

# ASPCP NEWSLETTER

Volume 1, Issue 1

April 11, 1996

*American Society for Philosophy, Counseling, and Psychotherapy*

Welcome to the first issue of the *ASPCP Newsletter*. Since this is the premier issue of the Newsletter, the content may duplicate information ASPCP members have already received, such as the *ASPCP Constitution*. In future issues, we hope to include short articles concerning philosophical counseling, book reviews, information about forthcoming conferences, a Letters to the Editor section, and other matters of interest to *ASPCP* members. The *ASPCP Newsletter* will be published four times per year in the months of January, April, July, and October.

## Submissions

The *ASPCP Newsletter* welcomes articles (in English) on any aspect of philosophical practice. Authors submitting articles should send three copies prepared for blind refereeing. Final copies of accepted manuscripts must also be submitted on 3 1/2 inch floppy disks in Word Perfect 5.1 or 6.0, Word Perfect for Windows, Microsoft Word, or ASCII format.

In addition, the *ASPCP Newsletter* also welcome news items, book reviews, critical notices, and discussion notes on issues of interest to philosophical practitioners.

Contributions may be as long as 5000 words. All contributions should be typewritten with one inch margins, and double spacing between lines. If footnotes are necessary in manuscripts, they are to be placed at the end of the paper, double spaced, and numbered consecutively. All articles and critical notices are to be submitted on 3 1/2 inch floppy disks in Word Perfect 5.1 or 6.0, Word Perfect for Windows, Microsoft Word, or ASCII format. News items, book reviews, and discussion notes may be submitted by email. If these latter items are not submitted by email, then they must be submitted on 3 1/2 inch floppy disks in Word Perfect 5.1 or 6.0, Word Perfect for Windows, Microsoft Word, or ASCII format. Exceptions to this requirement may be made for short items of interest.

## Advisory Board of Referees

In addition to seeking contributions to the *ASPCP Newsletter*, we are also seeking qualified people for the Advisory Board of Referees to evaluate articles submitted to the *ASPCP Newsletter*. By being a member of the Advisory Board of Referees, you will use your professional knowledge and experience to ensure that only articles of the highest quality are published by the *ASPCP Newsletter*. All articles submitted for publication in the *ASPCP Newsletter* are to be prepared for blind refereeing and will be reviewed by at least two members of the Advisory Board of Referees prior to being accepted for publication in the *ASPCP Newsletter*.

As a member of the Advisory Board of Referees, your name and institutional affiliation will be included in each issue of the *ASPCP Newsletter*. Your responsibilities as a member of the Advisory Board of Referees will be threefold: 1) to review articles submitted for publication, 2) to provide written comments about the articles (which will be returned to the author), and 3) to make a recommendation as to a) whether or not the article considered should be published in the *ASPCP Newsletter*, and b) under what conditions it should be published.

If you want to be considered as a member of the Advisory Board of Referees, please send a copy of your *CV* and a letter indicating this to the address below.

Contributions to the *ASPCP Newsletter*, as well as all other communications or enquires should be addressed to:

Dr. Kenneth F. T. Cust  
Editor, *ASPCP Newsletter*  
Department of English and Philosophy  
Central Missouri State University  
Warrensburg, MO 64093

Email contributions are to be sent to: [kencust@2sprint.net](mailto:kencust@2sprint.net)

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## About the Society

Founded in 1992 as an affiliate of the American Philosophical Association (APA), the American Society for Philosophy, Counseling, and Psychotherapy (*ASPCP*) promotes the philosophical examination of the theory and practice of counseling and

psychotherapy and of philosophy as a private practice profession. It hosts annual program sessions at each of the divisional meetings of the American Philosophical Association, holding its national business meeting with the APA Eastern Division.

In addition to hosting scholarly meetings, the *ASPCP* is the national professional association representing the internationally growing trend to promote philosophy as an independent practice profession. To this end, it has a code of ethical practice and standards for the certification of professional practitioners.

For most of this country's history, philosophy has been confined primarily to academies of higher learning where its relevance to the everyday lives and concerns of ordinary people has largely been either ignored, overlooked, or unappreciated. The *ASPCP* is dedicated to promoting increased awareness of philosophy's importance to the concerns and issues affecting our everyday personal and professional lives.

Submitted by: Paul W. Sharkey, PhD, MPH

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### ***ASPCP Constitution***

**ARTICLE I. PURPOSE:** The purpose of the society is to foster the study of issues relating to philosophy, counseling and psychotherapy. The means to this end shall include learned meetings to promote the scholarly exchange of views.

**ARTICLE II. MEMBERSHIP:** Any person may be admitted to membership subject to such stipulations as the Society may enact, provided that no stipulations shall reflect ethnic, religious, political, sexual or philosophically sectarian considerations. Membership shall carry certain voting and petitioning rights hereinafter indicated, the right to be informed in advance of all learned meetings, and the duty to pay dues.

#### **ARTICLE III. OFFICERS:**

**Section A.** The Executive Officers shall be President, a President-elect, and a Secretary-Treasurer; no fewer than six other members of a Board of Directors shall be geographically representative. The Board may be augmented (1) between meetings of the Society, by majority decision of the Board, and (2) otherwise by majority vote of the Society's members.

**Section B.** The terms of office for the President and President-elect shall normally run from one meeting through the next annual meeting. The term of Secretary-Treasurer shall be three years. Terms of the Board of Directors shall be five years. No one shall hold office for more than two consecutive terms.

**Section C.** The members of the Board of Directors shall be elected by the Society. The President-elect will automatically assume the office of President at the end of the President's term of office. The President-elect and Secretary-Treasurer shall be elected by the electorally constituted Board. Interim vacancies of all offices except that of President shall be filled by majority decision of the Board operative at the time a vacancy occurs.

**Section D.** The President shall have general charge of affairs of the Society and may act with power on all matters not otherwise specified in the Constitution or legislation of the Society. The President shall normally preside at meetings of the Board and at

business sessions of the Society. The President-elect shall be the President's deputy, and shall normally preside at Board and business meetings in the President's absence. If the office of President becomes vacant in the interval between regular elections, the President-elect shall become President. The Secretary-Treasurer shall be in charge of all Society information, including the roster of members, the records of meetings, the files of significant documents, and the publication of a membership list; he/she shall conduct, or be kept informed about, Society correspondence and shall receive the Society's funds and disburse them as authorized by the President or President and Board, recording all financial transactions and reporting them annually to the Board and periodically to the Society. The Board of Directors shall determine the composition of committees for programs, for nominations, for publications and for research, except that it may delegate any such power to a subset of itself. The Board shall propose the amount of the annual dues fee and the due-date but must then secure the approval of a business meeting or, if requested, of the membership. The board shall be kept informed concerning the work of all committees, shall have the final decision regarding slates prepared by a nomination committee, and shall determine the formal agenda of the Society's business meetings. It shall resolve tied elections. As noted previously, the Board shall fill interim vacancies (III.C) and may temporarily augment itself (III.A). The Board may decide to submit a matter of business which is not otherwise covered in this Constitution to a poll of the membership in the interval between learned meetings.

#### **ARTICLE IV. THE CONDUCT OF BUSINESS:**

**Section A.** At least annually, the learned meeting of the Society shall include a business session at which Society members shall decide by majority vote matters presented by the Board and from the floor, except such matters as are reserved to the officers (III.C; III.D).

**Section B.** Election to the board shall be by ballot prepared by the Secretary and approved by the current Board and will take place at a business meeting at least once every five years. A majority of votes of those members of the Society attending the meeting shall be conclusive; tie votes shall be resolved by the Board. Write-in votes shall be valid. Nominations to the Board from members normally shall be accepted at any time in advance of each business meetings.

Basic policy issues, including conditions of membership and Constitutional amendments, shall be referred by the Board to the entire membership at the next business meeting. A majority of votes of those members of the Society attending the meeting shall be conclusive; tie votes shall be resolved by the Board.

**Section C.** The Board of Directors shall meet at the time and place of learned meetings and additionally either by its own decision or upon Presidential invitation. It may substitute another form of communication for any meeting. At Board meetings a majority of members shall be a quorum; in other cases the quorum shall be responses from a majority of members, received within an announced period of time designated by the President. The Board's decisions shall be by majority vote of the quorum.

**Section D.** Any ten percent (10%) of the members of the Society may direct the Board to consider any matter demonstrable within the purview of the Society and to report its conclusions to a business session. Any fifty members may direct the Board to consider such a matter and to report promptly to the entire membership by

mail.

**Section E.** This Constitution goes into effect upon adoption on December 29, 1992.

**BY-LAWS**

1. The annual dues shall be Ten Dollars, U.S. (\$10.00) or the equivalent thereof, if it is possible to convert the payer's money into dollars. If it is not possible, membership is free. Other exceptions may be made by the Treasurer for students, beginning teachers, and emeriti. The imposition of these dues will begin December 29, 1993.

Submitted by Paul Sharkey and Thomas Magnell, acting directors of the American Society of Philosophy, Counseling and Psychotherapy.

The Constitution was ratified at the meeting of the American Society for Philosophy, Counseling and Psychotherapy held at the American Philosophical Association Meeting, Eastern Division, Washington, D.C., on December 29, 1992.

Amended by acclamation, Annual meeting of the American Society for Philosophy, Counseling and Psychotherapy, Eastern Division Meeting of the American Philosophical Association, Boston, MA., December 29, 1994.

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**ASPCP Policy Statement**

**Executive Committee**

**March 31, 1996**

Dear Colleague and *ASPCP* member:

The recent nomination to the Board of Directors of an individual residing and working outside of the Americas has raised an issue of policy requiring clarification.

The Society's Constitution stipulates that membership in the Society is open to "Any person ... subject to such stipulations as the Society may enact, provided that no stipulations shall reflect ethnic, religious, political, sexual or philosophically sectarian considerations."

The Constitution does not further specify eligibility requirements for Members of the Board of Directors. However, it has been taken as understood and is hereby officially promulgated that membership on the governing board (Board of Directors) of the American Society for Philosophy, Counseling, and Psychotherapy shall be limited to American members of the Society.

It is not the intent of this policy to be overly exclusionary. Any otherwise appropriately qualified member of the Society residing and working in North America shall be eligible for nomination to Board membership but those whose primary place of work/residence is outside of the Americas shall not. Similarly, the office of any Board Member emigrating beyond the Americas shall be considered vacated.

In name, intent, character, and charter, the American Society for

Philosophy, Counseling, and Psychotherapy was founded as an American society. This does not mean that it is uninterested in encouraging, engaging in, or even sponsoring broader international dialogue on issues of common interest. It does mean, however, that as an American society, membership on its governing board shall be limited to and representative of appropriately qualified members of the Society in America.

Nothing in the promulgation of this policy should be construed as implying anything concerning an evaluation of the qualifications, professional status, or reputation of any Board Member or Nominee, past, present, or future, nor anything regarding requirements for general membership in the Society.

Respectfully submitted,

Elliot D. Cohen, PhD  
Thomas A. Magnell, PhD  
Paul W. Sharkey, PhD, MPH  
Kenneth F. T. Cust, RPN, PhD  
Louis Marrinoff, PhD  
Maria Tillmanns, MA

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**ASPCP Certification Standards**

The *American Society for Philosophy, Counseling, and Psychotherapy (ASPCP)* confers three levels of certification: 1) **Associate**, 2) **Fellow**, and 3) **Mentor**.

Certification as an **Associate** signifies basic competency minimally required for supervised practice. Minimum academic preparation is a Masters Degree in Philosophy conferred by an appropriately accredited institution of higher learning. Candidates must demonstrate evidence of appropriate competency in ethics (values analysis/clarification), logic (rational thinking), epistemology (belief justification), and metaphysics (world views). While no particular philosophical orientation is expected or required, candidates should also be familiar with the basic principles and themes of both the analytic and existential/phenomenological traditions in recent philosophy. In addition, candidates must demonstrate practical knowledge of interpersonal psychology and psychopathology, experience and/or training in personal counseling, familiarity with the history and theory of philosophy in private practice, and evidence of personal stability and good character. Evidence of requisite knowledge and skills may be demonstrated by formal education and examination, and/or completion of the *Associates Certification Training Program*. Candidates for Associate Certification must submit three letters of reference testifying to the candidate's personal character and be sponsored by a certified Fellow or Mentor of the *Society*.

Certification as a **Fellow** signifies competency sufficient for independent practice. Candidates for certification as Fellows must meet all requirements for certification as Associates; additional requirements include an earned doctorate in philosophy or related field, at least three years practice experience, satisfactory completion of the *Fellows Certification Examination* and/or the *Fellows Certification Training Program*, and sponsorship by a certified Mentor of the *Society*.

Certification as a **Mentor** signifies that level of competency and experience appropriate to the education, supervision, and training of others. Except for special circumstances, it assumes fulfillment of all requirements for certification as a Fellow as well as demonstrated competence as a professional educator appropriate to the

supervision and training of post-doctoral Fellows as evidenced by academic professorial rank and/or other appropriate experience or recognized professional status. Candidates for certification as Mentors must be nominated by three certified Mentors of the *Society*, receive the endorsement of the Professional Standards and Certification Committee, and be confirmed by a two-thirds majority of the Board of Directors.

An application form for certification can be found on the last page of this newsletter. In addition, please ensure that all checks are made payable to the American Society for Philosophy, Counseling, and Psychotherapy. For further information, contact

Dr. Paul W. Sharkey, Chair,  
Board of Professional Examiners, *ASPCP*  
c/o Center for Community Health  
The University of Southern Mississippi,  
Hattiesburg, MS 39406-5122

### **Mentor**

Certification as a **Mentor** signifies that level of competency and experience appropriate to the education, supervision, and training of others. Except for special circumstances, it assumes fulfillment of all requirements for certification as a Fellow as well as demonstrated competence as a professional educator appropriate to the supervision and training of post-doctoral Fellows evidenced by academic professorial rank and/or other appropriate experience or recognized professional status. Candidates for certification as Mentors must be nominated by three (3) certified Mentors of the *Society*. A completed application consists of a completed application form, other documentation requested by the Professional Standards and Certification Committee, and payment of the Mentors Certification Evaluation Fee (\$50.00).



## **Standards of Ethical Practice**

### **Preamble**

A philosophical practitioner is a trained professional in the ancient calling of philosophy. As philosopher, a philosophical practitioner helps clients to clarify, articulate, explore and comprehend philosophical aspects of their belief systems or "world views." These include epistemological, metaphysical, axiological, and logical issues. Clients may consult philosophical practitioners for help in exploring philosophical problems related to such matters as mid-life crises, career changes, stress, emotions, assertiveness, physical illness, death and dying, aging, meaning of life, and morality. In addition to individuals, clients may also include hospitals, businesses, and other institutions that seek the guidance of a philosopher. The practice of providing philosophical assistance to others is at least as ancient as Socrates who, in the Fifth Century B.C., made such a practice of philosophy.

While individual philosophical practitioners may differ in method and theoretical orientation, for example, analytic or existential-phenomenological, they facilitate such activities as: (1) the examination of clients' arguments and justifications; (2) the clarification, analysis, and definition of important terms and concepts; (3) the exposure and examination of underlying assumptions and logical implications; (4) the exposure of conflicts and inconsistencies; (5) the exploration of traditional philosophical theories and their significance for client issues; and (6) all other related activities that have historically been identified as philosophical.

Although several other helping professions have also incorporated some of the aforementioned ancient, philosophical activities into their therapeutic practices, they should not thereby be confused with the private practice of philosophy as defined by the performance of distinctively philosophical activities for which philosophical practitioners have uniquely been educated and trained.

As the ethical code of the American Society for Philosophy, Counseling, and Psychotherapy, the Standards of Ethical Practice establish principles of ethical conduct that are binding upon all member practitioners and which shall accordingly serve as the basis for addressing ethical complaints against member practitioners.

### **Ethical Standards**

## **Instructions for Application for Certification**

Inquiries and applications may be sent to: Dr. Paul W. Sharkey, Chair, Board of Professional Examiners, *ASPCP*, c/o Center for Community Health, The University of Southern Mississippi, Hattiesburg, MS 39406-5122. All information must be accurate, complete, and typed or printed in black ink.

### **Associate**

Applicants for certification as **Associates** must hold at least a Master's Degree in Philosophy and demonstrate appropriate competency in basic principles of rational thinking, values clarification and analysis, alternative world views, and belief justification. Formal academic preparation may or may not be sufficient to provide the knowledge and skills needed to help others with philosophical problems of a personal nature. It is therefore recommended that applicants with minimal education and training complete an *ASPCP Associates Certification Training Program* as their means of first certification. Individuals with more extensive knowledge and training may apply directly for Associate Certification but will be required to pass the *Associates Certification Examination* as evidence of the knowledge and skills requisite for practice. All applicants for initial certification are required to provide names of three personal references who can testify to the maturity, character, and suitability of the applicant for practice. In addition, each Associate candidate must be sponsored by an *ASPCP* Fellow or Mentor willing to serve as the candidate's supervisor. A completed application consists of submission of a completed application form, copies of official graduate transcripts, other required documents, and payment of the Associate Certification Evaluation Fee (\$25.00).

### **Fellow**

Applicants for certification as **Fellows** must meet all requirements for certification as an Associate, hold an earned doctorate in philosophy or related field, submit evidence of at least three years of practice experience, pass the *Fellows Certification Examination*, and be sponsored by a certified Mentor of the *Society*. A completed application consists of submission of a completed application form, other appropriate documentation, and payment of the Fellows Certification Evaluation Fee (\$40.00).

1. In providing professional services, the philosophical practitioner should maintain utmost respect for client welfare, integrity, dignity, and autonomy.
2. Philosophical practitioners should facilitate maximum client participation in philosophical explorations. They should avoid dictating "correct" answers to client queries and issues, but should actively encourage the client's own engagement of reflective powers and rational determinations. In cases in which a client is seeking assistance for purposes of resolving a specific problem such as an ethical problem or other practical matter, philosophical practitioners may, in light of philosophical exploration of the matter, suggest possible courses of action. However, they should make clear to the client that the final decision rests with the client.
3. Philosophical practitioners should be sensitive to alternative "world views" and philosophical perspectives including those based upon cultural or gender distinctions among diverse client populations.
4. Philosophical practitioners should not engage in any form of unjust discriminatory activity. While a philosophical practitioner is not required to accept as clients all those who seek services, the refusal to render such services should be based solely upon the perceived inability to provide beneficial services, or upon other relevant issues of practice.
5. Philosophical practitioners should avoid creating dependency relations in clients and seek wherever possible to instruct clients in the methods and theories of philosophy so that clients may continue to apply these methods and theories without the assistance of the philosopher.
6. Philosophical practitioners should avoid scheduling unnecessary meetings or sessions. The services of the practitioner should be terminated when, to the client's satisfaction, the purposes for which they were sought have been fulfilled or when no further benefits are likely to accrue from their continuation.
7. The philosophical practitioner should refrain from manipulating or coercing the client, as well as any form of fraud or deceit.
8. Philosophical practitioners should be scrupulously accurate about their credentials and qualifications. They should not mislead the client about their credentials and should not hold themselves out (either implicitly or explicitly) as mental health counselors, psychologists, or authorities in any other field for which they are not otherwise qualified. No member should hold himself or herself out (either implicitly or explicitly) as a philosophical practitioner without having duly satisfied all training and degree requirements for certification as provided for by the Society.
9. Philosophical practitioners should not employ techniques or methods not associated with training in philosophy (for example, hypnosis or other psychiatric/psychological interventions) for which they are not otherwise qualified.
10. On or prior to the first meeting, the philosophical practitioner should provide the client with clear, accurate, honest, and complete information regarding the nature of services he or she is qualified to render, and should not make any unwarranted claims about the utility or effectiveness of such services.
11. When a client's problem or reason for seeking philosophical services falls outside the purview of the practitioner's qualifications or areas of competence, then the practitioner should provide the client with an appropriate referral.
12. At all junctures in the process of providing philosophical services, the philosophical practitioner should seek to maintain the freely given and informed consent of the client.
13. The philosophical practitioner should inform the client of his or her fees prior to the commencement of services.
14. The philosophical practitioner should safeguard a client's right to privacy by treating as confidential all information obtained from the client, except where disclosure is required by law or is justified in order to prevent imminent, substantial harm to the client or to others. In all such exceptional cases, disclosure may be made provided that it is made to the appropriate party or authority and no more information than necessary is disclosed. The philosophical practitioner should inform the client of the pertinent limits to confidentiality upon initiating services.
15. The philosophical practitioner who confidentially receives information establishing that his or her client has a contagious, fatal disease is justified in disclosing (necessary) information to an identifiable third party who, by his or her relation to the client, is at high risk of contracting the disease. The philosophical practitioner should, however, first confirm that neither the client nor any other party has already disclosed the information nor intends to make the disclosure in the immediate future. Prior to disclosing the information, the practitioner should inform the client of his or her intention to disclose. In proceeding with disclosure, the practitioner should act mindfully of the welfare, integrity, dignity, and autonomy of both client and third party.
16. The philosophical practitioner should secure and treat as confidential all records and written documents obtained or produced in the course of providing services. Such documents, or the content thereof, may not be shared with other professionals without the freely given and informed consent of the client.
17. For purposes of research, training, or publication, the philosophical practitioner may use data obtained in the course of counseling provided that all identifying references are deleted or fictionalized in order to ensure client privacy and confidentiality. Prior to initiating services, practitioners should inform their clients of such possible use of acquired data.
18. Philosophical practitioners should avoid sexual intimacy with clients or any other form of dual role relation which might compromise the integrity of the professional relationship.
19. Philosophical practitioners should not use their affiliations with colleges, universities, or other institutions or agencies as means of recruiting clients for their private practices. They may, however, use such affiliations as documentation of relevant background and/or training.
20. A philosophical practitioner who is aware of violations or intended violations of the Standards of Ethical Practice by another member practitioner should take appropriate measures to prevent the misconduct. Generally, if the misconduct can be prevented or rectified by calling the violation to the attention of the offending practitioner, then this is the preferred course of action. If such efforts fail or are not feasible, the violation should be called to the

attention of the Society's Ethics Committee.

21. Philosophical practitioners should exemplify those moral qualities of character that are associated with being philosophical (for example, being open-minded, honest, rational, consistent, fair, and impartial).

22. Philosophical practitioners should keep informed about current statutes, legal precedents, social issues, etc. that are relevant to their practice and which might affect the quality of services they render. Similarly, those practicing as consultants in a specialized field, such as medical ethics, should keep informed of changes in health law and policies that may affect the quality of their services.

23. Consistent with the Standards of Ethical Practice, the philosophical practitioner should comply with existing local, state or provincial, and federal laws relevant to the private practice of philosophy and should work for change of existing laws where such laws prevent or obstruct its ethical practice.

24. Philosophical practitioners should seek to promote mutual understanding, cooperation, and respect between philosophy and other helping professions including teaching, mental health, social work, medicine, and psychology.

25. Philosophical practitioners should contribute to the advancement of the private practice of philosophy by promoting public understanding of its nature and value through such activities as research, publication, teaching, lecturing, and competent, ethical practice.

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### Call For Papers

for the

## SECOND INTERNATIONAL CONGRESS

## OF PHILOSOPHICAL PRACTICE

1996 (Leusden, The Netherlands)

From August 25 to 28 the ISVW (International School of Philosophy) plans to hold the Second Congress of Philosophical Practice and Counseling, in cooperation with VFP (Association of Philosophical Practice). This will be a sequel to the Vancouver Congress of 1994.

The worldwide increase of interest in Philosophical practice has encouraged us to organize the second congress, during which special emphasis will be laid on the practical and demonstrative aspects of Philosophical Practice and Counseling.

Methods and starting points of participants will be outlined in a series of papers, formal and informal discussions, and workshops. Subjects will include: Counseling, 'The Socratic Method', and Advisory Practice. The Congress will be conducted in English.

We should like to invite you to contribute to this Second Congress of Philosophical Practice and Counseling by presenting either a paper, a workshop, or any other relevant alternative programme. If you would like to participate actively, then please send us your contribution proposal before April 15. Your proposal

should be set out on one sheet of paper and include an abstract of the content matter, your *curriculum vitae* essentials, your address and the titles of any recent publications.

If you are not able or do not wish to participate actively, you are nonetheless cordially invited to attend the Congress.

We shall keep you abreast of developments and programme details upon receipt of your name and address.

We look forward to a lively and fruitful exchange of opinion and experience.

For further information please call ISVW on:  
Tel. (0031-0)33-4650700 or fax: (0031-0) 334650541

With best wishes in the name of the Congress Committee,

Yvonne Verweij (Co-ordinator)  
ISVW  
Dodeweg 8  
3832 RL Leusden  
The Netherlands

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### ASPCP Meetings

The following contains information regarding ASPCP program activities at the Central and Pacific Division meetings of the APA.

#### CENTRAL DIVISION MEETING

At present the program of the American Society for Philosophy, Counseling, and Psychotherapy looks as follows.

**April 25th, 1996, 9:00 A.M. - 11:00 P.M.**

Topic: Perspectives on Philosophical Counseling

Chair: Maria daVenza Tillmanns

Speaker: Barbara Norman, Ph.D. - University of Witwatersrand,  
Johannesburg, South Africa.

Paper: The Existentiality of Being on the Cutting Edge:  
Philosophical Counseling as Educative.

Speaker: Petra von Morstein, Ph.D. - University of Calgary,  
Calgary, Canada

Paper: Philosophical Counseling and History of Philosophy:  
Contemporary Dialogues with Past Philosophers.

Speaker: Louis Marrinoff, Ph.D. - The City College of the City  
University of New York.

Paper: On the Interaction of Philosophical Counseling and Health  
Care.

**April 25th, 1996, 7:30 P.M. - 9:30 P.M.**

Topic: Workshops on Philosophical Counseling

Workshop leaders: Barbara Norman and Petra von Morstein.

#### PACIFIC DIVISION MEETING

**April 4th, 1996, 6:00 p.m.**

GLAICER PEAK ROOM - 2nd Floor (Westin Hotel, Seattle)

Topic: Enriching the Canon of Philosophical Counseling: Mencius

and Montaigne

Chair: Julien S. Murphy, University of Southern Maine

Speakers: Margret Buchmann, Michigan State University

Donna H. Kerr, University of Washington

Paper: "Mencius as a Philosophical Counselor: 'Going After the Heart that Strays'"

Second paper by same authors

"On Avoiding Domination in Philosophical Counseling"

Commentator: P. J. Ivanhoe, Stanford University

A BUSINESS MEETING WILL FOLLOW THE PAPERS

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### Notes of Interest

There is a discussion list on philosophical counseling on the Internet. The list is called Phil-Counsel and is made available by Lance Fletcher. If you are interested in subscribing to this list then type the following command in the body of your email message (substituting your name where my name is) and send to the address below:

SUB Phil-Counsel Dr. Kenneth F. T. Cust

listserv@freelance.com

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There is a World Wide Web (WWW) page for the *ASPCP*. The address is as follows:

<http://wrbg02-13.2sprint.net>

This address may change periodically for I am running it off my own personal computer. When my university allows for home pages I will move it to their computer and the address will not change. If you cannot access the page, email me at [kencust@2sprint.net](mailto:kencust@2sprint.net) and ask for the latest web page address.

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### British Society

### Of Philosophical Consultants

The Dutch Association of Philosophical Practices (Vereniging voor Filosofische Praktijk, VFP) has opened a branch in Britain. Known as the British Society of Philosophical Consultants, the society will be based at the Wales Centre for Practical Philosophy at the University of Wales, Swansea. The VFP board members agreed officially to the proposal in November 1995.

The VFP was set up by philosophical consultants, including Ad Hoogendijk, Ida Jongsma, after the successful establishment of the first 'Philosophical Practice' by Dr. Gerd Achenbach in Germany in 1981. There are now at least 30 philosophical consultancies in the Netherlands alone.

The VFP works as a forum through which philosophers can help each other and exchange ideas. Also, the association is attending to the urgent need to establish the professional standards of philosophical consultancies, and to protect the title of

'philosophical counsellor' and 'consultant'. Members of the British society will receive a translation of articles appearing in the Dutch philosophy journal, "De Filosofie", which are concerned with philosophical consultancies.

MA philosophy graduates can become members of the British society for £25.00 a year. Others can become associate members for the same subscription. Membership includes a subscription to the newsletter of the Wales Centre for Practical Philosophy and the Society of Philosophical Consultants. Members will be entitled to quote their membership as a professional qualification, and can consult the society for free advice on matters related to setting up philosophical consultancies.

For further details of the British Society of Philosophical Consultants, and proposals for the Leusden conference (see above under Call for Papers), please contact the secretary, Karin Murriss at the West Wales branch of the Wales Centre for Practical Philosophy at University of Swansea. Her address is below:

WCPP, the Old School Centre

Newport, Dyfed SA42 0JS.

Tel: +44 (0)1239 820440; Fax: +44 (0)1239 820049.

E-mail: [100445,2703@compuserve.com](mailto:100445,2703@compuserve.com).

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In the Sunday, March 3, 1996 issue of the *San Francisco Examiner* is an article titled "French start new revolution—in cafes" on page B-12. It's about philosophical counseling in Paris. Enjoy with a cup or glass of your favorite beverage.

Submitted by: [greg\\_tropea@macgate.csuchico.edu](mailto:greg_tropea@macgate.csuchico.edu) (Greg Tropea)

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### An Invitation to Participate in the Founding of the British Association for Philosophical Counseling (Enquiry)

To philosophers, helping professionals and others interested in philosophical counseling. To all of us who believe in the importance of relating philosophy to everyday life and to the individual's living experience, the growing field of philosophical counseling offers a unique opportunity. It is therefore important that we have, here in Britain, an organizational framework that will enable us to meet, learn, discuss, exchange experiences and ideas. For this reason, I have recently embarked on a project of creating a British association for philosophical counseling. At this initial stage, we are building a mailing list of interested individuals. Future activities, such as periodic meetings, a conference, and a newsletter, will pave the way towards establishing a core group and thus towards a democratic association.

I would like to encourage you to participate in the association. Whether your background is philosophical, psychological or other, whether you are experienced or inexperienced in related activities, you are most welcome to participate. Especially welcome are philosophers interested in practicing or theorizing about philosophical counseling, as well as helping professionals (psychotherapists, counsellors, etc.) who are interested in the possibility of incorporating philosophical elements in their work.

I am a philosopher who is also involved in rehabilitation. 12

years ago I founded the organization Face to Face Dasein, designed to help rehabilitate drug users. Among other things, we use philosophy to aid these people to gain tools for understanding and thinking about their lives and world. I am also in touch with several philosophical counsellors in other countries.

If you would like to be on our mailing list or to hear more about the field, please let me know by mail or e-mail.

In addition, I am thinking of organizing an 8-14 day International residential workshop in Philosophical Counseling at a 15 bedroom Edwardian Manor house in the New Forest, south England sometime in early May (perhaps the first two weeks). I realize it is short notice but I have the opportunity of using this Manor House free at that time. Those attending would live as a community, cooking and cleaning, *et cetera*. A possibility is to have people with some connection to PC assemble together and generate their own activity around exploring what has been done so far, what are the prospects, where we stand, as well as experiencing each other's workshops and methods. This is the 15th year of PC! Besides travel, other costs would be minimal, \$20 - \$25 US dollars a day to cover food and other necessities.

If interested, please contact Dr. Colin Clayton at the address below:

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### Book Review

RAN LAHAV and MARIA DA VENZA TILLMANN (eds.)  
*Essays on Philosophical Counseling*. New York. University Press of America, Inc. Pp. xxv + 208. ISBN:0-8191-9973-7

This collection of fourteen essays is the first English collection of essays on philosophical counseling. While philosophical counseling per se is not new, philosophical counseling by philosophers is. The term "philosophical counseling" covers a wide range of activities; it includes individual, family, and group counseling, and ethics consulting. The first International Conference on Philosophical Counseling, hosted by the Center for Applied Ethics at University of British Columbia, took place in July 1994. The conference was well attended with over 100 participants from eight different countries. A new society for philosophical counseling, the American Society for Philosophy, Counseling and Psychotherapy (ASPCP), has recently been formed and holds its annual meeting in conjunction with the APA Eastern Division Meetings.

The introductory essay by the editors offers a brief overview of philosophical counseling, some notes on the contributors to this volume, and a bibliography of philosophical counseling. The essays in this collection examine philosophical counseling from a number of different perspectives. In addition to the essays, the book also contains a name and subject index. For those who are interested in this new area of applied philosophy this book is a good place (if not the only place) to begin.

The book consists of four sections. The essays in the first section are mainly concerned with philosophical counseling in general. In "A Conceptual Framework for Philosophical Counseling: Worldview Interpretation" Ran Lahav attempts to identify the common denominator of the many different approaches to philosophical counseling. He argues that the "principle underlying many current philosophical approaches to counseling is, loosely speaking, that various aspects of everyday life can be interpreted as expressing views (philosophical, empirical, etc.) about oneself and the world (5). The second essay, "Philosophical Counseling in Holland: History and Open Issues" by Ida Jongsma, canvases the history of the philosophical counseling movement in Holland and identifies three issues that must be addressed (methodological issues about the varied approaches to philosophical counseling, issues concerning qualifications of the philosophical counselor, and the lack of a theoretical foundation for philosophical counseling) if this new approach to applied philosophy is to survive. Dries Boel, in his "The Training of a Philosophical Counselor," discusses some of the issues which arise with respect to the "training" of philosophical counselors and supplements his contribution with a brief case study. Barbara Norman's essay, "Philosophical Counseling: The Arts of Ecological Relationship and Interpretation," focuses on three elements she uses in her practice as a philosophical counselor. Borrowing the concept of "edification" from Richard Rorty, Norman argues that the philosophical counselor can help people free themselves from ways of viewing themselves and their world that results in alienation. Norman suggests that clients can be helped by having them redescribe their world views to account for those human and ecological relationships that are important to them.

The second section consists of essays that address the differences and similarities between philosophical counseling and psychotherapy. Gerd Achenbah, the founder of the contemporary movement in philosophical counseling, discusses in his "Philosophy, Philosophical Practice, and Psychotherapy" the relationship between philosophical counseling and psychotherapy and argues that there should be both "cooperation and competition" between the two disciplines (64). Michael Schefczyk compares philosophical counseling to Freudian psychoanalysis in his "Philosophical Counseling as a Critical Examination of Life-Directing Conceptions." He distinguishes "conceptual vicissitudes" - which are defined as "conceptions about how life should be lived, to which a person adheres, explicitly or implicitly" - from Freud's notion of "instinctual vicissitudes" and argues that they can lead to self-alienation. Ben Mijuskovic contrasts philosophical counseling with psychotherapy and attempts to identify the kinds of problems that are philosophical and distinguish them from psychological problems. He concludes his contribution, entitled "Some Reflections on Philosophical Counseling and Psychotherapy," with a summary of what he considers to be the main differences between philosophical counseling and psychotherapy. Steven Segal, in his "Meaning Crisis: Philosophical Counseling and Psychotherapy," uses an example from Tolstoy's writings as a case study to illustrate how contemporary psychotherapy would not be as beneficial as philosophical counseling (a la Heidegger) in assisting Tolstoy to overcome the existential crisis he claimed to have suffered from. Elliot Cohen's "Philosophical Counseling: Some Roles of Critical Thinking" briefly examines how some rudimentary tools of logic and critical thinking can be employed in a more cognitive approach to philosophical counseling. In the course of doing so, he distinguishes his approach from Albert Ellis' "rational emotive therapy."



The penultimate section contains essays on how philosophical counseling can be used to address specific kinds of issues. Anette Prins-Bakker in her "Philosophy in Marriage Counseling" uses case studies to illustrate her six-stage approach to marriage counseling. Will A. J. F. Gerbers uses philosophical counseling in working with suicide survivors. In her essay "Philosophical Practice, Pastoral Work, and Suicide Survivors" she explains her approach and how it can successfully be used with this type of client. Ad Hoogendijk's clients are not individuals but rather businesses. In "The Philosopher in the Business World as a Vision Developer" he explains how his approach of "vision development" --where vision development is defined as "the development of a new conception of an actual or desired state of affairs" -- can help individuals with career decisions and business organizations define their company philosophy. Finally, Louis Marinoff, in his "On the Emergence of Ethical Counseling: Considerations and Two Case Studies," uses two case studies to illustrate how the philosophical counselor can help individuals reach a conclusion when faced with

ethical dilemmas.

The last essay, "Legal Issues in Philosophical Counseling" by Barton E. Bernstein and Linda S. Bolin, is the sole essay in the fourth section of the book. The authors identify and discuss some of the legal issues that a philosopher should consider when deciding whether or not to offer his services in the marketplace.

In summary the essays in this collection are a useful collection for they address, if not in depth then at least in outline, some of the crucial issues surrounding the novel practice of philosophers offering their services in the marketplace.

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