



Philosophical Therapy: New Field or New Farce?

Students of philosophy are used to having people ask them what they expect to be able to do with a degree in philosophy. Well now there is a new answer: Philosophical Therapy. Philosophical Therapy is something that has come to the fore only in the last decade or so with a growing following among students and faculty in Canada, the United States, France, Germany and Britain. But isn't a notion like "philosophical therapy" antithetical to what philosophers do? I mean philosophers are meant to contemplate the hard questions and to be averse to spending time with practical matters. So why pursuing something as practical as author of *Plato, Not Prozac!: Ap-Problems*, suggests that "Socrates in the town square in Athens in 400 are not much different now than make sense to "draw on them [Sens-
swers."

So, how does Philosophical themselves troubled make appointments, for time to discuss questions that plague them. As far

cerned, Philosophical Therapy can knowledge, to solve their internal dilemmas and to strengthen their ability to help themselves." The therapist can help people who have motivational problems or who suffer from depression, anxiety, or loneliness.

Philosophical Therapists are rare. One therapist in Canada has set herself up in a private practice and charges \$60 an hour, but this is the exception. Most people interested in being philosophical therapists still retain jobs in the academic world either as philosophers or as psychologists. Philosophical Therapy has not been very readily accepted in the world of psychologists, however. According to Marinoff, "Psychologists work with rigid models of thought and if your problem doesn't fit within these models, they cannot help you. Philosophers don't have any models. Each person is a new case." Philosophy, he says, is more engaging than other therapies because it involves examining one's life through dialogue and is not a simple process of diagnosis.

Philosophical therapists often treat people who are unhappy with other kinds of counseling. They advise people whose minds are sound but who find themselves confused or troubled. Therapists recognize that most people live according to many unexamined, rather than unconscious, assumptions and values that deeply affect their lives. They understand that a person's life can be informed by childhood experiences but not determined by them. The therapist engages the client in dialogue to help expose some of those hidden assumptions and conflicting values that have placed the client in a quandary. Becoming aware of many of those assumptions can help to alleviate the

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would philosophers be interested in therapy? Louis Marinoff, Ph.D., *plying Philosophy to Everyday used to discuss peoples' problems BCE*" and since people's concerns they were during Socrates' time, it eca, Plato and Kant] for some an-

Therapy work? People who find ments with philosophers, not psy-sible answers or approaches to the as Petra Von Morstein is con-help people "to deepen their self-

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distress of the client. Dr. Peter Raabe, a Canadian philosophical therapist, provides an example. He writes, "While a psychotherapist may search a client's subconscious for the causes of a client's distress over a career decision that must be made, the philosophical counselor will help the client conduct a conceptual examination of the many issues surrounding such a decision."

It is not so easy to set yourself up as a therapist though. As of yet there is no legitimate discipline of Philosophical Therapy meaning that the insurance companies, mental health professionals and government do not recognize it as such. But there are some organizations arising to support those who wish to enter into the fledgling field. The American Philosophical Practitioners Association and the American Society for Philosophy, Counseling and Psychotherapy are two of them. In order to be a full member of these organizations one must obtain a Ph.D. in one of the relevant fields.

So, while Philosophical Therapy is certainly gaining popularity as the treatment of choice for many people, it has not yet been recognized as a truly legitimate field by many. We are left to ponder, then, is Philosophical Therapy a burgeoning field, or is it the way of the sophists of our time?

For more information see Ran Lahav and Maria Tillmanns. *Essays on Philosophical Counseling* or Dr. Kealey's website at www.towson.edu/~Kealey/philcounsel.html.

(this article compiled from USA Weekend, 1999, www.canoe.ca/LifewiseLiving0202, and www.interchange.ubc.ca/raabe/Raabe_article1.html)

The Meeting of the Minds

On April 2, 2003 some great philosophers will be meeting in the Kathy Cashen auditorium for a lively evening of discussion on the topic of Freedom. All are invited to come hear the philosophers and their positions on freedom and to engage them in debate following their presentation. The philosophers in attendance will be Chuang Tsu, St. Thomas Aquinas, Jean-Paul Sartre, Simone DeBeauvoir, Immanuel Kant, and Michel Foucault. In actuality, these philosophers will be portrayed by philosophy students who are even now preparing to present themselves as the philosophers listed above. After much study, these students have put together a dialogue between the philosophers, and have rehearsed the dialogue in order to be able to present an educational and interesting evening of discussion as it possibly could be between these philosophers of different eras and different continents. The event is free and open to the public, so bring friends and family to this rousing discussion. 7:00 p.m. in Kathy Cashen Hall, Humanities Building.

Department of Philosophy

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Philosophy Faculty Offices

(all offices are located in Humanities)

Auble, Joel	143	Donohoe, Janet	148
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Summer Reading Suggestions

The following are a list of books that the professors recommend for those interested in stimulating reading this summer.

Dr. Auble *Prey* by Michael Crichton
The Idiot by Fyodor Dostoevsky

Dr. Donohoe *The Brothers Karamazov*
by Fyodor Dostoevsky
Oneself as Another by Paul Ricoeur

Dr. Lane *Kindly Inquisitors: The New Attacks on Free Thought* by Jonathan Rauch
Who's Afraid of Human Cloning?
by Gregory Pence

Dr. Manlowe *What the Buddha Taught* by Walpola Rahula
Strength to Love by Martin Luther King, Jr.

Summer 2003 Courses in Philosophy Session II, June 9-July 29, 2003

Philosophy 2100-01 Introduction to Philosophy
MWF 10:00-11:45 a.m. (HUM 227)

Dr. Joel Auble

Required for Philosophy Majors. Required for the Minor in Religion. May count for credit in Core Area C.
Using Christian's text, this course is an excellent introduction to the subject matter and methods of philosophy. A synoptic approach to doing philosophy is taken, which means that information from all relevant areas is to some extent considered when attempting to make headway on any philosophical problem. Freedom/determinism, ethics, philosophy of religion, metaphysics, and epistemology are among the areas covered. **Text:** James L. Christian, *Philosophy—An Introduction to the Art of Wondering*, 7th edition, Harcourt Brace Publishers.

Philosophy 2110-01 Critical Thinking
TR 11:00-1:45 a.m. (HUM 227)

Dr. Joel Auble

Required for Philosophy Majors. Required for the Minor in Religion. May count for credit in Core Area C.
This course addresses the basics of how to think critically and how to evaluate arguments. By looking at the fundamentals of logic, and addressing contemporary cultural debates, we will focus on how to argue well and how to identify the fallacies of weak arguments.

Session III, June 9-July 1, 2003

XIDS 2100-01 The Christian Tradition: Mystics, Monks & Preachers
M-F 3:00p.m. - 5:15p.m. (HUM 227)

Dr. Jennifer Manlowe

This course surveys the Christian Tradition in several dimensions and includes a close look at the prayerful writings, the contemplative practices, and the inspiring sermons of four figures within the tradition. Students explore the following questions: (1) Who are these figures? (2) When and where were they writing and to whom? (3) What is their main message? (4) Who has been her/his primary influence within the Christian Tradition? And finally, (5) what roles have these particular Christians had in shaping contemporary views of the Christian Tradition?

Fall 2003 Courses in Philosophy

Philosophy 2100-01 Introduction to Philosophy
TR 11:00 a.m.-12:15 p.m. (HUM 227)

Dr. Jennifer Manlowe

Required for Philosophy Majors. Required for the Minor in Religion. May count for credit in Core Area C.
An historically framed introduction to philosophy, highlighting major developments that have defined Western philosophical inquiry. This course takes a look at major philosophical questions through the primary texts of such important philosophers as Plato, Descartes, Nietzsche, King and deBeauvoir. Some important questions that we will begin to explore (and write about) include: What is the good life? What can I know? What is the value of values? Who can be a philosopher? And what are the limits of truth?

Philosophy 2100-02 Introduction to Philosophy
TR 2:00-3:25 p.m. (HUM 226)

Dr. Jennifer Manlowe

Required for Philosophy Majors. Required for the Minor in Religion. May count for credit in Core Area C.
Description same as above.

Philosophy 2110-01 Critical Thinking
MWF 9:00-9:50 a.m. (HUM 226)

Dr. Joel Auble

Required for Philosophy Majors. Required for the Minor in Religion. May count for credit in Core Area C.
This course addresses the basics of how to think critically and how to evaluate arguments. By looking at the fundamentals of logic, and addressing contemporary cultural debates, we will focus on how to argue well and how to identify the fallacies of weak arguments.

Philosophy 2110-01 Critical Thinking
MWF 11:00-11:50 a.m. (HUM 226)

Dr. Joel Auble

Required for Philosophy Majors. Required for the Minor in Religion. May count for credit in Core Area C.
Description same as above.

Philosophy 2120-01 Introduction to Ethics
MWF 9:00-9:50 a.m. (HUM 227)

Dr. Robert Lane

Required for Philosophy Majors. Required for the minor in Religion. May count for credit in Core Area C.

Everyone has beliefs about morality, and to some extent we all agree about what actions are right and wrong; for example, we all agree that murder is wrong and that helping those less fortunate than us is right. But there are many moral questions about which people disagree: is abortion immoral? what about human cloning? homosexuality? is it wrong to spend money on expensive cars and homes when people in other parts of the world are dying from malnutrition? This course will enable you critically to evaluate your own beliefs about concrete ethical issues like these. We'll also be dealing with more theoretical questions, such as: where does morality come from? (God? society? or somewhere else?); what makes an ethical argument good or bad?; and what general rules or principles ought we to live by? No prior experience in philosophy is necessary, so if you want to start thinking critically about morality, this course is a great place to begin.

Philosophy 2160-01 Philosophy and Literature
MWF 1:00-1:50 p.m. (HUM 226)

Dr. Joel Auble

Prerequisites: English 1101 and 1102. Cross-listed with English 2160-01. May count for credit in Core Area C.

An examination of significant philosophical and literary texts in terms of their thematic and/or conceptual interconnections. Text(s) and requirement(s) for this course may be obtained by contacting Dr. Joel Auble, Humanities 143, jauble@westga.edu.

Philosophy 3110-01 Modern Philosophy
MWF 11:00-11:50 a.m. (HUM 228)

Dr. Joel Auble

Required for Philosophy Majors.

This course investigates the sort of confident philosophical reasoning which typified what we call the Enlightenment. The concepts of substance, the self, the reality of the world external to consciousness, and the nature of God all play major roles during this period. They are examined from a largely epistemological/metaphysical point of view. Descartes, Spinoza, Leibniz, Locke, Berkeley, Hume and Kant are among those covered. Texts: *Hobbes to Hume*, W. T. Jones, and *Kant and the Nineteenth Century*. Requirements: Three tests, daily discussion, and a short paper.

Philosophy 3225-01 Eastern Philosophy
TR 3:30-4:45 p.m. (HUM 226)

Dr. Jennifer Manlowe

Required for Philosophy Majors.

This course is a survey of Asian Philosophical texts on "non-duality." Our aim is to examine key philosophical texts of three separate regions of the globe: China, India and Japan. By the end of this course students will be able to: highlight four major texts on Asian Philosophy; Identify basic religio-philosophical perspectives of Confucianism, Taoism, Indian Vedanta, and Zen Buddhism; and answer such questions for ourselves that include: What is of value? What is really real? Who exists? and What is skillful seeing/living?

Philosophy 4120-01 Professional Ethics
MWF 12:00-12:50 p.m. (HUM 226)

Dr. Robert Lane

This course examines ethical questions that can arise in the professions and other occupations, such as: is my privacy violated when my job requires that I be tested for drugs? What should I do if I know that my employer is making an unsafe product? Should physicians ever lie to their patients? Do corporations have any responsibilities beyond making a profit for their shareholders? We will also examine more theoretical issues concerning professionalism and the professions, such as the nature of the relationship between professionals and clients and the connection between ordinary and professional morality.

Philosophy 4160-01 Symbolic Logic
MWF 2:00-2:50 p.m. (HUM 226)

Dr. Robert Lane

Prerequisite: PHIL 2110 is recommended.

An introduction to the application of symbolic methods to reasoning, covering sentential logic and predicate logic. Students will learn how to translate ordinary language sentences and arguments into the notation of symbolic logic, determine the truth value of compound sentences, distinguish among various valid and invalid argument forms, and demonstrate the validity or invalidity of arguments in symbolic form. If time allows, we will also cover selected philosophical problems related to symbolic logic.

Note: Philosophy 2100 is a prerequisite for courses Philosophy 3100 through 4385, except Philosophy 4120.

Focus on a Student: Joey Smith

My name is Joey Smith and I am a graduate of the State University of West Georgia. I graduated in 1993 with a dual degree in philosophy and economics; however, neither of these were my declared major when I first enrolled in college. While working toward a degree in biology, I decided to take an introductory philosophy course as an elective. Naturally, since none of the questions that had been raised in this class were ever satisfactorily answered (at least from my point of view), I enrolled in another course, which, by the way, only prompted more questions. Gradually I began to understand that the process of questioning was the point of the classes, and that to understand more, I had to be willing to admit that I didn't know a surprisingly large number of things. This is often a difficult thing for an 18-year old. The course work, for me, was both inquiry and therapy. At first, I thought I knew how to think. After reading and discussing, I realized that even simple ideas were as slippery as a greased pig. In short, philosophy at West Georgia was an awakening for me. Now, several years later, I have earned a doctorate in economics, and I regard my coursework in philosophy as both instrumental in my decision to pursue a graduate degree, and as influential in the way I approach the subject of economics.

Coursework in philosophy aroused my interest in continuing my education because it tied several subjects together. I found, and continue to find, that ideas in philosophy, math, economics, biology and political science overlap in a variety of ways. In my studies at West Georgia, names like Plato, Leibniz, Nietzsche and others were constantly popping up in a wide range of classes. In my graduate studies, I found that some philosophers were even moonlighting as economists. The more I have learned about the ideas that shape much of what I understand, the more curious I have become about the origin of these ideas. This curiosity about how ideas shape our world is what led me to eventually major in economics as an undergraduate and as a graduate.

Many economists view their chosen field as the study of the interplay of businesses, consumers and scarce resources in the market place. In almost every introductory text book a definition similar to this is articulated. Simplifying assumptions are often made so we can model and understand simple truths about economic systems. One of the basic assumptions of economic models is that individuals act to maximize their own utility or well-being. Yet, we see potential violations of this in many areas of daily activity. Acts of charity or altruism are often difficult to explain if everyone acts only in their own interest. As any area of inquiry progresses, the people in that field explore various ideas and try to present hypotheses about the way things are, and occasionally, different schools of thought are forced to re-evaluate some part of their foundational assumptions. Since economics is a fairly young field this occurs on a more regular basis than in other more established ones. Thus, the assessment assumptions are common. This is what I do in my job as an economics researcher. I explore economics.

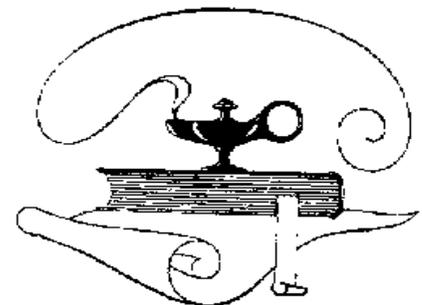
The economic research that I do provides me an opportunity to critically evaluate governmental policies that shape the lives of people around me. I constantly use the skills I have learned in my philosophy classes to assess

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The Philosophical Society at West Georgia

The Philosophical Society of West Georgia is a group of students and faculty who gather every other week for philosophical discussion and social interaction. Meetings involve an open discussion of a philosophical topic previously agreed upon. Students can also present work they have completed, or work in progress, to the group to get feedback from their peers and from faculty. It is a good opportunity to get to know other students interested in philosophy and to interact with faculty in a relaxed and informal atmosphere. All students, regardless of philosophical background, are invited to attend. This semester the society meets on Wednesdays at 1:00 pm in Humanities 211. On April 2, 2003 the Philosophical Society will be hosting a Meeting of the Minds colloquium where students will be representing some of the major philosophers in a debate on the philosophical topic of freedom. Keep an eye on the philosophy bulletin board, outside Humanities 154, for meeting dates, times, and place. If you have any questions or want more information about the philosophical society, contact either Dr. Janet Donohoe, Humanities 148, 770-838-3012, email jdonohoe@westga.edu, or Dr. Jennifer Manlowe, Humanities 147, 770-838-3038, email jmanlowe@westga.edu

“At first, I thought I knew how to think. After reading and discussing, I realized that even simple ideas were as slippery as a greased pig.”



Did you know that your professors have web sites? Check them out!

<http://www.westga.edu/> plus the following:

~jauble for Dr. Auble, ~jdonohoe for Dr. Donohoe
~rlane for Dr. Lane, ~jmanlowe for Dr. Manlowe

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and test arguments that politicians and other economists make about competing policies. Philosophical ideas, like equity and fairness, are often used to describe aspects of policies that are being considered for implementation. For instance, a new tax that targets a specific group of people might be *efficient* (a word commonly used to describe a tax that raises a large amount of revenue without substantially changing the person's economic behavior), but it may not be viewed as fair, because it targets a particularly vulnerable group in society.

My philosophy education in ethics, logic and political thought has provided me with a valuable set of tools that helps me understand issues in economics that have their roots in other fields. For me, the main strength of having a background in philosophy is that it encourages a substantial appreciation for other fields of study, the value of logical thought, and the progression of ideas over time. My degree in philosophy has provided a foundation for the analysis that I do in my work, and my admiration for philosophy as a major taught at the State University of West Georgia only increases as I gain experience in the field of economics.

---William J. (Joey) Smith
Economic Research Associate
Andrew Young School of Policy Studies
Georgia State University

Philosophy Program Awards

The Philosophy Program will be giving out awards. Each award comes with a cash prize. Students who are interested in applying for any of these awards should fill out an application in the philosophy program office, Humanities 154. The deadline for applications is March 6. An awards ceremony will be held in conjunction with the English department on April 2 at 3:30 p.m. in the lobby of the TLC building. All students are invited to attend whether you are receiving an award or not. The awards students can apply for are:

Most Promising New Philosophy Major: This award is for the most promising student who has declared a philosophy major within the last academic year.

Burdett Wantland Scholarship in Religious Studies: This award is for a junior or senior majoring in philosophy with an emphasis in Religion and at least a 3.0 gpa.

West Georgia Philosophical Society Essay Prize: This award is for a minimum 5 page, typed, double-spaced paper on any philosophical topic.

The Philosophy Major

The philosophy major is designed to give students a solid foundation in the history of philosophy with opportunities to explore a variety of courses and special programs. All philosophy majors complete the following requirements:

- 42 hours of Core Areas A, B, C, D, and E
- 18 hours of Core Area F
 - PHIL 2100—Introduction to Philosophy
 - PHIL 2110—Critical Thinking
 - PHIL 2120—Introduction to Ethics
 - Additional Humanities Course
 - Foreign Language 2001/2002
- 24 hours of Upper-Division Major Courses
 - PHIL 3100—Ancient and Medieval Philosophy
 - PHIL 3110—Modern Philosophy
 - PHIL 3225—Eastern Philosophy
 - PHIL 4200—Senior Seminar
 - PHIL electives

A Philosophy minor can be earned by completing nine hours of the Core Area F (PHIL 2100, PHIL 2110, and PHIL 2120) plus an additional nine hours chosen from upper-division philosophy courses.

Students may also earn a minor in Religious Studies by completing the following courses:

- PHIL 3200—Religious Texts
- PHIL 3220—Hermeneutics
- PHIL 3230—Philosophy of Religion
- PHIL 3240—World Religions

For more information about either the philosophy major or the religious studies minor, please stop by the English and Philosophy Department office at Humanities 154 where the administrative staff will be happy to give you more information. The philosophy faculty members are also available to talk with you about the options. Feel free to set up an appointment with any one of them by calling 770-836-6848.

Please direct any questions or comments about this newsletter to Dr. Janet Donohoe, 770-838-3012.

