

UNIVERSITATEA DE VEST DIN TIMIȘOARA
FACULTATEA DE ȘTIINȚE POLITICE FILOSOFIE ȘI ȘTIINȚE ALE COMUNICĂRII

**DOCTOR HONORIS CAUSA
SOCIALIUM SCIENTIARUM**



Prof. dr. Louis Joshua MARINOFF

23 aprilie 2019

Timișoara, România

Cuvânt

la deschiderea ceremoniei de acordare a titlului de **DOCTOR HONORIS CAUSA SOCIALIUM SCIENTIARUM**

al Universității de Vest din Timișoara

Domnului Profesor

LOUIS JOSHUA MARINOFF

Distinși Membri ai Comunității Academice,

Stimați invitați,

Dragi colegi, dragi studenți,

Onorată audiență,

Stimate Domnule Profesor Universitar Doctor Louis Joshua Marinoff,

Urmărindu-și cu consecvență rolul cu care a fost investită de fondatorii săi, anume de principal centru de cunoaștere în regiunea de Vest a țării, Universitatea de Vest din Timișoara este preocupată constant de promovarea și recunoașterea meritelor științifice, culturale și umane ale marilor personalități ale lumii academice.

Ca instituție de educație și cultură recunoscută la nivel național și internațional pentru calitatea actului educațional, pentru rezultatele cercetării științifice, pentru nivelul deosebit al creației artistice generate dar și pentru implicarea în dezvoltarea socială și culturală a regiunii, Universitatea de Vest din Timișoara promovează ideea că studenții săi trebuie să beneficieze de modele adevărate, provenite din diverse zone de activitate. Astăzi, ne simțim onorați să avem în mijlocul nostru pe Domnul Prof.univ.dr. Louis Joshua Marinoff, renumit consilier filosofic de origine canadiană stabilit în Statele Unite ale Americii, o autoritate mondială în domeniul consilierii filosofice, bazată pe modele de gândire filosofică din Grecia Antică până în Asia de Est, prin intermediul cărora propune rezolvarea problemelor cotidiene cu care ne confruntăm zilnic, atât ca indivizi cât și la nivel de entități economice.

Titlul onorific conferit astăzi, cel de **Doctor Honoris Causa Socialium Scientiarum**, reprezintă modalitatea prin care Universitatea de Vest din Timișoara, recunoaște public și pe deplin meritele deosebite ale domnului profesor Marinoff, în întreaga sa carieră din domeniul consilierii filosofice.

Ca universitate comprehensivă, Universitatea de Vest este preocupată de angajamentul obligatoriu al omului de cultură în explorarea lumii înconjurătoare, în înțelegerea omului și

structurilor sociale, în edificarea unei metode a cunoașterii, fapt ce v-a adus aproape de comunitatea academică a instituției noastre și a contribuit la dezvoltarea de proiecte comune. Activitatea Domniei Voastre și-a găsit ecoul și în activitatea colegilor din cadrul Facultății de Științe Politice, Filosofie și Științe ale Comunicării, conducând spre cercetări interesante cu rezultate deosebite și spre consacrarea programului masteral internațional de *Consiliere și consultanță filosofică*, unic în România și în Europa Centrală și de Est, în cadrul căruia tinerii pot studia unul dintre cele mai cunoscute modele – PEACE, pe care l-ați creat și care prezintă structural cei cinci pași pe care cei ce beneficiază de consiliere filosofică trebuie să-i parcurgă pentru depășirea crizelor cu care se confruntă.

Prin toate colaborările pe care le-ați stabilit în cadrul Universității de Vest din Timișoara și prin aporturile semnificative avute în dezvoltarea acestui program masteral, considerăm că ați contribuit semnificativ la formarea de noi specialiști și la promovarea lor internațională.

Stimate Domnule Profesor Louis Joshua Marinoff,

Universitatea de Vest din Timișoara, întreaga noastră comunitate academică, este onorată de prezența dumneavoastră, astăzi, la Timișoara. Prin acordarea onorantului titlu de Doctor Honoris Causa Socialium Scientiarum, Universitatea de Vest din Timișoara recunoaște public meritele dumneavoastră și este convinsă că, prin alăturarea Domniei Voastre comunității academice pe care o reprezintă, prestigiul acestei instituții se va consolida.

Vă urez multă sănătate și putere de muncă pentru a putea continua cu aceeași pasiune și dedicare să vă implicați în proiecte noi, care să contribuie la promovarea practicii filosofice înțeleasă ca profesie

Prof. univ. dr. Marilen-Gabriel Pirtea



Rectorul Universității de Vest din Timișoara

LAUDATIO
în onoarea
Domnului Profesor
LOUIS JOSHUA MARINOFF
cu ocazia acordării titlului de
DOCTOR HONORIS CAUSA SOCIALIUM SCIENTIARUM

*Stimate Domnule Profesor.univ.dr. Louis Joshua Marinoff,
Stimate Domnule Rector al Universității de Vest, Profesor.univ.dr. Marilem Pirtea,
Stimați membri ai Senatului,
Distinși oaspeți,
Dragi colegi și studenți,*

După un hiatus de aproape 2000 de ani, în care s-a retras în turnul de fildeș al inițiaților, filosofia se pregătește să aducă din nou o contribuție majoră la îmbunătățirea calitativă a vieții umane în forma ei concretă, practică. În urma proliferării, diversificării și impactului social fără precedent al consilierii și psihoterapiei, a apărut atât nevoia, cât și șansa (re)întâlnirii dintre filosofie și consiliere.

Filosofia a parcurs un drum lung de la utilizarea ei ca cercetare și „medicină a sufletului” de către vechii greci (în frunte cu Socrate, stoicii și epicureicii) și până la specializările extreme ale veacurilor XX și al XXI-lea. În special de-a lungul ultimelor două-trei sute de ani, filosofii academici au dus departe cunoașterea noastră vizând probleme importante, precum natura justiției și in justiției și a vieții bine trăite, și au dezvoltat tehnici tot mai rafinate de analiză filosofică. Recent, adepții filosofiei aplicate s-au folosit din ce în ce mai mult de aceste reflecții și tehnici în soluționarea de probleme etice aparținând domeniului public, de la dileme decizionale și relaționale, până la domenii precum drepturile animalelor și eutanasia. Un număr crescând de filosofi—mai precis „filosofii practicieni”—au dus aceste evoluții un pas mai departe și au început să ajute oamenii obișnuiți să folosească filosofia în consiliere, management și în diverse cadre educaționale.

Neîndoielnic, consilierea a devenit unul din fenomenele culturale contemporane. Pentru foarte multă lume consilierii au înlocuit duhovnicii și preoții. Mii de profesioniști din diverse domenii ale asistenței umane se autointitulează consilieri sau practicieni ai tehnicilor de consiliere.

Unul dintre cei mai importanți pionieri ai aducerii filosofiei nu doar în cetate, ci și „la firul ierbii”, distinsul nostru oaspete de astăzi, Louis Joshua Marinoff, este un renumit consilier filosofic de origine canadiană stabilit în Statele Unite ale Americii, la New York. Având un doctorat în Filosofia științei obținut în 1992 la *University College London* din Anglia, d-l Marinoff este în prezent profesor de filosofie la *The City College din New York*, universitate unde a deținut poziția de președinte al Departamentului de filosofie în perioadele 2009-2010 și 2011-2014. Din anul 1999 este Președinte fondator al uneia dintre cele mai mari asociații de profil în domeniul practicii filosofice, *American Philosophical Practitioners Association (APPA)*, fiind totodată și editor fondator al revistei de specialitate *Philosophical Practice*. Înainte de a înființa APPA, Lou Marinoff a fost pe rând președintele *American Society for Philosophy, Counseling & Psychotherapy (ASPCP)* (1997) și, ulterior, director executiv al acesteia (1998). Lou Marinoff este considerat o autoritate mondială în domeniul consilierii filosofice bazată pe modele de analiză și reflecție filosofică provenite de la o diversitate impresionantă de gânditori și școli de gândire, care se întind din punct de vedere istoric din Grecia Antică până în perioada contemporană, iar geografic din extremul Orient până în apusul extrem, prin intermediul cărora care propune rezolvarea problemelor cotidiene cu care se confruntă atât indivizii, cât și organizațiile. Autor a câtorva bestseller-uri internaționale – printre care *Plato, Not Prozac* (1999), tradus în 27 de limbi (inclusiv în limba română) și *Therapy for the Sane* (2003), tradus în 12 limbi -, Lou Marinoff și-a adus contribuția ca autor la apariția a 21 de volume colective consacrate diferitelor ramuri ale filosofiei. În același timp, el a publicat, începând cu anii 1990, numeroase articole științifice în jurnale academice de prestigiu dedicate eticii, filosofiei științei, filosofiei chineze, filosofiei indiene, budismului și, bineînțeles, practicii filosofice *per se*. Printre cele mai recente cărți ale sale se numără *The Middle Way* (2007), *The Inner Philosopher* (2012) - un dialog cu liderul budist japonez Daisaku Ikeda, *The Power of Tao* (2014) și *Fair New World* (2015).

Lider de opinie recunoscut la nivel mondial, Lou Marinoff a colaborat cu think-tank-uri globale și forumuri de conducere de mare prestigiu, portofoliul său incluzând: Forumul Economic Mondial (Davos), Horasis (Zürich), Biovision (Lyon), Ducere (Canberra), Festival of Thinkers (Abu Dhabi), Strategic Foresight Group (Mumbai), China Executive Leadership Academy, Pudong (Shanghai), Soka Gakkai (Tokyo), Singapore Learning Festival sau Institutul Aspen. Filosoful canadian este recunoscut pentru consultanța acordată agențiilor guvernamentale, corporațiilor, investitorilor privați, asociațiilor profesionale și universităților din întreaga lume cu scopul rezolvării unor situații de criză care implică luarea de decizii cu impact în rândul comunităților acestora.

Începând cu anul 2015, Universitatea de Vest din Timișoara, prin intermediul Facultății de Științe Politice, Filosofie și Științe ale Comunicării, oferă un program masteral internațional de *Consiliere și consultanță filosofică* unic în România și în Europa Centrală și de Est. Acesta se desfășoară în limba engleză și se bazează pe parteneriate cu programe similare cu tradiție din Italia și Franța care facilitează prezența unor specialiști formatori de înalt nivel profesional care susțin workshopuri, traininguri și consiliere supervizată fundamentate pe diferite modele de consiliere și consultanță filosofică. Unul dintre cele mai cunoscute modele studiate în cadrul programului masteral se numește PEACE și este creația lui Lou Marinoff - care este și un creator de școală

dedicată practicii filosofice înțeleasă ca profesie. Acest model prezintă structural 5 pași (identificarea Problemei, inventarul Emoțiilor, Analiza opțiunilor, Contemplarea situației și în final găsierea Echilibrului) pe care clienții ce beneficiază de consiliere filosofică trebuie să-i parcurgă pentru depășirea crizelor cu care se confruntă. Prin cărțile sale traduse în limba română, care numără, deocamdată, patru titluri importante (*Înghite Platon, nu Prozac, Puterea lui Tao, Întrebări fundamentale și Practica filosofică*), precum și prin disponibilitatea de a contribui nemijlocit, prin workshopuri și supervizare, la inițierea viitorilor specialiști în profesiile de consilier filosofic și de etică pregătiți de Universitatea de Vest din Timișoara, profesorul Marinoff își aduce o contribuție esențială la crearea și afirmarea acestei profesii de pionierat – atât de nouă și totuși, atât de străveche – în România și nu numai.

Unul dintre obiectivele principale al programului masteral *Consiliere și consultanță filosofică* se referă la recunoașterea internațională a specialiștilor formați la UVT prin intermediul certificărilor obținute atât de la partenerii amintiți, cât și de la asociații de profil cu autoritate recunoscută la nivelul acestei profesii. *American Philosophical Practitioners Association (APPA)* prezidată de Lou Marinoff este o organizație care oferă acest tip de certificare recunoscută la nivel mondial și de al cărei sprijin ne bucurăm în atingerea acestui obiectiv și de către cei mai buni absolvenți ai programului nostru masteral.

Socrate, modelul paradigmatic al consilierilor filosofici (și nu numai) de pretutindeni, spunea că viața neexaminată nu merită trăită. Fidele spiritului socratic, diversele modele ale consilierii filosofice – printre care se înscrie la loc de frunte cel al profesorului Marinoff – nu caută să impună clientului vreo concepție asupra lumii, ci folosesc metode de a scoate la lumină propria sa filosofie și de a-i facilita reflecția asupra acesteia. Deși metodele lor filosofice sunt similare celor folosite de filosofii din lumea academică, ele nu sunt aplicate problemelor abstracte, ci celor concrete din viața clientului, iar procesul este înfăptuit împreună cu acesta.

Abordările libere, în care nici subiectul, nici răspunsurile nu sunt stabilite anterior, nu sunt scutite de critici, multe venite chiar din interiorul acestei noi profesii. Cea mai importantă obiecție este relativismul—care poate descuraja clienții aflați în căutarea de certitudini—provenit din faptul că abordările în cauză nu se pronunță, de la începutul procesului de investigare, asupra justeții unei teorii sau a alteia. Consecința este că practicianul alege să-i prezinte clientului o teorie pe care o socotește cea mai nimerită în cazul său, indiferent de adevărul acesteia, încercând să-i faciliteze descoperirea propriei concepții, fără a presupune superioritatea unor valori în raport cu altele și fără a-l ghida suficient, atribuindu-i, optimist, abilități și competențe filosofice. Metoda propusă de Marinoff diminuează aceste riscuri prin introducerea unei strategii de selecție și focalizare și prin procesul de investigare-soluționare propriu-zis (PEACE):

Primii doi pași vă încadrează problema; cele mai multe persoane în cauză îi parcurg în mod natural. Oamenii nu au nevoie de ajutorul nimănui pentru a indentifica problema, deși uneori e nevoie de revenire asupra unui aspect sau altuia și de o rafinare a lor. Următorii doi pași examinează progresiv problema și, cu toate că mulți oameni pot face aceasta pe cont propriu, ar putea fi util a avea un partener sau ghid în explorarea noului teritoriu. Cel de-al treilea pas vă conduce dincolo de cea mai mare parte a psihologiei ori psihiatriei, iar al patrulea vă plasează clar pe tărâmul filosofiei. Stadiul final încorporează în viața voastră ceea ce-ați

învățat în fiecare dintre primele patru stadii, dat fiind că abordările pur cerebrale nu devin practice decât după ce-ai învățat să le folosești (L. Marinoff, *Plato, not Prozac!*, New York, 1999, p. 38).

Criticilor care obiectează împotriva capacității consilierii filosofice de a ameliora suferința emoțională, Marinoff le oferă drept contraargumente numeroase cazuri de îndepărtare a depresiei, reducere a anxietății și control al furiei obținute în urma ședințelor de consiliere filosofică. Chiar dacă nu garantează diminuarea suferinței emoționale, metoda lui și cele ale altor filosofi practicieni nu oferă doar modalități constructive de asistență în luarea deciziilor, ci și căi de reducere a anxietății care blochează luarea deciziilor sau a celei cauzatoare de decizii distructive.

Altora critici, potrivit cărora consilierul filosofic are prea multe așteptări de la clienți în ceea ce privește aptitudinile și cunoștințele lor filosofice, Marinoff și alți consilieri cu autentică vocație filosofică le răspund prin implicarea unui element de instruire în consiliere. Scrierile și practica lui Marinoff abundă de modalități în care tehnicile și experimentele de gândire preluate din filosofie, inițial aplicate sub îndrumarea consilierului, permit acestuia să se retragă progresiv, lăsând clientul să îndeplinească el însuși munca de analiză și soluționare a propriilor probleme.

În fine, unii critici se referă la diferența făcută de consilieri între analiza intelectuală și cea emoțională și la concentrarea lor asupra celei dintâi. Drept răspuns, consilierea filosofică, nu lecțiile de filosofie—teoretică sau practică—propune tehnici cu scopul căutării, în câmpul filosofiei, a unui loc de întâlnire dintre idei și propriile experiențe ale clientului, din care latura emoțională nu este nici pe departe exclusă. În expresia lui Marinoff, țelul, perfect realist, al consilierii filosofice este „managementul filosofic al problemelor”. Rolul consilierului în acest proces este flexibil, adaptat la aptitudinile și nevoile clientului:

În funcție de problema voastră, am examina acele idei ale filosofilor care se aplică cel mai bine situației voastre, idei cu care v-ați simți cel mai înclinați să vă puneți în corespondență... E posibil să ... explorăm filosofurile [respective] în profunzime. Dar cel mai probabil ați avea propria concepție filosofică pe care ați căuta s-o exprimați mai clar. Eu aș acționa ca un ghid, selecționând și clarificând propriile voastre idei și sugerându-vă, unde consider posibil, idei noi (L. Marinoff, *Plato, not Prozac!*, New York, 1999, p. 38).

Lou Marinoff este triplu campion de hochei de masă (1978-79-80) revenit din 2007 în competiții. El este considerat un ambasador al acestui joc, promovând jocul și sportul în general ca activități extrem de benefice pentru copii, în special pentru cei cu ADHD. Printre alte hobby-uri ale lui Lou Marinoff se mai numără fotografia și cântatul la chitară, nici acestea lipsite de faimă printre numeroșii săi admiratori.

Doamnelor și Domnilor,

Este o onoare pentru noi să urăm un Bun Venit în comunitatea noastră Domniei Sale,
Doctor Honoris Causa Socialium Scientiarum, Profesor Louis Joshua Marinoff !

Timișoara, România, 23.04.2019

Comisia de evaluare și de elaborare a *Laudatio*

Președinte:

Prof. univ. dr. Marilen Gabriel Pirtea – *Rectorul Universității de Vest din Timișoara*

Membri:

Prof. univ. dr. Viorel Negru – *Președintele Senatului Universității de Vest din*

Prof. univ.dr. Mircea Dumitru – *Rectorul Universității din București*

Prof.univ.dr. Laurențiu Staicu – *Universitatea din București*

Conf.univ.dr. Florin Lobonț – *Decanul Facultății de Științe Politice, Filosofie și Științe ale Comunicării, Universitatea de Vest din Timișoara*

Prof.univ.dr. Gheorghe Clitan – *Universitatea de Vest din Timișoara*

Laudatio
In honour of Professor
Louis Joshua Marinoff
From the City College of the City University of New York
President of the American Philosophical Practitioners Association
On the occasion of awarding the title of
DOCTOR HONORIS CAUSA SOCIALIUM SCIENTIARUM

Distinguished Professor Louis Joshua Marinoff
Distinguished Rector of West University of Timisoara, Professor Marilen Pirtea,
Distinguished members of the University Senate,
Dear Guests,
Dear colleagues and students,

After an almost 2000-year hiatus, during which it has withdrawn into the ivory tower of the initiates, philosophy prepares to bring a major qualitative contribution to human life in its concrete, practical form. As a result of the unprecedented spread, diversification, and social impact of counselling and psychotherapy, the need as well as the chance for the (re)encounter between philosophy and counselling appeared.

Philosophy has come a long way from its use as research and “medicine for the soul” by the ancient Greeks (with Socrates, the Stoics and the Epicureans) up to the extreme specialisations of the 20th and 21st centuries. Especially during the last two-three hundred years, academic philosophers have greatly improved our knowledge regarding important problems, such as the nature of justice and injustice, and of well-lived life, developing increasingly refined techniques of philosophical analysis. Recently, the adepts of applied philosophy have made more and more use of these reflections and techniques in solving ethical problems related to the public domain, from relational and decisional problems to subject matters such as animal rights and euthanasia. A growing number of philosophers – “philosophical practitioners”, to be more precise – have taken these evolutions further and have begun to help ordinary people to use philosophy in counselling, management and in various educational settings.

It is without a doubt that counselling has become a contemporary cultural phenomenon. For many, counsellors have replaced confessors and priests. Thousands of professionals from various fields of helping professions define themselves as counsellors or practitioners of counselling techniques.

One of the most important pioneers of bringing philosophy back not only within the City walls, but also to the truly regular people, our distinguished guest, Louis Joshua Marinoff, is a renowned philosophical counsellor of Canadian origins, living in the United States of America, in New York. With a doctorate in the Philosophy of Science obtained in 1992 from the *University College London* in England, Mr. Marinoff is currently professor of philosophy at *The City College of the City University of New York*, a university where he held the position of president of the Philosophy Department between 2009-2010 and 2011-2014. From 1999 he is the founding president of one of the largest associations in the field of practical philosophy, *American Philosophical Practitioners Association (APPA)*, whilst also being founding editor of the journal *Philosophical Practice*. Before founding APPA, Lou Marinoff was the president of the *American Society for Philosophy, Counselling & Psychotherapy (ASPCP)* (1997) and, subsequently, its executive director (1998).

Lou Marinoff is considered a worldwide authority in the field of philosophical counselling based on analysis and philosophical reflection models inspired by an impressive diversity of thinkers and schools of thought – stretching historically from Ancient Greece to the present period, and geographically from the Far East to the Far West – through which he proposes solving everyday problems facing individuals as well as organisations. Besides authoring several international bestsellers – such as *Plato Not Prozac* (1999), translated into 27 languages (including Romanian) and *Therapy for the Sane* (2003), translated in 12 languages –, Lou Marinoff has contributed to 21 collective volumes focused on different branches of philosophy. At the same time, since the 1990s, he has published numerous scientific articles in prestigious academic journals dedicated to ethics, philosophy of science, Chinese philosophy, Indian philosophy, Buddhism, and, of course, philosophical practice *per se*. His most recent books include *The Middle Way* (2007), *The Inner Philosopher* (2012) – a dialogue with the Japanese Buddhist leader Daisaku Ikeda, *The Power of Tao* (2014) and *Fair New World* (2015).

An opinion leader of worldwide renown, Lou Marinoff has collaborated with global think-tanks and prestigious leadership forums, including: The World Economic Forum (Davos); Horasis (Zürich); Biovision (Lyon); Ducere (Canberra); Festival of Thinkers (Abu Dhabi); Strategic Foresight Group (Mumbai); China Executive Leadership Academy, Pudong (Shanghai); Soka Gakkai (Tokyo); Singapore Learning Festival, and the Aspen Institute. He is highly regarded for the consultancy given to government agencies, corporations, private investors, professional associations and universities around the world with the purpose of solving certain crisis situations involving impactful decision making for their communities.

Beginning with the year 2015, West University of Timișoara, through the Faculty of Political Science, Philosophy and Communication Sciences, has offered an international master program in English, based on partnerships with similar, well-established programs from Italy and France, which facilitate the presence of trainer specialists of a high professional level at workshops, trainings and supervised counselling based on different models of philosophical counselling. One of the best-known models studied as part of the master program is called PEACE and is the creation of Lou Marinoff – who is also the creator of a school dedicated to philosophical practice understood as a profession. This model structurally presents 5 steps (identifying the Problem, the inventory of Emotions, the Analysis of options, Contemplating the situation and, lastly, finding Balance) which philosophical counselling clients must undergo in order to overcome the crises they are facing.

Through his books translated into Romanian, which, so far, number four important titles (*Plato, not Prozac / Înghite Platon, nu Prozac; The Power of Tao / Puterea lui Tao; The Big Questions / Întrebări fundamentale* and *Philosophical Practice / Practica filosofică*), as well as through his willingness to contribute via workshops and supervising the initiation of future specialists in the professions of philosophical and ethics counselling prepared by the West University of Timișoara, professor Marinoff brings an essential contribution to the creation and development of this pioneering profession – so new and yet, so old – in Romania and not only.

One of the main objectives of our Master Program of Philosophical Counseling and Consultation is the international recognition of specialists trained at West University by certifications obtained from its international academic partners and associations with recognized authority in this profession. The American Philosophical Practitioners Association (APPA) chaired by Lou Marinoff is an organization that offers this type of worldwide recognized certification and whose support we are enjoying in achieving this goal by the best graduates of our master program.

Socrates, the paradigmatic model of philosophical counselors (and not only) everywhere, had said that an unexamined life is not worth living. Faithful to the Socratic spirit, the various models of philosophical counselling - among which Professor Marinoff's occupies a leading position - do not seek to impose a worldview on the client, but to use methods of bringing to light her own philosophy and facilitate her reflection on it. Although their philosophical methods are similar to those used by academic philosophers, they are not applied to abstract issues but to concrete predicaments from the life of the client, and the process is carried out together with her.

The free approaches, where neither the subject-matter nor the answers are set before, are not exempt from criticisms, many coming from within this new profession itself. The most important objection is relativism – which can discourage clients in search of certainties – resulting from the fact that the approaches in question do not adjudicate, from the beginning of the investigation process, on the rightness of one theory or another. The alleged consequence is that the practitioner chooses to present the client with a theory she judges best for the latter, regardless of its truth, in trying to facilitate the client's discovery of her own conception without assuming the superiority of certain values over others, and attributing her, optimistically, philosophical abilities and skills. The method put forward by Marinoff reduces these risks by introducing a selection and focus strategy and by his enquiry and solving process famously known as PEACE:

*The first two steps frame your issue, and most people pass through these stages naturally. They don't need anyone to identify the problem with or for them, though sometimes it is a point to be revisited and refined... The next two steps progressively examine the problem, and though many people can do this on their own, it may be helpful to have a partner or guide for exploring new territory. The third step itself takes you beyond most psychology and psychiatry, and the fourth puts you squarely into the philosophical realm. The final stage incorporates into your life what you've learned at each of the first four stages, since solely cerebral approaches aren't practical unless you know how to use them (L. Marinoff, *Plato, not Prozac!*, New York, 1999, p. 38).*

To the critics who object to the capacity of philosophical counseling to alleviate emotional suffering, Marinoff offers, as counter-arguments, many cases of depression and anxiety alleviation, or of anger control brought about by philosophical counselling sessions. Even if it does not guarantee the diminishing of emotional suffering, his method and those of other practitioners do not only provide constructive ways of assisting in decision-making, but also ways to reduce anxiety that blocks decision-making, or causes of destructive decisions.

To other critics, according to whom the philosophical counselor has too many expectations from clients regarding their philosophical skills and knowledge, Marinoff and other counsellors with philosophical vocation respond by involving a training element in counseling. Marinoff's writings and practice abound in ways in which techniques and thought experiments taken from philosophy, originally applied under the guidance of the counselor, allow her to withdraw progressively, letting the client herself perform the work of analysing and solving her own problems.

Finally, some critics refer to the distinction made by counsellors between intellectual and emotional analysis and their focus on the former. In response, philosophical counseling – not philosophical-theoretical or practical lessons – suggests techniques of search for a meeting place between ideas and the client's own experiences, from which the emotional side is by no means excluded. In Marinoff's expression, the perfectly realistic goal of philosophical counseling is “the philosophical management of problems”. The role of the counselor in this process is flexible, tailored to the client's skills and needs:

*Depending on your problem, we'd examine the ideas of philosophers most applicable to your situation, those you would be most inclined to relate to. We might explore their philosophies in depth... But more likely you'd have your own philosophical outlook and will be looking to express it more clearly. I'd act as a guide to elicit and illuminate your own ideas, and possibly to suggest some new ones to you (L. Marinoff, *Plato, not Prozac!*, New York, 1999, p. 38).*

Lou Marinoff is triple table hockey champion (1978-1979-1980), and from 2007 he returned to competitions. He is considered an ambassador of this game, promoting play and sport in general as highly beneficial for children, in special for those with ADHD. Other hobbies of his include photography and guitar singing, also not without fame amongst his many admirers.

Ladies and gentlemen,

It is an honor for us to welcome, in our community, **Doctor Honoris Causa Socialium Scientiarum**, Professor Louis Joshua Marinoff!

Timisoara, 23.04.2019

ACCEPTANCE SPEECH
for the Doctor Honoris Causa Socialium Scientiarum
West University of Timisoara, Romania

Recipient: Professor Lou Marinoff

Title: *Contemporary Philosophical Practice: Forces that Favor, and Hinder, Its Progress*

Honorable Rector of West University of Timisoara, Professor Marilen Gabriel Pirtea, Honorable Dean Florin Lobont, Esteemed Colleagues, Dear Students, Dear Guests,

During the past several decades, philosophical practice has emerged as a viable and global movement of philosophers, who—notwithstanding the many methods, styles, and schools that have evolved—share the premise that philosophy has applicability to and indeed utility for addressing and resolving numerous problems that arise in the daily lives of individuals, groups, and organizations. A constellation of favorable forces has abetted the emergence of philosophical practice, but likewise another constellation of opposing forces has obstructed its progress. The aim of this address is to identify and analyze some of the more prominent features of both constellations. As we shall see, in many instances these features are actually Janus-like; that is, they look in both directions at once, simultaneously helping and hindering.

1. The Pioneers. Our main helpers have been, firstly, pioneering philosophers themselves who, in defiance of entrenched traditions whose main aim has been to make philosophy irrelevant to all but its own internal concerns, had the courage to return love of wisdom to the agora, and equivalent public spaces, with Socrates as their model. (As Odo Marquard, a primary influence on Gerd Achenbach, said “In the history of philosophy, the following applies in general: Tell me what you think of Socrates, and I’ll tell you what your philosophy is.”) These pioneers, including Pierre Grimes in the USA and Gerd Achenbach in Germany, among many others, were and are, the prime movers of the movement. Absent their stalwart labors, nothing of this kind would have moved during this period.

2. The Media. A second major helper, but in Janus-like fashion, was the American newspaper and magazine media, centered in New York. When the *New York Times* or the *Wall Street Journal* cover a story, it has the immediate potential to be reprinted in major newspapers world-wide. I am referring now to the 1990s, before the advent of the full-blown world wide web and social media, and the newer phenomenon of "going viral." Philosophical practice has not gone viral, which is possibly just as well, but it most assuredly went global, which is on balance a good and needful thing. Since I am based at The City College of New York, a storied public institution in Manhattan, the New York media used me as a local "peg" upon which to hang their breaking news about our work. Stories published in New York were simply copied by other major

newspapers in a variety of countries. There is a long-standing jest about journalism, which goes like this: If they spell your name correctly and run your photo, then it's "good press."

While this homily rings true as far as public exposure is concerned, it remains mute on content. And philosophy, as I need not remind you, is all about content. Thus the Janus-like media also did us a profound disservice, by "spinning" (i.e. distorting or misrepresenting for their own purposes) a mantra that also, and unfortunately, circulated globally. They characterized philosophical counseling as "a controversial new form of psychotherapy." We were never really allowed an opportunity to refute this outrageous and indefensible claim in the pages of the newspapers that printed it. Philosophical counseling is hardly new; leading the examined life dates back (in the West) to the ancient Greeks. Moreover, philosophical counseling was largely uncontroversial until declared to be controversial by an industry that manufactures revenues primarily from raw sensationalism. And philosophical counseling is scarcely psychotherapy; rather, it is meticulously positioned and carefully practiced as an educational activity, not a psychological treatment. During the ensuing twenty and more years since this mantra appeared, I have endeavored to educate the media itself: the verifiable claim they ought to be making is just the converse of their original assertion; namely, that much of psychotherapy is, in fact, a controversial new form of philosophical counseling.

3. The Book Publishing Industry. But such journalism represents merely the shadows on the wall of a cave whose denizens have been psychologized, for decades, from cradle to grave. I would hazard a guess that at least 98% of Americans (and possibly more) have never taken a single philosophy course, and will never read a single philosophy book, in all their lives. Thus, when *Plato Not Prozac* was first published in the US, in 1999, it was classified as "self-help" and often shelved in Psychology sections of bookstores. This irony, of course, follows naturally just in case philosophical counseling is "a controversial new form of psychotherapy." So it became apparent that the US publishing industry followed the media's Janus-like lead: They rendered us an invaluable service by popularizing our work to potential clients world-wide, simultaneously stimulating an interest among philosophers to become service providers; but did so at the corollary cost of packaging our services in a quasi-psychological disguise.

One morning in 2000, when the paperback edition of *Plato Not Prozac* was going to press, the editor phoned me at home, and in a very sheepish voice (because he himself knew better) made the following request. Can we find a substitute, he asked, for the word "philosophy" in the subtitle? The original subtitle, *Applying Philosophy to Everyday Problems*, sounded (he said) too intimidating to American self-help readers, and might scare them off. The market forces that drive such worries left me little choice but to acquiesce. After some thought I suggested substituting "Eternal Wisdom" for "Philosophy," to which the editor immediately and gladly agreed. "Eternal Wisdom" is a sugar-coated, New-Age, user-friendly term, inherently attractive and not at all frightening. So the US publishing industry severed the primary connection between philosophical counseling, and philosophy, on the very cover of a book devoted to helping ordinary readers to philosophize.

4. Academic Philosophy. If we boldly inquire how the word "philosophy" ever became so intimidating to a popular readership, we will meet yet another Janus-faced helper and hinderer of

philosophical practice; namely, the current state of academic philosophy itself. The Anglo-American academy has been dominated for decades by analytic philosophy, which studies and debates ideas for their own sakes, with little if any concern for human life outside of mind, and with little or no regard for philosophy's ability to address itself to a plethora of human problems. As John Dewey had remarked, "Philosophy recovers itself when it ceases to be a device for dealing with the problems of philosophers and becomes a method, cultivated by philosophers, for dealing with the problems of men." But Dewey notwithstanding, the dominant mode of analytic (or theoretical) philosophy gradually alienated itself from other disciplines, prepared its graduate students for careers mainly as brains in vats, and became incomprehensible to the general public—a public that supports the academy itself, either via taxes in the case of public institutions, or by endowments in the case of private ones. At the same time, however, theoretical philosophy managed to preserve rigor of thought and argumentation, a finger in the collapsing dyke of a deconstructed and politicized humanities curriculum, even if the substance of analytic philosophy remained almost entirely self-referential. It also made the unforgivable error of misrepresenting itself as the whole of philosophy, even though it is demonstrably only a part of a much larger whole.

The composition of that larger whole is conspicuously visible across the spectrum of other disciplines in the academy. For example, one can pursue either theoretical or experimental science; engage in either the research or the practice of medicine; either study literary theory or do creative writing; either learn art history or create fine arts; and so forth. Only philosophy, or so it appeared, was purely and entirely a theoretical subject. This is what made the general public both ignorant and also afraid of the very word "philosophy", and what compelled editors of popular books to replace it with more soothing synonyms.

5. Intelligent Laypersons. Yet at the same time, there persisted a segment of the public intelligentsia that, against all odds, had resisted the pervasive dumbing down of culture by both the politicized Western universities and mainstream media alike. This resilient segment had also rejected the relentless psychologization of the masses, in tandem with the spurious diagnosis and gratuitous drugging of every human complaint, irregardless of its root causes. That segment of the public welcomed the return of philosophers to the role of what Nietzsche had termed "physicians to culture." They became our most willing clients and most avid readers, having grasped at once the meaning and purpose of philosophical counseling. But meanwhile, many philosophers of the analytic school denounced philosophical counseling, claiming rather absurdly that it was "not philosophy." Thus the theoretical part remained determined to define the whole.

6. Anti-Academics. As if this play of contending force were not enough, a schism soon fractured the nascent community of philosophical practitioners themselves. The community contained roughly two kinds of practitioners: those who were academic philosophers, and those who were not. The academic wing, to which I belong, sought to develop philosophical practice as a research and publication vehicle within the academy, to train and graduate professional practitioners from established academic programs, and ultimately to seek the recognition of philosophical practice by states, as a legitimately accredited profession. This seemed to us the best route to follow, as the universities train and graduate doctors, nurses, psychologists, social workers, lawyers, engineers, and other professionals whose services are licensed by states and rendered

according to best practices. However, a loose but vociferous coalition of non-academics, led by anti-academics, stridently opposed our mission, accusing us of "appropriating" philosophical practice and seeking to monopolize it. In fact, they tried but failed to stage a coup, appropriating philosophical practice to themselves, and ousting us academics, in the name of "anti-elitism" and "anti-fascism," among other manifestations of populist sloganeering. This neo-Jacobin coalition of uncredentialed sans-culottes was soundly defeated, and a detailed account of that conflict and its resolution is contained in my textbook *Philosophical Practice*, which Vasile Hategan has heroically translated into Romanian. Our community has long-since healed itself, and a peaceful co-existence if not friendly association prevails between practitioners who are also professors, and practitioners who render services exclusively outside the academy. Some of the latter have earned very good graduate degrees in Philosophy, but had no urge to become academicians. There is no inherent contradiction between the two groups; merely a bifurcation of our path of practice.

While this brief sketch should serve to illustrate what a hornet's nest was awakened by our use of the word "philosophy" in the phrase "philosophical counseling", I must assure you that an even larger and angrier nest of hornets was awakened by our use of the other word in that phrase; namely "counseling." This usage precipitated both a firestorm in the media, and a constructive dialogue within the community of practitioners.

7. The Psychotherapy Lobby. In the USA, psychologists had grown accustomed to associating the word "counseling" uniquely with psychotherapy for patients suffering from DSM-diagnosable "mental illnesses." I digress to note that a diagnosis is necessary if the psychotherapist seeks third-party reimbursement from an insurance company. They must find something "wrong"—that is, must submit a claim form with a "paint-by numbers" diagnostic label—in order to receive payment. In some states, such as Texas, the psychology lobby has accrued sufficient political power to appropriate legislative monopoly over the word "counselor." No-one in Texas can legally call himself a "counselor" unless he or she is a licensed psychotherapist. The British Psychological Society recently attempted the same move nation-wide in the UK, having produced a white paper claiming that "counseling" is uniquely a psychological activity, and demanding a legislative monopoly over the term. Fortunately, UK philosopher and practitioner Sam Brown produced an apodictic rebuttal of the BPS's untenable claim. In a paper entitled "The Meaning of 'Counselor'", Brown cited no fewer than fifteen historical usages of the term that pre-dated psychology itself. Take Seneca, for example. In his *Letter 48*, dating from the first century C.E., Seneca wrote "Would you really know what philosophy offers to humanity? Philosophy offers counsel." Since that time, there have also appeared pastoral counselors, legal counselors, financial counselors, debt counselors, marital counselors, vocational counselors, guidance counselors, and career counselors, not to mention astrologers and authors of messages in Chinese fortune cookies, all of whom plainly offer counsel, and none of it aimed at clients with psychopathologies, be they real or merely reified. In light of Brown's rebuttal, the BPS's white paper was discredited and dismissed.

Nonetheless, the hubris of some psychologists and (for that matter) psychiatrists led to unsubstantiated and irresponsible allegations to the media. For example, clinical psychologists panicked some people by alleging that philosophical counseling was "unvalidated treatment" likely

to do more harm than good. That they were unable to produce a single case in which anyone had ever been harmed by philosophical counseling did not stop the media from disseminating their baseless allegation. A psychiatrist claimed to a major newspaper that a philosopher who dispenses ethics counseling to a client with a moral dilemma is practicing medicine without a license—a sublime accusation, to which I responded that anyone who believes that a moral dilemma is a mental illness needs philosophical counseling himself. A former president of the American Psychological Association told a television audience—during a so-called "in depth" report on philosophical counseling that lasted seven minutes—that she simply could not imagine how anybody could be helped by philosophy. Rather than mustering a salient critique of philosophical counseling, or voicing a credible objection to it, she simply betrayed both a total ignorance of philosophy and a complete failure of imagination, as well as displaying a wealth of hubris.

Our use of the term "counselor" precipitated a firestorm of protest and alarm from psychologists and psychiatrists that seemed entirely out of proportion to our meager numbers, there being at the time tens of thousands of them and only dozens of us. Were they merely waging a reflexive "turf-war" against perceived poachers on their territory—the human psyche— or were they worried that philosophers might explode some of the untenable myths and conceptual muddles on which their professions reposed? During World War II, it was remarked by a high school teacher that one physicist was worth a hundred generals. Perhaps, in our contemporary culture wars against humanity itself, in which predatory pharmaceutical companies endeavor to convince consumers that they are fundamentally sick animals whose brains are in constant need of chemical balancing, it might be said that one philosopher is worth a hundred psychotherapists.

Yet by the same token, a number of enlightened psychiatrists, medical doctors, psychologists, and social workers identified with our movement, sought to collaborate with us, and have even trained with us, so as to develop and deploy philosophical insights in their own practices. Over the years I have collaborated with a good many psychiatrists, and have had as clients a good many psychologists, all of whom were appreciative of philosophy's historically ancient and contemporarily relevant role among so-called "helping" professions.

8. The Nomenclature Debate. Ironically enough, and at the same time, there was no consensus within our movement on the use of the term "counselor." Language being malleable and cultural contexts being diverse, philosophical practitioners in many different countries have described themselves variously as "consultants," "advisors," "assessors," "coaches," "companions," and "mediators"—as we have also evolved various ways to describe our clients. To us within the movement, our professional titles are less important than the actual services we render.

Perhaps the most cogent comment on nomenclature was made many years ago by Paul Sharkey, a co-founder of both the American Society for Philosophy, Counseling and Psychotherapy, and later of the American Philosophical Practitioners Association. A true visionary and early pioneer of our current movement, Paul opined that he looked forward to a day when we could simply call ourselves "philosophers," and the general public would immediately understand that we were people who thought deeply about ideas, issues, and persons; who engaged in teaching, research, and publication; and who offered a range of services to individuals, groups, and organizations. In other words, Paul believed that our challenge is not to need to explain what

"philosophical counseling" is; but rather to recapture the original meaning of philosophy itself, as a discipline that spans the entirety of its own historical spectrum, rather than confining itself to selected wavelengths (e.g. analytic or continental philosophy) or reclaiming selected wavelengths that disciplines had borrowed from us (e.g. existential or cognitive psychotherapies).

As the challenge of redefining philosophy itself—both to academicians and the public at large—is obviously greater than that of merely defining philosophical practice, perhaps we have a lot more work to do than we had initially conceived.

9. The Ultimate Sanction. If we inquire of philosophical practice, as did John Stuart Mill of utilitarianism, in what consists its ultimate sanction, the answer is perhaps revealing. Recall that Mill's common-sense empiricism led him to claim, with justification, that the only possible "proof" of a thing's desirability is that people actually desire it. Since most people desire happiness rather than unhappiness for themselves, and moreover would prefer to live in happy rather than unhappy families, and to inhabit happy rather than unhappy polities, it follows that the greatest happiness for the greatest number is that which most people desire. Moreover, since this is none other than the definition of utilitarianism, its ultimate sanction lies in its near-universal desirability. So argued Mill. Following Mill's lead, I would suggest that philosophical practice consists of the greatest discernment for the most discerning number. And if that be the case, we can similarly and readily infer its ultimate sanction as well.

Empirically, we find that our clientele comes from among the most discerning echelons of society, just as our philosophy graduates in the university come from among the most discerning segments of the student body. Philosophy is one of the most demanding disciplines in the academy, and so empirically we find that philosophy departments are smaller than psychology departments, and students of philosophy less numerous than students of psychology. Similarly, even if philosophical counseling reaches a saturation point as a professional field, I hypothesize that psychological counselors and their clients will always be more numerous than us, and ours. Why? It seems clear that most psychotherapy is grounded in affect and its expression, whereas most philosophical counseling is grounded in reason and its exercise. If Hobbes, Hume, and Freud are correct, and I suspect they are on this point, then most people's reason, at least in the shorter run, is enslaved to their passions. But if Daoists, Buddhists, and Stoics are correct, and I suspect they are as well, then most people co-create their experiences of life, at least in the longer run, by intentionality and volition. People who seek either to alter such circumstances of life as are malleable, or else to alter the way in which they experience and interpret such circumstances of life as are fixed, can do so most expediently by discerning the importance of intentionality and the efficacy of will. That kind of discernment is grist for the mill of philosophy, not psychology. It requires comparatively less discernment, and less associated exertion, to have one's emotions validated in the sympathetic light of psychotherapy rather than to examine one's life through the dispassionate lens of reason.

So philosophical practice offers the greatest discernment for the most discerning number, which may be far fewer than a majority of society. It is therefore not utilitarian, but by the same token is not elitist. Why not elitist? The short answer is that education broadly construed, in its most salutary sense, tends to smarten people up, not to dumb them down. Per contra, Western

civilization has for decades been in the grip of a congeries of maleficent forces, ranging from corrupt politicians and predatory capitalists, to cultural Marxists and parasitic bureaucrats, to mindless demagogues and soulless technocrats, who agree collectively on nothing save the premise that sheep are easier to govern than discerning citizens, and that undiscerning citizens are easier to fleece than sheep. However much at odds with one another, these forces have embarked on a relentless but perilous course of dumbing people down. Whereas education consonant with its mission, including philosophical practice, tends to smarten people up. It is hardly an elitist mission to guide the hoi polloi out of Plato's cave; but it is a realistic prognostication to expect that not everyone will choose to exit.

10. Emergent Phenomena. The last section of this address will identify a set of emergent phenomena that are proving inimical to the health and well-being of Westerners and, increasingly owing to globalization, to peoples world-wide. At the same time, this creates enormous and largely untapped potential for the growth of philosophical practice. While philosophical practice is hardly a panacea for the perennial cornucopia of ills afflicting humankind, it nonetheless sits at the core of a cluster of remedies—called "Humanities Therapy" by our Korean colleagues—for what I term "culturally-induced illnesses." When an illness is rooted in biology, its epidemiology and pathology must be understood in order to effect a biological cure. But when an illness is induced by culture, it is useless to treat its somatic symptoms alone; one must understand and effect positive change in commensurately cultural domains.

Early in this 21st century, it became clear that citizens of affluent Western societies were suffering, in ever-larger numbers, from so-called "epidemics" unprecedented in the annals of medicine, as well as from precedent problems now manifesting on unprecedented scales. These so-called "epidemics" include attention deficit hyperactivity disorders, bullying, depressions, social anxiety disorders, obesity among other eating disorders, sleep disorders, chronic fatigue syndromes, sexual dysfunctions, repetitive stress disorders, addictions to prescription drugs derived from opioids, addictions to illicit drugs such as heroine, along with unidentified ailments arising from unforeseen aide effects of prescription and other drug cocktails. All these problems are diagnosed, drugged, and re-drugged as though their root causes were biological (which they are largely *not*); and the net effect of this malpractice is in many cases to worsen the problems themselves. In Germany, these epidemics are called "diseases of civilization"; in Japan, "lifestyle maladies"; in Sweden, "diseases of affluence"; in the US "influenza." For the first time in more than a century, life expectancies in the US have fallen instead of risen.

As our Korean colleagues ably pointed out in their *Call for Papers* for the 11th International Conference on Philosophical Practice, held in 2012:

Many people in affluent societies have become increasingly vulnerable to motivational problems and mental illnesses ... This is the paradox of material wellbeing ... the relentless pursuit of material wealth neglects basic human concerns such as happiness, morality and mental health, in turn causing emotional and motivational difficulties with potentially serious psychological, social and economic consequences. The underlying problems are

philosophical in nature and cannot be resolved by scientific, technological or medical interventions. They require solutions drawn from philosophy and the humanities.

Korean philosophers are in a far stronger position to levy such charges, partly because they can lay claim to indigenous and empirically efficacious East Asian systems of philosophical practice (e.g. Confucianism, Daoism, and Buddhism), and partly because they can discredit Western psychotherapy and psychopharmacology as manifestations, respectively, of cultural and economic imperialism.

Another timely development pioneered by the Koreans, and entailed by their *Call for Papers*, was the coinage and creation of Humanities Therapy, an alliance of practices not unfamiliar to the West, but not allied with one another in the West. Whereas cognate Western professions—e.g. Art Therapy, Dance Therapy, Music Therapy, Poetry Therapy—tend to vie competitively against one another, Korean philosophical practitioners were able to strengthen each of their hands by forging an alliance among them. At the same time, this brought philosophical counseling out of isolation, giving it broader ground upon which to stand. As a result of these among other sage strategies, Korean philosophical practitioners were able to garner approval from both university administrations and governmental agencies, essential pillars of support for any nascent profession, thereby making more rapid advances as a profession than have Western philosophical practitioners who had initially mentored them in theories and methods of practice.

Interesting enough, the year 2013 saw a landmark development in the US as well. The National Institute for Mental Health (NIMH), a federally-funded operation and the world's largest scientific organization for research on mental illness and mental health, repudiated the DSM-V as fundamentally unsound. The DSM, or *Diagnostic and Statistical Manual*, is published by the American Psychiatric Association, and has become the so-called "bible" for diagnosis of mental illness by clinical psychologists as well as psychiatrists. The main reason for its rejection by the NIMH is its "diagnoses" chiefly of symptoms, and of clusters of symptoms, as though they were actual illnesses, without reference to or elucidation of underlying biological pathways.

This defect is scarcely surprising, since the DSM is a political rather than a scientific manual: mental illnesses are "elected" to the DSM by majority vote of psychiatrists at APA meetings. A perusal of the five editions to date, starting from the 1980s, reveals that prevailing cultural norms as well as entrenched research interests of "big pharma" heavily influence votes. The NIMH's repudiation of the DSM was both a rebuke of the practice of paint-by-numbers diagnosis and gratuitous drugging, and a vindication of the same criticism that philosophers had drawn fire for voicing during the 1990s.

What is more: Also in 2013, the Association for the Advancement of Arts and Sciences (AAAS) submitted a report to the US Congress, citing marginalization of Humanities as a leading cause of cultural decline and social malaise. To reiterate, things that American philosophical practitioners landed in trouble for saying years prior, are now being said by large and authoritative public institutions in the US, and are supported by at least one East Asian government (namely South Korea).

So now let us voice a corollary concern, in the form of a rhetorical question. Picking just one so-called "mental illness" from the basket of culturally-induced epidemics, we observe the following: the number of man-hours that patients spend in psychotherapy has risen exponentially for decades; the consumption of mood-enhancing formulations prescribed by physicians and psychiatrists has also risen exponentially for decades; and yet, somehow, the percentage of people suffering from so-called "depression" has likewise risen exponentially for decades.

Now ponder this: wherever medical science successfully carves nature at its joints, we witness without exception a negative correlation between treatment and incidence of a given illness: for example, widespread introduction of hygienic measures in Victorian hospitals put a virtual end to post-surgical gangrene; dissemination of the Salk vaccine put a virtual end to polio. And so forth. Now a question: why, then, have widespread increases in psychotherapy and prescription drug consumption not put a virtual end to depression, but in fact are correlated with its steady increase? Could it be because they are part of the problem, and not part of the solution?

In light of these and kindred developments, one might be forgiven for imagining that new doors were now opened for the furthering of philosophical practice in the US and other Western countries. Ironically, more doors than ever appear to be slamming shut. In this century, the Humanities in Western universities are virtually under siege. From within, cultural Marxists have largely converted traditional liberal arts education into insidious if not vindictive political indoctrination (e.g. Revisionist History, Critical Race Theory, GLBTQI Studies, etc.); from without, traditional humanities programs that do not espouse radical political causes are seeing their budgets savaged, with ever more funding diverted away from humanities and toward STEM (Science, Technology, Engineering, and Math) programs.

These shifts within the academy are exacerbated by the wholesale supplanting of the written tradition and all its noetic benefits, by the digital revolution and all its cognitive deficits. A culture of instantaneity has destroyed attention spans; a *modus vivendi* of apps has demagnetized moral compasses; and a pervasive but uncritical mistaking of appearance for reality has herded consumers out of the Enlightenment, and back into the depths of Plato's Cave. Western civilization is plummeting into a new Dark Age, governed not by theocracy but by technocracy, whose emergent elites are the FANG: Facebook, Amazon, Netflix, Google.

Conclusion. In sum, philosophical practice is more relevant and necessary than ever before, and in every sector of society. As I have maintained from the outset, credible philosophical practitioners must be trained in the academy, as are credible practitioners of every other profession. And indeed, a small but pioneering vanguard of universities, from several countries, are now offering graduate programs in this nascent field. I salute you at West Timisoara University for joining this historic and timely vanguard. It may surprise you, or not, to learn that not one single American university has yet established even an M.A. Program in Philosophical Practice. Although at least one such formal proposal was resoundingly approved at all academic levels, it was placed in an administratively induced coma by a once-storied institution now sadly committed to furthering culturally-induced illnesses, instead of their prevention and cure.

On this note I salute you that much more, wish you continued success in your pioneering endeavors, and offer you profound thanks for bestowing this



CURRICULUM VITAE

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Academic Affiliations

- 1994-... Professor, Philosophy Department & Asian Studies, The City College of the City University of New York
- 1997-98 Instructor, Graduate Course in Philosophical Practice, Felician College, New Jersey
- 1993-94 Lecturer, Arts One Program (Great Books), University of British Columbia
- 1993-94 Lecturer, Department of Philosophy, Capilano College, North Vancouver
- 1992-94 Lecturer, Department of Philosophy, University of British Columbia, Vancouver
- 1992 Instructor, Coquitlam Continuing Education, Grade 11 Mathematics for mature students
- 1990-91 Supply Teacher, Bonaventure Polyvalent School, Bonaventure, Quebec
- 1988-89 Pre-Doctoral Fellow, Edelstein Centre, The Hebrew University of Jerusalem
- 1987-88 Lecturer & Research Fellow, Dept. of History & Philosophy of Science, University College London
- 1983-84 Research Assistant, Physics Department, Concordia University, Montreal
- 1982 Research Assistant, Chemistry Department, Concordia University, Montreal U

Executive Education Affiliations

- 2015- Faculty, Ducere, Melbourne/Canberra, Australia
- 2009 - Faculty, Festival of Thinkers, Abu Dhabi
- 2006- Faculty, Horasis: Global Arabia, Asia, China, India, Russia Meetings
- 2000- Faculty, World Economic Forum, Geneva-Davos-New York-Delhi-Beijing-Singapore

2001-05 Faculty, Institute for Local Gov't., SW Leadership & Governance Program, Univ. of Arizona
2004 - Fellow, The Aspen Institute, Executive Seminar
2004 - Faculty, Omega Institute for Holistic Studies, Rhinebeck, NY
1999 - Faculty, American Philosophical Practitioners Association
1991-94 Executive Moderator, Canadian Business & Professional Ethics Network, Univ. of British Columbia 1

Leadership Roles

2011-14 Chair, Department of Philosophy, The City College of New York
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2007-... Faculty, Global Leadership Fellows Programme, World Economic Forum
2005-.. Founding Editor-in-Chief, Philosophical Practice: Journal of the APPA
2003 Program Leader, for Global Leaders of Tomorrow, World Economic Forum
1999 -.. Founding President, American Philosophical Practitioners Association (APPA)
1998 Executive Director, American Society for Philosophy, Counseling & Psychotherapy (ASPCP)
1997 President, American Society for Philosophy, Counseling & Psychotherapy (ASPCP)

Academic Qualifications

1992 Ph.D., University College London, England, in Philosophy of Science
1984 B. Sc. (with Great Distinction), Concordia University, Montreal, in Theoretical Physics
1980 Diploma, Control Data Institute, Montreal, in Digital Computing Technology
1972 Diploma, Dawson College, Montreal, in pre-University Liberal Arts
1968 McGill Junior Certificate, Lower Canada College, Montreal, in secondary studies U

Accredited Courses Taught

2007-... Macaulay Honors College: Applied Ethics Across the Disciplines, The Rational Animal, Ethics
1994-... The City College of New York: Asian Philosophy, Biomedical Ethics, Buddhism, Chinese Philosophy, Comparative Ethics, Computer Ethics, Critical Thinking, Decision Theory, Engineering Ethics, Environmental Ethics, Independent Study, Indian Philosophy, Introductory Philosophy, Philosophy of Artificial Intelligence, Philosophy of Science Fiction, Senior Seminar, Symbolic Logic, The Rational Animal, World Philosophies, Senior Engineering Project supervisor and co-sponsor

- 2004 Omega Institute (Rhinebeck): Continuing Education Units (CEUs) for mental health professionals
- 2002 European Association of Psychiatrists (Stockholm): CEUs for psychiatrists
- 2002 Australian Psychotherapy Congress (Melbourne): CEUs for psychotherapists
- 1998 Felician College, NJ: Philosophical Counseling (graduate course)
- 1992-94 Capilano College, BC: Business Ethics, Environmental Ethics, Ethics, Philosophy of Law
- 1991-94 University of British Columbia: Biomedical Ethics, Critical Thinking, Deductive Logic, Great Books, Philosophy of Science, Scientific Reasoning 2
- 1990-91 Bonaventure School, QC: Mathematics, Sciences, Moral Education, PC application software.
- 1987-88 University College London: Philosophy of Science (undergraduate & postgraduate sections)

Graduate Supervision

- 2016-17 Research supervisor for two Visiting Scholars from China; one from Guangxi University; the other, from Shandong University at Weihei.
- 2013-14 External supervisor of candidate for M.A. in Conflictology at the Open University of Catalonia, Spain
- 2012-... External supervisor of Ph.D. candidate in Philosophy at the University of Bucharest, Romania
- 2012 External supervisor of Ph.D. candidate in Philosophy at Shandong Normal University, China, and Visiting Scholar at CCNY
- 2012-17 External supervisor of Ph.D. candidate in Philosophy at the Universidad Nacional Autonoma de Mexico (UNAM), Mexico City
- 2000 External Examiner on Ph.D. thesis in Education at the University of British Columbia

Books

- 2019: On Human Conflict: The Philosophical Foundations of War and Peace, Rowman & Littlefield, Lanham, MD
- 2018: Eloquent Sinking: A Gaspesian Tragicomedy, Waterside Press, Dan Diego
- 2014: The Power of Dao: Finding Serenity in Changing Times, Argo-Navis (Perseus Books), Denver. New edition by Waterside Press, San Diego,
- 2017. Translated into 6 languages
- 2012: The Inner Philosopher: Conversations on Philosophy's Transformative Power. A dialogue with Daisaku Ikeda. Cambridge, MA: Dialogue Path Press. Translated into 6 languages
- 2007: The Middle Way: Finding Happiness in a World of Extremes, Sterling, New York & London. Translated into 5 languages.

- 2003: *Therapy for the Sane: How Philosophy Can Change Your Life*, Bloomsbury, New York & London. Translated into 13 languages.
- 2001: *Philosophical Practice*, Academic Press, NY. 1999: *Plato Not Prozac: Applying Philosophy to Everyday Problems*, HarperCollins, NY. Translated into 27 languages.
- 1994: *Fair New World*, Backlash Books, Vancouver.

Edited Book

- 2018: *Vice Versa: Collected & Neglected Poems (1931-2017)* by Rosaline Tafler. Amazon Create Space. Compiled by Julian Marinoff. Note: Rosaline Tafler (born 1923) is the editor's mother. 3

Contributed Book Chapters

- 2018: "A Time to Waken the Wisdom of the Middle Way," in *Our World Today: Reflections from American Thinkers*, edited by Masao Yokota, Ushio, Tokyo, 92-102
- 2017: "Dada as Philosophical Practice, Philosophical Practice as Dada," in *New Frontiers of Philosophical Practice*, edited by Lydia Amir, Cambridge Scholars Press, Newcastle, 4-33
- 2017: "Interview," in *The Philosophy Clinic*, edited by Stephen Costello, Cambridge Scholars Press, Newcastle, 119-144
- 2017: "Philosophical Practice as Political Activism," in *Socrate à l'agora. Que peut la parole philosophique?* edited by Mieke de Moor, VRIN, Paris, 107-125
- 2016: "All the Great Things in the World Start from the Small" in *The Habit : Borrowing Life Strategies from the World's Most Creative Leaders*, edited by Douglas Huh, Yolimwon Publishing Group, Seoul, 102-109
- 2015: "Critical Thinking, Ethics, and Philosophical Counseling," in *The Beacon of Mind*, edited by Andrea Blackie and John Spencer, Param Media, Vancouver, 158-173.
- 2014: "A Skeptical View of Sustainability," in *Design a Pattern of Sustainable Growth*, edited by Daniele Schirilo, ASERS Publishing, Craiova, Romania, 14-30.
- 2013: Extract from *The Inner Philosopher*, in *Daisaku Ikeda -- Sekai tonon Taiwa (Daisaku Ikeda -- Dialogue with World Figures)*, Daisan Bunmei Publishing Company, Tokyo, 196-199.
- 2013: "Philosophical Challenges in Building a Culture of Peace," in *Voices for the Culture of Peace: Compendium of the SGI-USA Culture of Peace Distinguished Speaker Series, volume 2*. Editor: Ian McIlraith. Publisher: Culture of Peace Press, Los Angeles, 149-180.
- 2013: Chapter in *Philosophical Practice: Five Questions*, edited by Jeanette Bresson Ladegaard Knox. Automatic Press, Birkerød, Denmark, 183-202.
- 2010: "Synchronicity, Serpents, and 'Something-Elisness'," in *The Challenge of Dialogue*, eds. Jens Peter Brune, Horst Gronke, Dieter Krohn, Münster/London: LIT, Volume 12, Series on Socratic Philosophizing.

- 2007: "Ethics, Globalization and Hunger: An Ethicist's Perspective," in *Ethics, Globalization and Hunger*, eds. Per Pinstrip-Anderson and Peter Sandoe, Springer Netherlands, 29-49.
- 2006: "The PC Tyranny", in *In The Agora*, eds. Andrew Irvine & John Russell, The University of Toronto Press, Toronto, 456-461.
- 2006: "Tres Desafios Para la Filosofia Practica", in *La Filosofia a las Puertas del Tercer Milenio*, ed. & trans. Jose Barrientos Rastrojo, Fenix Editoria, Universidad de Sevilla, 135-146.
- 2005: "The Matrix and Plato's Cave: Why the Sequels Failed," in *More Matrix and Philosophy*, ed. William Irwin, Open Court, Chicago, 3-11.
- 2004: "Thus Spake Settembrini," in *Philosophy and Psychiatry*, eds. Thomas Schramme & Johannes Thome, De Gruyter, Berlin , 27-49.
- 2003: "The Big Picture: What is Business Ethics? What are Its Prospects in Asia?," in *Asia's New Crisis*, eds. Pamela Mar & Frank-Jürgen Richter, John Wiley & Sons Asia, Singapore, 16-40. 4
- 2003: "The Geometry of Defection" in Cheryl Hughes and James Wong, eds., *Social Philosophy Today*, Volume 17, Philosophy Documentation Center, Charlottesville, 69-90.
- 1998: "The Failure of Success: How Exploiters are Exploited in the Prisoner's Dilemma," in *Modeling Rational and Moral Agents*, Peter Danielson, ed., Vancouver Cognitive Science Series, Oxford University Press, 161-185.
- 1997: "The Quest for Meaning," in *Mind Versus Computer: Were Dreyfus and Winograd Right?*, M. Gams & M. Paprzycki, X. Wu, eds., IOS Press, Amsterdam, 64-79.
- 1996: "An Approach to Indian Philosophy: Hindu and Buddhist Doctrines of Karma," in *Reason, Knowledge and Value*, CCNY Philosophy Dept., eds., McGraw-Hill, 214-248.
- 1995: "On the Emergence of Ethical Counseling," in *Essays on Philosophical Counseling*, Ran Lahav & Maria Tillmanns, eds., University Press of America, Lanham, 171-191

Publications in Scholarly Journals

- 2017: "Psychology is the Child of Philosophy," Interview with Montse Rovira. *EC Psychology and Psychiatry*, 4.1, 6-14.
- 2016: "Playing with Ideas," Interview with Scott Eberle. *American Journal of Play*, 9.1, 1-18
- 2016: "Introduction to Philosophical Practice," *Journal of the University of Anhui*, 5, 27-35.
- 2016: "Atlas Shrugged, Akston Counseled: How Ayn Rand Re-Invented Philosophical Practice," *Journal of Humanities Therapy*, 7.1, 1-24.
- 2016: "Mind Over Mind, Mind Over Brain, Man Over Man: A Convergence of Buddhism, Neuroscience, and Nietzsche," in *Proceedings of 2016 Mind Humanities International Conference*, Wonkwang University, 581-608.
- 2016: "Time to Awaken to the Value of the Wisdom of the Middle Way," *Ushio*, January 2016, 130-137 (in Japanese)

- 2015: "Synchronicities, Serpents, and Something-Elsehood," *Interdisciplinaire Vereniging voor Analytische Psychologie*, 30, 38-63
- 2014: "The Case Against a 'Philosophical DSM'," co-authored by Vaughana Feary, *Journal of Humanities Therapy*, 5, 47-70.
- 2014: "Biological Roots of Conflict, and Its Resolution via Cultural Evolution," *The Journal of Conflictology*, 5.2, 2-13.
- 2013: "Editorial on the 12th ICPP," *Philosophical Practice*, 8.3, 1238.
- 2012: "Humanities Therapy: Restoring Well-Being in an Age of Culturally-Induced Illness." Keynote address, in *Proceedings of the 11th International Conference on Philosophical Practice*, Humanities Institute, Kangwon National University, 27-48.
- 2012: "Editorial on the 11th ICCP," *Philosophical Practice*, 7.3, 1011-14.
- 2011: "Theory and Practice of Philosophical Counseling", *Journal of Humanities Therapy*, 2, 1-17.
- 2011: "Commemorating Fifty Years of IOP", *The Journal of Oriental Studies*, Vol. 50, #2, 78. 5
- 2011: "Transforming Poison into Medicine: The Role of Dualism in Psychiatry," *The World Journal of Biological Psychiatry*, 12(S1), 66-69.
- 2010: "Philosophy Nanosecond," Editorial, *Philosophical Practice*, 5.3, 655-656.
- 2009: "Theory and Practice of Philosophical Counseling," *Proceedings of the First International Conference on Humanities Therapy*, Kangwon National University Humanities Institute, 17-24.
- 2007: "Geometry of the Lotus: The Middle Way and Humanity's Future," *Journal of the Institute for Oriental Studies*.
- 2006: "Leonard Cohen," entry in the *Encyclopedia of Erotic Literature*, eds. Gaetan Brulotte & John Phillips, Routledge, London, 261-263.
- 2005: "One Philosopher is Worth a Hundred 'C-Words'," editorial, *Philosophical Practice*, 1.1, 1-10.
- 2003: "General Semantics and Philosophical Practice: Korzybski's Contributions to the Global Village," *General Semantics Bulletin*, 69, 13-26 (The Alfred Korzybski Memorial Lecture, 2001.)
- 2003: "Overcoming the Pain of Life," *Journal of the Institute for Oriental Studies*, 13, 143-159.
- 2003: "The Book of Changes as a Counseling Tool," *Practical Philosophy*, 6.1, 56-62.
- 2000: "Inculcating Virtue in Philosophical Practice," *Journal of Philosophy in the Contemporary World*, 7, 51-63.
- 2000: "Employment Equity versus Equal Opportunity," *Sexuality and Culture*, 4, Fall 2000, 23-44.
- 1999: "The Tragedy of the Coffeehouse: Costly Riding, and How to Avert It," *Journal of Conflict Resolution*, 43, 434-450.
- 1999: "On Virtual Liberty: Offense, Harm and Censorship in Cyberspace," *Inquiry: Critical Thinking Across the Disciplines*, 18, 64-76.
- 1998: "What Philosophical Counseling Can't Do," *Journal of Philosophy in the Contemporary World*, 5:33-41.

- 1997: "Philosophy Meets Pirandello: Six Professions in Search of a Schema," Proceedings of the Second International Congress on Philosophical Practice, Wim v.d. Vlist, ed., Internationale School voor Wijsbegeerte, The Netherlands, 107-115.
- 1996: "A Reply to Rapoport," Theory and Decision, 41, 157-164. 1996: "How Braess' Paradox Solves Newcomb's Problem: Not!," International Studies in the Philosophy of Science, 10, 217-237.
- 1995: "Has Turing Slain the Jabberwock?," Informatica, (Special Issue: Mind \leftrightarrow Computer), 19, 513-526.
- 1994: "A Resolution of Bertrand's Paradox," Philosophy of Science, 61, 1-24.
- 1994: "Hobbes, Spinoza, Kant, Highway Robbery and Game Theory," Australasian Journal of Philosophy, 72, 445-462.
- 1993: "Three Pseudo-Paradoxes in 'Quantum' Decision Theory: Apparent Effects of Observation on Probability and Utility," Theory and Decision, 35, 55-73.
- 1992: "Maximizing Expected Utilities in the Prisoner's Dilemma," Journal of Conflict Resolution, 36, 183-216. 6

Journal Editorship

2005-... Philosophical Practice: Journal of the APPA, publishes 3 issues per year, <https://appa.edu/journal/>

Filmography

- 2010: Role in Changing Our Minds, directed by David Sousa. Living Life Films, premiered Los Angeles 2010. <http://www.changingourmindsmovie.com/>
- 2006: Leading role in Way of the Puck, directed by Eric Anderson, Creative Ape Productions, premiered at Worldfest Houston International Film Festival See <http://wayofthepuck.com>
- 2004: Leading role in Table Hockey: The Movie, directed by Thor Henrikson, Triad Film Productions, aired on CTV and the Independent Film Channel. <http://www.triadfilms.ns.ca/>

Videography

2007-... Thirty-one short videos on diverse topics, LuMar Productions, on Lou Marinoff's YouTube Channel. More than 120,000 views to date <http://www.youtube.com/user/loumarinoff?feature=mhum>

Discography

2017: Bytes from the Underground. Compilation of early recordings by Lou Marinoff & Friends. <https://store.cdbaby.com/cd/loumarinoffandfriends>

- 2015: Classical Journey. Selected recordings for unaccompanied guitar, 1976-2009. Works by Bach, Brouwer, Lauro, Sanz, Sor, Tarrega. <http://www.cdbaby.com/cd/loumarinoff>
- 2014: Digital re-mastering and re-release of Marinoff Ex Machina, an album of original songs (recorded 1973). <http://www.cdbaby.com/cd/louismarinof>

Photography

- 2009-... Exhibiting more than 5,000 photos in galleries at <http://loumarinoff.zenfolio.com/>

Book and Film Reviews

- 2017: Review of Creatures of a Day, by Irvin Yalom, in Philosophical Practice, 12.1, 1905-09.
- 2012: Review of The Spinoza Problem, by Irvin Yalom, reprinted in Psychotherapy in Australia, May 2012.
- 2012: Review of The Spinoza Problem, by Irvin Yalom, in Philosophical Practice, 7.1, 945-50.
- 2010: Review of Nonsense on Stilts, by Massimo Pigliucci, in Times Higher Education, June 10, <http://www.timeshighereducation.co.uk/story.asp?storycode=411973>
- 2010: Review of Winning Habits, by B.P. Bam, in Philosophical Practice, 5.1, 600-602.
- 2005-... Reviews of several dozen books under editorship of Philosophical Practice: Journal of the APPA
- 2003: Review of Blinded by the Right, by David Brock, in Sexuality and Culture, 7, 84-87.
- 2002: Review of Political Correctness: The Revolt of the Primitive, by Howard Schwartz, in Sexuality and Culture, 6:97-02.
- 2001: Review of Quills, in Sexuality and Culture, 5, 11-17.
- 1997: Review of Moral Panic, by John Fekete, in Sexuality and Culture, 1, 293-297.
- 1996: Review of Personal Existence After Death, by Robert Geis, in Canadian Philosophical Reviews, 16, 396-7.
- 1995: Review of Metaphysical Myths, Mathematical Practice, by Jody Azzouni, Canadian Philosophical Reviews, 5, 156-158.
- 1994: Review of The Language of First-Order Logic with Tarski's World 4.0, by Jon Barwise and John Etchemendy, Canadian Philosophical Reviews, 14, 162-164.

Books Endorsed, by Invitation

- 2017: Rolf Dobelli, The Art of the Good Life, Hachette, NY
- 2017: Ashwani Kumar, Hope in a Challenged Democracy, The Wisdom Tree, New Delhi
- 2016: Aleksandar Fatic, Virtue as Identity, Rowman & Littlefield, London & New York
- 2014: Jason Ma, editor, Young Leaders 3.0, Young Leaders 3.0 Press, Palo Alto, CA
- 2014: Clark Strand, Waking the Buddha, Middleway Press, Santa Monica, CA
- 2013: Olivier Urbain, ed., Daisaku Ikeda and Dialogue for Peace, I.B. Tauris, London
- 2013: Aviezer Tucker, Plato for Everyone, Prometheus Press, NY

- 2012: Ivan Tselichtchev, *China Versus the West*, John Wiley & Sons Asia, Singapore.
- 2009: Ronald Bosco, Daisaku Ikeda, Joel Myerson, *Creating Waldens*, Dialogue Path Press, Boston
- 2007: Seamus Carey, *The Faithful Parent*, Rowman & Littlefield, Lanham, MD
- 2007: Brendan Burchard, *Life's Golden Ticket*, HarperCollins, NY
- 2005: Christina Hoff Summers & Sally Satel, *One Nation Under Therapy*, St. Martin's Press, NY
- 2003: Daisaku Ikeda, René Simard, Guy Bourgeault, *On Being Human: Where Ethics, Medicine and Spirituality Converge*, Middleway Press, Santa Monica, CA
- 2002: William Irwin, ed., *The Matrix and Philosophy*, Open Court, Chicago, IL
- 2001: Phyllis Chesler, *Woman's Inhumanity to Woman*, Nation Books, NY
- 2001: Paulo Coelho, *Veronika Decides to Die*, HarperCollins, NY
- 2000: Oreste Saint-Drôme, *Comment choisir son philosophe*, La Découverte, Paris

Occasional Pieces & Interviews

- 2019: Essay on Thomas Hobbes, in Footnotes to Plato series, Times Literary Supplement
- 2016: Interview with Scott Eberle in American Journal of Play (in English)
- 2016: Interview with Commonwealth Scholarship Commission in English)
- 2016: Interview with Colin Clarke, in Fanfare Magazine (in English)
- 2015: Interview with Montse Rovira, in Psicología Cognitiva (in Spanish)
- 2014: Interview with Marija Milacic, in Sensa (in Serbian)
- 2014: Interview with Anne-Sophie Rochegude, in PsychoMedia (in French)
- 2016: Interview with Fanfare Magazine, September/October issue
- 2013: Interview with Europe's Journal of Psychology:
<http://ejop.psychopen.eu/article/view/665/503>
- 2010: "India's Gifts to the Global Village," in Report on the Global India Business meeting, Horasis.
- 2010: Persistence Pays, or Why Cars Have Speedometers. Times Higher Education, April 1.
<http://www.timeshighereducation.co.uk/story.asp?sectioncode=26&storycode=411033&c=1>
- 2010: "Wither Mother Russia?," in Report on the Global Russia Business Meeting, Horasis.
- 2009: "Landmarks in Human Progress," in Report on the Global China Business Meeting, Horasis

Membership in Professional Societies (past or current)

American Philosophical Association; American Philosophical Practitioners Association; American Society for Philosophy, Counseling and Psychotherapy; British Society for the Philosophy of Science; Canadian Philosophical Association; Lighthearted Philosophers Society, National Association of Scholars; Philosophy of Science Association

Invited Lectures & Workshops, past 5 years

2018

- Ho Chi Minh City, Vietnam, Horasis Asia Meeting, Panel Chair: Upholding Diversity & Inclusiveness
- Mexico City, Mexico, CECAPFI Seminar: Stoicism, Daoism & Buddhism in Philosophical Practice
- Mexico City, Mexico, 15th ICPP, Keynote Address: Awakening the Inner Philosopher
- Mexico City, Mexico, 15th ICPP: Panel Presentation: Perspectives on Philosophical Practice
- Mexico City, Mexico, Latin American Training, Public Lecture: Plato Not Prozac
- Puebla de Los Angeles, Mexico, Latin American Training, Public Lecture: The Power of Dao
- New York, NY, APPA Certification Program for Philosophical Counselors, hosted by SGI NY Culture Center
- Malaga, Spain, Horasis, Global India Meeting, Panel Chair: Setting the Agenda--India's Future of Work
- Cascais, Portugal, Horasis Global Meeting, Panel Chair: The Power of Love
- The City College of New York: In Memoriam , K.D. Irani

2017

- Kolkata, India, Horasis Asia Meeting, Panel Chair: Valuing Unity in Diversity
- Sheffield, UK, Horasis China Meeting, Panel Chair: Navigating China's Geopolitics
- La Paz, Bolivia, Descubre y Emprende Tu Propósito, Gran Congreso Virtual: podcast interview
- New York, NY, APPA Certification Program for Philosophical Counselors, hosted by SGI NY Culture Center
- Interlaken, Switzerland, Horasis India Meeting, Panel Chair: Imagining India's Society
- Cascais, Portugal, Horasis Global Meeting, Panel Chair: Update on Values
- Estoril, Portugal, The Estoril Conference, Invited Speaker on European Immigration
- Cornelia Street Cafe, New York, Book Talk on The Power of Dao
- APA Pacific Division Meeting, Seattle, WA, invited panelist on Philosophy of Humor
- CCNY, Graduate Seminar in Philosophical Counseling for visiting students from Kyungpook National University, South Korea
- CCNY, Undergraduate Seminar in Philosophical Counseling for visiting students from Kyungpook National University, South Korea
- Hong Kong, APPA Certification Program for Philosophical Counselors, hosted by the Hong Kong Practical Philosophy Society

2016

- Bangkok, Thailand, Horasis Asia Meeting, Panel Chair: Faith & Values

- Mexico City, Mexico, SGI Culture Center presents, Un dialogo con Lou Marinoff Sobre su libro con Diasaku Ikeda
- Puebla de los Angeles, Mexico, Public lecture: Mas Platon y menos prozac, Organized by Hugo Pereyra & Horacio Lopez, Latin American Training
- Oaxtepec, Mexico, CECAPFI International Conference, Keynote lecture: Filosofica practica como activismo politico
- Interlaken, Switzerland, Horasis China Meeting, Panel Chair: Fulfilling the Chinese Dream
- Zurich, Switzerland, Cafe-Philo with Lou Marinoff, Stoicism, Taoism, Buddhism
- New York, NY, APPA Certification Program for Philosophical Counselors, Hosted by SGI NY Culture Center
- Cascais, Portugal, Horasis India Meeting, Panel Chair: The New Urban Agenda
- Liverpool, UK, Horasis Global Meeting, Panel Chair: The Future of Thought
- Wonkwang University, Jeonju, Republic of Korea, Mind Over Mind: International Conference on Mindfulness, invited paper presentation
- Seminar in Philosophical Counseling, at The City College of New York, for visiting students from Kyungpook National University, Republic of Korea

2015

- Panel Chair, Urbanization and Services Sector, Horasis Global China Meeting, Cascais, Portugal
- APPA Certification Training Program for Philosophical Counselors, hosted by SGI-USA, NY
- Plenary Interview of Sri Sri Ravi Shankar, Horasis Global India Meeting, Interlaken, Switzerland
- Faculty Appointment, Ducere Global Business School, Melbourne, Australia
- APPA Certification Training Program for Philosophical Counselors, invited by the Hong Kong Philosophical Practice Society, Hong Kong SAR

2014

- Invited Lecture, "Ancient Chinese Philosophy and Modern Urban Leadership," Chinese Executive Leadership Academy Pudong (CELAP), Shanghai, China
- Invited Lecture, "Introduction to Philosophical Practice," Department of Philosophy, Jiao Tong University, Shanghai, China
- Invited Lecture, "The Relation Between Academic Philosophy and Philosophical Practice," Institute for Advanced Studies in the Humanities and Social Sciences, Nanjing University, Nanjing, China
- Invited Lecture, "Philosophical Practice in East Asia," Nanjing University, Nanjing, China
- Seminar, Department of Philosophy, "Theories, Methodologies, and Case Studies in Philosophical Practice," Nanjing University, Nanjing, China
- Invited Lecture, "Philosophical Practice: Past, Present, Future," Nanjing University, Nanjing, China
- Public Lecture, "The Power of Tao," The City College of New York
- Panel Chair, "The Chinese Dream," Horasis Global China Business Meeting, Lake Como, Italy

- Invited Paper, "How to be Happy on Mondays," Lighthearted Philosophers Society Conference, Galveston, TX
- Keynote Address, "Practicing at the Edge," 13th International Conference on Philosophical Practice, University of Belgrade, Serbia
- APPA Certification Training Program for Philosophical Counselors, hosted by SGI-USA, NY
- Plenary Panel Chair, Globalizing Indian Firms, Horasis Global India Meeting, Liverpool, UK
- Panel Chair, "India, Karma, and Entrepreneurship," Horasis Global India Business Meeting, Liverpool, UK
- Invited Lecture, "Buddhism, Taoism, and Stoicism in Philosophical Counseling," Atheneum of Madrid, Spain
- Invited Lecture, "Values and Spirituality," Atheneum of Madrid, Spain
- Panel Chair, "Spurring the Economics of Innovation," Global Russia Business Meeting, Valencia, Spain
- Invited Lecture, "The Meaning of Life," Sunday Assembly, New York

Conference Organization

2012-... 11th, 12th, 13th, 15th International Conferences on Philosophical Practice, Advisory Committee

2016-... Horasis Global Visions Community, program consultant

2001-05 World Economic Forum, for Annual General Meeting in Davos, Program Consultant

1999-... Annual General Meeting, American Philosophical Practitioners Association

1997 The Third International Conference on Philosophical Practice, Organizer.

1994 The First International Conference on Philosophical Counseling, Co-Organizer.

1992 Area Research Institute for the Canadian Business and Professional Ethics Network, Co-Organizer.

Referee for Serial Publications

Foundations of Physics, Philosophy of Science, Journal of Philosophy in the Contemporary World, Australasian Journal of Philosophy, Sexuality and Culture, Journal of Conflict Resolution, Hypatia, Journal of Humanities Therapy

Recent Service to the Philosophy Department and The College

2015- ... Coach of CCNY's first "Ethics Bowl" team, competed at regional APPE event.

2014 - ... Proposed creation of Center for Applied Philosophy, pending approval by Provost

2010 - ... Proposed M.A. Program in Applied Philosophy, approved by CCNY

2007-14 Chaired and/or coordinated numerous Search Committees, as Deputy Chair and Chair of Department

Public Service

- 1997-... Newspaper, magazine, radio, television and podcast interviews, world-wide, mostly concerning philosophical practice.
- 1997-03 Monthly “Philosopher's Forum”, Barnes & Noble Bookstore (6th Avenue, Manhattan), facilitation of unscripted public discourse.
- 1995-... Pro bono publico philosophical counseling at City College, on an IRB-approved research protocol.

Awards and Distinctions

- 2019 **Doctor Honoris Causa**, from West University of Timisoara, Romania, for Philosophical Practice
- 2018 **Key to the City of Puebla de los Angeles**, Mexico, in Recognition of Philosophical Practice
- 2018 **Lifetime Achievement Award**, Who's Who in America, Marquis Who's Who Publications
- 2015 **Humanities Enrichment Grant**, The City College of New York
- 2011... **Who's Who in America**, Marquis Who's Who Publications 11
- 2007 **Soka University's Award of Highest Honor**, for Philosophical Practice, Tokyo
- 2003 **Scholarly Achievement Award**, Institute for Oriental Studies, Tokyo
- 2000 **Premios Cultura Book Prize**, University Ramón Llull, for Mas Platon y Menos Prozac
- 1996 **PSC-CUNY Research Award**, for project on synthetic evolution of cooperative structures
- 1994 **SSHRC Aid to Occasional Scholarly Conference Award**, to organize The First International Conference on Philosophical Practice, hosted by UBC's Centre for Applied Ethics.
- 1988-89 **Research Fellowship**, Edelstein Centre for the History and Philosophy of Science, Technology and Medicine, The Hebrew University of Jerusalem.
- 1985-88 **Commonwealth Scholarship**, jointly sponsored by the Association of Commonwealth Universities and the British Council, for Ph.D. studies at the University of London.
- 1984 **The Walter Raudorf Medal for Physics**, and Valedictorian, Concordia University

APPA Website <https://appa.edu>

Personal Website www.loumarinoff.com