

Involving Philosophical Practice in Solving Life Situations. The Action of 4C Theory

Vasile-Petru HAȚEGAN¹

¹ Associate lecturer, West University of Timisoara, Romania, vasile.hategan@e-uvt.ro

Abstract: The article aims to present four ways of action in life situations using the new theory, called: "The action of 4C", with a focus on practical philosophy, through a new occupation, that of a philosophical counselor, which intends to be recognized also in Romania. Three other ways of acting can play an important role in clarifying or solving specific life situations: from mediating conflicts to reflection through meditation, and finally to using creativity for finding a solution, all of them are interacting with the new profession, philosophical counseling. The analyzed actions contribute actively to the solving of human problems, dilemmas or conflicts, and are presented in the paper in the form of the four concepts (4C): consolation, conciliation, counseling, clarification. These concepts are positioned differently on the time axis but they work together towards solving a life situation with direct effects in present and bring clarifications for the future. The paper emphasizes the role of philosophical counseling in solving life situations, being a current concern of philosophical practice.

Keywords: *philosophical counseling; conciliation; consolation; clarification; life situations; mediation; creativity; reflection.*

How to cite: Hategan, V.-P. (2018). Involving Philosophical Practice in Solving Life Situations. The Action of 4C Theory. *Postmodern Openings*, 9(3), 20-35. <https://doi.org/10.18662/po/34>

Introduction

The paper goes to research a topic specific to philosophy put into practice, which is becoming of interest to more and more people who have studied philosophy or those who practice a form of counseling in various forms, depending on the initial training they have followed. In another research we studied the concept of philosophical counseling as a form of philosophical practice for the benefit of the person, concluding that there is a need for training specialists in the new field, with the recommendation of a strict training within a recently approved masters program, where the specialists are preparing for a new profession in Romania. We aim to extend the study area to a broader theme, such as life situations, in its various forms of manifestation, and we will refer to life problems that every individual can face, to his dilemmas regarding making decisions or choices of life, to overcome conflicts generated by interactions with others. If we relate to an imaginary axis of time, we will notice that many of these life situations can be resolved only at the present time, which is why we will introduce some possibilities for action to accept decisions or situations relating to past events, but also possible situations that wish to be experienced in the future by a person who needs support in understanding his life experiments. Starting from research conducted by American philosopher Peter Koestenbaum, who identified in his work of philosophy a new model applied to organizations and leaders, this model he named "the diamond leader", analyzing the model he proposed we can note that he refers to four characteristics for excellence in any area of life, such as: ethics, courage, reality and vision; placed each in the corners of a diamond, and in the center of the figure placing the polarity between them, leading to a state of excellence, specific to any leader (Koestenbaum, 2003: 42).

In order to study how life situations can be addressed, we return to this practitioner who identifies a number of six areas of life in another paper, written on the subject of excellence needed by leaders, and which are ordered in three levels of work: at the first level is the work, the self and the family; on the second level, we find ecological responsibility and social responsibility; and on the last level is placed the financial force of the person analyzed using this model, and the method in which the practitioner will identify in which domain they should act, in order to achieve the desired performance, of a leader, as the author states (Koestenbaum, 2006: 265). Regarding the six areas of life identified, Koestenbaum seeks in his model a response to a fundamental question, which he positions centrally in each individual investigation, namely: What is excellence, within each area under

consideration? (Koestenbaum, 2006: 273), the question being addressed both to the person and to the organizations.

Philosophical counseling a short presentation and evolution

In order to highlight the role and importance of philosophical counseling in the new theory from this paper, we need to specify what this new occupation can be, derived from the practices of ancient philosophy, being in a certain way a redefinition of them in the contemporary context of humanity, with an active role in solving a life situation, manifested at the level of a person, a group or organization. Through this approach we have already shown the levels where it can be met, which can be added with the level of some communities or even an occasional level, such as in the family or other places where people may be interested in philosophy.

Philosophical counseling can be defined as a more recent practice of philosophy, used by a philosopher or specialist in this type of counseling, that uses methods and tools specific to philosophy such as individual or group dialogue, the art of asking questions, confronting ideas, the analysis of a philosophical text, the use of a narrative or biography, the use of other philosophical concepts capable of triggering clarifications on the analyzed question or dilemma, which have the effect of changing attitudes or defining their own vision of the world and life for the subject from this counseling process (Hațegan, 2018: 16).

We can say that this new practice is a viable alternative to any other form of counseling that people can use to solve their personal life situations that they face and can be overcome or clarified by learning to do philosophy for life.

For a better knowledge of the phenomenon, we will present a brief insight into its recent history, which is why we will start from the first form of philosophical counseling practice that took place in Europe, namely at Bergish Gladbach near Koln in Germany, where the philosopher Gerd Achenbach has opened in 1981 the first philosophical practice cabinet, which triggered a new stream of practical application of philosophy for the benefit of the person, called *the guest* and later renamed as *a client*, who need this counseling service, now offered by a practitioner philosopher. This is why the German philosopher Achenbach is accepted as *a father of the philosophical counseling*, and is recognized in this way in all backgrounds of practitioners of philosophy, which has led to the emergence of other offices with practitioners, in various countries from Europe and the rest of the world.

A first theoretical systematization of philosophical counseling was made by Austrian philosopher Eckart Ruschmann, followed by his compatriot Gunther Witzany, who have some polemics with Achenbach, considering him to be rigid. The Netherlands is the next country where individual philosophical offices appear, where the practitioners Ida Jongma and Ad Hoogendijk are present; the phenomenon expands to the United Kingdom, being represented by Tim Lebon and Jules Evans; in Norway by Anders Lindseth, who takes over the German model, and Switzerland where the first schools of applied ethics appear. If we stay on the European continent, we will identify the first philosophical café as a group movement that appears in Paris, coordinated by philosopher Marc Sautet, an adept of the concept of bibliotherapy, which brings to the attention of the audience some philosophical texts on which he will lead short philosophical debates.

This concept was also taken over by the philosophy professor Lou Marinoff from USA, who presents his method of philosophical practice publishing in the year 1999 with the generic title "Plato not Prozac!" (Marinoff, 1999), work that soon became a best-seller. This practitioner would organize together with Peter Raabe, a Canadian practitioner and a psychologist, in 1994 in Vancouver, the first international congress of the profession. Another practitioner, Ran Lahav, originary from Israel and settled in the US, is noted for his attention in defining a vision of the world and the search for wisdom so desired by every person who used the counseling, and this tradition started by him in Israel was continued by Shlomit Schuster, a practitioner who successfully combines psychology with philosophy.

At the end of this brief historiographic incursion we must also mention Italian practitioners, especially Stefano Zampieri and Neri Pollastri, as well as the many schools and training programs in philosophical counseling, which have formed many practitioners who are still active and who have publicly presented their activities, publishing numerous studies and analyzes resulting from the practice, which can be basic elements in the formation of any specialist in this applied field of philosophy (Hațegan, 2018: 26-32).

The action of 4C

Starting from these aspects, we will continue to refer to a new model of work, which is the result of applying four concepts defined by us as possible actions for solving a life situation, such as: counseling, consolation, conciliation and clarification; all of these actions having as their first

character the "letter C", which is why we generically named this model as: *The action of 4C*. We all accept that life also provides us with situations that we do not want or that we can not immediately control, situations that we easily call "problems", and which have the effect of delaying or moving away from a purpose. This link between the problem, reflected as a life situation and the realization of a goal as a motivating part of life, was confirmed by American philosopher Pierre Grimes, who gives a simple answer to the question: "What is a Problem?" (Grimes, 2014: 26), referring to any factor that may prevent, postpone or change the conditions necessary to achieve a life goal. In the same area of life situations, there will also be "the dilemma" that occurs when a decision is made to help overcome a problem, which is why we can say that the emergence of the dilemma once again confirms the existence of the problem itself. Another life situation that indirectly generates a problem that affects a particular inter-human relationship is that which manifests itself in the form of a conflict generated by a defective relationship with another person and that has negative effects on the person's life. The conflict thus joins the first forms of manifestation of the problem, and has implications or effects on the life of both persons experiencing the conflict, inducing the various behaviors or attitudes, usually changed from the initial state of communication or the previous state of tolerance, which now becomes a subject of dispute.

The emergence of these conflicting, decision or resolution states that are required to be taken on a matter or life situation, also implies certain responses that can be justified as a result of the natural intent, specific to the human being, to overcome or solve the problem or the dilemma faced at some point in life. In other words, the life situations we have referred to, are the causes that produce certain effects, many of which are not desirable and require measures to be taken to resolve them. As in the discipline of mathematics, where we usually find problems that have a solution, which is usually demonstrated by means of specific methods and reasoning, then we can say by similarity that in life problems may arise but they always have a solution or a solution accepted by the parties as beneficial to overcome the problem, resolve the dilemma or the conflict (Haşegan, 2011: 34-38). In this work we will only deal with the elements mentioned, specific to life situations of the type of problem, which may generate undesirable effects or produce dilemmas of decision or thought, or amplify the effects of a dispute with another person. The manifestations of these situations are called life situations here as they are a result of the process named the art of living, being a conscious result of the human mind that requires action to mitigate, eliminate or clarify the effects on the person experiencing them at some

point in his life. The actions that derive from these situations of life are presented schematically in the figure below, where we will observe that they manifest themselves in different directions, in the sense of carrying out a process represented by a concept that we have called "The action of 4C", a name given after the first letter of each one, and where they form together the four elements of this concept proposed in the paper.

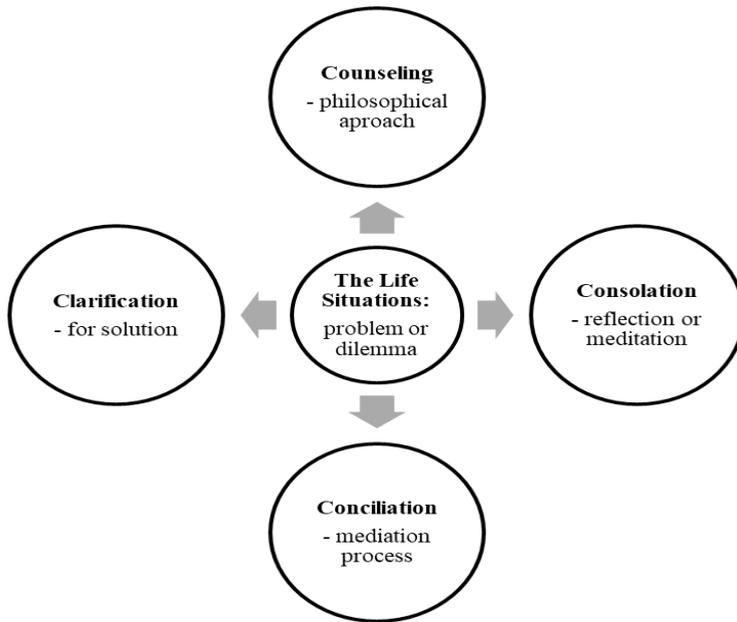


Figure no. 1 The schematic representation of the action of 4C.

We continue to present each of these elements, which we have called "C", and which can act on a life situation, action that can take place either individually or in correlation with other "C", conforming the schematic representation in to figure no.1.

Consolation, using reflection and meditation

This type of action that we are proposing now takes place at the present moment, with effects on past causes that have generated or have competed in the emergence of a life situation, characterized by the nature of a problem that requires a solution, a dilemma that needs a solution to be taken or a kind of situation that requires finding an answer or solutions to overcome it. Consolation as an action may use a certain state of relaxation,

which we have called *the state of active meditation*, analyzed in the previous research paper (Hațegan, 2018: 223-232), being specific to a state of human brain function, called the alpha state, in which the subject can trigger, initially guided by a specialist and subsequently individually, a process that we have called the active philosophical reflection. The result of this meditative and reflection process leads to an understanding of concepts, ideas, causes, or situations that have underpinned a present situation, and has the immediate effect of adopting an attitude of understanding and accepting decisions or actions produced in the past on the subject under consideration. All these actions meet the defining elements of consoling, being an action or a process of mental analysis of past situations that have effects in the present but also in the future of the person. For the learning or acquisition of the entire meditative reflection process, it is imperative that a person experiencing a life situation that needs to be clarified is assisted by a specialist who guides them to experiment and learn a specific procedure to follow, necessary to induce that meditative state, useful to the reflection process as a part of the consolation action on the decisions or actions from the person's past. This specialist we are talking about may be a motivational counselor specializing in the development of meditation techniques, or in relaxation procedures that can generate optimal conditions for a philosophical or even existential reflection, procedures that can be readily learned by any person in the sense that they will then apply them individually whenever they needs, for other life situations. Typically, for learning these working methods, motivational courses are presented by trainers specializing in the development of such techniques, which once learned can be individually practiced anytime later to solve the life situations faced by the person.

The concept of philosophy about life is also promoted by the philosopher Oscar Brenifier, who writes about the concept of autobiographical reflection as a tool he uses in individual philosophical counseling, using biographical elements of the person, which he guides toward a philosophical reflection (Brenifier, 2015: 131-141).

Conciliation, using mediation process

The life situations faced by a person may sometimes be of a conflictual nature, caused by various disputes with other persons, as a result of inter-human relations or violation of certain rights of the individual in various life situations. Conflicts are usually clarified in the justice system where the parties stay in front of a court that can judge the case and who

issues a judgment that becomes binding on the parties involved in the conflict and which does not always give satisfaction to both parties. A win-win solution is recently brought by the mediation process, which comes with a specialist, a mediator ready to conduct an assisted negotiation of the parties involved in the dispute, and which can reach a mediation agreement through which the parties can stop the conflict. In fact, the mediation agreement is the result of a conciliation action by the parties involved, the action being usually initiated by the person seeking to resolve a dispute or conflict with another person or even an institution, and who at the end of the trial has a satisfaction by concluding the dispute for which he acted in this way.

We note that another expert is also involved in this process, this is the mediator who is trained and specialized in mediating an existing conflict between persons or between these and institutions, which through specific means ensures a negotiation between those involved in the mediation dispute. The result of the mediation process, when the parties reach a consensus, will be the mediation agreement that will be signed by the participants in the mediation, the document will be verified and validated by a court or by a notary, regarding compliance with the legality of the agreement. Participation in mediation is voluntary, providing the parties with the opportunity to withdraw from the trial at any time or to agree only partially on a solution to their dispute, the participants in the mediation being able to appeal at any time to other forms for resolving their dispute. In Romania, mediation is regulated and recognized as a distinct profession since 2006, coordinated by a professional body called the Mediation Council, which also provides continuous training in the profession, but also observance of its own rules of ethics and deontology, which induce a reliable character for the user of this type of service.

Counseling, using philosophical approach

Philosophical counseling has been introduced quite recently as a means of action on a life situation, and which uses tools and methods specific to philosophical practice. In this way, specific counseling procedures are put together, which appeal to the philosophy applied to the person or to groups, in order to solve a life problem, solve a dilemma or make a decision on a life situation that a person faces at a certain moment. This practice of philosophical counseling has continuously expanded its scope of action, starting with groups of people concerned with finding a response or defining a concept of life by participating in various forms of group-specific counseling such as socratic dialogues, philosophical cafes, philosophical and

contemplative practices, other group meetings with philosophical themes, such as philosophical vacation, philosophical weekends or philosophical walks (Haṭegan, 2018: 169). The tendency to expand this type of counseling is still ongoing through the application of philosophy at the level of organizations or companies, with beneficial results in the business or ethical decisions of the organization, the recipients of this new type of counseling being the company, the owners or the investors, people in the company or the organization's leadership, but also people in a company's lucrative or productive field, all these categories can face a life or work situation. From the more recent research done in this applied field of philosophical counseling, we have identified other areas of activity in which it penetrates, such as the educational one, manifested by introducing a philosophy for children, which Matthew Lipman called *Philosophy for Children – P4C*, which has been extended then to counseling for parents or teenagers, because both categories frequently experience life situations that require this type of counseling to debate dilemmas or resolve disputes that arise from their relationship. The scope of philosophical counseling is constantly evolving, and it also addresses people with special needs or elderly people, seniors, who are interested in such practices, to clarify some dilemmas or questions left unanswered, but which can be clarified with the help of a philosophical counselor specialized in these people's problems (Marinoff, 2002: 298).

Another approach to philosophical counseling practices is at Community level, being defined as *Philosophy for Community - P4Co* (Volpone, 2013: 61) with direct applications especially in healthcare, where practitioners of philosophy have entered, in the form of counselors specialized in philosophy and ethics, sometimes being recognized as bioethicists (Bramstedt, 2005: 71) and acting in various life situations related to making medical decisions for people in distress or on medical procedures to follow or simply counseling sick people or people which show some addictions. Actions in this area also extend to the medical staff involved in the medical act or the support and care of the patients, but also to the teams of ethics or management of crisis situations in this field (Haṭegan, 2018: 204-208). Recently, there have been other philosophical counseling applications for prisoners, who although deprived of their liberty, often experience various life problems, primarily caused by the situation they are in, people who can be supported by this kind of actions that will compete to help them accept their condition, to understand the role of the punishment applied and to make the changes in their behavior that are necessary for their re-incorporation into society. In this field, the first successful experiments were carried out in penitentiary units in Italy where, in 2014, practitioners in

philosophical counseling worked with groups of imprisoned minors, obtaining results reflected by behavioral changes of individuals, as a result of philosophical counseling (Castiglioni, 2017: 75). In this area, life situations that require various counseling, including this application of philosophy practices can now be targeted to the staff serving the system, and which are confronted with various emotional and behavioral problems generated by the conditions in which they work or they have health problems that influence their life expectancy. We can observe at this action the presence of a philosopher or philosophic practitioner who will work with methods and techniques specific to philosophical practice, in order to solve life situations that may sometimes become dangerous to the person's evolution but which can now be solved with the help of philosophy (Evans, 2013).

Philosophical counseling is a major challenge both for philosophers and for those who follow training in this new field of philosophical practice, generating even disputes about the role of the philosopher in society, or controversy over the need to take on working tools specific from philosophy in the philosophical counseling process, which is increasingly emerging as a new specialization or profession, with applications in various fields. In some countries in the world there are already some regulations on the new practices of philosophy, the registration of associations of these practitioners, associations that militate for a process of recognition of the new profession, that of the philosophical counselor, which will work distinctly from the practitioners in philosophy (Hațegan, 2018: 239-249). In the same paper I presented the ways of regulating a liberal profession in Romania, starting from the fact that there is a university program for philosophical counseling, which was founded in 2015 at the West University of Timisoara.

Starting from our initial research, we believe that it is necessary to study in a future research, distinct from this theme, what are the forms of recognition of the new occupation in various countries of the world, considered to have an short advance now, who has the offices already recognized or where they engage in various forms of philosophical practice or counseling, manifested at all levels: individual, group or organizational.

The proposed research on this theme should identify the ways of action to regulate a new occupation by registering it in the Romanian Occupational Classification System, generally called the COR Code, followed by professional regulation through a professional training standard, valid for all the training programs. All these steps can culminate in the recognition by law of a new liberal profession, which will establish a professional body of the profession, having the attributions of regulating the

practice, and which will elaborate the norms of ethics and deontology of the profession, and will be working alongside other professional associations to promote and create the prestige necessary for the new profession, the philosophical counseling.

Clarification, for finding a solution

A last action we propose in resolving life situations was generically called the clarification that derives from the actions described above, by aggregating their results, by making the necessary clarifications for making some decisions on the changes that can be made, or on the understanding or acceptance of a particular state, which has causes in the past, is active in present and can have an effect in the future. Clarification may interfere with other actions, presented in figure no. 1, and their main objective of which is to obtain a solution that can bring about changes in the person in relation to his or her situation, when these actions can be activated, we consider that actions to be pro-active, in the sense that they are requested and also accepted by the person who manifests a problem, dilemma or conflict, defined here as life. The clarification action provokes in addition to the understanding that I have referred to and some creativity in finding a solution or making a decision, and by attracting instruments specific to philosophy who increases the chances of the person to discover the wisdom manifested now by through the art of living well.

Clarification will be manifested both as an action on a life situation but also as a result of the other actions we have spoken of, being an effect of philosophical counseling applied to a life situation, which can be continued with a philosophical reflection on some concepts, ideas or causes, and which can thus activate the action for consolation on the past causes that have led to a particular state of affairs and which has caused one of these actions. We can also say about the clarification action that it can also take place in a situation of conciliation as a result of a mediation process and which leads to the conclusion of a dispute or conflict through the resulting solution, which will implicitly result in a clarification of the initial situation.

We also notice that in this case, the achievement of the objective of the action may be the result of other previous actions carried out by a practitioner in philosophical practice or by a mediator, practitioners who can clarify a life situation. This type of clarification action can also take place individually, without the need for the coordination of a motivational specialist or counselor, if this person has previously learned from such a specialist a way of working specific to meditation and reflection or if the

person has learned to philosophize for a better life, to be able to develop his vision of the world and their dlife.

The temporal correlation of the four actions

If this four elements of the action, defined here as action of 4C, will be correlated with an imaginary axis representing the time coordinate, and if we consider that any life situation has causes in the past, is active in present and generate effects for the future, then we can get a representation of the action of the four elements, with their effects on one of the time sequences and a life situation that can be subjected to any of these actions, specific to each particular moment of time, according to the following representation:

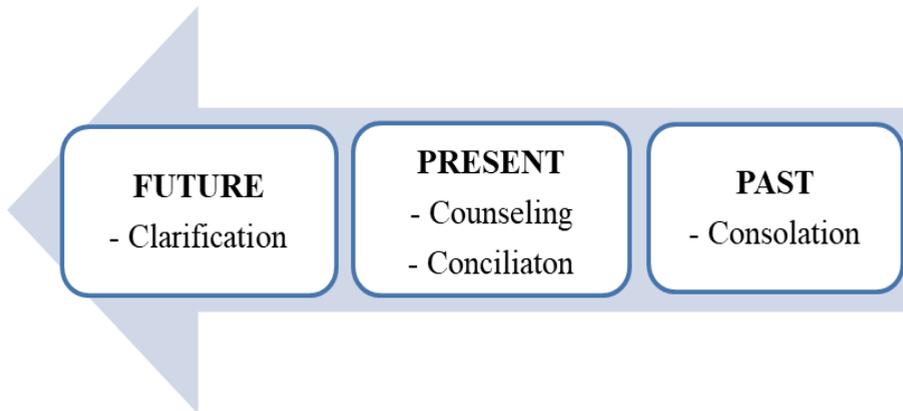


Figure no.2 Temporal positioning of the four proposed actions.

In this figure we observe that there are more possibilities for action to solve a life situation, each of these types of action being performed or acting on one of the temporal sequences, but which can produce effects for the future by clarifying or finding an answer or the solving a life situation. We use this positioning in time only for a schematic representation of the role that each of these actions may have at a certain point in time; so we have the "Consolation" that works on the past of a life situation, accepting the current effects on the person; "Counseling", especially philosophical counseling, but also "Conciliation" as a mediation process, can act on a life situation by solving a conflict or solving a dilemma or life problems; and the last action is "Clarification," with effects in the immediate future, manifested by accepting a solution or making a decision by solving a conflict or making a change in the person's life.

Regarding the question that appears more often today: Can philosophy become more popular by putting it into practice?, we find that the philosopher and practitioner Lou Marinoff, has a response that he considers to be reactive, which refers to the past as being composed only of memories and the future as the anticipations of the mind, and he says: „Rather, a practical philosophical mind attends to the present alone, knowing that such attendance entails past and future together, only undistractedly so” (Marinoff, 2002: 52).

Starting from this remark, the American philosopher highlights the pro-active character of philosophical practice, which must come out of the tendency to be reactive to the past or preventive towards the future, so that, in his opinion, philosophical practice must have only a pro-active character, now manifested, despite the fact that the human mind has a tendency to stay just a little in the present, focusing more on the past or the future, which seem to be endless. (Marinoff, 2002: 52). We support this conclusion in the sense that we can give up living in the past or dream only for the future and we believe that we must live in present, as the real moment through which we experience the life. (Hačegan, 2014: 16). We believe that this approach will encourage the intrusion of philosophical counseling as a new application for life, achieved by putting the love of wisdom into the art of living in present.

Effects of the action of 4C

If, in the previous figure, the four actions proposed to resolve life situations were positioned on an axis of time, this representation was also made to highlight the effects that may result from these actions. While keeping the same arrangement as in the previous figure, but eliminating the time axis, in the following representation (Figure 3) we can see that these actions intersect as a unique mode of action, without following their framing in a sequence of time, and the consolation effects are currently occurring, although the action is oriented to the past, to all causes. Consolation helps us understand or accept past decisions with effects in the present, thus these effects become just a learning experience, experienced at one time and now belonging to the person's past.

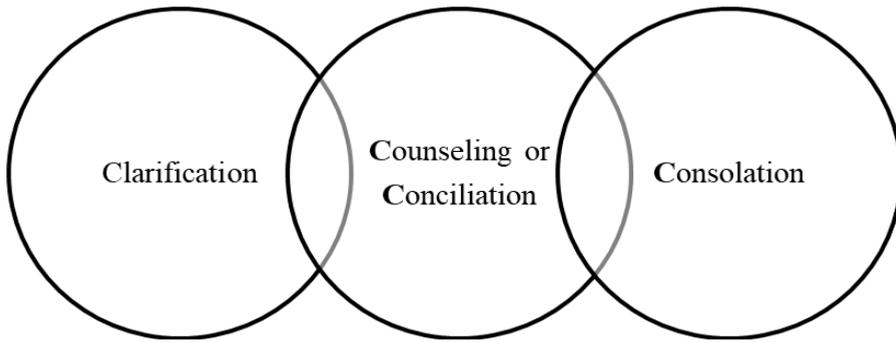


Figure no. 3 The correlation of the effects of the four types of actions

Looking at the future actions, we observe that the effects of a clarification on the goal pursued can still occur, not being a result strictly reserved for the future, which will become a present moment through the real life. We note in this sense the philosopher Marcus Aurelius, who in his meditations was saying about the life and present time, the following: „Do not worry about the future! However, you will eventually reach it, and when it will happen, you will be armed with the same intelligence that is serving you today.” (Marcus, 2015: 115), we consider his remark to be a true exhortation to focus on the present, as a reality that is part of life.

Although these actions appear to be reactive to a particular situation, we can observe that they act at the request of the person experiencing a particular life situation, and who decides for this action, in the sense of reaching out to a specialist who will support the person for taking one of these actions, for the necessary clarification or overcoming the life situation that is wanted to be resolved or analyzed in this way, which is why we support their pro-active character, in order to produce the desired effects. These effects become a unitary one, not distinct entities, and together they will compete to solve the analyzed situation and lead to a better life.

In the representation from the figure no. 3 we note the central position of the philosophical counseling, which clearly shows its role in the process of solving life situations. Regarding the way in which philosophical counseling can intervene in solving a situation, compared to other types of counseling that can be used, it will remain the task of a future research, a solution imposed by the existence of interdisciplinary links developed by philosophical practice with various other fields, manifested in various forms of counseling, such as psychotherapeutic counseling, ethical counseling, bioethical expertise, formative and motivational counseling, counseling in the field of personal development, spiritual counseling or pastoral

counseling; all these forms of counseling being specific to the person. If we refer to organizations or institutions, we identify other connections of philosophical practice with forms of counseling specific to these areas, such as: business consultancy, ethical counseling that generates the organization's ethical norms, legal advice, environmental counseling, etc. Given that there are no contraindications or adverse effects that result in the application of philosophical counseling to a person's for the situation of life or situation in an organization, we can conclude that this form of action can be used in any situation without it excludes other forms of counseling, but on the contrary it can co-operate with them or complement them, to overcome the initial state, which allowed the intervention of such a specialist.

Conclusions

Finally, analyzing the four proposed actions, we conclude that they have many common points, resulting from the methodology of their application. Thus, a person experiencing a life situation can appeal to a specialist, represented by the philosophical counselor, the mediator or the motivational counselor, who guides him, counsels or mediates to find a response or a solution to their situation, or learns to apply philosophy in his life. A common feature is that the process can be interrupted at any time, by either party, both the specialist involved and the applicant, they may request the conclusion of the action, the whole process having a voluntary character, where the parties decide to participate or to stop any action. The four types of actions proposed can become ways of acting on a life situation and can produce immediate results or effects, by the clarification and understanding of the problem, which can have a solution.

The presence of these specialists in these actions ensures the confidentiality of the entire process by keeping the secret of the discussions or information resulting from the analysis of the life situation subject to such action. These specialists will always have a neutral role in the analyzed situation, without getting involved in generating a solution or judgment on the case under analysis. Solving the situation occurs with the help of procedures and instruments specific to each type of action presented, the procedures being in line with the field of each participant, who are implicitly in a deontology specific to each specialization. We can see a major concern for the practitioners involved, especially the philosophical counselor, to reach more and more fields of life by extending the scope, which benefits many people who are experiencing life situations requiring such actions. We believe that it can be considered a turning point of contemporary

philosophy, which has a tendency to be put into practice for the benefit of people, to discover a new way of life and to capitalize on the treasure of wisdom of millennial philosophy.

Our final conclusion can be that learning to apply philosophy in life will support the desire to live well and will generate the creation of one's own vision regarding the world and life itself.

References

- Bramstedt, K. (2005). *Bioethicists: Practitioners of applied philosophy. Philosophical Practice: Journal of the American Philosophical Practitioners Association*, 1(2), 77-81. doi:10.1080/17428170500226153
- Brenifier, O. (2015). *Filosofare come Socrate*. Milan, Italy: Ipoc.
- Castiglioni, C. (2017). *Filosofia dentro*. Milan, Italy: Mursia.
- Evans, J. (2013). *Philosophy for life and other dangerous situations*. London, UK: Rider.
- Grimes, P. (2014) *Unblocking. Removing blocks to understanding*. Costa Mesa, USA: Artemis
- Hațegan, V. (2011). *Privește altfel viața*, Timișoara, Romania: ESP System.
- Hațegan, V. (2014). *Life and your dreams*, Timișoara, Romania: ESP System
- Hațegan, V. (2018). *Consilierea filosofică: de la practică la profesie*. Bucharest, Romania: Ars Docendi.
- Koestenbaum, P.(2003). *The philosophic consultant. Revolutionizing organizations with ideas*. San Francisco, USA: Josey-Bass/Pfeiffer.
- Koestenbaum, P.(2006). *Liderul-fața ascunsă a excelenței. O filosofie pentru lideri*. Bucharest, Romania: Curtea Veche.
- Marcus, A, (2015). *Gânduri către sine însuși/Ta es beauton*. Bucharest, Romania: Humanitas.
- Marinoff, L. (1999) *Plato not Prozac!*. New York, USA: Harper Collins.
- Marinoff, L. (2002). *Philosophical practice*. New York, USA: Academic Press.
- Volpone, A. (2013). *Pratica filosofica di comunita*. Naples, Italy: Liguori.