and Existentialism and gradually came to an approach of wide range and ground breaking profundity: a non-metaphysical ESSENTIALISM. PLAYMENT is a comprehensive attempt to understand life as a TRI-SISTENTIAL ESSENCE IN COLLUSION. PLAYMENT also provides an INCLUSIVE ETHICS, which leads us out of the common predicaments of social morals. The lecture gives a short OUTLINE of PLAYMENT as a gateway for sophoPractical work.

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Erster Vorstand 2009 – 2013, seither Vizevorstand, des Berufsverbands für Philosophische Praxis. Mitgründer von philopraxis.ch.

Begegnung und das dialogische Selbst. Gibt es einen privilegierten Zugang des Ich zum eigenen Wesen? (L) [G] {Sunday, 14°°} [-0.10]

Wie ist Selbsterkenntnis möglich, die eine Voraussetzung eines selbstbestimmten Lebens zu sein scheint? Inwiefern wird, wie Martin Buber betont, das Ich am Du? Wie kann das Du-sagende Ich dann möglicher „Gegenstand" von Wissen sein? Hilft die Unterscheidung von Erster- und Dritter-Person-Perspektive hier weiter? Was heißt überhaupt personhaftes Verstehen und Erkenntnis von Personen? Welche Rolle spielen „die Anderen" und das Andere bei der abgründigen Selbstwerdung? Weshalb gibt es keinen wirklich privilegierten Zugang zu sich und was bedeutet die Verwiesenheit auf das Bild, das sich andere von mir machen? Ist denn nicht wahr: „Du sollst Dir kein Bildnis machen!"? Also doch keine Selbsterkenntnis und mithin eine nur sehr bedingte Selbstbestimmung? Was ist ein Selbst? – Eine Frage von Kierkegaard, die weiter wirkt …

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I am a philosopher and a Group Analyst. I am teaching in the Israeli Institute of Group Analysis and in several academic institutions in Israel. I conduct workshops combining reading philosophy text and group analysis. My speciality is ethics and psychoanalysis.

Philosophy and Catastrophe: Practical philosophy in a group setting and interpersonal conflict and effective communication (L) {Sunday, 14°°} [-0.2]

One of the main goals of practical philosophy is finding the way to happiness and a good, meaningful life. The search for the truth should guide human beings to reflect on their emotions as well as on their thoughts and achieve a strong human nature.

In this lecture I discuss how reading philosophical texts out loud, within a group matrix, enable the participants to conduct a dialogue that gives meaning to internal conflicts emerging out of traumatic experiences. I suggest that by reading philosophical texts and talking about them in a group setting, the participants can identify with others and classify their innermost personal experiences. They can place themselves in light of a certain systematic system of assumptions relating to human nature and the human being's form of existence in the world (with or without God). This enables a dialectic transition from one's personal emotions to a cognitive state of mind, and from isolation to a universal point of view as seeing oneself as part of humanity in general. By this dialectic movement, the participants increase their levels of emotional and cognitive flexibility to gain freedom in dealing with inner conflicts and ongoing trauma and pain.

In order to exemplify these ideas, I describe a group meeting of Holocaust survivors that took place in the Amcha Center for psychological and social support for Holocaust survivors and their families in Tel-Aviv.

Cornelia Bruell

Dr. phil. She is a philosophical practitioner and lecturer at the University of Music and Performing Arts Vienna. Her practice is based in Baden close to Vienna and offers philosophy for kids, philosophical counseling on an individual basis and philosophical hikes. She has gained her PhD in political philosophy at the University of Vienna and Salzburg, was a visiting Fellow at Northwestern University Chicago and gained a degree as an academic philosophical practitioner at the University of Vienna through a two year postgraduate course on „Philosophical Practice".

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Donata Romizi

studied Philosophy at the Universities of Bologna (MA) and Vienna (PhD), and she is currently Senior Lecturer at the Department of Philosophy of the University of Vienna, as well as philosophical practitioner. After having completed her training in Philosophical Practice with Gerd Achenbach, she has built up – and she is currently coordinating – a postgraduate university course on "Philosophical Practice" at the University of Vienna (under the direction of Konrad P. Liessmann).

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Understanding the other and oneself by transcending them (W) {Sunday, 15.30} [-0.6]

In English, as well as in German, the etymological roots of the verbs "to understand" and "verstehen" indicate the condition of "standing in the midst of". And indeed the event/process of understanding may be seen as involving not only the person who understands and the one who is understood, but also – over and above them – a "third space", in which the formal and conceptual polarity "oneself / the other" dissolves or may be transcended.

Our contribution intends to explore both theoretically (Levinas, Homi K. Bhabha, and others) and practically (presentation of exercises providing an experiential starting point) a conception of "understanding" which goes beyond the relation "me / the other". A discussion should then give the possibility to critically examine the feasibility and productivity of such an approach.

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Studied at Lund University, Sweden: BA, MA in practical philosophy. Currently PhD student at Linköping University/Malmö University, Sweden.

On my practice: I am since some years focused on working with groups (adults) in organizations and in public, such as conduction philosophical cafés. I am the founder of the Swedish association for philosophical practice (www.filosofiskpraxis.org) and have been its chairman up till February 2015. I see Socratic communities of inquiry as a part of a vital democracy as well as individual awareness.

Identity - what shapes it and to what extent? (W) {Sunday, 15.30} [3.8]

This workshop aims at challenging the idea of us being autonomous, understood as atomic, individuals. It is problematizing the fact that our identity is shaped by many factors beyond our control. In what sense, if any, are we free to shape ourselves? In the examination the role of "the others" as identity shaping powers, are explored. A part from the conceptual analysis, the second purpose of the workshop is to become aware of when we are expressing an argument, a comment or a question. It is a light workshop despite its heavy intellectual matter. Props are used and people are moving around.

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Since 2008, I am highly interested in Philosophical Counseling and Philosophical Practice that I have improved my knowledge by online, onsite, educational, practical courses and seminars. By the meantime, I participated conferences in Turkey, Holland, Greece, France and Israel about the philosophical practices. So far, I contributed to the book, "*Women in Philosophical Counseling: The Anima of Thought in Action*" and published few articles to philosophy journals (in Turkey).

In addition, I offer philosophical practices, philosophical counseling and courses on different meditation techniques under the name of "Unlocking Practices." As a philosophical practitioner, I work with individuals, groups and organizations in English, Turkish and Hebrew. Recently, I work with English-speaker Immigrant Associations and the Organization for Turkish Immigrants in Israel. I also offer online philosophical practices to Turkish speaking clients for the Australian Consulting Philosopher Association.

Reciprocal Understanding in Philosophical Practices (W) {Sunday, 15.30} [-0.10]

I would like to assert that philosophical practices are mutually valuable and beneficial for both practitioners for understanding themselves and concurrently the others. Accordingly, in this① work, I will argue that philosophical practices have reciprocal (double-sided) benefits for the practitioners. Firstly, I would like to articulate that philosophical practices allow contributors② to understand themselves; their personalities, beliefs and values. Understanding how these elements manifest in one's attitudes, behaviors and decisions lead him to grasp other people. That is to say, as a contributor, understanding yourself via philosophical practices would enable you to understand others as well. Conversely, If we will shift our attention to the facilitator③, we can notice that the more

he understands his contributors, the more he understands himself. When the facilitator examines and contemplates on one's fundamental questions, he actually approximates to his own self-understanding. Namely, a decent understanding of others in philosophical practices entails you to understand yourself, thoughts and behaviors. All in all, although we all have blind spots when it comes to understand ourselves and other people, regardless of being a facilitator or a contributor, through philosophical practices we all can gain a greater understanding of ourselves and the others reciprocally.

① *Facilitators and the contributors, whoever involves in philosophical practices.*
② *A person who involves in a philosophical practices; can also be named as clients or group members.*
③ *A person who leads and helps an individual or a group of people for achieving certain objectives.*

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studied philosophy, psychology and sociology at the universities Stuttgart and Konstanz (Germany); phd in philosophy at the University of Konstanz.

In 1998 Fintz founded *ISOB Communication | Performance | Leadership* (= Institute for meaning-orientated coaching) at Lake Constance. As "philosopher in business" she works with women and men in leadership-positions and writes books on leadership as well as biographies. She is member of philopraxis.ch.

Kristof van Rossem
Socratic Dialogues; Meldert / Belgium

Oscar Brenifier
Philosophical Practice in Argenteuil / France

Jean-Luc Thill
Socratic Dialogues and formation of philosophy teachers in Luxembourg

How to earn a living with Philosophical Practice? {Sunday, 20.00-21.30} [A]

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Ph.D. in philosophy. I studied philosophy at the University of Copenhagen and at different places in Paris. I have also spent time in Norway, the Netherlands and in the States studying philosophical practice and Socratic dialogue.

I do not have an individual philosophical practice. I am an assistant professor at the Department of Public Health (University of Copenhagen) where I do research and practical projects (interventions) within the area of healthcare, particularly concerning medical/clinical ethics and cancer rehabilitation. I am president of the Danish Society for Philosophical Practice.

Henning Herrestad
Henning has a Ph.D. in philosophy, was one of the founders of the Norwegian Association for Philosophical Practice, was conference chairman for the ICPP in Oslo in 2001. He is currently director of a government funded centre working to improve public service working with victims of disasters, violence and trauma and preventing suicide.

Michael Noah Weiss
Michael has a PhD in philosophy and is a university lecturer at the University of Education Lower Austria. In addition, he is working as a philosophical practitioner in Norway, Austria and Switzerland. Furthermore, he is a board member of the Norwegian Society for Philosophical Practice, as well as the second Vice President of the Global Ethic Initiative of Austria.

Dialogue as a Way to Selfhood (ms) {Sunday, 20°°} [-0.2]

It may sound like a paradox that dialogue, which is the interaction of two or more people, is a way to selfhood. This mini-session will investigate the paradox by looking at how dialogical practices of various kinds within different fields can foster an enhanced self-awareness and growth. The speakers draw on their experience working with rehabilitating cancer patients trying to find a firm footing in their lives post cancer and with adolescents who have

lived through a parent's suicide as well as with students from so-called Folk High Schools, which are educational institutions focusing explicitly on personal growth and self-development.

Michael Noah Weiss
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Study of Philosophy: University of Vienna (AUT); Study of Philosophical and Dialogical Practice: University College of Buskerud (NO)

Michael Noah Weiss has a PhD in philosophy and is a university lecturer at the University of Education Lower Austria in the field of applied ethics and practical philosophy. In addition, he is working as a philosophical practitioner in Norway, Austria and Switzerland, mainly in educational settings by means of the Socratic Dialogue method as well as philosophical guided imageries after the Trilogos method. Furthermore, he is the editor of The Socratic Handbook and board member of the Norwegian Society for Philosophical Practice, as well as the second Vice President of the Global Ethic Initiative of Austria.

with:

Detlef Staude

Anders Lindseth

José Barrientos Rastrojo

Young Rhee

Lydia Amir

Carmen Zavala

Arts of Understanding in Philosophical Practice – Looking back on the 14th ICPP (PP) {Monday, 13°°} [A]

We know that different philosophical practitioners understand their métier differently. According to this they practice different arts of understanding – sometimes methodically, often not, sometimes explicitly not. In the course of this conference many of these ways or traditions of understanding showed up, and the aim of this panel is to collect them and make them explicit again as different general routes. It investigates them and asks for their future potential in our discipline.

Jon Borowicz

Studied at: University of Wisconsin-Madison: BA in Philosophy (1975); The Johns Hopkins University: MA in Philosophy (1978), PhD in Philosophy (1986). Professor of Philosophy, Milwaukee School of Engineering.

Philosophical Practice: Project on Philosophy in Professional Life at the Milwaukee School of Engineering.

Websites: http://www.msoe.edu/welcome

Philosophical Practice as Moral Friendship: The Musical Logos in Moral Taste (L) {Monday, 14.30} [3.8]

The paper presents the MSOE project "Philosophy in Professional Life" introducing philosophical practice as moral friendship in organizations. By assisting professionals in small groups to imagine the perspectives of relevant others, the philosopher facilitates the cultivation of their moral taste. Moral taste is understood in terms of the musical logos, and developed analogously to ear training. The goal is that moral phenomena become immediately noticed similarly to the appraisal of consonance or dissonance, thus enabling subsequent moral judgment.

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Vaughana Feary received her PhD. from the University of Arizona. She taught philosophy at Fairleigh Dickinson University (Madison Campus) and now does consulting work for corporations, correctional facilities, hospitals and museums. She is Program Director for Excalibur: A Center for Applied Ethics. She is current Vice President and a founding board member of the American Philosophical Practitioners Association. She is the author of numerous articles in philosophical practice.

What about your philosophy of life? (W) {Monday, 15.15} [-0.2]

This workshop will be devoted to discussing the theoretical and practical dimensions of a cognitive based modular program entitled, "Building Your Philosophy of Life?", using philosophical methods and literature, designed and delivered by me for Excalibur: A Center for Applied Ethics, for use in homeless and addiction centers in New Jersey. I will argue that conquering homelessness and addiction involves encouraging participants to develop an enriched philosophical understanding of self and others.

Lucie Antoniol
Dialogism - Métissages
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Ecrivain, chanteuse de Jazz et philosophe praticienne.

Collaboratrice de l'Atelier, Centre d'Expression et de Créativité, à Marcourt, Belgique, depuis deux ans, *Lucie Antoniol* met l'accent sur rôle de l'improvisation en philosophie pratique. Elle entend «philosophie» au sens le plus large, incluant les philosophies orientales, la sagesse africaine, et les différents systèmes de croyances occidentaux. Elle inclut aussi différentes façon de rechercher la sagesse: pas seulement verbale, discursive et rationnelle. Bien qu'elle ait suivit l'entraînement en philosophie analytique anglo-américaine jusqu'au niveau du doctorat, elle souhaite rendre perméables les compartiments de la recherche, spécialement entre recherche scientifique et démarche artistique, entre l'ordre de la découverte et celui de la création, entre l'étude des faits et la culture des valeurs.

Artistic Process and Art of Living (W) {Monday, 15.15} [-0.6]

Dialogism/Métissages proposes to give a shorter version of a three-hour workshop which has been created with people in socio-professional training in Belgium in June 2015. This shall be a shorter version adapted to the participants in ICPP 14th in Bern. The leading question is the following:

What if we went about our lives in the same way artists go about their artistic processes?

Namely, rejecting fatality, or strict obedience to orders, and the (false) dilemmas « either A or B » which are so often set before us in our lives. Embracing freedom of choice and exploration of possible paths, with the risk of failure. Exploring ways in which we can take advantage of seeming failures. Trying improvisation the way the artists use it. These are the topics which the group of participants shall discuss and explore.

Some artisitic activity will be proposed as an experiential starting place and the participants shall be expected to make sense of what they experienced, under the guidance of the workshop leader, and with the help of her socratic questioning, which will emerge from the activities engaged in and from the context *hic et nunc*.

From philosophers participating in this workshop it shall be asked to think more intuitively, and more manually, namely out of the rational and argumentative well known verbal path, and in a manner that involves moving the body or manipulating objects. And then, participants shall be invited to observe the processes critically and ironically, in a socratic fashion.

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Kristof van Rossem is Master in Philosophy (KULeuven) . He is an independent trainer in Socratic Dialogue and teaches teachers in philosophy at the University of Leuven. He also teaches a.o. philo and Business Ethics at the Odisee University College of Brussels. He leads an annual training course in Socratic Dialogue facilitation a.o. at the ISVW (International School of Philosophy) in Holland together with Hans Bolten. He has worked with all kinds of organizations engaging in dialogue and reflection.

How to lead a Socratic dialogue in a one-to-one-position? (W) {Monday, 15.15} [CLA]

In this workshop, Kristof will first demonstrate how to lead a Socratic dialogue with only one participant. This setting is very close to what is written in Plato. We will study the 'Socratic movements' that make this conversation a Socratic one and we will criticize it together. In the second part of the workshop, everyone is invited to try it out by themselves in pairs of two. We end by a critical evaluation of the process.

Necessary Information

Meals and Drinks

The kitchen is open at the following times:

Thursday, 4th : 12°° - 13°° and from 18°° - 22°°

Friday, 5th : 9°° - 16°° and 18°° - 20°°

Saturday, 6th : 9°° - 16°° and 18°° - 20°°

Sunday, 7th : 9°° - 16°° and 18°° - 20°°

Monday, 8th : 9°° - 15.30 and 18°° - 22.30

In the late afternoon meals and drinks cannot be bought.

The opening dinner and the final dinner will take place in the restaurant of the Muristalden Campus as well. Please inform the organizing committee early enough whether you will participate.

In order to allow all participants to have comfortable coffee breaks, we hand out vouchers for coffee / tea and for mineral water when you check in. This makes the paying procedure quicker. Those who present a paper, workshop or something else to the audience will get vouchers for a meal (lunch or dinner) as well.

Internet Connection on the Muristalden Campus

The WLAN connection on the Campus is not the fastest but you can use it:

CAMPUS_Guest WPA2 password: **campus_guest2012$**

Public events

Some of the conference events will be open to the general public as well. They are indicated in the timeframe overview. Especially Saturday morning we expect some additional auditors. For the Saturday from 11.30 – 12.30 philosophical practitioners can give free short philosophical consultations (2 x 25 minutes). If you are interested to offer such a one, ask the responsible person for this, Imre Hofmann.

Using a car

If you need a parking place at the Muristalden Campus, you can buy parking billet for 50 CHF (for all days) when checking in. Please indicate to us whether you need one so that we have enough billets prepared.

Help and Emergency Numbers

Ambulance: **144**

Police: **117**

International Emergency Call: **112**

Help concerning rooms in the conference area: **+41 (0)79 653 44 30** (Albert Hoffmann)

Responsible person from Campus Muristalden: **+41 (0)79 711 48 32** (Andreas Schudel)

ICPP Organization: **+41 – (0)31 350 42 23**

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