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- ABSTRACT -

**Philosophical counselling
from "theōría" to "práxis".
A hemography of contemporary man.**

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INTRODUCTION. Between the pillars of love - wisdom - conscience, the mirror of time reflects the philosopher, philosophy and philosophizing in different poses. An investigation of the origin of philosophical thought ensures the mapping of philosophical practices and the definition of the particularities of the philosophical counselling process. The epistemological approaches undertaken in the last decades require the valuing of the role of philosophical practice, alongside the psycho-social or therapeutic intervention. Thus, the present paper aims to: investigate the way of conceptualizing the process of philosophical intervention and evaluate the behaviour of seeking philosophical counselling support by developing and applying a questionnaire in this regard; evaluate the effectiveness of the resources of ancient philosophy in solving the problems faced by children, by presenting some case studies, test the impact of a philosophical counselling program regarding the insurance of resilience in a pandemic context and to compare the effectiveness of a philosophical counselling program, in relation to psychological counselling regarding the social-emotional development of adolescents.

Structured in four chapters, the present work unifies the writings of ancient and modern philosophy, with the approaches of contemporary scientific research specific to the practice of philosophical counselling, in an interrogative, reflexive vision. The exploration of philosophical perspectives along the temporal axis revealed the transformative role of questioning, reflection, examination, argumentation, contemplation, which restores the inner universe of freedom, acceptance, self-mastery, gratitude. The itinerary of transdisciplinary scientific knowledge and the rationalization of what seemed unrationalizable; the desire to discover in the vestiges of ancient philosophies and the texts of modern philosophy, therapeutic prescriptions for the turmoil of the contemporary world; the reflexive attitude, of introspection, inspection and unification of perspectives were the catalysts of the logos of the elaborated work.

Taking into account the role and novelty of the term, we want to first define hemography and hemograph. I used Nichita Stănescu's term ("Hemografia", Literary Romania, No. 16, 1973, p. 13) because I considered that it best defines the idea of philosophical counselling. Unlike other types of counselling and psychosocial intervention, philosophical counselling has an important component of self-analysis and self-reconstruction, in order to ensure emotional balance. Hemography in this situation is not an artistic act, but a deep intervention on the self. The hemographer is each of us, at the moment when, in an attempt to re-find himself through self-analysis, he (re)writes himself as a being. Through the process of philosophical counselling, we aim for the person in search of himself to become a hemographer - a person who rewrites himself.

Chapter 1. Philosophy as a way of life. Methodological sources of philosophical counselling. A journey through the history of philosophy reveals to us the axiom of the craft of an authentic, peaceful and balanced life. Having origins in Greek antiquity, philosophical counselling is an approach of questioning the life of a being, which is gradually discovered, lived and practiced constantly. It does not aim to learn an abstract theory, but it is the assumption of a lifestyle, which engages the whole existence, in a process of metamorphosis of the self, towards perfection. The reflective nature and moral dimension are essential components in the philosophical counselling process. Thus, the access to the rational-ameliorative interventions in the face of daily challenges and the possibility of building a perfectible reality by referring to the values of humanity is supported.

Love of wisdom. The axiom of an authentic life. Greek antiquity and raw resources. Socrates embodies the tragedy of the contemporary hemographer. Change appears as an assumption in facing dramas. The content of Socratic knowledge is the certainty of a choice, of a decision. The Socratic perspective describes the philosopher as the one who knows that he

does not know, but who analyses things down to their most intimate meanings. Introspection - questioning - irony constitute the tripartite of philosophizing. In Socratic maieutics, the philosopher is the one who creates the necessary context for the discovery of the truth, of the goodness; the relationship between the disciple and the master being one of partnership, of active involvement, being also transformative. The art of maieutics is knowing the truth born from ignorance, using dialogue and irony to bring to light, to (re)know what already exists in our soul, to (re)birth. Examining life, an essential approach in Socratic maieutics, proves ineffective in psychoanalytic therapy, because it causes repression (exclusion of impulses from conscious perception), projections (attribution of one's own unconscious desires to other people), behaving in total contradiction with the strong unconscious impulse. Instead, cognitive-behavioural therapy organizes its entire approach on solving emotional problems around the phrase of life examination. The counsellor has in mind the identification of the individual's conceptions about himself, others, the world, their evaluation in terms of rationality and irrationality, the restructuring of irrational beliefs, in order to effectively adapt to the problems of current life. Thus, Socrates is an emblematic model of the reflective attitude that each of us must assume in relation to life and its challenges. The philosophical exercise of dialogue does not only have the role of educating and training for life, it is life itself.

True philosophy means knowledge in the Platonic doctrine, an approach that goes through several stages: sensory - rational - metacognitive. Philosophizing can take the form of a mythological approach, being a hermeneutic undertaking of the unification of the rational with the irrational, of the conscious with the unconscious, the antagonistic mirroring of intellectual reflection and mystical experience. Liberation from existential darkness is achieved through the mystery of mythology, which envelops us in a revelatory experience, but which constitutes a logo that places us on a limit of the intelligible and the sensible. Used in the process of philosophical counselling, myths allow the explanation and understanding of difficult situations faced by the client (Myth of Gyges - moral and immoral behaviour, Myth of the androgynous being - love, Myth of the noble lie, Myth of Er - reckoning in the afterlife). Having multiple valences, the myth is often interpreted by the client in relation to his existential problems, and the symbolism that it carries causes the consideration of perspectives that have been neglected in the conscious plane. Also, the usefulness of Platonic dialogues in the context of philosophical counselling is invaluable, because they discuss human values, character typologies that can be role models for each of us. Regardless of the form it takes in counselling practice (reading, role play, conceptual analysis), dialogues prove to be favourable contexts for introspection, reflection and rationalization. Through them, the client discovers the role of interrogations in knowing the truth and learns the technique of formulating questions; the Platonic dialogues being true models of spiritual exercises, which in no way aim to reduce philosophy to a discourse, to the assimilation of an accumulation of knowledge, but have an indispensable practical purpose, regarding the way of life, which philosophy must inspire anyone of us. So, philosophy in Plato's perspective is learning the craft of hemography by examining, reflecting on life experiences, questioning, contemplating what gives meaning to life, making some prescriptions of becoming, discovering the art of measure, a constant practice of virtues.

To know is to reflect and examine through causes. The doctrine of the four causes proposed by Aristotle allows an understanding of the behaviours adopted by individuals in different situations, but it can also be constituted as a model of personal development.

Philosophical consciousness. The metaphysics of counselling. Modern philosophy. Seen as science or art, between lights and shadows, the philosophy of Plato, Aristotle, Plotinus, Descartes, Spinoza, Leibniz, Kant, Fichte, Hegel, Schelling, Schopenhauer or Bergson

articulates the architecture of becoming a being. Counselling science brings us closer to metaphysics, developing an inner logic of being and becoming. It is philosophical knowledge. The process of self-writing follows the patterns of defining existence within the limits of what it is - what it is becoming, of what it was – what it is not going to be. The transformation of the verb to be into a noun form: *being*, *nature* incorporates starting from the meanings: to live, to open rising, to linger the essence of the search and (re)finding of the self. The testimony of the senses indicates that the process of self-knowledge, of building self-identity is realized in the relationship between the One and the Multiple. It is the ratio of uniqueness and diversity, of the existence and the becoming. Philosophical science gives meaning to the word being, not being just a name that defines something indeterminate, it is the freedom and joy of living, the acceptance of lingering, the glory of perfection. As Constantin Noica pointed out, the change, the evolution, the development specific to each being, does not mean becoming a being, it means more: "Being in can also mean being in a whole that does not yet exist or which, like the truths of today's science, educates itself". Becoming is not only the result we aim for, it is the process, the road we travel. This ensures the transcendence from the posture of being in to being in something. Genetic information encodes the potentialities of the being, constituting the input data in the process of becoming the being. Aware of the freedom of being and becoming a being, the contemporary hemographer finds in the process of searching - wandering - revelation, peace and balance through: acceptance, adopting a wise attitude and discovering the meaning of lived experiences. Among realities and illusions, being is defined as - living. The logical predicate *is* ensures the inclusion of the individual in a category of analogous individuals, but the construction of the identity of each being does not mean only the inclusion in an abstract crowd, it is the process of awareness of individuality, unrepeatability, unity, diversity and change. It is the very existence of being. Passing from one level of development of the being to another, the evolution of the person involves crossing the zones of resistance and non-resistance between the levels. It is the simultaneous and non-contradictory movement of ascent - descent among the levels of being, of being. It is the descent into the individual self and the ascent to perfection, through the development of virtues. Between determination and possibilities, we decipher being in living and living in being. The awareness of the being-living encipherment is the transcendental revelation of becoming. The process of philosophical intervention, unlike other forms of psychosocial assistance, considers not only the analysis of the being, but focuses on the process of becoming. Thus the transcendental revelation of becoming itself is metamorphosing. So being is transcendence, and awareness of being and living is transcendental knowledge; a knowledge that involves not only reasoning, but also takes into account other characteristics of the human spirit: the senses, intuition, imagination.

Romanian philosophical patterns - references in local practice. On the road of impasses, beyond the natural laws of existence, the Romanian feeling of being and living is revealed. Knowing the particularities of the Romanian people ensures the understanding of the being in what it was, and it will be and facilitates the process of becoming a being, constituting an essential premise in the autochthonous philosophical practice. The synergy: passing time - settling – finding meaning - infinity represents the cycle of being and becoming in Romanian philosophical patterns, according to Noica. In the arduous uphill of becoming, the hemographer discovers the art of living by searching for being, finding the good meaning of life, transgressing beyond the times, or becoming, that is, unifying man with his purpose. Settling is not only the milder expression of the intolerability of the world, it is the symbol of the unification of perspectives, a transformative process of quantity into quality. The search - finding the being, the reconstruction of the being - world unity through a process of rationalization, contemplation, questioning, reflection, dispute, examination is the symbol of

the transmutation of the outside into the inside, of the turning of the pile according to Plato, which ensures resistance in the chaos of this world and configures the climb on the scale of virtues.

As revealed to us in the fairy tale collected by Petre Ispirescu - *Youth without senescence and life without death*, the promise of becoming a being is the result of turmoil in the mind and silence, and the solitary journey is the fundamental condition for fulfilling the promise for what each of us was born into. We also find the three stages of living (uproar, silence, solitude) in the teachings of Neagoe Basarab to his son. If the Word was the builder at the creation of the world, we notice that in the evolution of man, silence is primordial. Silence signifies turning to oneself, introspection, questioning, reflection, dialogue with oneself and about oneself. But there is a need to stop, that's why silence itself makes a stop. This is the second step in the process of becoming. We dissolve ourselves in order to exist. Stopping is contemplation, meditation, the moment frozen in the present, the awareness that the past cannot be changed, and the future is not guaranteed to anyone. Awareness, the science of self-knowledge, of discovering the others, and life scares the individual, thus, stopping is not self-discovery, but the moment of solitude. It is turmoil and restlessness. Another step is achieved, which will account for the fulfilment of the law. The discovery of meaning provides man with a state of balance. The hemographer discovers the freedom to give meaning to the difficulties they face, the freedom to choose the emotions felt in various situations, the behaviours adopted and the freedom of the values to which they relate.

Chapter 2. Philosophical practice and counselling. Key concepts in philosophical counselling outline the hemography process by describing philosophizing approaches and philosophical resources used in solving various problems or in the personal development of the individual. The experimental study presented in the last chapter justifies the role of cognitive approaches specific to philosophizing in ensuring resilience and emotional comfort in the pandemic.

Interdisciplinarity in the hemography process. In an attempt to give meaning to the lived experiences and the difficulties they face, regardless of the therapeutic form chosen, the person discovers the role of: self-knowledge, of the involvement of cognitive processes (analysis, reflection, dispute, evaluation, restructuring) in the approach of intervention, of adopting a rational attitude towards the problems, of changing the perspective about oneself, others or life. Using different methods, techniques, resources, psycho-social interventions it facilitates the understanding, acceptance, release from inner turmoil, ensuring the individual's self-control, emotional balance, a state of well-being. A comparison of philosophical and psychological counselling in terms of: the topics addressed, the psychic approaches and the relationship with the client, reveals both the particularities of each form of counselling, as well as the unity of the forms. Analysing the relationship between philosophy and cognitive therapies, psychoanalysis and humanistic psychology, we can tell how these forms of intervention have capitalized on specific approaches to philosophy (attitudes, behaviour models, interrogation techniques, examination and restructuring of the individual's perspectives, etc.), demonstrating the effectiveness of philosophical practices over time and in relation to various ways of approaching problems in the individual's life. Beyond the particularities specific to each form of counselling, we had in mind the identification of interferences between the two fields: psychology and philosophy, the discovery of discursive regularities (unconditional acceptance, freedom, self-mastery, wisdom) that give meaning to the experience of search - disturbance - (re) finding. With the goal of solving existential problems and personal development, the practice of psychological and philosophical counselling, seen as a process of self-writing, highlights the dialogues between sciences, transdisciplinarity, unity of knowledge.

The construction of the therapeutic approach between the rational-irrational pillars reveals the interference of philosophy with cognitive therapies. Cognitive therapies involve the same articulations of thoughts used in the process of philosophical counselling: the questioning and examination of beliefs under the aspect of rationality - irrationality, disputing irrational beliefs under the logical, empirical, pragmatic aspect, reflecting upon the personal perspective regarding oneself, others, life, and the prescriptions cognitive and behavioural are in fact constituted in exercises of meditation and continuous exercise of the restraint in order to master the passions and develop the virtues. In the process of psychological counselling, the client discovers through stoic thinking: the limits of human existence, the need to calmly accept difficult problems, viable solutions to existential questions. Philosophical intervention is focused on developing critical thinking skills so that every belief can be questioned and evaluated, so that people free themselves from absolutist expectations, aspirations towards perfectionism, formulate a perspective on life, focused on moral values.

The tripartite signs – symbols – meanings reveal the relationship between philosophy and psychoanalysis. The updating of the symbol is not accidental, but closely related to the tensions of current life, the inner turmoil. It is part of the human being, it is lived, hence the validity of his hermeneutics. The philosophical counsellor can resort to different methods, techniques to update the symbol: maieutics, myths, metaphors, role models, philosophical stories, analysis of dilemmas. Unrevealing the symbol provides the individual with an understanding of his purpose in life. The role of the philosophical advisor is to establish the logical and the intelligible where the absurd, the chaos dominates, by involving the cognitive approaches of: questioning, examination, argumentation, reflection, contemplation. In psychoanalysis, the use of metaphors, of comparisons is aimed not only at the interpretation of the symptoms, but at a certain stage of therapy: resistance and transference. The decryption process does not end at the moment of discovering a meaning, but tends towards a convergence of meanings, thus satisfying the individual's permanent need to search for meaning. The ascent to perfection in psychoanalysis follows the transition from symptom interpretation to character analysis. In this context, Freud's method of dream interpretation has not only symbolic meaning, but it is the expression of the basic tendencies of the individual. The dream, the royal road to the unconscious, transposes ideas into images, outlining the mosaic of symbols, which takes the form of an aphorism. It is the path to self-discovery and meaning. Understanding the way of constructing the ego, emphasizes the relevance of the interpretation of symbols in the approach of philosophical counselling. Seen as a permanent process, which structures the different forms of the individual image (perceptive, social, rational, symbolic and pulsing), the development of the self is carried out between the conscious-unconscious limits, by engaging in cognitive processes of decoding, integration, structuring, sorting, compression. Mental problems are explained by the cleavages, the discrepancies between the images of the individual of himself. In this context, the philosophical counselling process will take into account the analysis of the individual's images (perceptual, social, rational, symbolic, pulsing), awareness, the transfer of information about oneself, between active and passive memory to ensure unity of the self. The process of exploring and defining self-identity is an extremely difficult one, being often associated with anxious-depressive states, conflictual manifestations, delinquent behaviours. Role confusion often generates an identity crisis. A crisis is a challenge to the ego, a threat, but also an opportunity to grow. The doctrine of act - potency is constituted as an effective intervention strategy in the exploration and construction of self-identity. In the face of daily challenges, ameliorative interventions and the possibility of building a perfectible reality requires efforts to search, reflect, question, deliberate, regarding: being, causes and change. Thus, the Aristotelian perspective represents the pillar of the philosophical approach accessed in the

face of existential dilemmas. The result of the searches, the wanderings, the turmoil is the discovery of being, of the reason for being; which constitutes a ternary: the actualization of the potential – the change - the aspiration towards perfection. Within the counselling process, the change can aim at: the development of certain skills, traits, the acquisition of certain techniques (communication, problem solving, decision-making), which applied in everyday life will ensure the well-being of the individual, the restructuring of the beliefs, that the individual has about oneself, others or life. Informing the client about the changes they should consider to solve the problems they face, providing techniques, methods, tools that facilitate change often prove useless and irrelevant in counselling practice. They cause an insignificant, temporary change that disappears in a short time. Carl Rogers, a prominent representative of humanistic psychology, claims that in order to facilitate the transformation, a particularly important role in the counselling approach is played by the therapeutic relationship, characterized by: authenticity, empathy, freedom, acceptance, transparency. Even if it is deeply buried under countless layers of mental defence mechanisms, the tendency to grow, the drive for self-actualization is the mainstay of life in the humanistic perspective as well. The therapist's role is to facilitate awareness and actualization of potential, and this is possible in a helping relationship.

Registers of philosophizing in philosophical counselling. A conceptual direction of the articulations of thinking, as philosophical approaches involved in the counselling process, configures the experience: search – disturbance – revelation:

The questioning, the experience of the search, of the inner flight on the orbit of spiritual evolution opens a new space of knowledge in the dialogue of the philosophical counsellor with the client. Between the limits of the known - the unknown, the understood - the incomprehensible, in the relationship between me and others, questioning is not a simple process of alternating questions and answers, it is a return to oneself, a search - a disturbance. In Socratic maieutics, the questioning process is built in conceptual dynamics: introspection - irony. If in Socratic maieutics, the approach of questioning aims at the recognition of ignorance and the knowledge of science, in the Platonic perspective knowledge is a mystical experience, non-rationalizable in discourse. The solitary journey, initiated through the philosophical dialogue between the counsellor and the client, in the form of *reflection*, is the vehicle for exploring the noetic world of the client in order to develop a philosophical disposition, which allows the client to become aware of their limited capacities, to calmly accept the inevitable, to identify different solutions in managing the difficult situations they face, to discover ethical values and principles, guidance on the way to perfection, to capitalize on the positive life experiences. It represents finding individuality. Between rational and irrational, the individual's expectations and conceptions about oneself, others, and life are drawn. Rational evaluation ensures peace, emotional balance. The process of *examination* is not reduced to simply evaluating emotions, irrational beliefs related to emotions, but it means discovering every day what it is up to us and what it is not. It's a process of becoming aware of the limits, a constant practice of measure. Philosophizing is disorder. It is deliberation and liberation from illusions. Examination is the philosophical approach frequently used in cognitive behavioural therapies. With Socratic skills, the client discovers that in the same situation people react differently depending on the progress they make. Our dysfunctional negative emotions are determined by the overall assessments we make, the absolutist expectations, the catastrophic assessment of difficult situations. *Disputing and argumentation* appears as a dialogue with oneself and about oneself, which involves the logo, by alternating questions and answers between the rational - irrational boundaries, facilitating the interpenetration of shadow and light in an attempt to get out of the depths of the cave. Promoters of cognitive behavioural therapy have demonstrated that it is the restructuring of

irrational beliefs that ensures the reduction of dysfunctional negative emotions. Psychological intervention is actually an approach of philosophical debate and argumentation, in relation to the absolutist, catastrophic beliefs, the overall evaluations, that the client has regarding oneself, others or life. The restatement of beliefs in rational terms is achieved by applying techniques such as: identification of logical inconsistencies and contradictions, logical analysis of the patient's argumentation, rational anticipation, which originate in empiricism, constructivism, rationalism. *Contemplation* is the catalytic experience in the dichotomy of seeking - finding, which unifies existential antinomies, being associated with another pair of contradictions. It is the revelation of self or meaning, which provides another level of understanding, which elevates the spirit in relation to everyday worries.

Abyssal noology presents the dimension of symbolic thoughts in each of us, and the tools to access it are therapeutic pills. In this context: metaphors, myths, philosophical stories, models of virtue, thoughts are genesis of the inner world, on the way to perfection. *Metaphors* activate unconscious associations that go beyond the conscious patterns used by the individual in their relation to the current problems, leading to a new type of understanding of their perspective on life, their relationship with others, their attitude in relation to existential dilemmas. It invites to reflection. *Mythology*, through its (un)said, (un)spoken, (un)deciphered mysteries, projects the real into the unreal and the irrational into the rational, accessing higher levels of knowledge. In the process of philosophical counselling, the myth is constituted in an experience of contemplation, through which the client discovers in a symbolic image the view of the Big Picture. According to Plato, virtue must be a daily and permanent concern. Seen as an instructive - educational process, the acquisition of virtue is achieved by implementing behavioural management rules (providing models, encouragements, punishments), but it requires sustained effort and perseverance, because the gods put toil before virtue. Stories provide the client with the necessary context to clarify their perspective on life, others, self, facilitating catharsis, reconnection with self, and acceptance of difficulties. Clients examine, using the stories as a baseline, the attribution patterns achieved, reinterpret the thoughts and emotions experienced in the problematic situations they face, adopting a different point of view.

Starting with the definition of the axiological landmarks, which are constituted as discursive regularities in the process of philosophical counselling, **the third chapter "Approaches, technics and procedures in philosophical counselling"** describes the particularities of philosophical counselling for children and the cognitive mechanisms of philosophizing at this age. The real man is made through assuming some values as: freedom, acceptance, gratitude, self-control, wisdom, finding oneself. Returned to the origins, having the vocation of mediation, the contemporary hemographer proves to be a bridge builder between different images the self (perceptive, social, linguistic, rational, pulsing image). Exploring, examining, reflexion, disputing, construction and reconstruction of the image about oneself are philosophical approaches which are necessary if there are cleavages between different faces of the self. Unifying the contradictions is not a simple process of deciphering the hermeneutics between rational – irrational, pleasures – moral rules; it is an arduous process of sinkage, of failed try-outs, of unifying the perspectives, of transforming the difficulties into opportunities, and limits into perspectives.

Intercession of philosophy and epistemic support. In an attempt to give meaning to existence, the man in borderline situations, through the cognitive steps undertaken, formulates statements, discovers contradictions, similarities, chains of inferences, correlations in simultaneity, discursive regularities. Experiences, thoughts, words, silences articulate the discursive formation and merge into a fecund effervescence. The discovered contradictions reveal the discursive field of the philosophical counselling process, consisting

of descriptions of events, explanations, hypothesis formulations, allegorical interpretations, inferential approaches. The description of existential dilemmas, the identification of problems and confusions, the enunciation of hypotheses, the discovery of similarities, regularities, inadvertences, the construction of meaning are approaches to the discursive perspective in the philosophical counsellor-client relationship. If there is a discursive unity in the philosophical counselling process, it does not refer to a type of approach, a set of specific intervention techniques or methods, rules, intervention protocols, case studies, statistical data, therapeutic prescriptions, but configures the experience of search – disturbance – (re)finding. It represents writing with and about oneself. The articulations of thinking which are involved by the discursive practices specific to philosophical counselling are the genesis of the inner world, which bring with them infinite possibilities towards perfection. The essential condition is the turning towards oneself. Ontic exploration, the complexity of archetypal manifestations are spurs in the explanation of discursive constellations. The same discursive formation creates the boundless limits of human becoming and the multiple approaches of the philosophizing process. Whether aimed at solving current problems, developing critical thinking skills, or personal self-development, the process of philosophical counselling seeks to select relevant insights from the history of philosophy and apply them to the intended therapeutic objectives. The result is the construction of clients' perspectives (about themselves, others, life), the discovery of strategies to overcome the contradictions between the individual's needs and existential realities. The conceptual landmarks identified as discursive regularities in the approach of philosophical counselling are: freedom, acceptance, gratitude, self-control, wisdom, construction of meaning.

Discursive regularities and the development of the method. Trapped in existential darkness, the contemporary man is not aware of being free. Freedom seems illusory due to the constraints imposed by reality, unrealistic expectations in relation to oneself and others. The permanent comparing to the others, the social hierarchy, the promotion of role models in the social environment, creates the illusion of a limited freedom. In the search for emotional balance, man discovers different means of liberation: eliminating desires, reducing them to basic needs (biological, social), formulating desires in preferential terms, establishing models to follow. Through questioning, examination, reflection, dispute, contemplation within the process of philosophical counselling the individual discovers and understands himself/herself, finds the overwhelming power of his/her freedom of acceptance, renunciation and the permanent exercise of self-control. Liberation is the engagement in a process of construction - deconstruction - reconstruction of meaning, the assumption of another way of being, through knowledge, the break from the world, the death of everything that is human, the effort and self-discipline of unification. Becoming a being is the conjugation of the opposing pairs joy - sadness, known - unknown, passion - virtue, rational - irrational, self - the other, life - death. Acceptance is not just a simple process of harmonizing antinomies, it is a process of permanent (re)turning to oneself, of eternal (re)discovery of (individuality), of endless listening to spoken silences. Acceptance is the state experienced in the ascent to perfection, associated with another couple of contradictions, having an open structure. Acceptance is conceived in the ternary knowledge – (un/re)knowledge – (re)birth. Self-knowledge is the framework in which the authenticity of our existence is shaped, and the aphorism: *To be yourself* becomes the fundamental condition for accepting and manifesting a fulfilled life. Discovering that passions, unrestrained desires, exaggerated fears are the main cause of suffering, philosophy appears as a therapy of the passions, an incessant exercise of measure. Man is called to be in control of himself, to control himself, to consciously manage all his impulses, to achieve an effective management of emotions, thoughts and behaviours, towards the fulfilment of the meaning of his own existence. According to the Aristotelian

method, the counsellor helps the client to observe his own tendencies, (in relation to the pleasure or pain that he felt), in order to move away from them and achieve balance. The daily exercise of gratitude helps the individual to realize the greatness of each thing, to know himself better, to understand the difficult situations he faces, to discover that a situation can be viewed from different perspectives, and he has the freedom to choose the way he relates to each situation, he can evaluate it in terms of gain or loss. In the process of philosophical counselling, analysing the difficult situations he has faced, by referring to the just measure or what is appropriate, advisable and necessary, man finds the peace of unconditional acceptance, the balance of self-control, liberating happiness, the serenity of the right reason. Between the limits of the joys that should be lamented and the gratifying sorrows, becoming a being is wisdom, the alchemy of instinct – intelligence – intuition. It is the transgressive knowledge of the unknowable, the mystical unravelling of the enigma of meaning, knowing what you know and what you do not know, the knowledge of knowledge and ignorance, the memory of remembering and forgetting, perfection in imperfection, the immutability of changes. Through the dialogue with oneself and about oneself, the paradoxical simultaneity between rational - irrational, passion - virtue, self - others, good - bad, known - unknown, acquires meaning. The experience of self-discovery and the revelation of meaning is the torch that illuminates the path, the perspective of the unification of the past - present - future. It is not only a (re)construction of realities, but a hermeneutic of impossible – possible. Living repeatedly the same disillusionments, disappointments, the contemporary hemographer discovers the meaning of existence in the circular movement. Returning to oneself, circularity is the solution to existential aporias, the reconciliation of movement with stagnation. The vicious circle, which conditions us to adopt pathogenic reactions, acquires new valences through the experience of search - disturbance - revelation. The difficulties we face often give meaning to life, ensuring the becoming of the person.

Particularities in the philosophical counselling of children. Starting with childhood, the process of philosophical counselling follows the pattern of dialogue about oneself and with oneself, in the form of questioning, examination, reflection, debate, contemplation. Curiosity, the desire to know, to search for answers, to discover the *raison d'être* of things constitutes the engine of the science of thinking - speaking. In the relationship with children, the approach of philosophical counselling is the experience of self-knowledge, of learning social values, of desirable behaviours, of practicing the roles assumed in particular interactive situations, of practicing self-control. The mechanisms of imitation, conditioning, but also direct participation in role-playing games, philosophical workshops, investigative communities ensure the (trans)formation of the child. Both the formation of philosophizing skills and the social-emotional, moral development of the child are taken into account. Philosophical counselling activities in childhood aim at: identifying the perspectives that the child has about oneself, others, life, comparing the opinion with that of others in relation to a social fact, developing rational thinking skills, awareness of moral values, as fundamental benchmarks that guides the existential course, practicing desirable behaviours in various social situations, learning self-control techniques. The practice of philosophical counselling at this age has rather an educational function, thus the multitude of interpretations, the hermeneutics of the narrative, the communities of investigation, the philosophical workshops are cognitive mechanisms of philosophizing, which ensure the achievement of the stated counselling objectives. Collective or group counselling activities are usually organized with preschool or school age children, with an educational role, but individual counselling activities can also be carried out on age-specific problems (difficulties relating to colleagues, parents' divorce, emotional problems associated with a disease state, etc.). The philosophizing approaches involved are: questioning, examination, argumentation, reflection, contemplation.

The language, methods, techniques, resources used (stories, metaphors, behaviour models) are adapted to the particularities of the children's age. All practices are encouraged, which develop students' ability to think, to be open-minded, to check ideas, to evaluate the usefulness of knowledge, to search for meaning and significance, to discover the truth, to be aware of the origin of the opinions, to examine the formulated arguments. All this can be done using different methods and contents, in fact a standardized practice risks being unproductive. It is important that the exercises target the transfer of ideas, information, moral dilemmas, problem solving, argumentation, conceptualization, evaluation, critical thinking. Applied in the educational field, philosophy ensures the development of cognitive, socio-emotional skills, increases the degree of motivational involvement, but also of information processing, at a deep level, in school tasks, develops students' metacognitive skills, facilitating self-regulation of behaviour.

The skill of self-writing is acquired in childhood, it is constantly practiced and perfected. The What-if period, which characterizes pre-schoolers, is the opportune moment in "philosophical literacy". The time of interpretations, the philosophical experiment, the Socratic dialogue, the philosophical workshop, the hermeneutics of the narrative are cognitive mechanisms of philosophizing in the formation and socio-emotional development of children. *The time of interpretations* is the opportunity offered to children in understanding and interpreting existential realities. In a direct relationship with the pre-schooler, the philosophical counsellor, by problematizing the child's inquiries, builds bridges between the real and the imaginary, in order to discover its self and the world. Characteristics of childhood: magical thinking, free spirit, high capacity to accept reality are ingredients of philosophizing. Hemography involves reformulating the child's questions to facilitate philosophizing. It is a process of searching, exploring infinite possibilities. Through examination, reflection, children find answers, give meaning to the questions that bother them. *Experimental testing* has two forms: the analysis of a given experimental situation or the verification of a hypothesis formulated within the philosophical counselling process, in relation to a problematic situation. Mental experiments in philosophy are considered an effective tool in conceptual analysis (definition or understanding of a concept), in examining the consequences of a problematic situation, in solving existential dilemmas, in the awareness of the role that values have in decision-making. It is based on the presentation of a possible or real scenario, which is a subject to interrogation, examination, dispute, contemplation. Experiential testing allows the child to develop their own patterns of thinking by rediscovering cognitive schemas, not by formally assimilating them. An exercise in conceptual analysis, understanding and definition of a virtue is the Socratic dialogue. It takes place in dyads. It applies to the age of adolescence. It knows two stages: reflection and dialogue. Analysing Socratic dialogues, children understand the role of questions, research, comparison in conceptual definition. They also learn to formulate questions, which engage the articulations of thinking: reflection, argumentation, examination, comparison, construction of counterexamples. After the students acquire the technique of formulating questions, the philosophical counsellor can apply this cognitive mechanism of philosophizing considering only the dialogue stage. The process of exploration, search, questioning, carried out in the form of a discussion on a chosen topic, transforms us into a laboratory of self-discovery, and also discovering life. The formulation of questions is prioritized over finding answers. Organized as a philosophical education activity or a stage within the philosophical approach, *the inquiry community* aims to develop students' skills of questioning, reflection, examination. Usually held in a non-formal context, *the philosophical workshop* ensures the practice of philosophizing skills, the moral development of children. It has a well-established structure (number of people, meetings, theme, methodology), addressing children of different ages.

Thus, the philosophical workshop is the place where young people learn the art of living. Having a tradition, tested for millennia, the science and art of living combines various methods, techniques and resources. The desired aim assumed in this approach is (trans)formation. With skill and mastery, the counsellor engages the apprentice, in the ascent on the ladder of virtues, without revealing the technique of learning to write by oneself. Freedom of expression, acceptance, curiosity, creativity, they all describe the setting in which participants discover the path to perfection through: awareness of values, search for solutions to resolve internal conflict, rationalization and reflection, manifestation of assumed values in behaviour.

The philosophical workshop is the place where reason (dis)connects the impenetrable mysteries of life. Philosophical stories, narratives, musings and portraits are living books in deciphering the art of living. The hermeneutics of philosophical narrative (stories, musings, portraits of philosophers) is the universe of discovered thoughts, ideas, meanings and valences. Whether applied individually or in a group, this cognitive mechanism of philosophizing aims to clarify, understand and interpret the text. Philosophical approaches engaged in dialogue with oneself or with others (interrogation, reflection, dispute, contemplation, examination) ensure comprehension and at the same time the construction of multiple possible meanings. Inspired by the philosophical practices developed over time, the described philosophical exercises have the role of accustoming the child to the techniques of the art of living.

Chapter 4. Praxeology of philosophical counselling of children and adolescents.

The essential dimension of human existence and its manifestation in the relationship with the fellow human beings is the internalization of values. Ethical norms function as behavioural prescriptions, supporting the individual in adopting desirable attitudes, feelings and behaviours. The approach of moral formation follows the pattern: awareness of values, internal conflict, thinking, manifested behaviour, but respects the age particularities of children and adolescents. Moral principles, norms, rules provide the necessary framework for moral formation, but they are not sufficient in building moral identity. Internal conflict is the trigger for human perfection, and its resolution involves contemplation. Philosophizing approaches (interrogation, examination, reflection, argumentation and contemplation) are the key to unravel contradictions and unify the components of moral conscience - moral conduct, constituting the denouement of existential dilemmas. The behavioural manifestation of internalized values is the discovery of the meaning of life. The model provided is essential in the acquisition of virtues, at the age of childhood. In contrast, in adolescence rewards and punishments are the factors that ensure the adoption of desirable behaviour. In order to cope with difficulties, children are constantly in a process that articulates thinking and imagination, giving meaning to the events in their lives. Thus, metaphors, stories, myths, maxims, proverbs prove to be valuable resources in the process of philosophical counselling because: they provide models of values, trigger internal conflicts, facilitate the process of rationalization, reflection, reveal the consequences of the manifested behaviour. Awareness of the relationship between emotions - thoughts - behaviours and analysing it in relation to the individual's values are objectives of the process of education or philosophical counselling. The moral education of children cannot be reduced to the simple knowledge of human values. The philosophical counsellor proves to be a guide on the path that the child takes. The unification of contradictions takes time and sustained effort. In this context, the continuous practice of philosophizing approaches (questioning, reflection, examination, dispute, contemplation) is essential in searching - finding the truth, the good, the justice, etc. The child thus learns the science and art of being, the vision of the relationship with the infinity of being, which exceeds totality. Educational sciences, psychology, pedagogy cannot assume such a desire. Only

education and philosophical counselling have the necessary methodology for the development of virtues. The implementation of moral consciousness in conduct is only a step in the evolution of the person.

Journal of philosophizing practices. Investigative study. In order to implement philosophical counselling services that meet the needs of the clients, we aimed to develop a questionnaire regarding people's expectations in relation to the specifics of this form of intervention. Structured on 10 items, the questionnaire can be used during individual or collective counselling sessions to define the framework of the intervention (the reasons for the request, the problems addressed, the forms, the objectives of the activity, the resources and the involving of the cognitive mechanisms), facilitating the awareness of the expectations of the beneficiaries in the counselling process. 187 subjects participated in this study. The questionnaire was completed individually in an online format. The recorded data suggests the availability of 48.3% of the investigated people to use the philosophical counselling service, while 31.7% of the respondents are undecided, and only 20% do not want to use these services. Analysis of the data on the reasons why people would turn to philosophical counselling indicates that: 21.7% of respondents want to learn strategies or methods to cope with the difficulties they face, and 13.3% want to find solutions to their existential dilemmas, which reveals the therapeutic role of philosophical intervention. The desire of 14.5% of the investigated subjects is to develop their virtues and underlines the formative role of the philosophical education. Understanding difficulties - 22.9%, or finding the meaning of life - 10.8% represents an essential component in the philosophical counselling process, a fact appreciated even by the people questioned. Awareness of the reasons for philosophical counselling clarifies the client's position in the process of becoming. The second aspect in the investigation of the pattern of seeking support regarding philosophical counselling concerns the issues addressed, thus we discovered that 42.5% of the people questioned would turn to counselling for self-development, 31% of them in order to develop critical thinking skills and 26.4 % for solving the difficulties they face. The expectations towards the counsellor and the philosophical counselling process define the client's needs, respectively the framework for the effective implementation of the intervention. The investigative study carried out demonstrates the fact that: the client's expectations in relation to the philosophical counsellor aims more at the attitude (warm, open, empathetic), 59.8% at the personality traits (flexible / responsive / adapted to the client's needs, dynamic, energetic), 51, 7% aims at specialized knowledge, techniques, methods, philosophical procedures. Other investigated aspects highlighted: the preferred forms of organizing the counselling activity, the objectives pursued, the weight of philosophizing approaches, but also the targeted transformations during the philosophical counselling. All this information structures the process of philosophical counselling in relation to the needs of the individual. As future research directions we propose: applying the questionnaire to a larger number of respondents from all age categories, taking into account various backgrounds, educational, professional levels, etc. Thus, a more differentiated analysis of the client's expectations in relation to the philosophical counselling process could be carried out.

Finding an authentic life. Case studies. The evaluation of the impact, which the art of inheritance, respectively the doctrine of the four Aristotelian causes, has in philosophical practice on the problems faced by adolescents is illustrated by the case studies presented, an example of the application of specific approaches of philosophizing in terms of reducing the level of helplessness, fear and sadness. The recorded results demonstrate that the philosophical intervention is effective in solving the current problems that students face in school work (for example: All my classmates avoid me when we have to do a school task in a group. I'm a fool. I didn't know how to solve a problem at the blackboard. I made fun of myself

in front of my classmates. I feel terrible when I have to speak in front of the class. My classmates will make fun of me if they notice how scared and insecure I feel. It's terrible if I lose control), through a simple process of identifying the errors in thinking (generalization, global assessment, catastrophizing) and restructuring them. Accessing solutions based on the system of values provides the client with the necessary confidence in solving difficult situations.

Experimental study. Resilience and emotional comfort in the pandemic through philosophical counselling. The development of a philosophical counselling program in the context of the Sars-Cov2 pandemic for the development of resilience and emotional comfort allowed the capitalization of key concepts specific to the philosophical counselling process (articulations of thinking and philosophical resources). The objective pursued was: demonstrating the effectiveness of this program in terms of reducing emotional discomfort. In order to carry out the research, I selected two classes of students from Negrești Oaș Theoretical High School, aged 15-16. To assess the students' emotional distress, we used the following tools: Anxiety Scale, Stress Scale, Depression Scale, Fear Scale. The application of the scales was carried out in groups, both pre-intervention and post-intervention, keeping the same administration conditions. The intervention was carried out in the group of students, by applying a philosophical counselling program in the context of the pandemic, entitled: *Together again!* Intra-group comparisons revealed statistically significant differences in the experimental group on all scales: depression, anxiety, fear, stress, which demonstrates the effectiveness of the philosophical counselling program, applied in the context of the pandemic. Regarding the control group, intra-group comparisons indicate: statistically significant differences on the fear and stress scales. The statistical results confirm the effectiveness of the implementation of a philosophical counselling program applied in an educational context in order to reduce the state of anxiety and depression experienced by adolescents. The decrease in the level of fear and stress felt in both groups (experimental and control) can be explained by the phenomenon of progressive desensitization due to daily exposure to the difficult situation (possibility of infection), after a period of isolation. There were probably other confounding variables that interfered with the intervention, so it would be interesting to repeat this study having in mind only the emotions of fear and stress, with a more rigorous control of the factors involved. It is also recommended to test the effectiveness of a philosophical counselling program in a clinical context (people diagnosed with depression, anxiety), considering inter-group comparisons (with pathology and non-pathology).

Comparative study between psychological and philosophical counselling. The unity of forms – the result of searches. Living in a period of challenges, it is necessary to develop students' social-emotional skills, which ensure the most efficient and rapid adaptation. In this context, we set out to: investigate the effectiveness of a philosophical counselling program applied in an educational context to ensure the development of social-emotional skills and compare the impact that philosophical counselling has in relation with the psychological counselling process. In order to carry out the research, I selected three classes of students from Negrești Oaș Theoretical High School, with the ages between 15 and 17. The intervention targeted the implementation of a philosophical counselling program and a psychological counselling program for two classes of students, within the Negrești Oaș Theoretical High School. Organized over 15 sessions, the psychological and philosophical intervention was carried out between January and May 2022. The students completed both pre-intervention and post-intervention scales such as: Self-control, Precaution, Morality, Emotional Stability, Cognitive Schemes Questionnaire, Scale of attitudes and beliefs.

The recorded results illustrate the fact that there are significant differences, between pre-test and post-test results, regarding the scores on the scales: Self-control, Precaution,

Morality, Scale of attitudes and beliefs for the group that benefited from philosophical counselling, respectively psychological counselling unlike the group that did not receive the intervention. There are no statistically significant differences on the Emotional Stability scale and the Cognitive Schemas Questionnaire. We note only that: the philosophical counselling program proved effective in reducing global impairment and appraisal, and the psychological counselling program demonstrated its utility in catastrophizing beliefs and low frustration tolerance. Also, we found out that there were no statistically significant changes on any cognitive scheme, following the psychological counselling process. It is about the person's belief that he will not be able to be happy without the support of his parents. The process of philosophical counselling compared to that of psychological counselling is more effective, in terms of changing the individual's attitude and beliefs about oneself, others and life. There are no differences between the group that benefited from psychological and philosophical intervention on the Self-Control, Emotional Stability scale, which demonstrates the effectiveness of both forms of counselling in terms of developing emotional self-control skills. The difference recorded between the two groups (psychological, philosophical counselling) on the Precaution scale is not relevant because it appears also in the pre-test and in the post-test. A more rigorous control in the selection of subjects in another study is recommended.

Final considerations. To demonstrate the actuality of the experiences in searching for the meaning of life, starting from the resources of ancient and modern philosophy and particularizing the process of writing with oneself in relation to the philosophizing patterns of the Romanian people, in a scientific itinerary is a true exercise of transgressive knowledge. *Philosophical counselling from "theōría" to "práxis". A hemography of contemporary man*, by x-raying the various existing philosophical perspectives on life and exploring the interconnections between the various fields regarding psycho-social assistance, reveals a new space for approaching knowledge and philosophical practice, interconnecting the rational - the moral, the conscious - the unconscious. The rationalization of the conversion process, through the awareness of the pulsations of life in the dynamics of turmoil, reveals the secrets of being. The specific approaches to philosophizing and the philosophical resources (metaphors, myths, models of virtue) constitute the infinite space of the meeting of self with the self, to discover what man carries with him from the beginning of the world: non-duality, unity, harmony. The transgression of the multiple levels of being and living requires the confession of values, the definition of humanity in its essentiality, axiologically counterpointing a world that has lost the essence of life and being. The questioning, reflective spirit, the contemplative attitude, the requirement of rationality, the symbolic thinking provides the bridge between the finite and the infinite. The finitude of the hemographer and the infinity of becoming interconnect in the process of self-writing.

The novelty, the rigor and the coherence of the assumed approach: "theōría" - "práxis" are demonstrated, through the syncretic approach of scientific argumentation specific to the philosophical knowledge and the experimental research that defines counselling practice. The definition of the hemography process delimits the hermeneutics of a transgressive knowledge, a dynamic coagulation of science - philosophical and psychological consciousness, which ensures the overcoming of the resistances and the fruitful dialogue between the two fields of knowledge. In order to learn the art of hemography, within the philosophical counselling office, it is necessary to define horizons, suspend prejudices, cross together the various levels of being, opening up to oneself and the other. The dialogue between the counsellor and client appears as a search under the magnifying glass of individual reflection, without moralizing accents, with the lucidity of one who invites to (re)finding oneself and the meaning.

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