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ONTOLOGY OF CONSULTATIVE REASON

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ABSTRACT OF PHD THESIS

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Table of contents

1. Contents of the dissertation

2. General overview of the dissertation

Overview

The dissertation consists of a total of 295 pages: 4 of them are set aside for the title page and sub-title page, as well as for the table of contents, the remaining 291 standard pages make up the actual text of the thesis. The structure of the dissertation consists of an introduction, five chapters (with Roman numerals), a conclusion and a bibliography. The introduction presents the author's interest in the subject, previous research and projectizing work on the topic, and it prepares the ontological attitude and thinking for the philosophical research to be undertaken. The first chapter (Counseling practices) presents counseling cases, counseling practices and positions the study of counseling as a study of human subjectity. The second chapter (Ontology of consultative reason) reveals the consultative idea in the education field and is actually an ontologization of the consultative reason. The third chapter (Consultative actuality and subjectity care) presents the reality of the consultative idea and the engagement of consultative reason as projectizing care. The fourth chapter (Projectizations) presents applications and projectizations of the consultative idea already realized in various fields, as well as the author's original projectizations. The fifth chapter (Annex) introduces media interviews and presentations on the topic. The conclusion explicates the contributing moments and summarized results of the research , which are shared in a separate part of the present abstract. The bibliography of the dissertation consists of 216 titles in Bulgarian, English, French and German – books, articles, dictionaries, documents, websites, interviews and other resources. The style of citing is "APA", according to the 7th edition of the "Publications Manual of the American Psychological Association" (2020).

Subject of interest

The author's interest in the subject and its development, as well as projectizing work on various philosophical practices, are presented in the introduction to the dissertation, as well as in the corresponding part of the abstract. The engagement with researching the topic is a continuation of the author's previous research and is based on their own experience and professional work in the field of practical and applied philosophy.

Methodology

The methodology of the philosophical thesis, which is stated as the subjectity-ontological method, is presented, on the one hand, in the introduction – as a preparation of philosophical thinking and the assumed ontological engagement; on the other hand – the entire first chapter develops the research attitude towards the topic, specifically the research commitment is brought out in chapter "3. Ontological engagement of the research". The ontology of subjectity takes the philosophical study of "counseling" beyond the variety of invented and given understandings, actual methods and corresponding practices according to the type of problem they deal with. The author undertakes and performs investigative actions on the ontological advance of the "consultative idea", for which he considers the necessary research responsibility. The leading research attitude allows the development of understandings, the conceptual overcoming of differences and contradictions, as well as the search for the consultative idea in the projectizations of types of care in relation to human subjectity. The thesis is an actual ontologization on the topic.

Thesis

The main thesis of the dissertation, towards reaching the consultative reason and the idea of counseling (consulting), begins with the immediate self-discovery and self-development on the human subjectity in the in-being, the actual and the ideal or the spiritual reality and uniting the differences from corresponding to those ontological levels of reality – in one's "I", "Self", and "Person". The consultative reason transcends itself and through conscious care prepares itself and the conditions of reality in which the subjects' distinctions will be worked on, assuming self-discovery and projectization in what is human ideality or spirituality. This is the reason-ability that can projectize the differences between subjectity realities, to think and make itself communal, returned to itself as understanding and idea. This type of care is the actual task of all counseling and consultant practices – In establishing the communion of this and that "person" – and the conceptualizing ontology of that comes in the form of advice, which always considers the link between particularity and universality.

3. Structure and contents of the dissertation

Introduction

The introduction presents the author's interest in the subject, their previous research and professional experience with the topic, it also serves as a philosophical preparation for the ontological attitude and mindset needed by the study. The author's interest in the subject can be said to be personal-biographical, and it's also related to the professional engagement with practical philosophy. Some defining moments are:

- Author's research for the defense of a bachelor's degree in "Philosophy" on the topic "The problem as an ontological aspect of philosophical counseling";

- Teaching an academic seminar "Philosophy of consulting" at Sofia University "St. Kliment Ohridski";

- Teaching a course "Philosophy of counseling" for teachers and pedagogical specialists;

- Project work on the philosophical practices "Philosophy with children" and "Philosophical counseling";

- The participation and organizational support of round tables, conferences, doctoral readings;

- Interviews and presentations of philosophical activities to media and social networks;

- Interviews and conversations with colleagues and especially with my supervisor.

The philosophical research of what counseling is requires a special ontological engagement, some of the steps of that preparation are:

- Philosophizing will have as its starting point a specific human experience, happening, situation, with which the consultation process itself begins. This moment corresponds to an access of philosophy to vitality, everyday life, personal biography, the concrete being of subjectity.

- The subjectity sought in the research, the one in care of the consultative reality, is not just a knowing one, a subject of knowledge. The progress in knowledge is brought out in view of the subject's autonomy and own reality.

- The research is based on achievements in practical and applied philosophy, where the unity between theory (in the sense of academic philosophy) and practice (projectizations in reality) is maintained. Philosophy is understood as doing, action-taking, philosophizing.

- Applied philosophy and the philosophical engagement of subjectity provide a horizon for the development of philosophical projectness (Андонов et al., 2003; Дафов, 2014, 2018ab).

- In the course of the research, unique examples are given from the author's own experience and that of colleagues, mostly derived from the work in "Philosophy with children", but also from other philosophical practices. The approach towards them is like consultative events and situations.

- The research engagement here is not to study philosophy historically on the topic of counseling, but to achieve the knowledge of the consultative idea and thus to be able to do counseling, to take care of consultative (counseling and consulting) situations, even in their yet non-being – from non-consultative ones.

- The counseling process itself is something that takes place not only in the practice of philosophical counseling as belonging to philosophy, but in other practices as well. Insofar as the dissertation would have an achievement in the scientific advancement of understanding of what it means to counsel and advise, reflecting on the research steps and actions is also part of the making of the research itself, it's inventing the way it will be achieved, it's making

a way in the transcend-thought of what is not yet thought of as a commitment to working with the topic's non-being.

- The subjectity-ontological research has actuality – the development of the author as a subject is also its own self-development and self-making. The unity between doing and advancing is held together: in undertakings that have not been carried out until now; the achievement of the consultative idea as a scientific contribution – which is also a development of philosophy and human knowledge in general; the author's self-development (Андонов, 1980; Дафов, 2018a).

- Regarding the research literature, referencing is to various scientific, practical, social and other fields.

- Through philosophical projectness two directions for referencing and examination of literature are revealed: as available and given achievements and as contributions to actual and projectizing actions.

- Concrete achievements in the ontology of counseling, on which the research is based, can be pointed out in Dafov: the article "Without counseling, the academy is nothing" (2019) and the book "Becomings and doings" (2018b).

- A sure proof that a new reality or new knowledge has been discovered and ontologically mastered is their projectizations or actual applications – projectization and support where needed, in addition to the immediate response to the situation, as well as support of realities that have already become consultative.

I. Counseling practices

Part one is composed of the chapters: "1. Counseling practices in being", "2. Counseling practices according to the actuality of the problems", "3. Ontological engagement of the research".

The dissertation begins with the sharing of consultative events and situations from the author's own experience with practical and applied philosophy, the request for which is for them to be accepted as consultative situations in which care and work beyond the immediate response through knowledge and skills is revealed. In this sense, the field of education will be indicated as close to the understanding of counseling, whose phenomena in the process of teaching children (students) show the work and care for learning; where, be it in relation to one's own (student) subjectity or in relation to foreign realities, non-knowledge still stands threatening and unmastered. One does not know, does not have the knowledge of something, and along this non-knowledge as a beginning (of philosophizing; Дафов, 2014, pp. 1-8, 2018a, pp. 101-106) a whole scientific and educational community is formed and organized, which does not only teach knowledge and skills, but also forms an attitude for the learners themselves to relate to their own non-knowledge and to take action against it, to take care of it through their own autonomy as subjects of learning. That is why the topic of education here, in all its dimensions of preschool, school, higher education, is key to entering into the comprehensive study of the reality of counseling. Although the professional examination of the given examples seems to be diverse in its nature and subject matter, starting from the specific situations presented helps with the preparation of the academic research attitude. The uncovering of evidence, the development of an answer, and the eventual elaboration of it following the question "What is counselling?" would yield a self-complete understanding, but also an open, unfinished application. What

counseling is should always find its connection in each situation between its particular occurrence and its universal idea.

As a first step, the research looks at the interpretive definitions and semantic connections revealed in the language. The meanings of "counsel" in Bulgarian and in English, as well as "advise" (Dictionary of the Bulgarian language, Oxford English Dictionary) are examined. Counseling, "counsel" and "consult" presented like this seem overlapping and close in meaning. The focus shifts to their use in practice and working with people, from where the distinction of meanings is obtained. The main distinction in English usages is that "counseling" and "counselor" refer to individual counseling on everyday life or personal problems by the helping professions, professional practices and personal support services, and applied practices of the humanitarian sphere in general (Brown, 2010a; Joseph, 2010, p. 8; Schuster, 1997a). And "consulting" and "consultant" refer to consulting on professional matters in the institutional, legal and business spheres. Besides the educational uses mentioned earlier, we have also: vocational counselor, career counselor, business consultant, medical consultant and others. "Counseling" is of primary use by Carl Rogers in the 1940s in his client-centered therapy, and subsequently entered professional and academic discourse and was taken up by the helping professions (Brown, 2010a, pp. 20-21; Rogers, 1940, p. 162; Woolfe, 2003, p. 4). In fact, "counseling" and "consulting" share a common linguistic root in Latin (Crane; Lewis et al., 1956). We arrive at "consulo" and "consulto" as the bases of their derivative forms. The former is a plural verb (frequentative), which in Latin is used interchangeably with the latter. In this sense, the Latin "consulo" linguistically combines counseling in its sense of "counseling" and "consulting". In Bulgarian, although the distinction in question is not reflected in the verb and noun forms of the word ("consult", "consulting", "consultant"), a distinct difference can be seen only in the adjective form, giving

definiteness to the noun with the meaning of specific practice, which may be consultative or advisory.

Two important points are made for subsequent research and the ontological aspects of the topic later. First, in its verb form in Bulgarian and in English, and as we also find in Latin, such as "consult" or "advise", the meaning of the word is both to carry out and to take or receive consultation; also to advise and at the same time to receive advice. The second is that another dual meaning is revealed, this time through the noun use of "council", namely that, in addition to the actual result of an undertaken act, it also refers to an advisory body, an assembly, a council for discussion and decision-making on certain issues.

As a second step, the research explores different practices in and identifies their respective professional fields, which are generally called counseling or consulting practices. It would be difficult to cover all such in their variety, the leading idea here being the pointing out of those singular uses which present themselves to us as ready and complete understandings; looking at consulting as already formed and having definiteness given to us. The varieties we encounter can be given to us through the psychological, philosophical, pedagogical, political, legal, business, scientific consulting – varieties of practice and professional services in market conditions, the institutional sphere, the spheres of business, science, the helping professions and others. As an example of this stage of the research, the historical tracing of philosophical counseling, the understanding of it by different authors and its formation as a professional practice in the field of applied and practical philosophy is given.

With what has been done so far, the research remains at the level of consideration, interpretation, historical or literary study. Such a study is beyond the scope of the present work as a philosophical one. In this sense, one way to capture and hold an understanding of counseling is to try to conceptualize the

multiplicity of all possible single ways of what and how counseling is by definition or established criteria relying on inferred characteristics. It is precisely such thinking and procedures that carried out would result in focusing the research attention solely on the given in-being of counseling practices, but not on how they are made or invented, nor on what is the actual care they provide. Here still, if we have a consultative situation, it would not be distinguishable in terms of what reality it attends to. This is actually referring to the objective reality through the categorization of practices and their objectification according to established criteria, i.e. thematically it does not differ in terms of what is actually being consulted, whether it is an object or a person. The multiplicity of types of counseling practices here reaches its contradiction, first, when a new issue, a neglected area, and a new way of counseling are needed. The question arises as to how the new can be derived from its concept, since the consultative situation is an encounter in actuality. And secondly, with multiple practices engaging with a single matter, the same request from a person seeking professional advice could be dealt with by different practices. When we specifically treat and examine counseling as a ready-made understanding, we get a contradiction between different practices, their classification (categorization) and inferred general understanding accordingly. The controversy here is on the level of the immediate in-being. Thus, for example, with the emergence of philosophical counseling, the problem arises of where to situate it and how it differs from psychological counseling.

The leap beyond simply considering understandings according to the given characteristics of this or that counseling practice is done in addressing exactly what thematic questions or problems are covered professionally. The proposal is to take the next step – to look for what is consultative in practices (and perhaps what is revealed in consultative situations) in the thematic

problems and questions with which one is working. Professional practices are referred to according to the issues they help – psychological, philosophical, legal, business, etc. It seems in the obviousness of things that the easy distribution, categorization and relation between practice-problem is both intuitively discoverable in everyday life and scientifically grounded. Returning to philosophical counseling, the definiteness of the specialized help that the practice provides, such as working with certain thematic questions, difficulties, problems, is brought out; on the other hand, it also shows its liminality as the thing guiding the research – what it allows when we considering the object of its care.

The following examination through philosophical counseling is about the leading cases in which counseling is sought in relation to a question, problem, difficult situation, as these have become ready-given and objectified by the relevant counseling practices. The research according to the issues one counsels on would again be in categorizing or classifying what is available in being, its processing, matching, distribution and immediate response. The job of the counselor together with the client would then be to work on already assigned and corresponding cases, and the differentiation of consulting practices seems to be according to what the counselors recognize from the case through their own professional field: a philosophical question, a psychological question, etc. This creates the impression that the counseling practices are complete and only relevant client cases are referred to them.

The opportunity for the research to go beyond studying ready-made understandings of counseling or categorized problematic situations is revealed through working with the non-being of the consultative situation – that which is not obvious (hidden) and has its ways of manifestation. This is also the moment of inclusion of the actuality on which advice is given. The client's request for

professional help can manifest itself in different ways. The consultant will be the one who should recognize its reality, and not just work on what is recognized and appropriate, but allow and reveal the possibilities of hidden manifestations. The grasp of many problem situations for counseling at this stage can be done through the concept. It is given to us not only through what we know and what is shared about the case in its obviousness, but also through the inclusion of its actuality – in the unity of open manifestations and hidden possibilities, although the treatment of them is still as though they're objectified. The understanding of the particular consultative situation (in its incompleteness and still in its difference from a complete counseling situation) encompasses the understanding of it and what is actually done about it. After considering the problems as present, the distinction of the research on what counseling is (among other practices and among itself) can turn to what are usually methods, techniques, procedures as carried out according to the situation recognized by each professional field of practice.

Counseling should be examined through the undertaken actions by the counselor during the consultation itself, i.e. what is being done to help the client to be able to cope with their own situation. Insight is given into the ways of helping that different counseling practices have in recognizing a problem and a problematic situation in their actuality – what is done when there is a specific problem, question, topic, but not simply as providing the relevant knowledge as corresponding, but in revealing the procedures – techniques, methods, ways to deal with the client's situation. Consideration of such doings is done again through the practice of philosophical counseling.

Up to this point, the advice seems to come to the aid of something that is not known and cannot be done by the seeker of advice, the counselee, placing its beginning not simply in the objectivity of the problematic situation, but in the

lack of experience, knowledge, mastery of a concrete reality; but counseling itself, for its part, does not seem to be simply about responding to a case by imparting knowledge. Counseling is still undifferentiated in terms of what reality it aids, it seems to be both personal and communal, but also in terms of objectivity it seems: getting advice on a subject at school, medical advice on taking medication, philosophical consultation on the projectizing possibilities of a commercial product. But there is also the question of what the giving of advice itself consists of, through the way it is carried out: whether it is learning, teaching, coaching, guidance or something else.

Even in the indistinctness of whether the consultant works in support of an objective or an subjective reality, we have a variety of techniques, methods and procedures. This is the multitude of ways of counseling and consulting according to the specific situation and their unity in the concept should give us what counseling is. In terms of objectivity, the concept achieves its completeness and its own limits in bringing together possible manifestations and non-manifestations in reality (Дафов , 2019). And if we look at counseling as a concept and at the same time in its implementation through a certain method, it would give us an insight into the relevant subject matter in its entirety, but we will not yet be situated in what is true counseling.

Falling into contradiction at this stage comes when considering the variety of techniques that work on a particular problematic situation in view of human subjectity. The impossibility of unity comes in the attempt to relate to the human subject and their problematic situations through concepts (Дафов, 2018a, pp. 23-30). Can a particular counseling practice discover the questions of its field in the objectified relations of already determined practice and problem situation (philosophical counseling discovers and works with philosophical questions where psychological or some other counseling usually engages)? Or

conversely – can different counseling practices work together on a particular situation? There may also be a consultative situation for which there is no premeditated and ready way of what to do and how to handle it, and not every problematic situation has its counseling practice as related. The question of whether the problematic situation requires the help of a counselor or a professional – teacher, trainer, coach is also revealed. What would be the practice that undertakes to invent such a way, given that the emergence of new practices is the act of a cognitive process? What is at stake here is the projectization and novelty of a practice, beyond conformity according to availability and contingency of emergence, into capturing what it itself is as actual care and how it is manifested into being.

Apart from the shown contradiction, looking at what is being done as a procedure by the counselor gives us in appearance something occuring in actuality. The immediate visibility of what is being done as an act is given to us as a necessity, as "this is how it should be", the sought-after transformation of the consultative situation seems objectified and impersonal, without regard to both the doer together with the one for whom it is being done. We are shown that some actions are performed and directed at something, therefore their implementation and repetition in actuality, without the authorship of those actions being apparent, is supposed to produce an expected result. However, counseling cannot simply result from following or repeating a certain method or technique. The danger here comes from reduction to what is simply actualized, in the treatment of the human subject and their difficulties through the use of concepts, which treatment is in itself poor and does not achieve an understanding of human reality in its vitality (Андонов, 2009; Дафов, 2018a, pp. 23-30). And this is precisely how one can fall into a certain mechanization of the humanness, when the care for human actuality is mediated towards an expected

result as being produced (Александров, 2021b) or in the attempt to bring every feature and manifestation of actuality under a conceptualized method (Guattari, 2015, p. 90; Herr, 1978).

To develop the focus of the research further, the question becomes whose problematic situations counseling works with and accordingly whose acts of care are those provided, which includes both the author of the consultative acts and the one for whom they are carried out for. These consultative actions are always someone's, a subject agency – taking responsibility for the transition from a non-consultative situation into an actual consultative one, which is something that cannot be readily given.

But we also have the understanding of counseling given to us in its second meaning as well. Outside of particular practices among the helping professions or established scientific fields capable of consulting, we have the meaning of an advisory body or a community council. Usually this is a meeting for discussion or decision-making (Дафов, 2019; Dictionary of the Bulgarian language; Oxford English Dictionary) and in this sense the lack of specific knowledge or direction of what to do is introduced in another way as the beginning of the consultative situation. Inferred is the doing of consulting, the making of something in a community setting that has not been created until then, no knowledge, case or way of application has been available; taking care of its being from the non-consultative or consultative non-being.

What's fully revealed about the consultative is through working and caring for the human subjectity. The research therefore will not be an examination of the multitude of practices or problems, but an ascent through them. The subject is revealed not through any particularity of their own being or in their objectification, but in the direction towards the ontological preparation of their very subjectification .

Speaking of counseling, we would focus on the consultative subjectity (consciousness, non-counseling or counseling practice) and, accordingly, the consultative situation. The human subject here is revealed to us in a universal way through the consultative situation, not in their problematic situation or need, but in their immediate naturalness – what is rationally undertaken when something actually happens to a human being.

As it is revealed, the subject of counseling is not only a cognitive subject, in the sense of a knowing or a non-knowing one, although they strive to obtain universality in relation to the care performed for them, but this is not necessarily the case. Beyond the concept, the idea of what counseling is should be revealed here, that idea which respects and recognizes the subject's vital existence and intersubjective differences. The study would then focus on the consultative idea that reveals the consultative care for the human subjectity. And since it is about providing special care more so than the corresponding need of a subject's demanding case, we will seek this consciousness and reason not by and in itself in the situations of counseling in their arbitrariness, but intentionally, through the role and actions of the one who makes such a reality in view of the idea through which the consultative can lead two or more people into a cared for consultative-advisory situation. In this sense, the consultative reason can be found where the human subjectity's own being projectizes their own communal actuality, be it between two people, a group or a larger community (family, school, corporate environment, institution). Counseling is, in fact, the very care of the community, since what counsel is as such is aimed at helping in the concrete universality of every situation.

II. Ontology of consultative reason

Part two is composed of the chapters: "1. Socrates and Alcibiades", "2. Towards the consultative idea in education (the non-consultativeness)", "3. The consultative idea in education", "4. Ontology of consultative reason", "5. Immanuel Kant and Maria von Herbert".

The chapters on Socrates (Plato) and Kant present consultative projectizations of the ways of philosophical care and counseling examined in their respective historical-philosophical cases. Alcibiades, from Plato's dialogue with the same title, has finished his education that ancient Athens can offer him, and following the example of other youths with aristocratic background he wants to get involved in politics and the organization of the polis by giving advice. Before being able to realize his intention however, he meets Socrates who reveals his own his ignorance and the truth behind his ambition. Socrates shows him that he should have in mind what will be revealed as care of the self, if he wants to deal with politics, the work one has to do onto himself, before leading others. Care of the self is a necessary condition and a preparatory act before one can follow their political ambition and begin taking care of community life itself. Such care of the self is revealed as care for the soul – for the universal human subjectity (Платон, 1979, 103a-135e; Foucault; 2005).

Found in Immanuel Kant's personal correspondence is a preserved letter from a young woman by the name of Maria von Herbert who turns to him with a request for advice regarding a hopeless love situation. Herbert claims to have read all of Kant's works but she had found nothing in them that could actually help her and apply it to her own life (Zweig, 1999). The contradiction here is how the ideas of Kantian philosophy can be realized in one's concrete human life. Herbert asks what to do, what actions to take according to the same philosophy. Kant's philosophy, however, is unable to enter into joint philosophizing, it remains

in ideality and does not prepare such an actuality, which results in it not ready to counsel and advise.

In order to study the consultative idea, it was already stated in the first part of the dissertation that it will be through what is closest to children's immediate activity of organized learning about the world – education and the engagement with it, for which exemplary consultative situations were given, without them necessarily being corresponding to some existing practice. In this sense, the main engagement of the learning subject is the acquisition of the available human achievements such as knowledge, the developing of skills, the formation of attitudes and competencies (Дамянова et al., 2021; Дафов, 2018a, pp. 41-56); as well as making one's own discoveries and inventing new ways of teaching, as it's expected of students in higher education (BA and MA degrees) – all according to the relevant level of education (Дафов, 2018 a, p. 150-162).

We will look for the consultative idea, on the one hand, according to what differences subjectity can encounter in the field of education – in the educational process and community life, mainly in preschool and school education, but the findings could also apply to higher education. And on the other hand, we will look into the role of the pedagogical specialist who takes care of these differences and contradictions according to their level of actuality, or – as what role can be projectized for the relevant special need of care. The attempt to bring out the consultative idea is through the projectizing care of the one who successfully manages with handling the contradictions of rationalities and reasons in the educational actuality. It is the idea of education and the work with it that will be revealed in a projectized actuality by allowing joint and free inquiry between all those involved in the field of education.

The aim here will be to bring out the roles of the teacher and the counselor as separate (but complementary), as well as the transition from what

a teacher does to what the counselor's care is – how and when does the teacher becomes a counselor. It is not at all a question, of course, of behaving as such in a work setting, which is reduced to the administrative understanding, as regulated in the law; following which it would not be clear what makes the counselor or consultant all that different (as in the example given at the beginning of the study with the student who went to a consultation that was refused). The question is not just linguistical or conceptual, but it focuses on when does a pedagogical specialist perform actions as a teacher-pedagogue and when precisely as a counselor; what they do ontologically as such in their role and what do they take care of – teaching, counseling, advising, possibly all together. The question then becomes about the actual boundaries from which the consultative will start and be distinguished from the non-consultative, through its non-being of subjectity care. In order to provide even more precise focus, it is considered what actions make the teacher a teacher and what actions make the counselor a counselor-advisor.

The leading steps of the research towards revealing the consultative idea in education consist in: first, how to get from the non-consultative to the consultative and how we find the learning human subject in their being; second, how the consultative idea is revealed and recognized in education as care for the human subject; third, what kind of awareness and care-work and are projectized into actuality through it – such that they allow the philosopher, psychologist, pedagogue and other pedagogical specialists engaged in the field to be counselors, consultants, and advisers; fourth, where will it be shown what kind of work a philosophical counselor can do in the field of education, i.e. how can the practice help with more than what the established practices already do.

Looking at what is not yet counseling in education, sought not simply as a non-consultative reality and situation, but a non-consultative reason of the

subject, gives us the work with the knowing subjectity. In responding to which through teaching, the knowing being in its immediacy is what it is, knowledgeable or non-knowledgeable, having or not having knowledge (Дафов, 2018a, pp. 43-48). Beyond this, we are also given the work in mastering (teaching) means of transformations and performing actions, such as what to do in order to know; actions when faced with difficulty; mastering a specific situation in actuality that requires us to do something (Дафов, 2018a, pp. 48-53). These are one's own skills when dealing with this or that question, task, situation according to the relevant subjectity. The topics for entry into the relevant subjects, through which the developing and training of certain knowledge and skills (and competences) are established in the curricula and educational requirements.

However, the impossibility of giving advice solely from the level of knowledge, as a sufficient condition, was also shown in the projection of Alcibiades' attempt to advise as a knowledgeable subject only, which he actually turned out not to be. The advice is not in the knowledge corresponding to the topic, the transitioning from a non-knowing to a knowing subject. The help at this level of the learning subjectity lies in revealing and aiding the reason that begins-to-know and begins-to-be-able-to through the concrete situation, and it can be embraced and cared for as consultative, but not to its fulness of the consultative idea.

The ontological limits of the teacher – the one who introduces the subject, or educates, leads, goes so far as to make others knowledgeable in what they themself are knowledgeable – are in the ways of teaching and learning **(Dafov [2018a, pp. 48-53] here also indicates the invention of new ways of** teaching, once having grasped the concept of this), the pedagogical aid in mastering the transitions among the diversity on the levels of knowledge and skills, and in the best case revealing and support for the knowledgeable

subjectity. The non-knowing and also the non-able subject is a self-developing human being; the teaching in support of the transitions from non-knowledge to knowledge and from non-skill to skill should be in view not simply of objectified knowledge, but of human subjectity as universal. The teacher's non-consultative reason, as a concrete non-being of the consultative one, stops until the moment when it is correspondingly "necessary", just before the moment it can become open, to take care of a joint projectization of reality with a view to the idea, involving equally others as participants; which should be carried out in a specific situation with the illumination of subjectity (teacher and students, between students, between teachers and pedagogical specialists, between institutions).

Insofar as schooling is held to be an entry into historical human achievements, for which there are also available and standardized ways, there are situations in which pedagogical specialists in their non-consultative role cannot help, recognize some "problem" or topic; a student – but also a teacher or parent receiving counseling – may not have a medical, behavioral, educational problem, that doesn't mean they can't be counseled in a way transcending that necessity. Where working on and through knowledge and skills is not enough – what do we do beyond that, when we have different understandings in the educational process and we should take care of the contradiction between different subject actualities; to embrace the situation in its entirety, when the contradiction is precisely with other people, different rationalities, reasons, and different realities. Usually such situations, uncared for and carried to their extreme, seem to contradict the idea of education as a whole, as made actual by those who care for or are directly involved in it; where, most often, a student and a teacher or the school as subjectities (not just individual subjects) meet in a situation of contradiction, where one's personality is threatened or their dignity

offended, where there is a lack of recognition for the humanness and rights, or disrespect for one's autonomous reason.

Such questions, cases and situations that are common in the teacher's practice with students that reveal extreme (borderline) situations are, for example: 1) found in the individual subjects – "*Is mathematics natural or non-natural?*"; to point out as significant are especially those cases in which we have discovery of philosophical questions; 2) but also such questions relating to the educational process itself – "*What is the meaning of mathematics?*"; in which the inquiry is about relating and making sense of what the student does; 3) questions from the school's social life, the school community itself and questions related to the educational idea in general – "*How should I act when ... ?*"; here is found the care for recognition, growth and cooperation of school communities and initiatives in the form of projects, clubs, innovations and discoveries, research classes (Андонов, 2009), transition to online learning and others.

To reveal the human subjectity and the care for it in education leads us to the very idea of the consultative reason, but not simply as cared for as a knowing or non-knowing and skilled or non-skilled subjectity, but as a competent one (Дафов, 2018a, pp. 53-56). The focus here is on the learner themself in their dignity as a person. And if the knowledge and skills are easy to be indicated as complete, established, given, for example in the subjects of mathematics, languages, physics, etc., then for what goes beyond them as competences, this is not the case (Дамянова et al., 2021; Дафов, 2018a, pp. 41-56, 2021).

Two moments are explored in the formation of an attitude for consultative work with children and students. The first point is that through care and support from someone (counselor), we would have an aspiration and care for the students to be able to master the transitions from non-knowledge to knowledge and non-skill to skill for themselves, independently; we could say, to

master themselves (their Self) and the realities that come as opposing to them. A second point in the consultative care, after the support for the students to maintain their learning (education) independently, we would reveal in the admission and care of a free inquiry attitude in the educational processes, precisely following from the equal and joint admission to work together on the level of ideas. The question is in what way is reasonable thinking allowed and recognized and what kind of thinking is recognized and supported in the educational process. The fact that every child and student can have and discover for themselves new ways, skills, relationships, i.e. to be a discoverer and explorer; creative thinking and creativity is revealed, which should be recognized as a personal achievement and possibly a human discovery (Андонов, 1980).

Thus the study of consultative reason is placed in the immediate self-finding and self-development of human subjectity in the immediate in-being, actual and ideal or spiritual reality. In its immediacy as arbitrary involvement and development subjectivity brings itself to unify the differences from the relevant ontological levels as its own – in one "I", relative to the immediacy of the senses; in one "Self(hood)", in relation to the human actuality; in what is "Personality", in relation to the social subject (Андонов, 2009; Дафов, 2018ab, 2019).

Next, we have the projectization of realities corresponding to the subjectity's own development and growth, in which projectization human rationality is responsible for becoming and supporting the corresponding ontological level of consciousness in the actuality for which responsible, directed, conscious actions are performed (Дафов, 2018b, p. 237). If the (concrete) non-consultative human subjectity in its reality as a projectizing Self reaches its limits in mastering the unification of the differences in actuality into a subject reality of its own, beyond that would lie the Personal human subjectity, the projectizing

care for which we have in unifying the differences between different subject realities.

The contradiction between subject realities cannot not be removed through working with concepts and categories, categorical or conceptual subjectity cannot accomplish this in view of the universality of the human reason and in respect of its dignity. It is only in the projectness of ideality or spirituality that we encounter that which leads us and unites us with others, communicates beyond subject differences (individual or group ones).

The realization of such care is the actual task of all counseling and consulting practices – in the co-community of this and that reason—and has its definiteness in the ontology of the advice, which is always with a view towards concreteness brought to its universality, a counsel bringing, connecting the particular with the universal (Андонов, 2009; Дафов, 2019).

III. Consultative actuality and subjectity care

Part three is composed of the parts: "1. Sartre and his student", "2. The reality of the idea – separation and differentiation of consultative practices", "3. Consultative care towards the human "I" (immediate subjectity)", "4. Consultative care towards the human "Self" (actual subjectity)", "5. Consultative care towards the human "Person" (universal subjectity)", "6. Philosophy with children – assessment as consultative care", "7. A consultative-philosophical approach towards digital competence".

The chapter on Sartre and his student seeking advice is re-examined as a consultative projectization of the modes of philosophical care. Sartre recounts the famous case in "Existentialism is humanism" (1997) to better represent the lack of a transcendent reference point for human nature, and the resulting state of existential abandonment in the world. His student came to him asking for

advice on what choice and course of action to take, whether to participate in the war or stay at home and take care of his ill mother. Comparing the project-consultative cases, the consultative situation with Socrates and Alcibiades, who actually wants to give advice, achieves the way of uniting the single concrete experience, as a beginning, and the universality of the idea, be it about the question of justice or advising in the polis' council. With the consultative situation of Kant and Herbert, we saw the inability of Kantian philosophy to relate to and take care of the human actuality for which advice is sought, even more so – at the level of universality, the transcendent idea of a moral law suppresses the lived experience. With Sartre, in the case presented in this way, one does not find a true commitment to a consultative situation, and Sartre does not act as a counselor in any way, nor does he direct his attention to any specific stage of the counseling process itself. Sartre recognizes and respects the concreteness of his student's life situation, but at the same time he fails to establish an agreement on the way of carrying out philosophical support, which is also evident in the failure of existential philosophy as a projectized way to transcend actuality, to go beyond the concrete, to reveal and to reach the universality behind the choice, even as a concrete universality. If Kant stands behind the absolute position of his own philosophy, Sartre completely erases his intervention as a non-authority.

Furthermore, the question of different consultative practices and how we have them as professionally established care becomes a question of how the reality of the consultative idea is projectized into actuality, given the care of the relevant subjectity level. On the one hand, in previous parts of the research, consultative practices that have already taken place and are determined, capable of carrying out counseling work, are indicated. On the other hand, it has been shown how counseling develops where it has not yet been and has not distinguished itself as a counseling specialization, which actually advances human

rationality, culture, sciences (Андонов, 2019). The unity that every developing, newly created or already distinguished consultative practice should hold and know of is that of reaching the consultative idea and, in view of this, make its own field from a non-consultative to a consultative one. The consultative reason achieves the idea through which separate subject realities create a unity in a jointly projectized actuality. The transition from non-consultativeness to consultativeness is in the joint access to work with ideas, with which the human being is enlightened in its universality. Probably any scientific field, be it humanitarian or natural, could reach this far (Дафов, 2019). What is a second transition of separation and emancipation on the part of the consultative practices. In fact, the particular practices, reaching and revealing the human subject in its universality, are separated (and return, so to speak, from the idea) in an actual care, elevating the particular or immediate human subjectity in a universal consultative way (Андонов, 2009; Дафов, 2018a, p. 237; Рачева, 2018). The difference between particular counseling practices and the practice that would know the counseling idea through the care of the human universality in a universal way (namely – philosophical counseling) would be mainly that only philosophical counseling could know and would have access to its own becoming of a consultative practice. Philosophical counseling can know its own becoming (Андонов, 2009; Дафов, 2019). This also sets the ontological boundaries of consultative practices, and in this sense, we would not have a conflict between different practices advising on the same issue. Also, the question of the boundaries of counseling practices is a good guide for when we want to recognize whether a practitioner acts as a counselor or is another type of professional.

As the most complete phenomenon of consultative care in relation to the immediate human subjectity, we can point to medical counseling and medical care, which means, in the fullest sense, the reality of the medical advice (Дафов,

2019, pp. 39, 46-47). We find medical-consultative care in the idea of working together with and on the humanness, but working within the limits of elevation and projectization of the immediate "I", precisely in relation to the contradictions arising in its reality. Only in the care of a consultative situation alongside the human on this level of projectized subjectivation can we have what is care for the biological subject in view of the immediacy of their own body, without the human subject being reduced to only their body and corporeality. Pointed out is precisely the dignity and rights of the biological subject, which is always someone's biology – personified, of a specific person. We have such medical practices and phenomena, to some extent, related here to the consultative reason, in the medical field, as medical advice, palliative care, types of auxiliary professions, health care, bioethics, philosophy of medicine, "medical humanities" and others (Balint, 1997; Gadamer, 2014).

Psychology, as non-consultative, has its practical and applied dimensions in what is generally psychotherapy (together with psychoanalysis), as well as a theoretical-academic discipline in its scientific development, in which we have the achievements and beginnings of scientific psychology (the experiments of Wilhelm Wundt, cognitive sciences and others). The retention of the difference here is both between the psycho-therapeutic and the psychological, and in relation to psychology, which has reached the consultative idea and has become consultative itself. In an applied and projectized plan, therapeutic care discovers something special about the person in their own life reality and at the same time treats in a special way the cases arising from their own experience (trauma, dreams, emotionality, experiences).

Insofar as it has achieved knowledge of the consultative idea, psychological counseling, as a phenomenon of consultative care in relation to the actual human subjectity, has obtained for itself the unity between the way of

reconciling human realities in their particularity and the help it can provide. Having found its idea, but as a separate kind of care, psychological counseling elevates a particular part of the human subjectity (understood as the psyche, special thinking, content of consciousness, personal and life experience, experience, sensuality) in a universal consultative way. Psychological counseling responds to and cares for human subjectity, but not from the position of a reason that knows its own becoming (knows its limits, masters its projectization), as philosophy and philosophical counseling can, but from the position of a particular reason, which is realized as a method, way, technique of work. Consultative ascension is found in the access and openness to working together, caring and exploring the contradictions that the Self meets in its actuality.

It's revealed that human reason also requires special care, that the thinking being in their fullest dignity as a person can be cared for in a co-philosophical projectized way. Through philosophical counseling that which is the consultative idea simultaneously reaches itself as universal, making itself actual in a universal way in its care for human subjectity.

The ontological difference between the practices of psychological and philosophical counseling should be studied not in the established or emerging ways of counseling that take place in actuality, but in the subjectity that is prepared and takes care of the counseling reality. On the one hand, the point with which thinking engages here is in the separation of the achieved, the result, and on the other hand, the consideration of practices beyond being merely objectified, applied, referring to this or that actual case. Philosophical counseling has its foundation in universality and thus works with the integrity of human subjectity. For its part, psychological counseling takes care of the particular reality of the person, without self-finding or reaching universality. Psychology, so to speak, "psychologizes" human subjectity, supports it in its own aliveness

precisely to the point where the human subject can claim and own their existence and everything they experience. The psychologist "treats", works with human reality as experienced as such. Philosophy "philosophizes" not simply locked in the subject's experience, but man in his very humanity, as a rational being. The philosopher "reasons", works with human reality beyond immediacy and beyond its difference with others. Psychological counseling takes care of the concrete aliveness and existence in its particularity. Philosophical counseling attends to concrete reasonableness in its universality.

The last two chapters of part three present a projectized consultative care in the philosophical practice "Philosophy with children", specifically in the process of assessment, as well as the care in the formation and development of digital competence in various fields. Assessment in philosophizing with children differs from the way assessment is formulated in the (Bulgarian) law in public schools as obtaining results, but it is also indicated as an opportunity to support already existing realities. Three main questions follow and unfold: *"What is actually being done to achieve a particular result?"*, *"Who is achieving these results?"*, *"How is the student (child) allowed or involved in the process of their own assessment?".*

Regarding digital competence, we can explore that subjectity that meets the digital as a reality, but does not simply respond to it with a learned technique, technology, method according to what they've required, but engages with the idea of the digital itself. Being digitally competent means to engage with and be responsible for the already invested logos in technology. Digital competence is in the care and attitude of this human input. We find the digital as having developed itself to a reality that admits the human subject, but it has precisely developed itself as such, because of human subjectity. Thus, digital competence is evident

in the human personality, which makes the digital its own actuality and in that way develops its subjectity.

IV. Projectizations

Part four is composed of the chapters: "1. New areas, topics and trainings in consultative support", "2. Counseling support in the education field", "3. Philosophical-consultative projectizations (original innovations)".

According to the stated ontological engagement, the research that has reached the idea of consultative reason as care for the human subjectity, to the fullest extent, can give us new projectizations and pave the way to a new horizon for consultative practices, undertakings and interpretations, and to a lesser extent – counseling support (re-discovery, re-thinking, investment) for already actual practices, activities and applications (Дафов, 2018b). Fields for such consultative support can be (state) institutions, businesses, corporate environments, organizations, education institutions (in kindergarten, school, in higher education institutions), art academies, public councils, research communities and others.

Indicated are also more general consultative moments that have remained aside from the main study in the dissertation. Some of them are: consultative and non-consultative situations; client-counselor negotiation and agreement; consultative results and effects; consultative communities of inquiry. Outlined are also more specific and formative topics for future philosophical research and projectizations: Consultative experience and situations in philosophy; The care for the Self – particularity and universality; Philosophical care, wisdom and counsel. Pointed out are also specific practical trainings from a more general and interdisciplinary side, for example: teaching and consulting; professional advising and counseling; council chairing and chairmanship;

recognition and assistance for consultative situations in different fields; guidance and support for the personal development of consultative competences.

Regarding the actuality of the consultative idea in education, it seems that the counseling work with students (and children of preschool education) is with issues and cases of deficiencies (of knowledge, skills, values, etc.), problematic, undesirable and incompatible behavior. In this sense, the consultative care is enclosed in the educational process, as well as related activities (ЗПУО, чл. 178, чл. 186; Нар. 15, чл. 17, чл. 49). Counseling and advising students, understood in this way, actually corresponds to the levels of projectized consultative care towards the student's subjectity in its immediacy (what they knows and do not know) and actuality (what they can and cannot do, what behavior they have); i.e. educational counseling regarding knowledge and non-knowledge in specific academic subjects and psychological or specialized consultation for problematic behavior. Only through personal development, career counseling, career guidance, or vocational counseling (ЗПУО, чл. 178, чл. 180; Нар. 15, чл. 5), as already formulated, do we find care for the one's personhood to the fullest extent. And although we do not have a separate consultative practice, the student council, in the sense of an equal community, open and granted access to its own education, realizes to the fullest extent the counseling idea transcending the work with deficiencies and problems in the field.

Other consultative indications regarding the participants in the school community and the educational setting, apart from those directed towards students, we find in: parent counseling (ЗПУО, чл. 208, чл. 209; Нар. 15, чл. 5, чл. 13, чл. 15, чл. 17), counseling for teachers Нар. 15, чл. 5, чл. 15, чл. 17, Прил. 2), the pedagogical or academic council (ЗПУО, чл. 262, чл. 263).

Unspecified and undeveloped consultative examples in the field of education which emerge from the present study and from experience from the

practice of colleagues are for example: care for the emergence and formation of a community of inquiry in the form of student class, research and investigative communities, clubs and others (Андонов, 2009; Дафов, 2018a; Митренцева, 2015); projects and innovations where a (teacher-)consultant can provide assistance; organization and care for student councils; the transition to online teaching and the care and support for online education; consulting in the education field as provided care for creativity and innovations; counseling on ways to teach and work with competencies; projectizing the role of the philosophical counselor, especially in borderline and contradictory situations cases.

The author's original philosophical-consultative projectizations are: about the role of a philosophical counselor (consultant) in schools (school philosopher); about the care of an online educational environment, the community transition to another form of learning, the transition from online teaching to online education, the understanding of the digital-virtual environment as a humanitarian project; a training or coaching course for pedagogical specialists "Philosophy of counseling"; an academic special seminar "Philosophy of counseling".

The philosopher-counselor in education, arriving at the idea of consultative care, would assist in the independent and free undertakings of subjectity in education. The philosophical counselor is one who recognizes human subjectity as universally rational, admits its own vitality and autonomy, and assists in its growth and development. As a counselor, they help and take care of such a reality in which the different reasons work together, a co-community (consultant and consultee, teacher and student, teacher and parent, teacher and teacher, this and that field of science) without contradicting each other in view of the idea of what counseling is.

Regarding online teaching, the philosophical care and support is about the becoming and maintaining the conditions of an online community (group chats, class, classroom, conference) and at the same time recognizing the vitality of the situation. We can actually have not just online teaching, but online education as well, not as a substitute for the real process, but just as actual as it is in its being. The focus on digital competence and its philosophical-subjectity interpretation is not only in the acquiring of knowledge and skills, but also in the overall care for the transition from online teaching to online education, the idea of which we find not just in what is digital as a tool, but as a humanitarian project – for which consultative assistance can be provided accordingly.

V. Annex (interviews and presentations)

Part five introduces media interviews and presentations on the topic. Included are three interviews, one media article and one written presentation. The contents of this part are related to the philosophical practices of Philosophy with children and Philosophical counseling.

Conclusion

The conclusion includes the contributions of the dissertation presented in the abstract, as well as additional summarized achievements and expected results of the undertaken research. The finished thesis takes the form of philosophical knowledge that can be pointed out, discussed, referred to in an interdisciplinary manner. The subject of study, of course, remains open for future research and possible projectizations.

4. Contribution of the dissertation

Given the undertaken theoretical-practical research and the projectizing philosophical attitude of its realization, I would divide the scientific contributions of the dissertation into: philosophical-ontological (theoretical achievements of philosophical thinking about the subject of philosophy itself), philosophical-practical (reflections on the philosophical practices themselves) and philosophical projectizations (innovative projects, recognition and assistance of the consultative idea in various professional fields):

1. As an ontological study, specifically from the standpoint of the ontology of subjectity, the dissertation develops and reveals the consultative reason, the idea of counseling (consulting) and the consultative reality based on the engaged human subjectity. The consultative subjectity holds together in unity its own becoming and its own projectizing in actuality.

2. The dissertation furthers the understanding of the ontology of subjectity through the projectization of care for one's immediate beingness, actuality and ideality, according to the levels of ontological engagement of the subject.

3. The ontology of the counsel and its unity of dual meanings is conceptualized. Such dual meanings are: the counsel or advice as given and as received; the counsel as a result of an undertaken act and as an advisory body; and in a broader sense the held unity is also between different understandings of the counseling practices (in English) as "counseling" and "consulting" practices.

4. A general understanding of the consultative competence is presented – the recognition, assistance and care of it in different fields through the projectization of the consultative idea into actuality.

5. The projectization of philosophy as a helping profession is achieved – socially, economically, educationally. The roles of the philosophical counselor (consultant) are revealed: in businesses, schools (school philosopher), as a freelancer, as a project consultant.

5. Publications on the subject

Александров, Д. (2017). Проблемът като онтологичен аспект на философското консултиране. *Реторика и комуникации*, *30.* https://rhetoric.bg/даниел-александров-проблемът-като-он/

Александров, Д. (2021a). За онтологичната разлика между психологическото и философското консултиране. В И. Кабаков (съст.), *Докторантски четения, 4/2020,* Софийски университет „Св. Климент Охридски", Философски факултет (стр. 99-116). Университетско издателство „Св. Климент Охридски".

Александров, Д. (2021b). Философия с деца и оценяване. В И. Кирков, В. Дафов, Н. Николова (съст.), *Оценяване и философия: Сборник с доклади от конференция* (стр. 144-157). Университетско издателство „Св. Климент Охридски".

Александров, Д. (2021c). Концепции за интернет идентичност (субектно-онтологичен подход). В И. Кабаков (съст.), *Годишник на Софийски университет „Св. Климент Охридски", 5, 2020*, Философски факултет, Книга докторанти (стр. 15-33). Университетско издателство „Св. Климент Охридски".

Александров, Д. (2021d). Философска нагласа при дигиталната компетентност. В А. Дамянова, М. М. Тодорова, Н. Панова, Д. Хинкова, Е. Караминкова-Кабакова, Ю. Йорданова-Панчева, И.

Кирков (съст.), *Измерения на компетентността: Сборник с доклади от международна научна конференция, проведена в рамките на Климентовите дни на Алма Матер София, 3-5 декември 2020 г.* (стр. 564-574). Университетско издателство „Св. Климент Охридски".

Александров, Д. (2023, под печат). Философия и консултативна грижа – децата и образованието. В Ю. Йорданова-Панчева & Н. Панова, *Детската мъдрост: Академично-приложни изследвания*. Университетско издателство „Св. Климент Охридски".

6. Participation in academic forums

Александров, Д. (2020, 23-26 септември). *За онтологичната разлика между психологическото и философското консултиране* [доклад]. Докторантски четения 2020, Софийски университет „Св. Климент Охридски", Философски факултет.

Александров, Д. (2020, 3-5 декември). *Дигитална компетентност и философска нагласа* [доклад]. Международна научна конференция „Измерения на компетентността 2020", Софийски университет „Св. Климент Охридски".

Александров, Д. (2021, 12-13 май). *Дигитални хуманитарни проекти* [доклад]. Кръгла маса „Философското образование като онлайн събитие", онлайн.

Александров, Д. (2021, 22 юни). *Философия и консултативна грижа* [доклад]. Уебинар „Академично-приложни изследвания на детската мъдрост – възможни и реални", онлайн.

Александров, Д. (2021, 27-29 септември). *Консултативна грижа и образование* [доклад]. Докторантски четения 2021, Софийски университет „Св. Климент Охридски", Философски факултет.

Александров, Д. (2021, 5 ноември). *Философията онлайн: дигиталното като хуманитарен проект* [доклад]. Кръгла маса „Усвояване на духовното наследство на човечеството и личностното развитие на обучаващите се", онлайн.

Александров, Д. (2021, 26-27 ноември). *Учителят и консултантът - преподаване и съветване* [доклад]. Международна научна конференция „Формиране на компетентности в съвременната образователна среда", Софийски университет „Св. Климент Охридски".

Александров, Д. (2021, 3-4 декември). *Философията като помагаща професия* [доклад]. Национална конференция с кръгла маса „Да избереш философия", Софийски университет „Св. Климент Охридски".

Александров, Д. (2022, 25 февруари). *Консултативни проектности в образованието* [доклад]. Кръгла маса „Образование и идеи. Светът на идеите", онлайн.

Александров, Д. (2022, 14-15 октомври). *Консултативни ситуации при философстването с деца* [доклад]. Конференция с международно участие „Философия с деца: постижения и проекции", Софийски университет „Св. Климент Охридски".

7. Help with organizing academic events

Member of initiative committees:

2023г. Академична конференция „Консултативни компетентности“, Софийски университет „Св. Климент Охридски“.

2022г. Конференция с международно участие „Философия с деца: постижения и проекции“, Софийски университет „Св. Климент Охридски“.

2022г. Национална конференция с кръгла маса „Гражданското образование днес – постижения и предизвикателства“, Софийски университет „Св. Климент Охридски“.

2021г. Национална конференция с кръгла маса „Да избереш философия“, Софийски университет „Св. Климент Охридски“.

2021г. Международна научна конференция „Формиране на компетентности в съвременната образователна среда“, Софийски университет „Св. Климент Охридски“.

Moderator:

2021г. Международна научна конференция „Измерения на компетентността 2020“, Софийски университет „Св. Климент Охридски“.

2021г. Международна научна конференция „Формиране на компетентности в съвременната образователна среда“, Софийски университет „Св. Климент Охридски“.

2021г. Уебинар „Академично-приложни изследвания на детската мъдрост – възможни и реални“, онлайн.

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7. Academic teaching

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