

The Debate on Philosophical Counselling in Turkey: Level of Competence and Feasibility

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ABSTRACT

Philosophical counselling is a relatively new field of practice that aims to address an individual's life problems through philosophical concepts, forms of argumentation, and thinking practices, without reducing them to a psychotherapeutic or clinical framework. This field, which has become institutionalised in the West since the 1980s, is still in a controversial position in Turkey at both the theoretical and practical levels. This article examines the development of philosophical counselling in Turkey, the conditions for academic and professional competence, the possibilities for application, and the limitations encountered. Furthermore, the historical origins and theoretical framework of philosophical counselling are explained, and the current situation in Turkey is analysed from a critical perspective, highlighting the structural problems facing the field. The aim here is to address the discussion of philosophical counselling in Turkey along two fundamental axes: competence (expertise, training, ethics) and feasibility (cultural, institutional, and social conditions). When assessing levels of competence and feasibility, particularly in the context of professionalisation, educational programmes, legal status, and field practice, it becomes apparent that attention must be drawn to the institutional infrastructure and standardisation efforts required for philosophical counselling to establish itself as a potential discipline in Turkey.

KEYWORDS

Turkey, philosophical counselling, competence, feasibility, applied philosophy.

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1. Introduction

Philosophical counselling is a process that involves the conscious and structured use of the systematic thinking, questioning and problem-solving tools offered by philosophy to help individuals cope with the difficulties they encounter in their daily lives (Eroğul & Çevik, 2024, p. 1208). The question of whether philosophy is merely a theoretical activity or a practical pursuit directly related to life has been at the heart of philosophy since Ancient Greece. The Stoics, Epicureans, and Socratic tradition of dialogue positioned philosophy as an art of living, while modern academic philosophy has largely pushed this practical dimension into the background. The philosophical counselling movement that emerged in the last quarter of the 20th century claims to compensate for this disconnect (Achenbach, 1984). The term philosophical counselling was first used systematically in Germany by Gerd B. Achenbach. According to Achenbach, philosophical counselling is not a psychological or medical treatment, but a dialogical process that helps the individual conceptually illuminate their own life world (Achenbach, 1984). This approach views philosophy not as a discipline that offers normative prescriptions, but as a critical activity that questions the individual's way of thinking. Marinoff, on the other hand, defines philosophical counselling as a 'reasoning therapy' nourished by the philosophical tradition in response to the modern individual's crisis of meaning (Marinoff, 1999). However, this definition also carries the risk of blurring the boundaries between philosophical counselling and psychotherapy.

Philosophical counselling in Turkey is an area whose conceptual boundaries, professional status and ethical framework have yet to be clearly defined. This situation raises questions about both the competence of practitioners and the feasibility of this practice in the Turkish context. Philosophical counselling is an interactive practice in which philosophy establishes a direct relationship with society. This approach aims to help individuals confront their existential, ethical and conceptual problems through philosophical inquiry. This field has begun to attract interest in Turkey in recent years, with the emergence of associations, training programmes and conferences, but it has not yet achieved a clear professional status.

Philosophical counselling incorporates the processes of systematic thinking, questioning, and problem-solving skills, which are tools of philosophy, into the counselling process. However, the problem here is who can practise this new form of counselling. The National Philosophical Counselling Association (NPCA) argues that philosophical counselling resembles the work of mental health professionals and that only those licensed as mental health professionals should be able to practise it. The American Philosophical Practitioners Association (APPA), on

the other hand, believes that philosophical counselling is quite different from the work of mental health professionals and argues that such training is unnecessary (Williams, 2022).

One of the pioneers of philosophical counselling, Peter Koestenbaum, outlined his fundamental contributions to philosophical counselling in his 1978 book *The New Image of the Person: The Theory and Practice of Clinical Philosophy*, discussing the comprehensive training of mental health professionals in applying philosophical principles (Raabe, 2001). In the 1980s, Achenbach and Ad Hoogendijk worked on philosophical counselling within the existential framework (Achenbach, 1987; Hoogendijk, 1988). In 1982, Achenbach founded the German Society for Philosophical Practice and Counselling, the world's oldest philosophical counselling and practice association (Mehuron, 2011). In 1992, the National Philosophical Counselling Association (NPCA) was established in the United States, led by Elliot D. Cohen, Paul Sharkey, and Thomas Magnell, in the field of philosophical counselling and practice.

NPCA provides training in Logic-Based Therapy (LBT) and offers certification. NPCA has been associated with existential therapy, which has developed in the United Kingdom since the founding of the Society for Existential Analysis (SEA) in London in 1988 and is based on the work of Emmy van Deurzen. Deurzen applied philosophical thinking to psychotherapy practice. In 1998, Lou Marinoff founded the American Philosophical Practitioners Association (APPA) in New York. APPA offers a certification programme in counselling for those wishing to practise philosophical counselling (APPA, n.d.).

2. The Theoretical Framework of Philosophical Counselling and the Situation in Turkey

2.1. The Definition, Aims and Fundamental Concepts of Philosophical Counselling

Philosophical counselling is a practice that enables individuals to cope with life problems by using critical thinking, dialogue and conceptual analysis methods. Studies published in Turkey on the definition and use of this approach emphasise conceptual foundations. Philosophical counselling enables individuals to achieve a certain degree of mental calmness by using reason correctly and processing knowledge correctly, possessing self-sufficiency and self-management skills, and achieving freedom and autonomy in terms of responsibility. and a virtue of moderation that will achieve a certain degree of mental calm by enabling the mind to control and balance emotions. It is a Socratic dialogue activity conducted by the

philosophical counsellor with the client, enabling individuals to know themselves and form their own philosophy of life (Tüzer, 2025).

According to Ran Lahav, philosophical counselling is fundamentally based on different subjects and objectives than those found in psychological therapies. This concept, which in Ancient Greece referred to “philo-sophia”, or “love of wisdom”, encompasses the search for wisdom; a concept that has been almost forgotten in the technological age in which humans are reduced to their functions. Therefore, philosophical counselling, which is a personal journey, is ‘a search for wisdom in the world of ideas’ (Lahav, 2001, p. 7).

Lydia B. Amir (2006) adopts a virtue-centred perspective in her approach to philosophical counselling and addresses the mission of this practice through three fundamental dimensions. According to Amir, the primary function of philosophical counselling is to develop an individual's capacity for abstract thinking by directing thought in a dialectical movement from the abstract to the concrete and back to the abstract. This process enables concepts to be related to everyday experience and then restructured at a conceptual level. Secondly, Amir emphasises that the essence of philosophy is grounded in intellectual virtues and therefore defines the ultimate goal of philosophical counselling as deepening intellectual courage and autonomy. In this context, counselling encourages the development of cognitive virtues such as impartiality, openness to others' thoughts, the ability to critically evaluate different views, intellectual honesty, awareness/alertness, and evidence-based careful judgement. The accompanying resilience and perseverance ensure that intellectual courage takes root not only as a theoretical but also as a practical competence. Thirdly, developing the necessary intellectual and emotional competencies to acquire wisdom that supports pluralism, tolerance, and solidarity with others is one of the fundamental goals of philosophical counselling that nurtures moral virtues (Amir, 2006). In this context, the role of philosophy in philosophical counselling is to carry the counselee beyond limited frames of interpretation and open them up to the inclusive horizons of meaning, that is, to the level of wisdom. As Lahav (2001) points out, with reference to Plato's allegory of the cave, the aim of philosophical counselling is not only to help individuals describe the shadows, but to guide them out of the cave and towards the broader light of the outside world.

Lahav defines philosophical counselling as a process whereby the individual transcends self-centred anxieties and limited areas of interest to open up to the infinite horizons of potential meanings concerning the nature of existence. This process resembles a dialogue established with a broad network of ideas intertwined

with life; this network brings the individual face to face with the fabric of life's fundamental reality. In this context, philosophical counselling emerges as a fundamental practice of the quest for wisdom. According to him, the purpose of philosophy is to reveal the conceptual foundations of our world. Understanding freedom and selfhood, the moral consequences of guilt, the value status of success, and the meaning of truth and wisdom constitute the fundamental problem areas at the centre of philosophical inquiry. In this vein, Lahav moved away from approaches centred on critical thinking and turned to a model of philosophical counselling based on meditation and contemplation; he described this orientation as 'progress towards a vision of philosophical practice inspired by wisdom' (Lahav, 2001, p. 12).

Wisdom refers to the development of openness to a broader world by transcending the narrow perspective of the self. This openness is a form of understanding that enables one to go beyond an ordinary egocentric worldview and turn towards different layers of reality. Wisdom is not an instrumental competence aimed at analysing and simplifying problems in order to solve them; on the contrary, it requires openness to the complexity of human reality, its rich horizons of meaning, and its multiple perspectives. In this respect, the desire for wisdom both constitutes the fundamental motivation of the philosophical orientation and harbours one of the primary tensions that complicate this orientation (Lahav, 2006). Based on this understanding, Eckart Ruschmann (2006) develops Ran Lahav's original approach, which posits that philosophical counselling is fundamentally based on the interpretation of worldviews. According to Ruschmann, this interpretative process requires the systematic following of specific stages.

In this process, which aims at the reconstruction of the client's personal concepts and underlying assumptions, the counselor's approach, encompassing philosophical theories, methods, and perspectives, should be meaningfully related to the counselor's own "theories" concerning the client's worldview, concepts, and fundamental assumptions. Within this framework, the internal coherence of the client's worldview should be systematically examined, and any inconsistencies that emerge should be addressed through philosophical analysis. In this way, the counselor assumes a transformative role oriented toward enhancing the conceptual integrity and structural coherence of the client's worldview.

The philosophical framework adopted by the client should be related to their personal experiences, since individual concepts and experiences, particularly decisions and actions, acquire meaning within an integrated whole. For this reason, it is necessary to systematically examine the coherence and alignment between the

client's theoretical assumptions about their worldview and their practical life. According to Ruschmann (2006), this process operationalizes an initial evaluative perspective that places coherence at the center, both within the client's own theoretical contexts and in their concrete life practices.

The frameworks constituted by personal philosophy are directly connected to the meaning of life and individual life goals. Coherence, alignment, and the pursuit of meaning and goals therefore emerge as fundamental determinants in the construction of a "good life." Philosophical counseling contributes to a higher level of integration by enabling the client to critically review the theoretical assumptions they have adopted and to transform those that do not align with their lived experience. This process also makes it possible for the client to develop and consciously employ their own epistemological assumptions. This critical perspective defines the role of philosophical practice as assisting the client in systematically examining their worldview, rendering implicit assumptions visible, analyzing its internal logic, and shaping it into a more coherent and defensible form. Ideally, the resulting worldview constitutes a coherent set of ideas grounded in sound reasoning and reasonable axiomatic assumptions. The primary aim of this process is to enhance the client's capacity for self-understanding (Lahav, 2006).

From a Socratic perspective, philosophical counseling can be understood as a dialogical process, guided by dialectical reasoning, that aims to encourage individuals to reflect both on the problems and concerns they encounter in everyday life and on the overall meaningfulness of life as a whole. This process involves the individual's exploration of concepts such as truth, knowledge, insight, wisdom, virtue, and happiness through a question-and-answer-based method within a supportive dialogue with others. In this respect, philosophical inquiry can contribute to an individual's pursuit of a more satisfying, productive, and meaningful life. Within the Socratic tradition, philosophical inquiry is not merely a theoretical activity; rather, it constitutes a daily practice, a habitual mode of reflection, clarification, and meaning-making, concerning the individual's values, beliefs, judgments, desires, emotions, intuitions, goals, commitments, relationships, and, more broadly, all actions and experiences that shape one's life (Walsh, 2005). Socrates' approach also forms the foundation of the counseling theory developed by Pierre Grimes, known as "philosophical midwifery." Grimes grounds this method in the Socratic metaphor of birth described in Plato's *Theaetetus* (Grimes, 1997; Stecker & Grimes, 1999). Within this framework, P. Grimes (1999) defines philosophical counseling as a contemporary adaptation of the midwifery method of Socratic di-

alectic and as a practice that intersects with both philosophical counseling and psychotherapy.

2.1.1. Fundamental Concepts

In philosophical counseling practices, clients are guided within a conceptual framework that includes autonomy, worldview, philosophical health, self-awareness, value, emotional reasoning, meaning-making, perspective change, and self-responsibility. Among these concepts, autonomy, the first and foundational one, refers to the individual's capacity to make decisions independently of external influences and to act freely in accordance with their own values. From the perspective of philosophical counseling, autonomy is positioned as one of the core concepts that encourages the client to assume responsibility and exercise agency over their own life. This approach enables individuals to recognize their available possibilities, to critically explore their beliefs and values, and to form life choices in a conscious and independent manner (Çevik, 2025). An autonomous individual is one who is aware of living within nature and society, who maintains a reflective awareness of their freedom within the social context, and who is also conscious of their ability to authentically enact their own moral values.

Another important concept in philosophical counseling is that of worldview. According to Marinoff, worldview should be considered a determining factor in the process of understanding and addressing the problems an individual encounters. In his view, worldview plays a central role in the client's processes of self-understanding and transformation; this framework structures not only the individual's existential search for meaning but also their internal conflicts and their relationships with the external world (Marinoff, 1999). Because each individual's perspective on life differs, every person possesses a distinctive worldview. Consequently, understanding the client's worldview constitutes a crucial factor in guiding the individual within philosophical counseling practices.

For the individual whose worldview is being examined, maintaining a healthy perspective is of considerable importance, a concern that gives rise to the concept of philosophical health. Within the context of philosophical counseling, philosophical health focuses on the client's capacity to address internal conflicts, to develop a reflective awareness of the meaning of their life, and to make coherent and responsible choices in accordance with their values. This process aims to improve the individual's emotional condition and to establish a form of mental integration that enables them to ascribe meaning to their life insofar as they are able to actively shape it (Çevik, 2025). The emergence of philosophical health also requires

self-awareness and the ability to think critically. In this respect, philosophical counseling can lay the groundwork for understanding self-awareness and critical thinking as capacities that enable individuals to consciously construct their lives.

Self-awareness enables the client to engage in a process of deep and reflective self-examination. By analyzing their own beliefs, patterns of thought, and emotional responses, the client seeks to orient their life in a more meaningful and coherent direction (Yıldırım & Atilla, 2020). In this process, the individual develops the capacity to view themselves from an external perspective and, in a sense, assumes the position of an “observer” of their own life. The development of self-awareness enhances the individual’s ability to cope with life’s challenges, to learn from experience, and to make more effective use of their internal resources. One of the fundamental tools supporting this process is critical thinking. In philosophical counseling, critical thinking enables the client to evaluate their own thought processes, actions, and life practices. By developing skills of analysis, reviewing outcomes, and identifying potential errors in reasoning, the client can approach problems from a broader perspective and generate alternative courses of action. In this respect, critical thinking equips the individual with the capacity to view their life more consciously, to make flexible evaluations, and to cultivate a distinctive intellectual repertoire (Çevik, 2025). Through critical thinking and self-awareness, both social and individual concepts of value gain prominence. Marinoff conceptualizes value as a central element in the individual’s search for meaning that guides their life. According to Marinoff, individuals frequently encounter value conflicts; such conflicts can be addressed more constructively within the philosophical counseling process through the explicit and systematic articulation of values. Value clarification contributes to a more coherent and satisfying life by rendering visible the networks of meaning that structure the individual’s life (Marinoff, 1999).

One of the prominent concepts in philosophical counseling is emotional reasoning. This concept approaches the individual’s emotional life as a holistic process aimed at regulating, grounding, and transforming emotions. When considered within the framework of Logic-Based Therapy, this process enables the client to recognize irrational judgments, to critically question them, and to cultivate a more balanced, virtue-oriented stance toward life. In this way, individuals can transform their emotional responses and construct a more conscious, coherent, and meaningful life practice (Çevik, 2025). Within discussions of meaning and purpose in the philosophical counseling literature, Viktor Frankl’s logotherapy,

developed within the framework of existential psychotherapy, constitutes a significant point of reference. According to Frankl, one of the most fundamental human motivations is the search for meaning, and when individuals fail to find meaning and purpose in their lives, they are confronted with an existential vacuum and a sense of meaninglessness. Accordingly, this therapeutic approach, which stands in contrast to classical psychotherapy by placing meaning at its core, adopts meaning-making as its primary therapeutic method (Frankl, 1992, p. 89). Frankl further argues that once individuals possess a meaningful purpose that gives direction to their lives, they are better able to cope with existential anxiety, suffering, and limit experiences (Çevik, 2025), since meaning-making can facilitate a shift in perspective toward life and lived events.

In philosophical counseling, perspective change is regarded as one of the methods that enable the client to evaluate their experiences within a broader framework of meaning. Cohen positions perspective broadening as a central tool for transforming irrational and dysfunctional patterns of thought. According to him, perspective change involves rendering visible and transforming, through philosophical analysis, the irrational and dogmatic thought patterns that underlie an individual's emotional distress. Within Cohen's Logic-Based Therapy approach, emotional disturbances are grounded in the ethical and logical premises that clients often adopt unconsciously. These premises typically take the form of normative judgments characterized by notions of "must," "intolerability," and "absoluteness" (Cohen, 2003). Accordingly, this approach can help individuals develop a solution-oriented and constructive cognitive framework by enabling them to assess events and experiences from multiple perspectives. Perspective change also allows individuals to view themselves from an external standpoint, to critically evaluate their thoughts and reactions, and to situate their experiences within a broader, indeed, even universal, context. In this process, clients may question entrenched attitudes, judgments, and habitual responses, thereby cultivating new modes of thinking. In this way, the problems encountered in life can become more meaningful, manageable, and transformable through the guidance of guiding virtues (Çevik, 2025). In this context, guiding virtues assume particular importance. According to Cohen, guiding virtues occupy a central place in the mental and emotional development of clients. Within the Logic-Based Therapy framework, the guiding principles that enable clients to review their thoughts, evaluations, and actions in light of fundamental values are the guiding virtues, such as courage, wisdom, and justice, that were also extensively emphasized in Ancient Greek philosophy (Cohen, 2003). According to Çevik (2025), the central role of guiding virtues

in the philosophical counseling process enables clients to discover their own values, to make conscious choices in accordance with these values, and to advance their personal development in a sustainable manner. Within this framework, virtues make a significant contribution to supporting the client's mental and emotional well-being, thereby fostering a more meaningful, coherent, and satisfying life.

The significance of guiding virtues in an individual's life and the manner in which they are enacted depend on the client's self-responsibility. In this respect, self-responsibility emerges as a central concept in contemporary philosophical counseling and therapeutic approaches. According to Çevik (2025), thinkers such as Ellis and Cohen aim, through the notion of self-responsibility, to strengthen the client's internal locus of control and to foster an awareness of the determining role of their own thoughts and behaviors in the psychological processes they experience. Particularly within the Logic-Based Therapy model developed by Cohen, individuals are encouraged to recognize dysfunctional patterns of thinking, to critically examine feelings of powerlessness, and to assume personal responsibility. The applicability of this approach may depend on the individual's gaining awareness that their capacity for self-transformation ultimately lies in their own hands (Cohen, 2013). Accordingly, self-responsibility denotes the individual's active positioning as an agent in the problem-solving process, rather than remaining in a passive stance when confronted with life's difficulties. While the counselor assists the client in understanding their problems at a conceptual level, they simultaneously guide the client in developing the capacity to generate solutions in accordance with their own values and choices. This process strengthens the individual's self-confidence and, through the experience of producing their own solutions, enables them to lead a more coherent, meaningful, and satisfying life (Çevik, 2025).

In philosophical counseling, individuals' senses of meaning and value can develop insofar as the counselor is able to assist the client in recalling their own inner wisdom. Through individuals who are capable of exercising their capacity for reason, the broader dissemination of philosophical counseling in Türkiye, similar to its development in Europe and the United States, may become possible.

2.2. Academic and Societal Interest in Türkiye

In Türkiye, philosophical counseling is largely carried out through individual initiatives, workshops, and social media-based practices. The absence of institutionalized academic programs dedicated specifically to this field within universities further deepens the debate concerning professional qualifications.

The fact that academic philosophy in Türkiye has largely developed along a historical and theoretical trajectory has led to a reserved attitude toward applied fields such as philosophical counseling. This situation parallels the problem emphasized by Pierre Hadot as the “loss of the existential dimension of philosophy” (Hadot, 1995). Nevertheless, a number of academic studies and practical initiatives related to philosophical counseling exist in Türkiye. For example, the article titled “Key Concepts in Philosophical Counseling” contributes to the conceptual framework of the field and examines its possibilities of application within the Turkish context (Çevik, 2025). Similarly, the article “Philosophical Counseling: Guidance Toward Discovering the Meaning of Life” (Bor, 2024) is among the works that highlight the significance of this field. In addition, in 2024, the first Philosophical Counseling Association in Türkiye was established in Ankara under the presidency of Mustafa Çevik. Within the scope of its activities, the association provides training programs and conducts live broadcasts on online platforms. The association’s initiatives play a significant role in promoting philosophical counseling in Türkiye and in the education of new philosophical counselors. In 2025, with the support of Ankara Social Sciences University, the association organized the first International Philosophical Counseling Congress in Türkiye. At this congress, academics and philosophical counselors interested in contributing to the field presented their work. Following the congress, the collected contributions were published in the volume *Philosophical Counseling: Theories and Perspectives I–II*. Also in 2024, *Felsefix: International Journal of Philosophical Counseling and Ethics* was founded for the first time by Abdüllatif Tüzer. The journal publishes articles in the field of philosophical counseling and contributes to the development of this discipline in Türkiye. Beyond the academic infrastructure, various websites dedicated to philosophical counseling have also been established. These platforms tend to emphasize the ethical and practical dimensions of philosophical counseling and aim to make counseling accessible to individuals from diverse backgrounds. Moreover, several book-length works contribute to the literature on philosophical counseling. Notable examples include *Psychophilosophy and Can Philosophy Heal the Soul?* by Prof. Dr. Cengiz Güleç; *Philosophical Counseling and Anxiety* by Expert Philosophical Counselor Şeyma Ersay Kulak; and *Philosophical Counseling: Theories and Methods* by Prof. Dr. Mustafa Çevik, all of which stand out as important resources for the field. According to Eroğul (2025), *Introduction to Logic-Based Therapy*, authored by Prof. Dr. Mustafa Çevik, occupies a significant position at the intersection of philosophical counseling and psychotherapy and constitutes an important contribution to the philosophical counseling literature.

3. Competence: Education, Standards, and Professional Status

In Türkiye, there are university courses and programs related to philosophical counseling. For instance, at Uludağ University, an undergraduate-level course titled “Philosophical Counseling” is offered. This course places particular emphasis on the conceptual preparation required for counseling practice. In addition, some higher education institutions, such as Maltepe University, offer graduate-level programs in the field of Philosophical Counseling. In this area, scholars such as Prof. Dr. Betül Çotuksöken, Prof. Dr. Güncel Önal, and Dr. İlker Altunbaşak stand out as leading figures who have supervised and conducted thesis research related to philosophical counseling.

Within the context of philosophical counseling, competence cannot be reduced solely to holding a degree in philosophy. Conceptual analysis, ethical sensitivity, dialogical skills, and epistemic humility constitute the core components of this practice (Raabe, 2001). In Türkiye, however, some practices conducted under the label of philosophical counseling appear to shift away from philosophical argumentation toward motivational discourse or psychological guidance. Such tendencies threaten the client’s autonomy and undermine the legitimacy of philosophical counseling. In this regard, the issue of competence concerns not only individual qualifications but also the delineation of ethical boundaries. A philosophical counselor is not a therapist; rather, they are concerned with meaning, values, and interpretations of life (Lahav, 1995). The feasibility of philosophical counseling cannot be considered independently of its cultural and social context. In Türkiye, philosophy is often perceived as an “abstract,” “impractical,” or “detached from life” discipline, which complicates the social acceptance of this practice. At the same time, the acceleration of modern life, the dominance of instrumental reason, and widespread crises of meaning create a potential field of need for philosophical counseling. This becomes even more evident when considered alongside Byung-Chul Han’s analyses of the performance society (Han, 2010). Consequently, while philosophical counseling in Türkiye faces significant structural obstacles, it also holds substantial potential to fill a profound intellectual and existential gap. At the international level, the profession of philosophical counseling is certified by specific organizations and associations. The first philosophical counselor in Türkiye, İbrahim Özdemir, obtained an internationally recognized philosophical counseling certificate from the American Philosophical Practitioners Association, headquartered in New York, and subsequently began providing online counseling services in the United States. In Türkiye, there are also practitioners who hold internationally recognized certificates in this field. However, there is as yet no legally

recognized professional status or national certification standard. This absence constitutes a major factor limiting the professional competence and institutional legitimacy of the field.

4. Discussions and Conclusions

The field of philosophical counseling in Türkiye is still in a developmental stage. Although educational programs and academic debates exist, the practice requires further advancement in several respects, including a legally defined professional status, alignment with international standards, and the establishment of a broader infrastructure for widespread practice. While the current level of competence has established a foundational basis through existing programs, further efforts are necessary to achieve a professionally recognized framework with international legitimacy. Moreover, increasing social awareness and public acceptance will enable the field to attain broader opportunities for application.

Philosophical counseling is not limited to individual counseling but also has the potential to be applied in various fields such as education, organizational development, and ethics education. In Türkiye, however, this potential has so far been realized only through a limited number of examples. Field practices and the level of public awareness remain relatively low. To enhance the recognition of the field, academic publications, conferences, and public outreach initiatives are required. Institutions such as the Philosophical Counseling Association, graduate programs, and similar civil structures contribute to supporting both the academic and practical dimensions of the field.

For philosophical counseling to gain legitimacy in Türkiye, progress may be required on three fundamental levels: at the academic level, through the expansion of systematic studies on applied philosophy and philosophical counseling; at the ethical level, through the clarification of professional boundaries and principles; and at the public level, through the development of a language that strengthens the relationship between philosophy and everyday life. Achieving a balance among these three levels may enable philosophical counseling in Türkiye to attain intellectual depth rather than remaining at the level of superficial popularity. Although philosophical counseling in Türkiye is still at an early stage, it demonstrates significant potential for development alongside growing interest at the academic, organizational, and practical levels. As discussed in this article, the expansion of educational programs, the establishment of professional standards, and the strengthening of public awareness constitute the fundamental steps that will enhance the level of competence and feasibility of philosophical counseling in Türkiye.

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