SOCRATES AT WORK: PHILOSOPHICAL COUNSELLING FOR LEADERSHIP DEVELOPMENT AND EMPLOYEE WELL-BEING

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Abstract: In the modern world, the understanding of philosophy as an abstract, speculative and impractical pursuit has led to its dismissal by many people as a useless field of knowledge. However, throughout history, philosophy has consistently addressed fundamental concerns related to human existence and to the world of living. On the other hand, today's organizations grapple with concerns similar to fundamental philosophical issues. They involve ethical conduct, ethical leadership, and well-being. Thus, philosophizing may pave the way for the solution of problems related to these topics within modern organizations. In this context, philosophical counselling may be a useful perspective that organizations should benefit from. It may be integrated into many management and human resource practices to harness the power of philosophy for dealing with ethical and ontological problems of employees. For this purpose, this study aims to review the literature on philosophical counselling and to explore how leadership development and employee well-being programmes increase the power of philosophical counselling. Based on the review, propositions for integrating philosophical counselling into organizations as an employee assistance service is discussed.

Keywords: philosophical counselling; human resources; employee assistance service.

Introduction

From ancient thinkers, such as Thales, to modern philosophers like Martin Heidegger and Jean-Paul Sartre, the core focus of philosophy has always been on humans and on their place in the world. This ongoing interest to understand human existence is because of the fundamental ontological characteristics of the human being. These characteristics also manifest themselves in various universal and continuous experiential phenomena, which are the core elements of human actions. Human emotions, existential anxiety, ideas about freedom, ethical decisions and responsibility can be seen as examples of these phenomena.

The same phenomena have been the main topics of philosophizing among philosophers. Many great philosophical thoughts and concepts, which still enlighten the path of modern scientific theories, have been introduced during this era. On the other hand, philosophers were highly attracted to the nature and justifiability of knowledge. Through the efforts of pioneering thinkers of modernism (e.g., Descartes, Locke, Hume, Kant), empiricism and observation gained importance as methods for obtaining justifiable knowledge. This contributed to the emergence of disciplines such as sociology and psychology. Due to

the empirical and observational nature of psychology and sociology, mental and emotional events occurring in the everyday life of humans became significant research areas within these fields. Consequently, philosophy has evolved into more than an academic pursuit, transforming into an intellectual inquiry that critically seeks to understand foundational concepts such as existence, logic, ethics, etc.

At this point, aiming for philosophy to re-engage with everyday life and to become a more practical pursuit that can support people in their daily problems, philosophers such as Gerd Achenbach, Lou Marinoff and Ran Lahav have introduced the idea of philosophical counselling (hereafter PC) to support people philosophize about their own ontological, ethical dilemmas. The scope and methods of PC are reviewed in more detail in the theoretical framework section of this article. However, PC can concisely be seen as a counselling service provided by philosophers to help counsellees philosophize about their own life.

Today, on the other hand, people spend the majority of their time in the workplace where they frequently encounter ethical and ontological dilemmas. For example, ethical situations in professional life can impact individuals' moral considerations about life. Career changes are likely to affect their ontological ideas, existential anxieties, and sense of well-being. The hierarchical relationships with other individuals in the workplace can influence their ideas about fundamental philosophical concepts such as freedom, responsibility, equity, human rights, and the meaning of life. Many more examples can be given. However, in this study, we specifically focus on leadership development and employee well-being, as PC could be more beneficial for both individuals and organizations in these domains.

In today's fast-paced business world, it is known that one of the most crucial factors for a successful organization is effective leaders who can adeptly handle ethical dilemmas. Conversely, it is also known that unethical behaviours of the leaders have a significant effect on counterproductive work behaviours (Fox et al. 2001), deviant employee behaviours (Haider et al. 2018), and aggressive behaviours among employees (Çitli 2023), which can limit the success of organizations. On the other hand, the distinction between good and behaviour, as well as the inquiry into universal moral values, are the subjects that fall under the domain of ethics within the field of philosophy. Therefore, the implementation of philosophical counselling could be considered a valuable approach in cultivating individuals with stronger ethical leadership qualities.

Another important factor which contributes to the overall success of an organization is employees' overall health, prosperity, and sense of happiness in their life, which is referred to as well-being (Ryan & Deci 2001; Seligman 2018; Western & Tomaszewski 2016). Even though the term "well-being" has been introduced by social science scholars, various renowned philosophers, including Aristotle with his concept of eudaimonia and Epicurus with hedonism, explored similar ideas without explicitly using the term "well-being." Similar to them, Friedrich Nietzsche and Al-Farabi (Alpharabius) delved into questions about what constitutes a good life and how one can find happiness. Taken together, since well-being has been a significant topic among philosophers and their ideas continue to provide insights into well-being, philosophical counselling can be considered a beneficial practice for enhancing the sense of well-being of employees.

Concisely, it can be argued that there is a significant resemblance between the domains of philosophy and ethical leadership behaviour, as well as employee well-being. Thus, employees may benefit from philosophical thought to become better leaders and increase their sense of well-being, which in turn contributes to the overall success of organizations. For these reasons, in this study, we addressed the following research questions:

Q1: *What should be the extent and scope of PC in the context of organizations?*

Q2: *How can PC be utilized for both leadership development and the well-being of employees?*

To answer these questions, the theoretical foundations of PC have been reviewed first. Then, PC's relationship with organizational settings has been examined, and the possible benefits have been argued. Lastly, challenges to and limitations of the use of PC in organizational settings have been considered.

Theoretical Foundations of Philosophical Counselling

Over the years, in the light of positivism and the development of scientific methodology, philosophy has evolved into an academic discipline, focusing on subjects that cannot be studied through empirical methods. However, through the efforts of the German philosopher Gert Achenbach in the 1980s for introducing PC, philosophy has once again become a practical application for people's daily concerns. Subsequently, other philosophers gradually turned their attention to this practical application field, resulting in the development of well-known studies in the field (Knapp & Tjeltveit 2005).

These efforts have led to the emergence of nuanced definitions of PC. According to Lahav (1996, p. 259), "philosophical counselling is an approach for addressing the dilemmas, predicaments, and life-issues of the person in the street through philosophical self-examination." In the definition, the author explicitly outlines the scope of PC through the concepts of "self-examination" and "person in the street," accurately reflecting the essence and focus of PC. As mentioned in the introduction title, PC is centred around addressing everyday dilemmas faced by individuals in ordinary life rather than delving into universal problems for the purpose of developing philosophical knowledge.

Similar to Lahav, Marinoff (2022) defines philosophical counselling as an educational activity in which a philosopher and counsellee collaboratively examine problems that arise in the latter's everyday life. Marinoff's definition emphasizes the scope of PC, focusing on issues related to the counsellee's daily life. According to him, problems arising from lifestyle are the subject of philosophy. In summary, well-known definitions of PC may differ with nuances, but fundamentally, they all convey the idea that PC is the application of philosophy to the everyday life of individuals.

The definitions provided by the two renowned scholars seem clear to a certain degree. However, they should aim for greater clarity, particularly in distinguishing between PC and psychological counselling or psychotherapy. When the literature is reviewed from this perspective, it will be seen that there is no consensus among philosophers. According to Achenbach, the only similarity between PC and psychotherapy is interaction. He also adds that PC is not a therapeutic relationship or a psychological treatment method (Mills 2001).

Lahav (1996) delineated the distinction of PC from psychotherapy by using consciousness as a litmus test. In the scholar's view, PC can involve the self-investigation of conscious material, as philosophizing may not be suitable for examining unconscious material which psychotherapy can address. He also adds that philosophizing during sessions should be limited to logical beliefs and thoughts that are not about the psychological reality of the counsellee; otherwise, it would not be philosophical. He labels his approach as "philosophical self-investigation about lived understanding (p. 265)." In everyday life, individuals continuously contemplate the world around them and their position not only through thought, but also through their entire being. Therefore, the aim of PC should be to philosophize about the "lived understanding" of the counsellee as a whole.

Conversely, Marinoff (2005, 2022) regards philosophical counselling as a more advanced method than psychotherapy, criticizing mental health professionals for fostering emotional dependence on counselling sessions and simultaneously creating economic dependence on counsellees. He also proposes that therapists or psychological counsellors are in a constant pursuit of identifying a mental illness or abnormal psychological conditions in their clients. Alongside these bold dialectical implications, in his well-known book *Plato, Not Prozac!*, he also emphasizes that psychiatrists may not comprehend certain individuals' philosophical problems, and that the incorrect diagnoses made by these psychiatrists may harm the individuals. Similar to Marinoff, Schuster (2002) argues that PC can even be practical for addressing psychological disorders, such as post-traumatic stress disorder.

However, some other scholars take a middle-ground perspective between Achenbach, Lahav, and Marinoff. These scholars acknowledge the therapeutic power of psychotherapy for addressing psychological issues. At the same time, they see PC as a distinct experience that involves intellectual effort and may have therapeutic effects, providing a sense of meaning to the counsellee. Mills (2001) considers PC a distinct method from psychotherapy, which can be used within or to support psychotherapy. According to Başara (2008, p. 140) "PC is neither a pure philosophizing effort nor a treatment method for psycho-

logical disorders. But the power of philosophizing can be harnessed within the psychological counselling field to empower the counsellees for better thinking."

From a critical point of view, although the renowned scholars and practitioners have attempted to rigorously define philosophical counselling and its scope, some points are still missing. The definitions about the boundaries of PC are not clear, which led us to define the first research question of this study: *What may be the extent and scope of PC in the context of organizations?*

To answer this question, we adopted a different approach. If philosophical counselling is a joint philosophizing effort between the philosopher and the counsellee, then the latter should have the necessary cognitive skills to philosophize. In other words, philosophizing is a rational thinking effort which can effectively be conducted by individuals whose cognitive abilities are not constrained by biopsychosocial factors. However, people suffering from psychological problems are less likely to rationally think about the concrete concepts related to their life. Thus, it can be argued that these individuals may not philosophize about themselves or the environment around them. On the other hand, philosophers cannot work with individuals who have irrational thoughts and emotions due to a lack of expertise. This means that individuals suffering from psychological disorders cannot philosophize effectively, nor can philosophical counsellors support them in realizing their irrational thoughts and emotions. For these reasons, contrary to what Marinoff claims, PC may not be appropriate for the treatment of psychological disorders.

However, it will not be fair to totally differentiate PC regarding the positive effects to one's mental health. Like many experiences in the world, PC will also contribute to one's mental health, and it can be said that it will also have therapeutic effects. In fact, we know today that many therapy methods and psychological approaches derived from the thoughts of great philosophers. From this perspective, PC may have positive and therapeutic effects on one's mental health, such as learning new things, doing physical exercises, and travelling to see other cultures in the world. In fact, one could argue that PC may have more positive effects on one's mental health than other life-enriching experiences, because it is directly related to inquiring into the meaning of one's own life and to resolving ontological and ethical dilemmas that cause mental discomfort. However, having therapeutic effects is not enough to categorize something as a formal therapy or treatment method. The psychological realm of individuals is not entirely logical and requires psychological techniques for effective intervention. Hence, PC cannot be the sole intervention for addressing one's psychological problems and/or disorders.

Given these reasons, it becomes essential to provide a more distinct definition of PC, clearly outlining its scope and the target audience. Thus, we define PC as follows:

A counselling relationship between a philosopher and a counsellee who is willing to philosophize about their own life experiences. During the counselling sessions, the philosopher supports the counsellee with philosophical approach and inquiry methods to help them harness the power of Philosophy.

In the definition, guidance stands for a philosophy professional's support to the counsellee who struggles to philosophize on certain topics due to a lack of philosophical knowledge. The support may come in the form of philosophy methods such as the Socratic dialogue or knowledge sharing; explaining philosophical knowledge stimulates critical thinking about the freedom on one's own life. The definition also limits the subject and the methods of philosophical counselling to personal life experience and philosophical methods, distinguishing it from psychotherapy or psychological counselling. The core focus of PC should remain on empowering the counsellee with philosophical thoughts and methods to enhance their understanding of their own realm.

Scope and Application Areas of Philosophical Counselling in the Workplace
Although every individual possesses a certain capacity for philosophizing about the topics related to their work life, some of these issues can be more challenging. Examples include ethically challenging dilemmas with no easy resolutions or situations that undermine an individual's ideas about the meaning of work and life. The first example is directly related to the ethics branch of philosophy, and managers

are likely to encounter such situations more frequently than other employees. The latter is associated with the pursuit of happiness, which is also a hot topic among philosophers. Therefore, it can be assumed that PC can empower both leaders and employees in terms of leadership skills and well-being. In this section, we explore how PC can be applied to these specific domains.

Philosophical Counselling for Leadership Development

In today's organizations, the leadership skills managers possess are highly important for the success of organizations. One of these critical skills is the ethical decision-making capacity. In fact, as a specific type of a leadership, ethical leadership is defined in literature as:

... the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making (Brown et al. 2005, 120).

As mentioned in the definition, ethical leaders are those who place ethics at the centre of every action, facilitating their followers to become more ethical as well. Additionally, the literature extensively studies the consequences of ethical leadership. Ethical leaders enhance followers' perceptions of organizational justice (Çitak & Bayrak Kahraman 2021). Ethical leadership skills also have an effect on preventing deviant work behaviour among employees (Aryati et al. 2018; Evans et al. 2021; Van Gils et al. 2015). Ethical leaders also decrease the effects of burnout among employees (Mo & Shi 2015). Followers working with them become less cynical about the organization (Bağrıyanık 2017). It also prevents counterproductive work behaviours (Göktaş Kulualp & Koçoğlu 2019; Huang, S. Y. B. et al. 2021). Thus, it can be argued that ethical leadership has a hindering effect on unintended employee behaviours. On the other hand, it fosters intended or beneficial behaviours for organizations, such as motivation and innovative behaviour among employees (Amirudin & Nugroho 2020), well-being (Huang, N. et al. 2021; Saleem et al. 2022), and group in-role performance (Walumbwa et al. 2012).

Considering these studies, it is plausible that ethical leadership influences both unintended and intended employee behaviours in favour of the organization. Hence, organizational leadership programmes should prioritize enhancing the ethical qualities of leaders. At this point, another question arises: How can a leader become more ethical? According to the well-known moral development theory of Kohlberg & Hersh (1977), people pass through three main moral development stages: preconventional, conventional, and postconventional. To advance to the upper stages, one should develop a more universal and complex understanding of morality and the concepts related to it. Thus, it can be said that, to become more moral, one should philosophize about ethical behaviours, universal moral values, responsibility, freedom, etc. On the other hand, ethics as one of the main branches of philosophy is directly connected with what is moral, what constitutes the moral behaviour, and why it is important. Renowned philosophers like Aristotle, Kant, Kierkegaard, Rousseau and many others devoted a significant part of their lives to answering these questions. Throughout their studies, they have made invaluable contributions to the understanding of ethics – contributions that continue to guide humanity today. However, as mentioned at the beginning of this study, philosophy has become more academic. Thus, many individuals in the workforce have not acquired this wisdom during their formal education. At this point, one could argue that, in order to enhance the ethicality of leaders, their moral development must be supported, and one of the most effective ways to provide this support is through philosophical counselling.

Another ethical concern in today's organizations is ethical decision-making. Regardless of whether an employee holds a managerial position, ethical decisions are a constant part of their workday. In the fast-paced contemporary business world, making these ethical decisions in a limited time can be exhausting and distressing for employees. Therefore, they may be supported with PC to enhance their skills in ethical decision-making. A person who can freely philosophize about ethics with a philosopher without time pressure is likely to make more accurate decisions more quickly when necessary.

Aligning with a similar perspective, Frunză et al. (2019) worked on ethical counselling, demonstrating its direct benefits for both organizations and their members. They defined ethical counselling as

an integrative approach that encompasses philosophical practices, reflections, and interventions through spiritual exercise to create an ethical climate. While the scholar's perspective focuses more on increasing overall awareness about ethics at the organization-wide level through philosophizing, it aligns with our argument at the individual level. Consequently, in modern organizations, ethics are a crucial factor behind overall success. Thus, managers and employees should be supported in understanding ethics, and one of the best ways to achieve this is through engaging in philosophical discussions about ethics with the guidance of a philosopher. In other words, PC can be provided to managers and employees to make them more capable of dealing with ethical issues. This in turn not only helps them become knowledgeable about ethics, but also indirectly contributes to the overall success of the organization.

Philosophical Counselling for Employee Well-Being

The concept of well-being has been the subject of examination by philosophers and scholars across various social science fields. Aristotle introduced the concept of eudaimonia, signifying the good life, and asserted that well-being is connected with realizing one's potential and with cultivating virtues. Nietzsche similarly emphasized self-realization and introduced the concept of will power, representing the tendency to overcome challenges in reaching full potential as a factor of well-being. Al-Farabi focused on the attainment of happiness, emphasizing virtues such as honesty, justice, and moral integrity as the foundations of well-being. Kant highlighted the importance of morality in achieving well-being, stating that fulfilling moral duties contributes to the sense of well-being. Lastly, Epicurus introduced the concept of hedonism, emphasizing the pursuit of pleasure as the central factor for well-being and categorizing pleasures into higher (intellectual and social) and lower (physical) pleasures. In conclusion, these pioneering philosophers connected well-being with living a virtuous and moral life, realizing one's full potential, and pursuing pleasure.

Beyond philosophers, numerous scholars from social science fields have delved into the concept of well-being. According to Ryan & Deci (2001, p. 142), it means optimal psychological functioning and experience. The authors also reference the hedonic and eudemonic views of well-being, which are derived from the explanations of philosophers mentioned in the previous paragraph. Western & Tomaszewski (2016, p. 1) define well-being as "people's capacity to live a healthy, creative and fulfilling life." They also classify it into objective and subjective well-being. Objective well-being studies aim to measure the objective components (e.g., income, health, social interaction with family and friends) of a good life, while subjective well-being studies evaluate individuals' subjective perspectives in their self-assessment of well-being.

When it comes to the components of subjective well-being, there is no consensus among scholars. However, the factors defined by Seligman (2018), the doyen of positive psychology, are widely accepted with minor criticism. According to him, well-being has five dimensions: positive emotion, engagement, relationships, meaning, and accomplishment, serving as the building blocks of subjective well-being.

Well-being is also studied in the organizational context as employee well-being at work. Similar to general well-being, it refers to employees' physical, mental, and emotional states in the workplace (Donaldson et al. 2022). Employee well-being is also associated with various individual and organizational outcomes. A heightened sense of well-being may positively impact employee retention and productivity (Devi Aryanti et al. 2020). Furthermore, organizations that neglect the well-being of their employees risk undermining their quality standards, high performance, and competitiveness (Ochoa et al. 2018).

In conclusion, the literature underscores the significance of employee well-being as a crucial factor for the overall success of an organization. Moreover, the concept of well-being, exploring what brings a sense of fulfillment in life, has been a hot topic among philosophers since the inception of ancient philosophy. Consequently, it can be argued that philosophical counselling may assist employees in contemplating their well-being and related concepts, providing them with a philosophical background. Empowered employees, armed with a deeper understanding of the philosophical aspects of well-being, can actively design their lives and work environments to nurture their own well-being. Organizations that offer PC to their employees may consequently benefit from an enhanced sense of well-being among their workforce. In a similar vein, employees who philosophize about what constitutes a good life and how to lead it will

likely arrive at ethical principles similar to those discussed by pioneering philosophers. They will realize that the more virtuous they become, the greater their sense of well-being. This realization can lead to another indirect gain for organizations because employees who willingly embrace a virtuous life are less likely to engage in counterproductive and deviant behaviours.

The occupation an individual holds is a significant factor in their self-exploration of identity and the meaning of life. These factors also indicate societal position, and if they are not aligned with personal thoughts about a meaningful life, the person may likely experience ontological dilemmas. At this point, PC can once again prove to be a beneficial service for employees, as these issues are inherently linked with the existentialism and axiology branches of philosophy.

Limitations of Philosophical Counselling Application in Organizations

Up to this point, we have discussed and provided theoretical predictions about how well PC can fit into organizational settings as an employee assistance service. However, it should also be noted that there will be constraints that limit the application of PC within organizations.

Firstly, as mentioned in the theoretical background section, there is still no consensus among practitioners about which topics may be appropriate for PC. Specifically within organizational settings, determining which domains PC is suitable for is crucial. Some issues may not be related to philosophy but influenced by other organizational factors, such as market competition intensity or organizational culture.

Another constraint is the training of the philosophical counsellor. To become a philosophical counsellor, one should have proper education in philosophy and additional training in counselling. However, when PC is conducted within the organizational context, the counsellor may need additional training in management and organizational behaviour to more clearly understand the counsellee with whom they are working. This is important because the topics brought up in counselling sessions may not solely reside in the realm of thoughts; they may even be related to various psychosocial facets of the organization. To be an effective organizational philosophical counsellor, the philosopher should have the ability to distinguish such topics and to refer their counsellees to necessary departments.

Sociocultural factors may impede the application of PC. During philosophical counselling sessions, the counsellee will need high cognitive skills to philosophize about abstract and challenging concepts. Although the counsellor will be assisting them with these cognitive skills, a certain degree of cognitive capacity is still necessary. In other words, the counsellor's readiness to philosophize is important, and this readiness may be limited by socioeconomic factors such as the level of education and/or psychological disorders.

Last but not least, counsellees' cultural background may also limit their ability to philosophize on certain topics. Philosophizing about moral, ontological and existential topics requires skillful use of techniques such as rational reasoning, critical thinking, or Socratic questioning about their thoughts. However, challenging their own thoughts may not be as easy as it sounds. When the results they reach contradict their cultural or spiritual values, they may refuse to further delve into these topics and benefit from philosophizing, because cultures serve as the fundamental software of people's mind (Hofstede et al. 2010). Thus, for a more conservative person who strongly adheres to their cultural and spiritual values, the effect of philosophical counselling may be limited.

Conclusion

We explored the application of philosophical counselling (PC) in the organizational context, specifically emphasizing its potential in developing ethical leaders and enhancing the well-being of employees. Through a thorough literature review and examination of theoretical links, we uncovered insights that address our research questions.

At first, we observed nuanced definitions of PC in literature, with no consensus on its scope and differentiation from psychological interventions. Consequently, we took the initiative to formulate our own theoretical definition of PC, positioning it as a distinct philosophical practice addressing our initial question. Following the definition process, we meticulously delved into the literature on PC, philosophy,

psychology and management to identify theoretical gaps and similarities. Thankfully, our investigation proved fruitful, allowing us to discern similarities and missing links among these fields.

In today's world, leaders often grapple with ethical decision-making challenges, and it became apparent that support for them was necessary. However, on the flip side, when it came to the ethical skill development of leaders, philosophical counselling as a recently evolved philosophical practice demonstrated itself to be highly fitting and advantageous.

Another crucial topic for present-day organizations is employee well-being. Many organizations are initiating employee well-being programmes to enhance the sense of well-being, as numerous empirical results in the literature suggest that employees' well-being contributes to their performance. Consequently, numerous scholars are actively involved in developing new interventions to improve the well-being of employees. On the other hand, the question of how one can live a good life, which is at the core of well-being, has been examined by philosophers from ancient times to the present day. Their thoughts and philosophical knowledge on this topic remain invaluable even today. Thus, this priceless knowledge can be utilized to support employees' sense of well-being, and one of the most effective ways to provide this support is through philosophical counselling.

In this study, we specifically focused on two aspects – ethical leadership and employee well-being, where PC may prove highly beneficial. However, the application of PC to organizations was studied by various scholars. Similar to our approach, a number of scholars have already delved into the application of PC in organizational contexts. Frunză et al. (2019) explored the effects of philosophical support on the decision-making capacities of healthcare professionals. Kojčić (2019) investigated the impact of PC on IT sector professionals to assess whether it promotes the self-development of employees. Hategan (2020) conducted a study on the similarities and differences between PC and leadership coaching applications. Similar to these authors, the application of PC for sustainable leadership was also examined (Hategan & Hategan 2021). Additionally, Marinoff (2005) dedicated a chapter of his famous book to this type of counselling in the organizational context. Taken together, it appears that PC for organizations has garnered attention from scholars, and the field provides a highly promising ground for the application of philosophy as a future research direction.

On the other hand, in the literature on philosophical counselling in organizational contexts, studies are highly similar to each other regarding methodology. Most of the published articles about PC in organizations are theoretical papers or literature reviews carried out with an exploratory spirit. This situation is caused by both the nature of PC and by the fact that the research field is newly emerging. For a better understanding of whether PC can be successfully applied to organizational domains or not, some empirical studies must be conducted. This methodological gap may be seen as another future research direction.

In conclusion, this study highlights the crucial role of philosophy as a source of wisdom applicable to the complexities of contemporary work life. In the dynamic setting of today's workplaces, where individuals spend a significant portion of their lives, grappling with ethical and ontological dilemmas can be exhausting for them. To effectively address and navigate these dilemmas, individuals should harness the power of philosophy through philosophical counselling.

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