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Philosophical Counseling or The Modern-Day Quest for Wisdom

Philosophical counseling, a form of philosophical practice, is an increasingly popular field that seeks to apply philosophical methods to address concrete problems, dilemmas, and search for meaning in daily human life. In its modern sense, philosophical counseling was initiated in Germany in 1981 by Archenbach. Transcending academic boundaries, philosophical practitioners aim to cultivate openness, wisdom, and a reflective life by interacting with individuals, groups, and organizations in a dialogical process. This article offers a comprehensive examination of the historical and conceptual origins of philosophical counseling, tracing them back to great ancient philosophical traditions, particularly the Socratic method. This study aims to reveal the fundamental principles, methods, and ethical frameworks that distinguish philosophical counseling from psychotherapy and life coaching. Furthermore, this work examines major models of practice and the critical issues facing the field of philosophical counseling, theoretical consistency, and its relationship with mental health. Additionally, it examines the challenges involved in applying philosophical counseling in organizational, educational, or social settings, as well as the potential future directions of philosophical counseling.

Keywords: Philosophical counseling, philosophical practice, existential meaning, meaning-making, Socratic dialogue, applied philosophy, ethical reflection, rational inquiry, eudaimonia, contemporary culture.

Introduction

Rapid technological change, fragmented social structures, and a widespread sense of existential unease characterize our era. This period is often one in which religion or other traditional sources of meaning and purpose lose their importance [1]. All humans are in search of guidance to navigate the complex paths of life. This search for meaning is undoubtedly one of the most fundamental issues of philosophy. However, the search for existential meaning falls within the scope of psychology as well as philosophy. This point is a common area of focus for expert philosophers and psychologists. Experts in both professional groups offer counseling support to individuals seeking meaning and purpose in their lives [2].

The fundamental differences between philosophical counseling, psychotherapy, and life coaching can be summarized as follows: Psychotherapy addresses psychological distress, while life coaching focuses on achieving personal goals.

In contrast, philosophical counseling is one of the distinct fields of practice that is explicitly concerned with meaning, values, and rational reflection. As a formalized movement, philosophical counseling is a relatively new phenomenon that gained momentum in the late 20th century and has continued to evolve since then. However, it stretches back to Antiquity, when philosophy was not merely a scientific discipline but a lived practice aimed at achieving eudaimonia (happiness) and ataraxia (peace).

Philosophical counseling represents a vital recovery of philosophy's original, practical purpose, examining the beliefs of individuals and groups, and offering a unique space for dialogue to build coherent lives. By examining the foundations, methods, practices, and debates of humanity's search for dialogue, it should not be overlooked that the human struggle for existence and meaning has not only psychological but especially philosophical dimensions.

Philosophical counseling fulfills a vital cultural function by reclaiming philosophy's original purpose as a way of life, offering a unique and necessary form of discourse for navigating the complexities of contemporary existence.

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Research methods

This study is based on the principle of historical continuity and the unity of philosophical tradition, as well as on the principles of integrity, systematicity, and cultural contextualization. Philosophical counseling is considered as a modern form of philosophical practice rooted in classical philosophical reflection.

The unity of logical and historical analysis was employed to examine philosophical counseling both in its historical genesis and in its contemporary institutional development. Conceptual analysis was applied to clarify the categories of “philosophical practice,” “dialogue,” “wisdom,” “meaning,” and “ethical reflection.”

Comparative analysis was used to identify the methodological and epistemological differences between philosophical counseling, psychotherapy, and life coaching. Hermeneutic interpretation made it possible to analyze classical philosophical texts—particularly the Socratic method and to determine their relevance for contemporary philosophical counseling.

An interdisciplinary approach enabled the synthesis of philosophical, psychological, and social perspectives. The works of classical and modern thinkers devoted to the problems of personal identity, moral responsibility, practical wisdom, and globalization were analyzed.

Discussion and Results

Historical and Philosophical Foundations

Philosophical counseling has existed for over half a century as a method that utilizes philosophical theories, methods, and tools to help individuals address and resolve their own moral and existential concerns through reflection and dialogue [3].

To understand philosophical counseling, it is first necessary to consider it separately from modern academic approaches. Contemporary academic philosophy is primarily focused on analytical and academic issues. Philosophical counseling, however, coincides with the pre-modern understanding of philosophy as an art of living [4, 5]. This vital connection provides its legitimacy and distinctive character. The first philosopher to establish the foundation of philosophical practice using the method of philosophical inquiry is Socrates [6]. Socrates did not lecture.

In contrast, he engaged in dialogue with citizens, challenged unquestioned assumptions, exposed contradictions in their beliefs, and guided them toward greater self-awareness. His famous saying, “an unexamined life is not worth living” [7], serves as the informal slogan of the field of philosophical counseling. The Socratic method is not about transmitting knowledge, but about revealing (maieutics) the insights already hidden within the interlocutor. Although their methods differed, almost all famous philosophers of Antiquity engaged in inquiries about life and existence [8]. A philosophical counselor, much like Socrates, employs in-depth questions to help his clients examine the logical structure, consistency, and consequences of their worldview.

The Hellenistic schools that followed Socrates—Epicureanism, Stoicism, Skepticism, and Cynicism—developed comprehensive philosophical therapies for the soul. Emotions such as anxiety and grief have been viewed as stemming particularly from erroneous judgments (dogmas) about what is truly good, bad, or within one’s control [9]. For example, Stoic philosophers such as Seneca, Epictetus, and Marcus Aurelius offered practical exercises in discerning what is within our control (our judgments, desires, and actions) [8; 118].

The existentialist and phenomenological traditions of the twentieth century also serve as important resources for philosophical counseling. Thinkers such as Kierkegaard, Sartre, and Camus have intensely grappled with themes of freedom, responsibility, anxiety, authenticity, and absurdity. Their work offers rich conceptual tools for exploring the client’s experience of choice, identity construction, and confrontation with meaninglessness. Husserl’s and Heidegger’s phenomenology offers a method for describing lived experience without direct theoretical bias, allowing clients to clarify and understand their existential structures in the world [10].

All these developments have paved the way for the emergence of philosophical counseling in its modern form. Gerd Aachenbach initiated philosophical counseling practices in Germany for the first time in 1981. A year later, the first philosophical counseling association was founded in Germany and subsequently spread to various European countries [11, 12].

Among the sources that actively nourish philosophical counseling are the Socratic tradition, which involves discussions among and with the public. This Stoic understanding seeks tranquility, and, especially, existentialist disciplines that question the value of humanity and its search for meaning. The philosophical counseling approach posits that many human challenges are not pathologies to be treated, but philosophical

riddles to be solved. These riddles manifest as ethical dilemmas, value conflicts, crises of meaning, and conceptual confusion.

The Difficulty of Defining Philosophical Counseling

Philosophical counseling can be defined as a professional, dialogical practice in which a trained philosopher helps individuals, groups, or organizations explore fundamental issues related to their values, beliefs, reasoning, and meaning-making processes. The Philosophical Practice Association (n.d.) defines it as “the use of philosophical resources to address problems and situations arising in ordinary human life.”

A review of the literature on philosophical counseling and an examination of pioneering works in this field reveal that there is no single definition or method for philosophical counseling [13]. This situation in itself complicates efforts to define what philosophical counseling is and what its method should be. In contrast, leading figures in the field of philosophical counseling have adopted the view that this diversity is an asset rather than a disadvantage [14, 15, 16, 17, 18, 19].

Defining Principles

Some of the fundamental principles that can be used to define philosophical counseling are:

Rationality and focus on understanding: The primary tool of philosophical counseling is reason and dialogue. The counselor helps clients express, analyze, and evaluate the underlying reasons for their beliefs and choices [20, 21]. This is a process of guidance where the individual focuses on their own problems using their own reason.

Non-pathological approach: Clients are generally viewed not as “sick,” but as individuals experiencing everyday human conflicts, dilemmas, or a desire for deeper understanding. The focus is not on reducing the symptoms of an illness, but on wisdom and clarity [22]. Philosophical counseling, above all, is not a treatment method. Therefore, its aim is not to conclude pathological issues, but to open the door to the wisdom that philosophy can offer them.

Viewing the client as a philosopher: The counselor does not impose a philosophical system; instead, they facilitate the client’s development of their own philosophical thought. The client’s lived experience and reasoning are the primary sources of the counseling process [23, 24]. In philosophical counseling, counselors should act almost like Socrates. The primary objective of the Socratic method is to unlock the personal potential of each individual.

Exploring worldviews: Philosophical counseling sessions often involve examining the client’s general and individual worldview—its consistency, assumptions, and practical consequences. This process sometimes facilitates the discovery of past background or unconscious areas that the client may not even be aware of [25, 26]. As a person explores their perception of themselves, the world, and life more deeply, they will be able to live in greater harmony with both themselves and the world around them.

Points of Distinction

The difficulties in defining philosophical counseling stem primarily from its many similarities to psychotherapy and life coaching. Therefore, distinguishing philosophical counseling from neighboring professions, such as psychotherapy and life coaching, is a critical task.

The first area to differentiate philosophical counseling from is psychotherapy. This distinction lies in the difference in both the focus and framework of philosophical counseling. Psychotherapy, particularly in its clinical forms, is generally based on medical and psychological models that diagnose and treat mental disorders, as defined in the American Psychiatric Association’s (2013) Diagnostic and Statistical Manual of Mental Disorders. Psychotherapy often explores the unconscious, childhood experiences, and emotional patterns [27]. Philosophical counseling, while acknowledging the emotional dimension of life, addresses emotions conceptually loaded (following the Stoic view) and examines the underlying cognitive and evaluative judgments [28]. A client’s problems may be psychological, and since the client’s primary goal is to find solutions to their problems, they may wish to address these issues in philosophical counseling sessions. Here, the philosophical counselor has a significant responsibility. They must maintain a firm stance and avoid making problems that should be resolved through psychotherapy, the subject of philosophical counseling, and should also guide the client towards seeking psychotherapy services.

Philosophical counseling consciously operates in the realm of beliefs and values. A grieving client may seek help from a psychotherapist to process emotional pain; however, they should also consult a philosophical counselor to explore their beliefs about death, the meaning of a lost relationship, or how to rebuild a

meaningful life in the absence of loved ones. The two practices can be complementary, and ethical practitioners can establish clear boundaries to distinguish between them. They refer clients to mental health professionals when symptoms point to a clinical disorder [29]. In other cases, they can receive philosophical counseling services.

The second area where philosophical counseling needs to be distinguished is the field of life coaching. Life coaching is typically future-oriented, strategic, and goal-driven. It helps clients identify their goals (career, fitness, personal) and develop actionable plans to achieve them [30]. Philosophical counseling, on the other hand, is by nature more fundamental and reflective.

A philosophical counselor might ask why a particular goal is considered valuable, whether the client's understanding of success is consistent, or how different goals relate to a broader sense of purpose. This counseling is less about efficiently achieving goals and more about ensuring that one's goals are worth pursuing from a reflective perspective [31]. The core philosophical skill targeted for development in philosophical counseling is praxis; the counselor, in their capacity as an expert, focuses on helping the client develop this skill [32]. Therefore, this process focuses on different goals than life coaching.

Main Models and Methodologies of Philosophical Counseling

In the field of philosophical counseling, various models have been developed, each based on different philosophical traditions and techniques:

The first of these models is the Achenbach Open Dialogue Model, developed by Gerd Achenbach in Germany in the early 1980s. This model is consciously designed to be method-free. Achenbach argues that it has a "beyond method" approach, emphasizing the spontaneous, open, and collaboratively creative nature of philosophical dialogue. The counselor relinquishes the role of an expert applying a technique and instead engages in a free, mutual exploration with the client. This model is a phenomenological model that prioritizes the client's own reflection without imposing pre-established philosophical theories or structured exercises, and engages in in-depth exploration. The counselor's skill manifests itself in attentive listening, asking clarifying questions, and occasionally offering a philosophical perspective not as a solution, but as a potential resource [33].

The second model is Marinoff's Problem Solving Model (PEACE). Lou Marinoff popularized philosophical counseling in North America with her 1999 book, **Not Plato, but Prozac!**. This model is better structured and problem-oriented. It proposes a five-step PEACE process [34]:

P — Identify the problem.

E — Express the emotion associated with the problem.

A — Analyze options by examining philosophical assessments and theories related to the problem.

C — Consider the situation from a broader, philosophical perspective to provide clarity.

E — Achieve balance and develop an action plan.

Marinoff's approach is eclectic, utilizing a wide variety of Eastern and Western philosophical traditions as "toolkits" to address specific client issues. This model is more directive than Achenbach's model, where the counselor proposes philosophical frameworks as potential solutions.

The third model is Elliot Cohen's Logic-Based Approach. Cohen [35] firmly grounded his counseling practice in logic and critical thinking. He argues that many emotional and behavioral problems stem from "faulty reasoning" or "irrational beliefs." Drawing on Albert Ellis's Rational Emotive Behavior Therapy (REBT) and Stoic philosophy, Cohen aimed to help clients identify logical fallacies in their thinking (e.g., catastrophizing, demanding, terrifying) and replace them with more rational, evidence-based beliefs. This method is highly structured and involves analyzing the premises and consequences within the client's belief system. For example, a client's anxiety might be traced back to this comparison: "To be valuable, I must be perfect. I am not perfect. Therefore, I am worthless." In a counseling session where such a question is addressed, the philosophical work should be structured to include questioning the truth and logical validity of the premises.

The fourth model in philosophical counseling is the Socratic Dialogue and Group Facilitation model. This counseling method, beyond individual counseling, is a significant area of application and often involves facilitating philosophical dialogues in groups, commonly referred to as Socratic dialogues or philosophical cafes. Inspired by the German philosopher Leonard Nelson, this method involves a group collectively exploring a fundamental question (e.g., "What is justice?" or "Is happiness attainable?") using concrete examples and drawing on the participants' experiences. The most prominent feature of the method is its facilitative nature. The counselor guides the group of clients through a rigorous consensus-building process, ensur-

ing that each step is logically accepted and understood. This fosters social thinking, challenges individual prejudices, and demonstrates the social dimension of philosophical inquiry [36].

Of course, these models and methods do not possess the authority to have the final say in philosophical counseling. Since philosophical counseling is a developing field, there are still differing opinions on its methodology [13], [25, 129], [37].

The Ethical Dimension of Philosophical Counseling and Efforts Towards Professionalization

As a developing professional field, philosophical counseling faces questions and problems related to ethics, standards, and professional identity that it has not yet fully overcome. Since 1995, ASPCP members have been closely involved with issues such as malpractice in the field of philosophical counseling, as well as licensing and certification. The community has developed an ethical code and certification standards, and since 1996, it has also begun issuing certificates in the field of philosophical counseling [38].

Based on the practices of philosophical counseling associations such as the American Psychiatric Association (APA), the American Philosophical Practitioners Association (APPA), and the Association for Philosophical Practice (APP), it is possible to derive various principles and codes for philosophical counseling. These principles and codes can be summarized as follows:

Competence: Practitioners and counselors should possess a competent philosophical education and continually improve their skills through ongoing training.

Confidentiality: A relationship of complete confidentiality exists between the client and the counselor. All sessions must be conducted in a private and confidential environment. The client must have sufficient trust in their counselor regarding confidentiality.

Client autonomy: The counselor's role is to empower the client to make their own decisions, rather than imposing their own ideology or manipulating them based on personal opinions.

Honesty and transparency: Counselors must be transparent about their qualifications, methods, and fees. Rules not established beforehand or elements not fully explained before counseling sessions begin can undermine the effectiveness of the counseling process.

Understanding boundaries: It is essential to recognize that philosophical counseling is not a substitute for psychological or medical treatment. Clients should not be given the impression that it is. Furthermore, it is essential to acknowledge that they should be referred to experts in these fields when necessary.

The issue of certification and accreditation remains a controversial topic. Organizations such as the American Association of Philosophical Practitioners (APPA) and the International Association for the Application of Philosophy (IGPP) offer certification programs that generally require advanced degrees in philosophy, supervised practice, and adherence to an established code of ethics. Critics argue that formal certification risks creating a guild that excludes valuable approaches or reduces the rich diversity of philosophy to a standardized technique [31]. Supporters, however, argue that some form of professional stance is necessary.

Criticisms and Challenges

Philosophical counseling has not been without criticism from philosophers as well as professionals in other fields. Some academic philosophers argue that the field's pragmatic use of philosophical ideas leads to a kind of eclecticism or superficial philosophy. They contend that ignoring the fundamental concepts of complex, systematic thinkers like Kant or Heidegger in order to develop quick solutions to the client's problems without sufficiently examining them can distort the original meaning and intellectual rigor of these concepts [39].

Some psychotherapists question whether philosophical practice can truly be separated from the psychological dynamics of the client-counselor relationship. They argue that exploring deep personal beliefs inevitably triggers emotional material that may require psychological expertise to handle safely [26]. These criticisms have centered around the claim that philosophical counseling can devolve into a form of covert psychotherapy.

Philosophical counseling encompasses a wide range, from Achenbach's anti-method to Cohen's logic-based therapy. While this diversity strengthens philosophical counseling, it also raises the question of whether it possesses a unified theoretical core or is merely a collection of disparate activities sharing the label "philosophy." In other words, establishing theoretical consistency for philosophical counseling is a significant challenge.

Another criticism concerns the scrutiny of the philosophical counseling process. While an increasing amount of anecdotal evidence and case studies exist, philosophical counseling lacks the large-scale, randomized controlled trials that are the gold standard in evidence-based medicine and psychology. Proponents argue that the benefits of philosophical thinking—such as wisdom, clarity, and rational autonomy—are inherently valuable but difficult to quantify using empirical measures designed for symptom reduction [40].

Practitioners of philosophical counseling often respond to these criticisms by reaffirming their unique areas of expertise. Philosophical counselors acknowledge that their counseling process shares similarities with psychotherapy; however, they emphasize that their counseling services prioritize the cognitive, rational, and worldview-focused dimensions, distinguishing them from psychotherapy in this respect [41]. Using philosophy not as an object of scientific fidelity but as a resource for life, and embracing eclecticism as a practical virtue, are cornerstones of philosophical counseling. Furthermore, the long-standing tradition of practical philosophy is a key indicator of its validity.

Applications and Future Trends

The potential application areas of philosophical counseling extend far beyond individual counseling. For example, philosophical counselors work with companies to develop ethical cultures, establish decision-making frameworks, refine leadership philosophies, and promote corporate social responsibility. They facilitate dialogues on value conflicts and help organizations express their core purposes in ways beyond profit [42]. Industrial and organizational psychology, a subfield of psychology, focuses on these areas. However, unlike psychology, the primary focus of philosophical counseling in work environments is contributing to the development of an ethical culture in the workplace.

Philosophers can not only teach philosophy courses in lower-level schools and universities, but also encourage critical thinking and ethical reasoning from an early age by facilitating students' philosophical inquiry into issues relevant to their lives [43]. Through these inquiries, students begin to gain knowledge about themselves from an early age [44]. Additionally, philosophical counseling provides students with guidance in discovering the meaning of life [45]. The inclusion of philosophy and related subjects, such as logic, in core educational curricula is therefore of great importance [46, 47]. Encountering philosophy thus serves as a mediator in the construction of a sound identity for these students.

In the post-truth era, reality is distorted in every respect and can function as a mouthpiece for a polarizing discourse [48]. In such an era, counselors with philosophical training can employ the Socratic dialogue method to foster the development of a constructive style of citizenship on contentious issues and help communities transcend their entrenched confrontational positions towards a moderate, shared understanding. In this respect, it can be said that philosophical counseling and philosophical education mediate the creation of political dialogues and healthy political communities.

Philosophical counselors, working in palliative care or on medical ethics committees, can help patients, families, and staff grapple with questions of meaning, dignity, autonomy, and well-being in the face of illness and death. Indeed, philosophical counseling is one of the most effective remedies available for addressing the human crisis of meaning [19; 1677], [3]. This generally concerns enhancing one's philosophical well-being regardless of physical health.

The future of philosophical counseling will likely involve the continuous diversification of practices, ongoing dialogue with psychology and coaching, and the development of more sophisticated research methodologies to articulate its outcomes. As technological advancements such as artificial intelligence and biotechnology raise profound new ethical and existential questions, the demand for spaces dedicated to slow, deep philosophical thinking can only increase.

Conclusion

Philosophical counseling is a significant movement that aims to return philosophy to its Socratic and Hellenistic roots, that is, as a practice directed toward human development. It recognizes that many of the difficulties of modern life are not only psychological but also philosophical in nature, stemming from unexamined assumptions, conflicting values, and a lack of conceptual clarity. Philosophical counseling offers a dialogue-based alternative to both the medical model of psychotherapy and the instrumental approach of life coaching, providing a disciplined space for resolving human crises.

While philosophical counseling faces legitimate challenges regarding its boundaries, methods, and evidence base, the function it aspires to fulfill remains impressive. Accordingly, philosophical counselors encourage individuals and communities to think more deeply, live more consciously, and build more coherent

and meaningful lives. In a world characterized by noise, distractions, and superficiality, philosophical counseling represents a vital reaffirmation of quiet, rational dialogue and examined living. At its core, philosophical counseling is the application of an ancient and enduring quest for wisdom to contemporary issues.

Although the roots of philosophical counseling can be traced back to Socrates and thus to Antiquity, the beginnings of its modern application date back approximately half a century. In this respect, philosophical counseling can be considered a young field of study. Consequently, discussions continue on various issues, including what philosophical counseling is, its purpose, its methodology, and who can be authorized to provide it and to whom, based on specific criteria.

On the other hand, the fact that philosophical counseling shares similar working areas with psychotherapy and life coaching, and how to differentiate it from these fields, as well as whether there is a usurpation of authority in these areas, is also not yet apparent.

Although there are many debates surrounding philosophical counseling due to reasons originating both within and outside the field, the positive influence of philosophy on individuals and societies is an undeniable fact. The value of philosophical counseling is based on this reality. Philosophical counseling will continue to contribute to the human quest for meaning and the development of a more balanced social life founded on dialogue.

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A. Демирджиоглу

Философиялық кеңес беру немесе қазіргі заманғы даналықты іздеу

Философиялық кеңес беру — философиялық әдістерді нақты проблемалар мен күнделікті өмірдегі мән-мағынаны іздеуде қолдануға бағытталған философиялық тәжірибенің жаңа түрі. Қазіргі мағынасында философиялық кеңес беру 1981 жылы Германияда Аркенбахтың бастамасымен басталған. Академиялық шектерден аса отырып, философиялық кеңесшілер диалогтық процесте жеке адамдармен, топтармен және ұйымдармен араласу арқылы ашықтықты, даналықты және өмірге рефлексивті көзқарасты дамытуға ұмтылады. Мақала ежелгі философиялық дәстүрлерге, әсіресе

Сократ әдісіне назар аударып отырып, философиялық кеңес берудің тарихи және концептуалдық шығу тегін зерттейді. Зерттеу философиялық кеңес берудің негізгі принциптерін, әдістерін және этикалық негіздерін ашып көрсетуді мақсат етеді, олар философиялық кеңес беруді психотерапиядан және өмірлік коучингтен ерекшелендіреді. Сонымен қатар жұмыс философиялық кеңес берудің негізгі тәжірибелік модельдерін, теориялық тұтастығын және оның психикалық денсаулықпен байланысын қарастырады. Бұдан басқа, философиялық кеңес беруді ұйымдық, білім беру немесе әлеуметтік контекстерде қолданудың қиындықтары мен философиялық кеңес берудің болашақтағы бағыттары туралы да сөз қозғалады.

Кілт сөздер: философиялық кеңес беру, философиялық практика, экзистенциалдық мән, мән қалыптастыру, сократтық диалог, қолданбалы философия, этикалық рефлексия, рационалды пайымдау, эвдемония, заманауи мәдениет.

А. Демирджиоглу

Философское консультирование или Современный поиск мудрости

Философское консультирование — это форма философской практики, которая становится всё более популярной и направлена на применение философских методов для решения конкретных проблем, дилемм и поиска смысла в повседневной жизни человека. В современном понимании философское консультирование было инициировано в Германии в 1981 году Аркенбахом. Преодолевая академические границы, философские практики стремятся развивать открытость, мудрость и рефлексивное отношение к жизни, взаимодействуя с людьми, группами и организациями в диалогическом процессе. Эта статья предлагает всесторонний обзор исторических и концептуальных истоков философского консультирования, прослеживая их до великих древних философских традиций, особенно метода Сократа. Исследование нацелено на выявление основных принципов, методов и этических основ, которые отличают философское консультирование от психотерапии и коучинга. Кроме того, работа рассматривает основные модели практики философского консультирования, теоретическую последовательность и его связь с психическим здоровьем. Также рассматриваются трудности применения философского консультирования в организационных, образовательных и социальных контекстах, а также потенциальные направления развития философского консультирования в будущем.

Ключевые слова: Философское консультирование, философская практика, экзистенциальный смысл, формирование смысла, сократический диалог, прикладная философия, этическая рефлексия, рациональное рассуждение, эвдемония, современная культура.

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