



Philosophy As Therapy

Peter B. Raabe



Philosophy As Therapy:

Philosophy as Therapy James F. Peterman, 1992-07-01 This book presents an account and defense of Wittgenstein's later philosophy emphasizing its therapeutic character. Peterman argues that any therapeutic philosophy must present an account of human health, a related account of the mechanisms of health and illness, and finally an account of how philosophy can bring someone from a state of illness to health. In light of this general model, he presents an interpretation of Wittgenstein's therapeutic project that emphasizes the continuity between it and the earlier ethical project of the *Tractatus*. The book confronts the problem of continuity by arguing that the earlier ethical goal of coming into agreement with the world as such is replaced in the later views by the therapeutic goal of coming into agreement with forms of life. In the course of the argument, Peterman challenges standard interpretations of Wittgenstein's project and standard modes of criticizing and defending it. The book also contributes to contemporary philosophical discussion by showing why we should take seriously the project of philosophical therapy.

Philosophy, Counseling, and Psychotherapy Elliot D. Cohen, Samuel Zinaich, 2013-07-16 Can philosophy help ordinary people confront their personal or interpersonal problems of living? Can it help a couple whose marriage is on the rocks or someone going through a midlife crisis or someone depressed over the death of a significant other or who suffers from anxiety about making a life change? These and many other behavioral and emotional problems are ordinarily referred to psychologists, psychiatrists, clinical social workers, or other mental health specialists. Less mainstream is the possibility of consulting a philosophical counselor or practitioner. Yet there is presently a steadily increasing world-wide movement among individuals with postgraduate credentials in philosophy to harness their philosophical training and skills in helping others to address their life problems. But is this channeling of philosophy outside the classroom into the arena of life a good idea? Are philosophers as such competent to handle all or any of the myriad emotional and behavioral problems that arise in the context of life, or should these matters best be left to those trained in psychological counseling or psychotherapy? Through a diverse and contrasting set of readings authored by prominent philosophers, philosophical counselors, and psychologists, this volume carefully explores the nature of philosophical counseling or practice and its relationship to psychological counseling and psychotherapy. Digging deeply into this relational question, this volume aims to spark more rational reflection and greater sensitivity and openness to the potential contributions of philosophical practice. It is accordingly intended for students, teachers, scholars, and practitioners of philosophy, counseling, or psychotherapy, as well as those interested in knowing more about philosophical counseling or practice.

Philosophy of Therapy Flavio Ballerini, 2019-12-22 This book is an invitation for philosophers and therapists of all modalities to dialogue about what constitutes therapy, what conditions must be met for a process to be considered therapy, what qualities a therapist must have, the objectives of therapy, and a number of other topics of relevance and importance to all therapists and eventually their clients. An inquiry into the reasons and beliefs for therapists to do what they do as they do it.

Philosophy's Role in

Counseling and Psychotherapy Peter Raabe, 2013-11-26 In *Philosophy's Role in Counseling and Psychotherapy* Peter Raabe argues that philosophy is an effective method in treating mental illness. Calling for a paradigm shift away from the standard belief that the brain and mind are identical, Raabe argues that so-called mental illnesses such as depression and schizophrenia are not the actual causes of psychological misery. Instead, they are just labels for symptoms. For example, the word depression is merely a label attached to a collection of symptoms such as sadness, hopelessness, and low self-esteem. Raabe posits that distressing or painful life events can cause symptoms that are often clinically labeled as the mental illness of depression. The suffering brought on by painful life events can often be alleviated with helpful discussions and without resorting to medications. Because philosophy is the foremost form of discussion, it means that the suffering that is labeled mental illness can be treated and even cured with philosophy. Raabe ultimately concludes that philosophy is beneficial in three ways: it can prevent the onset of a so-called mental illness in the person who studies it; it can be used to help individuals suffering from the distress that is labeled mental illness; and it will enhance the competence of the counselor or therapist who practices it.

Therapy and the Counter-tradition Manu Bazzano, Julie Webb, 2016-03-31 *Therapy the Counter tradition* The Edge of Philosophy brings together leading exponents of contemporary psychotherapy, philosophers, and writers to explore how philosophical ideas may inform therapy work. Each author discusses a particular philosopher who has influenced their life and therapeutic practice while questioning how counselling and psychotherapy can address human wholeness despite the ascendancy of rationality, regulation, and diagnosis. It also seeks to acknowledge the distinct lack of philosophical input and education in counselling and psychotherapy training. The chapters are rooted in the Counter Tradition, whose diverse manifestations include humanism, skepticism, fideism, as well as the opening of philosophy and psychology to poetry and the arts. This collection of thought-provoking essays will help open the discussion within the psychological therapies by providing therapists with critical philosophical references which will help broaden their knowledge and the scope of their practice. *Therapy the Counter tradition* The Edge of Philosophy will be of interest to mental health professionals, practitioners, counsellors, and psychotherapy trainees and trainers, and academics tutoring or studying psychology. It will also appeal to those interested in psychology, meditation, personal development, and philosophy.

The Therapy for the Sane Lou Marinoff, 2004-04-24 The philosopher who helped restore his discipline to practical applications shows readers how the search for the big questions can alter a person's life forever and illuminate the mysteries of the human condition. Originally published as *The Big Questions*, Reprint 15,000 first printing.

Philosophy and Psychotherapy Edward Erwin, 1997-02-18 For those readers who favour an empirical scientific approach to counselling and therapy and who view therapy at least potentially or in principle as an objective science, this will no doubt be a very useful and informative book. We should be grateful that Erwin has set out more fully than anyone to date the specifically philosophical case for a science of therapy and those of a New Paradigm persuasion at least now know the nature of the arguments they will have to refute in order to

sustain their position I look forward with eager anticipation to their efforts and to an emerging and fruitful engagement between philosophy and therapy for both have a great deal to learn from each other

Counselling The Journal of the Br

Essays on Philosophical Counseling Ran Lahav, Maria da Venza Tillmanns, 1995 In the first book written in English on this growing field of applied philosophy *Essays on Philosophical Counseling* is a collection of 14 articles by leading philosophical counselors from five countries The book presents the reader with the major approaches to philosophical counseling by combining theoretical discussions with a large number of case studies Divided into three parts *Essays on Philosophical Counseling* first discusses the theoretical and historical background of philosophical counseling then deals with the relationship between philosophical counseling and psychotherapy and last focuses on specific types of problems and predicaments and how they are addressed philosophically

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Philosophical Counseling The General Picture A Conceptual Framework for Philosophical Counseling Worldview Interpretation Ran Lahav Philosophical Counseling in Holland History and Open Issues Ida Jongsma The Training of a Philosophical Counselor Dries Bole Philosophical Counseling The Arts of Ecological Relationship and Interpretation Barbara Norman Philosophical Counseling and Psychotherapy Philosophy Philosophical Practice and Psychotherapy Gerd A Achenbach Philosophical Counseling as a Critical Examination of Life Directing Conceptions Michael Schefczyk Some Reflections on Philosophical Counseling and Psychotherapy Ben Mijuskovic Meaning Crisis Philosophical Counseling and Psychotherapy Steven Segal Philosophical Counseling Some Roles of Critical Thinking Elliot D Cohen Specific Topics for Counseling Philosophy in Marriage Counseling Anette Prins Bakker Philosophical Practice Pastoral Work and Suicide Survivors Will A J F Gerbers The Philosopher in the Business World as a Vision Developer Ad Hoogendijk On the Emergence of Ethical Counseling Considerations and Two Case Studies Louis Marinoff Supplement The Legal Perspective Legal Issues in Philosophical Counseling Barton Bernstein and Linda Bolin

Heart and Soul Chris Mace, 1999 First Published in 1999 Routledge is an imprint of Taylor Francis an informa company

Theory and Practice of Logic-Based Therapy Elliot D. Cohen, 2013-12-12 Logic Based Therapy LBT is a dynamic philosophical logical and eclectic form of cognitive behavior therapy that is closely aligned with the theory known as Rational Emotive Behavior Therapy REBT It is based on the idea that people behaviorally and emotionally upset themselves by deducing self defeating unrealistic or destructive conclusions from irrational premises Teaching how to identify refute and construct rational antidotes to these fallacious premises through the use of logic and philosophy this book shows how to use LBT to overcome destabilizing problems of anxiety depression guilt and anger and to work toward attaining self fulfilling transcendent virtues Providing a careful examination of both the theory and practice of LBT as embedded in its five step program this book is intended as a guide for psychotherapists who would like to take a more philosophical approach to therapy philosophical counselors or coaches and anyone who wants to understand how logic and philosophy can be resourcefully and seamlessly combined with a cognitive behavioral approach to help people overcome their behavioral and

emotional problems and attain greater happiness

Philosophy's Role in Counseling and Psychotherapy Peter

Raabe, 2013-11-26 In *Philosophy's Role in Counseling and Psychotherapy* Peter Raabe argues that philosophy is an effective method in treating mental illness. Calling for a paradigm shift away from the standard belief that the brain and mind are identical, Raabe argues that so-called mental illnesses such as depression and schizophrenia are not the actual causes of psychological misery. Instead, they are just labels for symptoms. For example, the word depression is merely a label attached to a collection of symptoms such as sadness, hopelessness, and low self-esteem. Raabe posits that distressing or painful life events can cause symptoms that are often clinically labeled as the mental illness of depression. The suffering brought on by painful life events can often be alleviated with helpful discussions and without resorting to medications. Because philosophy is the foremost form of discussion, it means that the suffering that is labeled mental illness can be treated and even cured with philosophy. Raabe ultimately concludes that philosophy is beneficial in three ways: it can prevent the onset of a so-called mental illness in the person who studies it; it can be used to help individuals suffering from the distress that is labeled mental illness; and it will enhance the competence of the counselor or therapist who practices it.

Wise Therapy Tim

LeBon, 2001-01-30 Independent on Sunday October 2nd One of the country's leading philosophical counsellors and chairman of the Society for Philosophy in Practice (SPP), Tim LeBon said it typically took around six 50-minute sessions for a client to move from confusion to resolution. Mr LeBon, who has published a book on the subject *Wise Therapy*, said philosophy was perfectly suited to this type of therapy, dealing as it does with timeless human issues such as love, purpose, happiness, and emotional challenges. *Wise Therapy* is part of a series aimed at promoting an integrative attitude as its ethos. Among all the many perspectives of psychotherapists and counselors, philosophy needs to take its place and needs to find its voice. Tim LeBon has provided an effective means by which counselors can bring philosophy into their work with clients. *APPA Journal* Tim LeBon's *Wise Therapy* is a comprehensible and well-argued book dealing with the practical therapeutic applications of philosophical research that may well be of interest to philosophers but, as the author himself intends, will be of most obvious benefit to therapists and counselors both by informing their dialogue with clients in new ways and by helping them become more informed about ways to resolve the ethical dilemmas arising within the context of their own work. *Metapsychology* A fascinating workshop for therapists and clients backed up a thorough degree of philosophical acuity. *Journal of the Society for Existential Analysis* I strongly recommend the book for philosophers as well as practitioners, teachers, students, and supervisors in counselling and psychotherapy. *Self and Society* Provides some additional and valuable arrows for the therapist's quiver. Irvin Yalom, author of *Love's Executioner* Like Aristotle, Tim LeBon examines what is said and extracts what is best from it. There are many fascinating exercises designed to bring out and enlighten the client's values, conception of the good life, well-being, happiness, pleasure, and the proper place of reason in life. *Wise Therapy* is well-written and engaging. The case histories are illuminating examples of therapeutic techniques at work; the thought experiments are well-designed and the

philosophical position adapted from the internal debates of the philosophers is level headed I recommend it highly to philosophers with an interest in counselling and psychological counsellors with an interest in philosophy Jeff Mason The Philosophers Magazine Tim LeBon has authored a text which should become a staple on the philosophical counsellor's bookshelf Wise Therapy is a concise well written book His ability to relate philosophical concepts to counselling concerns is admirable and attests to the skill and knowledge he possesses as a working counsellor But by far the most important part of Tim LeBon's book to PC is the last chapter The Counsellor's Philosophical Toolbox Craig Munns in The Examined Life Tim LeBon has done a good job of offering practical approaches to some of the most important and vexing issues that arise in counselling Tim LeBon's book contains helpful suggestions practical information and useful examples and would make a good addition to the library of any counsellors willing to allow philosophy to turn mere client sessions into wise therapy Peter Raabe Practical Philosophy Wise Therapy is an original and practical guide to how philosophy can benefit counselling and psychotherapy Tim LeBon argues that therapy informed by philosophy can help clients make better decision and achieve emotional wisdom He uses philosophical approaches to explore issues of right and wrong the emotions and reasons well being and the meaning of life and develops a counsellor's toolbox of techniques that can help practitioners apply the wisdom of philosophy to good therapeutic practice For counsellors who may find philosophical approaches to therapy useful this work addresses key philosophical topics the emotions free will the meaning of life and ethics It is jargon free where possible and assumes no previous philosophical training From The Independent 16th November 2004 Plato is my agony aunt It was the end of a love affair that broke her heart Could the wisdom of the great philosophers show her how to be happy again Claire Smith tries a novel form of therapy The unexamined life is not worth living Socrates said Nor is the life you're left with after your boyfriend has left you for another woman at least that's how it felt in October last year when mine broke rank and went off with an art student from Cleveland Ohio We were over there for the opening of his new art exhibition He'd flown over four days before me and had met her at a party Supposedly they connected The five months that followed were a roller coaster of confusion vitriol and despair I knew there'd been problems in our relationship We saw the world very differently he delighted in the charm of the ordinary I wanted maximum divinity He walked I galloped He drank tea I loathed the stuff But along the banks of the Thames we'd made a promise to always stick together Our love was something unique transcendental I called it And besides we recycled Surely a commitment to save the world would save our relationship Alas no So there I was a woman scorned Hell truly hath no greater fury And what made it worse was that I still believed in our transcendental love If I wanted to change the way I was feeling I needed to alter the way I was thinking But how A few bottles of wine and a sharp blow to the head might have done the trick Fortunately there's an older more trusted way of turning your head on its head that counsellors are starting to use philosophy The idea of employing Plato as an agony aunt was begun in 1981 by the German philosopher Gerd Achenbach Although philosophy spends a lot of its time asking real life questions that affect real life people

What is happiness And is it always wrong to lie most of the debate goes on in ivory towers What Achenbach and subsequent philosophers including Tim LeBon the chairman of the UK's Society for Philosophy in Practice wanted to do was give practical application to this gigantic library of great thoughts So how does it work Like most types of therapy you sign up for a set of sessions Two would give you a new perspective on one issue six would help you to make a major life decision like a career change with 12 you can start to rethink your entire life philosophy explains LeBon Each session lasts 50 minutes and costs 50 and no you don't have to have any previous knowledge of philosophy If you think of Friends it would suit Ross and Chandler more than Joey LeBon says It's for anyone who wants to make their emotions more intelligent Or for those who have tried other kinds of therapy and want something more cerebral The first session begins with the patient venting off about whatever's troubling them The rant over the counsellor then picks out some key concepts that are crucial to the problem in the case of heartbreak it is love and happiness that come hurtling to the fore and then gets the patient to define what they mean So what is love What is happiness To kick start the patient's thinking LeBon describes what a great philosopher had to say about it In my case he tells me what Plato wrote about love in his Symposium that to stop man fighting the gods Zeus decided to cut each human in two so they would lose their strength This then is the source of our desire to love each other Plato said Each of us is a matching half of a human whole because each was sliced like a flatfish two out of one and each of us is always seeking the half that matches him This method of probing what we might think are obvious ideas such as love and happiness was devised by Socrates in the squares of Athens The only I thing I know is that I know nothing at all he boasted What Socrates showed was that although many of the thinkers of his time thought they knew what justice happiness and goodness meant their understanding was tied in to their personal agenda and world view and what's more when pushed their ideas often contradicted themselves A bit like me on love Whereas part of my understanding of love was something that gave life meaning made it worth living and bound us together I also believed that true love was transcendental that it was out of this world and it didn't matter if the two people who loved each other couldn't get along in the day to day Love was bigger than the mundane But when it came to the next stage of the therapy critical thinking to check out whether your assumptions stand up to examination I walked head first into a contradiction If I think love's purpose is to make life worth living but then say it's irrelevant to daily life surely my two ideas of love are not compatible As the cogs in my brain start to creak into motion I feel myself taking a step back from my predicament thinking about how I've been thinking This idea I had of transcendental love might have started off as a romantic dream But when the relationship stopped working and I found myself feeling trapped and frustrated I used it to justify the mechanics of a relationship that just didn't work in the daily grind I used it to lie to myself In the final stage LeBon gets me to start thinking about how to go forward You can't change what has happened he says You can't change that he's left you or how you behaved in the relationship So as the Stoics did let's work on controlling the controllables the things that you can change To work out what can be changed he

gets me to try out a thought experiment a method often used in philosophy to imagine other worlds where people can have different codes of behaviour Thought experiments shatter your preconceived ideas of how the world should be and let your imagination run wild to how the world could be I find Viktor Frankl very useful here the Austrian psychiatrist and concentration camp survivor who actually believed that everything in life happens for a purpose LeBon says Suppose this break up did happen for a reason that will work to your benefit he suggests What might that be The answer might be that you can now focus on something important that was denied in the relationship Or the Hollywood version so you ll meet someone who is really right for you Temporarily freed of any sense of responsibility for the relationship that was and its sorry demise the list came fast I could now travel more he didn t like me travelling on my own but too often he didn t want to go anywhere preferring to stay in his studio and make art I d love to meet someone with a similar sense of adventure to mine For the first time in two years I was being honest with myself about what I really wanted listening to those voices that we all have inside our heads and too often try to muzzle So did philosophy save me Well I m now dating a travel writer I have to run to keep up with I still haven t got over the fact that my replacement came from Cleveland Ohio But I guess I never will Tim LeBon can be reached by e mail at timlebon@aol.com A FEW WORDS FROM THE WISE Compiled by Ed Caesar At the touch of love everyone becomes a poet Plato There is always some madness in love But there is also always some reason in madness Friedrich Nietzsche That man shall live as his own master and in happiness who can say each day I have lived Horace The good of man is the active exercise of his soul s faculties in conformity with excellence or virtue Moreover this activity must occupy a complete lifetime for one swallow does not make spring nor does one fine day and similarly one day or a brief period of happiness does not make a man supremely blessed and happy Aristotle There is nothing on this earth more to be prized than friendship Thomas Aquinas Whatever you do love those who love you Voltaire Happiness is not an ideal of reason but of imagination Immanuel Kant Happiness is a state of which you are unconscious The moment you are aware that you are happy you cease to be happy Jiddu Krishnamurti Love is an ideal thing Marriage is a real thing Johann Wolfgang von Goethe I shrink therefore I am Therapy has many answers but some questions require the help of a philosopher says Clint Witchalls Sunday November 21 2004 The Observer Danny had worked in the City of London for 10 years As a research analyst stockbroker and fund manager he d made a lot of valuable contacts earnt a lot of cash and learnt some important business skills However as he approached his mid thirties he no longer felt good about himself or what he did for a living and he found his colleagues cold and unfriendly A chronic illness made him realise his mortality and he began to reassess his priorities Danny had been struggling with his career conundrum for nearly five years when he met David Arnaud a philosophical counsellor After a few soul searching sessions Danny arrived at a decision Today he teaches economics to sixth formers and he loves it It s a much better lifestyle he says Many people are turning to philosophical counsellors to get answers to questions such as How do I make sense of myself What is important to me Where am I going These are perhaps not the sort

of questions that require psychiatric intervention but Arnaud who recently completed the first empirical study of philosophical counselling in the UK has found that within just five sessions the majority of clients with important decisions to make tend to move from a state of concern and confusion to a resolution. Modern philosophical counselling can be traced back to 1981 when the philosopher Gerd Achenbach opened the first practice near Cologne. Achenbach referred to the new discipline as therapy for the sane. Today there are hundreds of philosophical counsellors around the world with the movement particularly strong in the US, Britain and the Netherlands. The dilemmas people face aren't always primarily psychological says Alex Howard a philosophical counsellor from Newcastle. If people face problems that are social or economic it doesn't make sense to define their problems in purely psychological terms. Tim LeBon a founder member of the Society for Philosophy in Practice (SPP) and author of *Wise Therapy* adds: We are faced with far more life choices than our grandparents yet have far fewer resources to deal with them. Our grandparents may have gone to a priest or to other family members for advice most people don't trust these solutions any more and so want to make their own well informed well thought out choices. Philosophical counselling can help these people people in mid life crises who are wondering how to make the most of the rest of their life. People who want to take stock of their values. Where stressed executives might once have been prescribed a course of tranquillisers or antidepressants they can now get a dose of Bertrand Russell instead. Success is too dearly purchased if all the other ingredients have been sacrificed to obtain it. While some philosophical counsellors do recommend books for their clients to read most sessions are about helping the client identify faulty thoughts. For example a briefing in Aristotelian logic might show a client why their beliefs are erroneous. The person might infer that they're a screw up because they've screwed up. The counsellor could point out that they're making an error called fallacy of composition that is what's true of the part isn't necessarily true of the whole. In philosophical counselling problems aren't pathologised as they are by the psychiatric profession and the dialogue between client and counsellor is more like a meeting of equals compared to many therapies where the client is treated like a patient and seen as someone who is in some way inadequate. Anybody can benefit from philosophical counselling says Howard. But it does require someone who is willing to take stock. Lou Marinoff author of international bestseller *Plato Not Prozac* has done much to promote philosophical counselling. Some people who have stabilised their neurochemistry and validated their emotions now wish to examine or re-examine the criteria of their beliefs the principles of their conduct or the meaning of their lives he says. With whom shall they do this? Psychologists and psychiatrists can shed light on such issues as can rabbis, priests, imams and gurus. Philosophers are now rejoining the ranks of helpers. LeBon believes certain therapies such as cognitive behavioural therapy don't go far enough in helping their clients. For instance if you are anxious about your relationship a cognitive therapist would try to dispute your catastrophising and jump to conclusions to make you feel less anxious says LeBon. A philosophical counsellor would do this but would also look for existential meaning in your anxiety perhaps you really don't want to be in the relationship and that is what your anxiety is

telling you LeBon also gives short shrift to psychoanalysts There s very little evidence for the Freudian unconscious and it s time to move on to more intellectually satisfying and helpful therapies he says However Alain de Botton the man who popularised philosophy as self help isn t ready to bury psychologists and their ilk just yet The truth is that psychoanalysis grew out of philosophy it s not some completely new idea and in fact done properly psychoanalysis is philosophical anyway It may even be dangerous to the mental health of some people to suggest a philosopher rather than a properly trained analyst The knowledge of analysts when it comes to many emotional problems is now much greater than that of most philosophers Guardian Unlimited Guardian Newspapers Limited 2004 The New Rational Therapy Elliot D. Cohen,2007 Throughout the ages great thinkers such as Plato Aristotle Epicurus Aquinas Descartes Spinoza Kant Nietzsche and many others have had incredibly useful things to say about overcoming the strife of everyday living and attaining happiness Unfortunately contemporary approaches to psychology have made only limited use of this guidance At last here is an uplifting psychology that systematically applies the wisdom of the ages to attaining life pregnant with insight meaning value and purpose Guided by the vision of great minds this book shows you how you can still feel secure and hopeful in a precarious uncertain universe face evil with life affirming courage build self esteem respect for others and global reverence become your own person take control of you re emotions and behavior strengthen your willpower confront moral problems creatively build rapport and solidarity with others and hone your practical decision making skills Unlike classical approaches to rational psychology that only scratch the surface of what s deeply wrong in your life The New Rational Therapy gets to the core and offers you penetrating philosophical antidotes for transcending your malaise and for attaining an enduring profound happiness In Quest of the Ordinary Stanley Cavell,1994-11 These lectures by one of the most influential and original philosophers of the twentieth century constitute a sustained argument for the philosophical basis of romanticism particularly in its American rendering Through his examination of such authors as Emerson Thoreau Poe Wordsworth and Coleridge Stanley Cavell shows that romanticism and American transcendentalism represent a serious philosophical response to the challenge of skepticism that underlies the writings of Wittgenstein and Austin on ordinary language *The New Rational Therapy* Elliot D. Cohen,2006-10-31 Throughout the ages great thinkers such as Plato Aristotle Epicurus Aquinas Descartes Spinoza Kant Nietzsche and many others have had incredibly useful things to say about overcoming the strife of everyday living and attaining happiness Unfortunately contemporary approaches to psychology have made only limited use of this guidance At last here is an uplifting psychology that systematically applies the wisdom of the ages to attaining life pregnant with insight meaning value and purpose Guided by the vision of great minds this book shows you how you can still feel secure and hopeful in a precarious uncertain universe face evil with life affirming courage build self esteem respect for others and global reverence become your own person take control of you re emotions and behavior strengthen your willpower confront moral problems creatively build rapport and solidarity with others and hone your practical decision making skills Unlike classical

approaches to rational psychology that only scratch the surface of what's deeply wrong in your life The New Rational Therapy gets to the core and offers you penetrating philosophical antidotes for transcending your malaise and for attaining an enduring profound happiness **Logic-Based Therapy and Everyday Emotions** Elliot D. Cohen,2016-02-01 In this latest book on the popular philosophical practice modality of Logic Based Therapy LBT inventor and practitioner Elliot D Cohen develops both theory and practice of LBT within the context of accessible engaging and illustrative cases involving everyday emotions such as anxiety worry guilt anger and sadness Beginning with an examination of the relationship between philosophical and psychological practice Cohen shows how philosophy its methods and theories can be applied through the practice of LBT's six step method to help people confront the emotionally laden problems of everyday life with courage temperance empathy prudence and the other Guiding Virtues of LBT In non technical language accessible to students of philosophy and psychotherapy as well as professionals in these fields Cohen artfully builds a mutually cooperative competent and compassionate bridge between philosophical and psychological practice The Therapy of Education P. Standish,P. Smeyers,R. Smith,2006-12-06 The idea of education as therapy goes back to ancient times Today it is understood that the role of the teacher comprises aspects of therapy directed towards the child But to what extent should this relationship be developed and what are its concomitant responsibilities This book offers a challenging philosophical approach to these issues Asian Healing Traditions in Counseling and Psychotherapy Roy Moodley,Ted Lo,Na Zhu,2017-10-24 This book honors the rich history and impact of traditional Asian healing practices by providing a comprehensive exposition of the history philosophy traditional practices contemporary formulations and its integration with Western practices Fernand Lubuguin University of Denver The Idea of a Social Studies Education James A. Duplass,2017-09-22 Offering a fresh take on the purpose of social studies today James A Duplass positions philosophical counseling as a way for teachers to engage students in thinking deeply about what it means to be a citizen in a democratic society The Idea of a Social Studies Education takes a uniquely humanistic approach to the idea of a social studies education to show how teachers can act as philosophical counselors in preparing students for active civic engagement Duplass reminds the reader of the needs of students in modern society who seek to develop an identity worth living and the role social studies can play in students achieving that process By focusing on the cultivation of students autonomy authenticity efficacy and agency Duplass approach avoids political biases and instead encourages critical thinking to decipher what a democratic ideology truly is **Philosophical Counseling** Peter B. Raabe,2001 Annotation Critiques existing theoretical approaches and practices of philosophical counseling and presents a new model

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Philosophy As Therapy Introduction

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